

Advocate and Messenger

116th Year APRIL 1977 No. 4

Advocate
and
Messenger

"SPEAKING THE TRUTH IN LOVE"—Eph. 4:15

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
-------------------------------------	--	--------------------------------------

**"The Lord is nigh unto them
that are of a broken heart and
saveth such as be of a contrite
spirit."**

Psalm 34:18

Send all copy for publication, before the 20th of the month, to:
RALPH E. HARRIS, Editor
Route 1, Box 186-A, Caryville, Fla. 32427 — Phone 547-4615

Send all subscriptions, donations and changes of address to:
Mrs. Evelyn Mellon, Sec.-Treas.
ADVOCATE AND MESSENGER, Inc.
215 S. Royal, Apt. 14, Front Royal, Virginia 22630
Published Monthly \$5.00 a Year in Advance

"Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovgrace.net

Copyright restrictions apply.

CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va., about 4 miles west of Stanley, Va., on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Albert F. Sudduth, Pastor; Carroll R. Shuler, Clerk, Stanley, Va. April '77

BENTONVILLE—Bentonville, Va., 1st Sun. 11:00 a.m., Sat. before at 2:00 p.m. Elder W. T. Daily, Pastor. Rt. 2, Box 48, Luray, Va.: Tel. 743-5894. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va. 22630. Tel. 635-3548. April '78

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m.; Elder C. W. Alderton, Pastor, Brightwood, Va., Tel. Whitehall 948-4744. Madison Co. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169 Dec. '77

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park Ill. 60302. Services each 1st Sun. morning at 10:30 with Elder Vernon Hopkins, co-pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, at 4127 N. Tripp Ave., Tel. 725-1372. Oct. '77

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles, turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, Front Royal, Va.; Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, Woodbridge, Va. 22192. April '77

GOOSE CREEK—Near Markham, Va. on Hwy. 55, 1st Sun. 2 p.m. Elder C. R. Frazier, Pastor, Warrenton, Va., W. C. Maddox, Clerk, 6600 Gordon Ave., Falls Church, Va. 22046. June '77

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N. Y. Ave. Meets 1st Sunday, 10:30 a.m. and 1:30 p.m. Pastor Elder Dwayne Fletcher, 10133 Prince Pl. 202, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va. 25401. Tel. 267-7356. Mar. '78

MT. PISGAH—Morrow Co. Ohio, 4 miles east of Marengo on State Rt. 229, then north (only black-topped road between Marengo and Rt. 314) 2 miles; then west one-half mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Pastor, Elder Daily Hite. Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019. Tel. (614) 694-6488. Dec. '77

NEW LIBERTY CHURCH—Champaign, Ill., 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Richard Corn, Clerk. Tel. 352-2287 or 469-7634. Oct. '77

NEEDMORE—Needmore, Pa. The Primitive Baptist and their friends in this section meet each first Sunday at 11:00 a.m. for divine service. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. The meeting house is located on U.S. Rt. 522 in Needmore. July '77

SOUTH RIVER—Browntown, Va. 1st and 3rd Sun. 11:00 a.m. Elder C. R. Frazier, Pastor. Mrs. Ralph Partlow, Clerk; Mrs. Verlie Partlow, Asst. Clerk. June '77

WATERLICK—Waterlick, Va. 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va., Tel. 465-3118. Clerk, Mrs. R. A. Din-diebeck, 323 King St., Strasburg, Va. 22657. Feb. '78

SECOND SUNDAY

NORTH FORK—Six miles south of Purcellville, Va., 2nd Sun. 11:00 a.m. Elder C. R. Frazier, Pastor, Warrenton, Va. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va. 22132. May '78

BATTLE RUN—Rappahannock Co., Va. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va. 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va. 22627. Tel. (703) 364-1352. Dec. '78

Advocate and Messenger

Devoted to the cause of Truth and Righteousness as believed and practiced
by the Old School or Primitive Baptists in all ages.

116th Year

APRIL 1977

No. 4

Published monthly by Advocate and Messenger, Inc.
215 S. Royal, Apt. 14, Front Royal, Virginia 22630

\$5.00 a year in advance; 50 cents a copy.
Second Class postage paid at Front Royal, Va. and at additional
mailing offices.

EDITORIAL STAFF

RALPH E. HARRIS, Editor Route 1, Box 186-A, Caryville, Fla. 32427
WILLIAM T. DAILY, Editor Emeritus . . . 15 Springcrest Dr., Luray, Va. 22835
Associate Editors:
CHARLES W. ALDERTON Brightwood, Va. 22715
DAILY HITE 5015 Upper Sandusky Road, Marion, Ohio 43302
GALE F. HANOVER Route 1, Ashville, Ohio 43103
T. EVERETT BEAVERS Route 5, Box 165, New Castle, Ind. 47362
LARRY WOLFE 2022 Pleasant Acres Dr., Plant City, Fla. 33566
JOE F. HILDRETH 1000 Justine Lane, Chattanooga, Tenn. 37414

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

KARL F. BOBZIEN, Pres. 5911 Camberly Ave., Springfield, Va. 22150
RAYMOND LEE, V. Pres. 137 N. Washington St., Falls Church, Va. 22046
GEORGE E. ROTHGEB Route 3, Box 403, Luray, Va. 22835
CARROLL SHULER Stanley, Va. 22851
C. D. HALL 423 Fillmore St., Arlington, Va. 22201
ERNEST LONG Rt. 2, Stanley, Va. 22851
LEWIS RUDACILLE 17 E. Stonewall Dr., Front Royal, Va. 22630
CLARENCE MOYER Rt. 2, Luray, Va. 22835
MRS. EVELYN MELLON, Sec.-Treas. . . 215 S. Royal, Apt. 14, Front Royal, Va.
22630

PHILIP AND THE ETHIOPIAN ENUNCH

Article Two

“And behold a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship,” Acts 8:27.

It is of vital concern to us what kind of person Philip was sent to preach to. If it was to a dead sinner and Philip was sent to try to get him to accept eternal life, we need to be informed of that fact in order to better understand what

is our responsibility to such people today. But if he was sent to a born-again child of God in order to more perfectly instruct him in the truth and baptize him into the gospel church then we need to know this also lest our labors be misdirected and run contrary to the will of God.

First of all let us establish what sort of state or condition the unregenerate sinner is in. Paul has much to say of those who are dead in trespasses and in sins. In that lengthy catalog of traits and characteristics he relates in Romans three we find him declaring that such people do not seek after God and there are none of them that do good, no, not one. Their feet are swift to shed blood: Destruction and misery are in their ways: and, "There is no fear of God before their eyes." Then in the eighth chapter he says, "the carnal mind is enmity (unfriendly or hostile) against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." And, again, speaking of those who are dead in sin, he says, "the natural man receiveth not the things of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I Cor. 2:14). In Eph. 2:2,3 it is shown us that all such characters walk according to the course of this world and in agreement with Satan, fulfilling the desires of the flesh and of the mind, and even the children of God while in an unregenerate state have a nature which is just like the children of wrath. They are "without hope, and without God in the world." (Verse 12). Paul tells Titus that "we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another."

Now if it was to such an one as this that Philip was sent, we Primitive Baptists are grossly in error and our armenian friends are right in the establishment of all their modern-day machinery and apparatus for the eternal salvation of souls. However we think the context speaks *much* for the character

of this man and clearly shows him to have been a born-again child of God *before* Philip ever got to him rather than an unregenerate in need of eternal life.

First of all it is apparent that he was an honest and trustworthy man, otherwise the Queen of Ethiopia would not have committed all her treasure to his charge. But, arguing from the lesser to the greater, it speaks much more favorably for him that he "had come to Jerusalem for to worship." There may have been such laws affecting the misuse or misappropriation of the Queen's funds that even an unregenerate might have been afraid to handle them in any other way than honestly. But it is not likely that an unregenerate would have been a convert to the Jewish religion, much less taking the seventy-five mile journey to Jerusalem to worship, and still less that he would have even been interested in worshipping at all. Neither would he have been interested in reading the scriptures with a sincere desire to know their true meaning. He would not have responded to the gospel by desiring to be baptized into the gospel church nor would baptism have had such an effect upon him as to cause him to go on his way rejoicing. A man who seeks not after God and before whose eyes there is no fear of Him would surely not have behaved as did this Ethiopian. One whose mind is enmity against God would certainly not have found such joy in the gospel nor in obedience thereunto. One to whom the things of the Spirit of God are foolishness surely would not have welcomed the company of a man of God nor would he have been able to make such a profession of his faith as to convince the apostle that he was a fit subject for baptism.

All these things make it perfectly clear that Philip was not sent to a dead alien sinner in order to "get him saved", but rather he was sent to a living, inquiring, born-again child of God to instruct him concerning Christ and His Kingdom or Church here upon earth that he might be better prepared to serve God acceptably.

We find another beautiful example of this very thing set

forth in the next chapter, where Ananias was sent to Paul. Like Philip, Ananias was not sent by *men* but directly of the Lord. Neither was he sent to a dead sinner, but rather to one who was capable of real prayer and who had already received a vision from the Lord concerning the visit of Ananias to him. Ananias was not sent to make a chosen vessel of Paul but rather to acquaint him, through the Spirit, with how great things he must suffer as a result of *already being* a chosen vessel. Also by the power of the Spirit Ananias was to be the means of Paul receiving his natural sight and being filled with the same extraordinary outpouring of the Holy Ghost as the disciples had experienced on the day of Pentecost, Acts 9:15.

Thus we see the kind of characters to whom true missionaries are sent. It is to those who have already been visited by the Spirit of God and quickened into divine life. Otherwise the gospel preached to them would not have found a lodging place in their hearts but would only have been foolishness unto them and of no purpose for good to their benighted souls.

In taking this stand we are not unmindful of the fact that the gospel has been sent to some for the purpose of demonstrating the longsuffering of the Lord, and, through their rejection of His truth, to fully manifest His justice in their destruction. But even many of these were born-again children of God who had been suffered to be deceived and blinded by Satan as a just retribution for their disobedience and unbelief. This did not alter the fact that they were God's people but it brought much sorrow and heartache into their lives and prevented their enjoyment of that relationship.

Those who engage in so-called missionary work for the purpose of trying to bring the dead to life or to try to "reach sinners for Christ" must meet with disappointment and frustration time and time again for this is truly a "mission impossible." Only God can quicken the dead and only the living can receive the gospel and render loving obedience to it.

EDITOR

EFFECTUAL FERVENT PRAYER

“Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.” James 5:16.

Brethren, it is a very fearful thing when we find a brother in gossip or hearsay, speaking things unbecoming about another brother. Much hurt has been done by false accusation; by not going to that brother in love and fervent prayer and learning the truth of the matter.

“Fervent” means a warm, deep, ardent and loving feeling, such as the Publican in his humble expression, “God be merciful to me a sinner.” We first must realize that we all are sinners and have many faults before we accuse others or look at their faults. “Why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye?” Matt. 7:3. Jesus says this man is a hypocrite. We must first cast out the beam of our own eye and then shall we see clearly to cast out the mote in our brother’s eye. See Matt. 7:5. How sad it is when brethren have nothing more to do than to find fault when we all have so many faults of our own.

The inward intended humble desire of a warm spirit to help and confess one toward another in prayer can remove and clear up many misunderstandings when it comes from the righteous heart of a God-fearing person. I thank God for the many prayers of my dear Lord and Saviour Jesus Christ; His prayer to the Father; “I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” Matt. 11:25.

Jesus says, “I pray for them: (His children) I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy

Father, keep through thine own name those whom thou hast given me, that they may be one, as we are." Read John, 17th Chapter. He also commanded, "That ye love one another, as I have loved you." John 15:12.

All Jesus' teaching is against such as railing, telling false tales, or any such unrighteous acts against our brethren, but to pray for them and confess our faults one to another.

"Brethren, if any of you do err from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:19-20. This is a death to the joys of the spiritual kingdom here in the world.

Please pray for me, as I feel to be the chief of all sinners, that I may not be overcome with false teaching or err from the truth so as to hurt one of my brethren, but that I may be full of the spirit of humbleness to face my brother with the truth. Humbly yours in hope.

ELDER CHARLES W. ALDERTON

DILIGENT

Dearly beloved; I trust I may be able to write unto you with all diligence in truth and love, that it may be found in honour to the glory of the Lord and beneficial to the cause of Christ's children. To be diligent is to be industrious about a matter, to pursue with careful attention. Diligence is the act or quality of being diligent. To be diligent is the adverb that modifies or qualifies the term or phrase under consideration.

When the two and a half tribes of Israel returned to Gilead, Joshua said unto them as they returned unto their tents, "But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you," Joshua 22:5. They were to take diligent heed about this matter. They

were commanded to be industrious about it, to be careful to pursue it with all attention. What they were to do was to obey the commandments the Lord had given Moses; to love the Lord their God and walk in all His ways. They were to take heed about this matter; to be careful and be sure to do it and to be about this business with a diligent heed. The substance of a diligent man is precious. The man that is studious and useful being able to carefully pursue the path he should walk in diligently, the substance he has is precious to him. He values and considers it highly, being blessed of the Lord.

We are told to "remove not the ancient landmark, which thy fathers have set. Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." I feel quite sure our fathers worked very seriously and with diligence to set and establish ancient landmarks that have been pleasing to the Lord. We should be diligent in our business to maintain those landmarks just as they are.

How diligently the pastors should study the condition of the flock and be mindful of their needs. I feel to come so far short of doing this humbly and diligently. Proverbs 27:23 says, "Be thou diligent to know the state of thy flocks, and look well to thy herds." What a very serious business to be diligent in this matter. To know the state or condition of thy flocks. Oh Lord of heaven and of earth, give us (the ministry) the ability to know the state of the flock, the bleating thereof, and give us understanding to look well to the herds. To look well to the herds is to carefully attend to their needs and supply according to God's grace. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseer, to feed the church of God, which He hath purchased with His own blood. Yes, the Holy Ghost hath made you an overseer, so look well to the herd. Feed those the Lord has purchased with His own blood. Some will need the sincere milk of the word, while others will need strong meat. We all need strong discipline and practice. We

need to labor in word and doctrine; to look well to the herd and be able to know the state of the flock. May we continue to take heed unto ourselves and unto the doctrine with all diligent behaviour; to feed the flock of God which is among us, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lord's over God's heritage, but being ensamples to the flock. Be thou diligent in this matter and look well to thy herds.

A diligent person is one that is not slothful but a follower of the Lord; one that is using the talent the Lord has given to the best use or ability and not expecting something in return. Thus Peter admonished them of like precious faith to give diligence to make their calling and election sure, for, although being given exceeding great and precious promises, we are admonished to give all diligence to add to our faith virtue, and to virtue, knowledge, etc. Your diligent labor has a result for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. So we are able to give diligence to make our calling and election sure and in being diligent to do these things, we shall never fall.

On over in II Peter 3:14, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Yes, we have something to look for; a better home than this world can afford; a house not made with hands, eternal in the heavens; looking for Jesus, and unto them that look for Him shall He appear. We are looking for the reality of that blessed hope and while we are here looking we are to be diligent that we be found in peace and without spot or wrinkle or any such thing. Take courage, be diligent, stand fast in that faith and hope and when the Chief Shepard shall appear ye shall receive a crown of glory that fadeth not away.

Paul admonishes the Corinthian brethren that they were

to show to others and before the churches their proof of their love. How much we need to do this today. We are to let our light so shine before men that others will see our good works and glorify our Father who art in heaven. Warmth of a spiritual love is great in feeling a closeness to one another in a spiritual tie that binds our hearts in christian love, christian feeling, christian fellowship, and we are encouraged to press on. These things we are to be engaged in with very much diligent affection. Paul even witnessed to the church at Corinth that those he sent unto them were oftentimes proven diligent in many things and yet much more diligent "upon the great confidence I have in you." So show the proof of your love to them, for they are the messengers of the churches and the glory of Christ. This does not in any way mean that we are to receive any and all that come along, for some are not true messengers and pervert the gospel of Christ. Let such be accursed and be not partaker of other men's evil, neither bid them God speed. We are to try the spirits and prove with diligence the sincere love for the true messengers.

David became cast down many times just as you and I do. He was troubled and complained and while he called to remembrance his song in the night yet he asked, "will the Lord cast off forever?" "Is his mercy clean gone forever? doth his promise fail for evermore? Hath God forgotten to be gracious? hath he in anger shut up his tender mercies." Have you sometimes felt this way? If you have I want to assure you that you have sweet fellowship with David and others, including myself. Now please notice that while David remembered the song in the night, he communed with his own heart and his spirit made diligent search. So may our spirit make diligent search and then we will be able to say as David did; "I will remember the works of the Lord:" "I will meditate also of all thy work, and talk of thy doings. Thy way, O God, is in the sanctuary: who is so great a God as our God? Thou art the God that doest wonders; thou hast declared thy strength

among the people. Thou hast with thine arm redeemed thy people, the sons of Jacob and Joseph." What a wonderful confession that comes to the soul whose spirit makes diligent search and finds comfort in these blessed truths. There is lots more. Read the entire 77th Psalm.

The tables of stone that were broken were replaced by the Lord and Israel was exhorted to obey the Lord and turn from worshipping false idols. So the Lord said, "And it shall come to pass, if ye shall harken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, that I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil." Let us ever remember that to enjoy these benefits we are to hearken *diligently* unto the Lord and worship Him alone. We are to hearken so studiously that we obey sincerely in all our steps. There is no room for anything that does not glorify God and praise the name of Jesus. They that feared the Lord spoke *often* to one another.

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." May we seek the Lord with all diligence while he is near and call upon Him when He may be found, that we be diligent in all our ways, showing by our faith that we believe in the Lord and leave the reward in His hands. May we seek the Lord with all sincere diligence.

ELDER DAILY HITE

Men cannot destroy our soul. Neither can they prevent its reunion with our resurrected body, nor the eternal bliss of both in that sweet abode where sin and sorrow is no more.

IS GOD A RESPECTOR OF PERSONS ?

“Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him” Acts. 10:34-35.

It has been charged that the doctrine of election makes God a respecter of persons, and the above scripture is often quoted in support of such a charge. In other words this scripture is used in an attempt to prove that God is not a respecter of persons, and that the doctrine of election makes God something that he is not. We would like to notice two things about this scripture. This is the language of the Apostle Peter as he began to preach the gospel to Cornelius. First, the word *persons* is in the plural, meaning more than one. God does not deal with people as a group or class. He does not respect one group or class above another; as the white against the black, or the American over the European, or the rich over the poor, etc. There has been much written and said in the last few years about certain ethnic groups, and how there should be a redress of grievances to those groups. The thought seems to be that certain favors should be shown to the group as a whole, whether or not certain individuals within that group are deserving or not. This would be showing respect to persons as a group. Now let us look at this man Peter and his idea of showing respect to persons. Peter was a very proud Jew, and as he entered the house of Cornelius, a Gentile, he saw many that were come together. And he said to them, “Ye know how that it is unlawful for a man that is a Jew to keep company or come unto one of another nation: But God hath shewed me that I should call no man common or unclean.” Acts, 10:28-29. Peter of course was referring to the vision which he had seen on the housetop. Read the entire tenth chapter of Acts to get the whole picture. In this vision God was showing Peter that what He (God) had cleansed, He (Peter) was not to call common or unclean. After Peter had finished

his preaching to Cornelius and his house, (Gentiles), those that came with Peter (Jews) were astonished that the Holy Ghost was poured out upon those Gentiles. This lesson teaches that God does not respect persons as a group. In this particular case not the Jews over the Gentiles. His respect or disrespect is on an individual basis.

Now consider Cain and Abel. Each brought an offering to the Lord. To Abel and his offering God had respect. To Cain and his offering God had not respect. I do not see how language could be any plainer that it is in this fourth chapter of Genesis, verses four and five. Why was there respect to one and not the other? Consider the nature of the offering. Cain's offering was of the fruit of the ground. Man was created of the dust of the ground. Therefore this offering was a type of the offering of our own labors. In other words here is the representation of the works system. Abel's offering on the other hand was of the firstlings of his flock. This would represent a blood offering. Here is the beginning of the truth that without the shedding blood there is no remission of sin. God has no respect for a work offering as far as eternal salvation is concerned. God does bless his people in good works and in obedience, but that blessing is for here and now, not for eternity. God did not have respect for both the sons of Isaac, just because they were the sons of Isaac. "Jacob have I loved, But Esau have I hated," was written for the very purpose that the doctrine of election might stand.

So this doctrine does not make God a respecter of persons *as a group* but it does make Him a respecter of *individuals*, and He does not respect them because they bring the fruit of the ground, (their own works), but because they come to Him pleading only the blood of Christ, as did Abel.

ELDER EVERETT BEAVERS

A DRY GOARD AND A BLACK COCOON

The food certain worms consume determines the color of the silken cocoons they spin. So also the kind of spiritual nutriment we digest will be reflected in our attitudes and activities. In earlier times people kept their grease in goards. Such goards could easily be detected because the grease would seep through and show on the outside. Thus it is with grace in the heart, it will make itself manifest by what shows on the outside in word and deed. If no spiritual fruits are borne it is evidence that the tree is not spiritual.

In II Cor. 6:1 the children of God are besought to receive not the grace of God in vain. This does not indicate any failure on God's part, or any weakness or inferiority in His grace. The final salvation of all His people is secured to them *through* His grace and is just as sure as His oath and His promise, Hebrews 6:17, 18, which is just as sure as God Himself. But when this grace is manifest to them and they are brought out of nature's darkness this "new creation" is unto good works. It was not bestowed only that they might some day live with God but it was also conferred that they might be capacitated to walk with Him in *this* life; that they might enjoy and rejoice in fellowship and communion with Him and His other enlightened sons and daughters; and that they might worship Him in spirit and in truth and bring honor to His name. When they fail to do this they get no more out of their relationship with God than if they had never *had* such a relationship so far as their enjoyment of it is concerned. So far as their value to the cause is concerned they might just as well still be in a state of death in sins.

This state is the same as that mentioned in II Peter 1:8, which is a state of barrenness and unfruitfulness. No grease is seen on the outside of the goard. No *grace* is manifest in the individuals outward conduct and conversation. He feeds upon the things of the world and therefore spins an unsightly cocoon; a cocoon of darkness. I don't think any little child of God really *wants* to occupy such ground. May we all strive to avoid it.

EDITOR

BECAUSE I WILL DO THIS

My most beloved in the Lord: If not deceived in my feelings this morning my poor heart is filled with the felt presence of my dear *Saviour* as I take my seat here in the quiet of our humble home at the request of your *beloved editor* who has asked me to feel free to communicate with you in this manner when I felt the Lord was in the matter. And I do hope and pray that it is He who has given me a desire once more to give you a few of my views on some of the greatest assets we have in this life, namely, the *Holy Scriptures*. Oh how I do pray, if it can be His blessed will, to give me some thoughts that will be of benefit to the greatest cause on earth, the cause of Christ. If so I feel to know you will give him all the praise for we all know it is certainly all due him for all good things. Both in this life and the life to come.

“Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel.” Amos 4:12. We hear all kinds of arguments against the truth. Some will say, “But brother David, this was written to people before the coming of Christ, etc. But my dear brethren, this applies just as much to you and me as any of the other teachings in God’s word. “Whatsoever things were written aforetime were written for our learning” Rom. 15:4. Many other scriptures teach the same thing. God is the same God He has ever been and will ever be. His love is the same, for we know God *is love*. He is also a God of wrath as well as a God of love and mercy. And, because He *is* a God of wrath He must lay His rod upon His people when they disobey Him as they are doing this very day in so many, many ways. Oh how I do want to *know* His will and to *do* it. I do want Him to draw nigh unto me and if He does I know I must draw nigh unto Him, James 4:8.

Amos is a *great book* in which God is dealing much with His children concerning their sins and disobedience. We all

know that always, from the beginning of time, when God's children walked obediently they were greatly blessed in every way, and when they disobeyed He always laid His correcting rod upon them. Let us read carefully over and over Amos 4: 6 through 12 and note what he has already done to them here because *they have not returned unto Him*. If you are really and truly interested in this *all-important lesson* please read this over and over and note what all He has done here, and still He says, "Ye have not returned unto me." And what He is telling them here is the same to you and me this very day.

"Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel." "Prepare to meet Him *when* and *how* brother Dave?" Meet Him daily, by considering Him, considering His will with us daily. Not just on week ends! No! No! A thousand times no! But each and every day we live upon the shores of time.

I feel the same lesson is being taught God's children in II Chron. 7:14. If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their sin, and will heal their land." *Notice who He is talking about here, kind reader. They are his people; those who are called by His name; the ones who are truly considered HIS Children; such as those known today as PRIMITIVE BAPTISTS. His people, not someone else. No, no, His people.*

Why are they not happier than they are? Why do they not share more *love one to another*? Why are they having many conflicts; many doubts and fears that often could have been avoided? Sin must be the cause.

Note the four things he here tells you and me to do, and then three things he promises *He will in return do* to or for us.

1. *Shall humble themselves.* Kind friends if we really and truly humble ourselves under the mighty hand of God we

will be looking at how poor and how needy we really are and will have no time finding fault with Brother A or Sister B, Oh what marvelous things it does for us when we truly humble ourselves!

2. *And pray.* Until we first humble ourselves we certainly cannot pray in the sense of truly praying. This is a great thing indeed when we can truly pray, and we first must humble ourselves before we can enter into such a relationship with God! Oh what a sweet privilege it is when we are able to pray unto our God, and when we are so blessed He has told us He will hear us.

3. *Seek His face.* Yes, what is seeking His face? It is surely meeting Him. If we seek His face we must surely meet Him. When we are in this position we truly want to meet our God. When we are seeking His face we are *feeling the great need of His presence* with us. We want His sweet *fellowship*, His *companionship* and His *guiding hand*. We seek to know and do His blessed will above all else on earth. This is our meat and drink.

4. Then we can *turn from our wicked ways*. Some one may well say, "Brother Dave, I have not had any wicked ways! What do you mean by wicked ways?" Well, my thoughts about this are that His ways are as far above ours as the heavens are above the earth. Our ways are all wicked ways. His ways are all righteous. Nothing about Him is unrighteous. All about us in nature is unrighteous. So seek the leadership of His Spirit and then we will be turning from our wicked ways and following His ways. Then we can rest assured He will hear from heaven, will forgive our sins, and will heal our land. We need not think for one moment God will not do what He has here promised, but this *is* a conditional promise. We must do as He here requires us, and if we do He will certainly do as He has promised us. That applies to you and me this day as much as it has ever applied to God's children at any time. Oh how *important* this matter is to each

and every one of us. I know it is so and I am trying right now this very day to do just as I have exhorted you the best I can. Seems it would be so much easier if I could see you face to face and *talk to you* rather than try to write. I am a poor writer I know, but my poor heart is bubbling over at this moment with *His sweet felt presence*. Yours in a love that *knows no end*.

ELDER DAVID P. BRIDGMAN

THE ROAD OF LIFE

The road of life is sometimes rough And filled with ups and downs.	When life on earth is finished here And death shall bring release,
We thank Thee Lord for all our smiles; Likewise confess our frowns.	Then may we find in Thee, dear Lord, A perfect, lasting, peace.
We're sorry Lord we've been so weak, And failed to do our part.	Why should we dread to meet with death And part with all our friends,
But sometimes when we tried the most The way would seem so dark.	When God has taught us in His word, We'll meet with them again.
Just what our purpose here has been We may not ever know,	In Thee we place our trust, dear Lord, To lay our armour by,
For when we think we've learned to live Then comes the time to go.	When we can trust it all to Thee We're not afraid to die.

ELDER H. E. HARRIS

DAILY MEDITATIONS

As I go about and carry my daily load	When the evening sun is set And my chores have all been met,
Keep me on the straight and narrow road.	May I lay me down to rest Sweetly on Thy shining breast.
Show me Dear Lord the right way. I should go about my work each day.	
Give me the wisdom to know Which way my footsteps should go;	
How to do my daily tasks, This, Oh Lord! of Thee I ask.	

By SISTER LENA M. JOHNSON

CORRESPONDENCE AND NEWS NOTES

From Sister Mary Norsworthy, Stockton, Georgia:

Dear Brother Ralph: . . . I cannot help but worry about priorities – I do desire to put God first, and to render unto Him proper gratitude for all my blessings. My faith is pretty simple. The earth is the Lord's and the fullness thereof. He gives us everything, from the air we breathe to the jobs we have. Sometimes I forget. Once I said something about "making good carrots." Anna got that straight. "Grandma," she said, "God sent the sun and the rain to grow the carrots."

Daylight is coming and the birds are beginning to sing. They were singing "Spring" two weeks ago when everything was frozen. They believed in Spring, and I was trying to. Poor faithless mortals – you have to watch yourself, and then you backslide. ("My people are bent to backsliding." Hosea 11:7. Ed.)

Give my love to Sister Melba and the children. We want very much to see all of you and hope that we may before too long. God bless and keep you.

From Sister Edna Hollingsworth, Natchez, Mississippi:

Dear Sister in Christ, I hope: Please find enclosed \$5.00 for which send me one year's subscription to the Advocate and Messenger. I am an interested reader of Primitive Baptist writers, and oftentimes it has seemed that I have some convincing proofs to write about concerning our hope in an Eternal and Living God and Saviour. But then after I read some of many other writers it seems what I can write would be weak and unprofitable. I can sit down and write some thoughts in letters to Dear ones, but as to writing very much at a time I'm afraid it gets like I was boasting. But I can assure anyone that sometimes I just feel so poor and needy myself that its like someone too poor to provide for myself trying to buy priceless property. Though near Christmas time I felt so inspired about spiritual light of which the wonderful star of

Bethlehem was powerful enough to lead the wise men to where Jesus was born. And too, it says we can't go to Jesus unless the Father, which sent Jesus, draw us to Him. So I am certain God the Father was drawing those wise men to Jesus to adore and worship Him, the same as we people who are never spoken of in terms of wisdom.

I rejoice in a Saviour that works on both ends of the line, like it says about the man Cornelius in the book of Acts. Also the conversion of Saul of Tarsus, who is the apostle Paul.

I began to pray that the Lord would lead me to the true church when I was about 16 years old. My parents often talked of their most convincing thoughts of the Holy Scriptures and it caused me to do a lot of worrying about who and how we could ever get to Heaven. My father was a Landmark Missionary Baptist, mother a Primitive Baptist. I was so confused about what was the true church.

My parents brought up their children as moral as anyone could. We really had to live truthfully and honestly in every respect, and I wanted to live honestly in the sight of God and everyone else, and I felt like if I joined anything called "church" that wasn't the *true* church I would not be honest. I still feel the same about it, only more firmly.

I am 77 years old. I got a good privilege of going to church with my maternal grandmother the winter of 1921. She was a Primitive Baptist and after I heard a few of those good convincing sermons I wasn't confused anymore. I joined the church the second Sunday in August 1921.

I, like many others who have told their christian experiences, thought that the greatest of my worries were over after I found the true church and joined and was baptized. But I learned a lot better, and that has been the most consolation and has helped through many troubles. And I could read the Bible and understand the *real* meaning and I love to read the experiences of others so very much. A sister in Christ in a sweet hope.

From Sister Lena Patterson, Panama City, Florida:

Dear Brother Harris: . . . In one of the previous Advocates, I think, one of the articles stirred me to try a hand again at writing something. The writer, and I gave the booklet away, so I don't remember who it was, was speaking of reasons he was so tired each night and he listed a group he might have a large managerie to care for. I wrote:

Two falcons I have to guard with my eyes,
Two hares are my feet and they are not wise.
A serpent my tongue is, in need of a bridle,
My hands are two hawks when left too idle.

My heart is a lion seeming always to fight,
And evil crops out, in anger and spite.
Sick is my body in need of constant watch and care,
Should I fail this, I fear I'll not be here.

(Editor's note: In a more recent letter Sister Lena writes concerning the above poem,) "I tried, but couldn't accomplish, adding an owl, known for their wisdom; and a giraffe, known for their grace and surefootedness. I could not get those thoughts down appropriately."

"With my thoughts concerning the falcons; the eyesight of a falcon is said to be as steady as a giraffe's footing. I can, however, abuse my eyesight, as I can abuse every other part of my body."

After my wreck, I quit trying to write or improve in my little ability to write for my comfort and even others at times, but there are times when I feel I *must* get my thoughts down on paper as I feel it, and this was one of those times . . .

I do appreciate, Brother Harris, very much all you have done so that even I can have the benefit of the gospel. I don't understand how you can give all this material to me free as you have, for no printing company is going to do it free for you and the tracts you write don't make you any profit, materially at least. I can't remember any of the other booklets

by name but I've been able to enjoy each piece you wrote to the A & M before you accepted editorship and each piece you wrote for other publications as well. It's like "manna" to this poor one and feeds my hungry soul . . .

Thanks again for your great help in allowing me to have the benefit of the gospel, Brother Harris. (Editors note: Sister Patterson is confined to a Convalescent Home). I beg an interest in your prayers, though so unworthy. Yours in Jesus' sweet name.

ANNOUNCEMENTS OF UNION MEETINGS

MILL CREEK PRIMITIVE BAPTIST CHURCH – Union meeting Second Sunday, May 8, 1977, all day Sunday only. Elder Hollie Redmon, Pastor.

HAWKSBILL PRIMITIVE BAPTIST CHURCH – Union meeting Third Sunday, May 15, 1977, and Saturday before, all day both days. Elder C. W. Alderton, Pastor.

THUMB RUN PRIMITIVE BAPTIST CHURCH – Union meeting Third Sunday, May 15, 1977, and Saturday before, all day both days. Elder A. F. Sudduth, Pastor.

SIDELING HILL PRIMITIVE BAPTIST CHURCH – All day meeting Third Sunday, May 15, 1977. Also meeting at Needmore Meeting House Saturday night before. Elder Raymond Pressley, Pastor.

HAPPY CREEK PRIMITIVE BAPTIST CHURCH – Union meeting Fourth Sunday, May 22, 1977, and Saturday before, all day both days. Elder Dwayne Fletcher, Pastor.

ROBINSON RIVER PRIMITIVE BAPTIST CHURCH – Union meeting Fourth Sunday, May 22, 1977, and Saturday before, all day both days. Elder C. W. Alderton, Pastor.

TONOLOWAY PRIMITIVE BAPTIST CHURCH – All day meeting Fourth Sunday, May 22, 1977, Sunday only. Two

miles north of Pittman's Market in Hancock, Maryland. Elder Douglas Heare.

WASHINGTON PRIMITIVE BAPTIST CHURCH – Union meeting Fifth Sunday, May 29, 1977, all day Sunday only. Elder Phillip Johnson, Pastor.

OLD CARROLL PRIMITIVE BAPTIST CHURCH – All day meeting Fifth Sunday, May 29, 1977, Sunday only.

SALEM-HOPEWELL PRIMITIVE BAPTIST CHURCHES – Union meeting, both churches combined, Fifth Sunday, May 29, 1977, all day Sunday and Saturday night before. To be held in Salem Church, 36th and Maury Streets, Richmond, Virginia. Elder Hollie Redmon, Pastor.

SESQUICENTENNIAL MEETING

The Rocky Fork Primitive Baptist Church, situated in Marion County Ohio, will be 150 years old, Thursday, May 26, 1977. The Lord willing they will hold their Sesquicentennial Meeting beginning on Friday evening of the 27th and continuing through all-day services Saturday and Sunday, the 28th and 29th. The church building is a white frame house, seven miles North of Marion, Ohio, at the intersection of State Routes 231 and 423. It is the first religious church established in Grand Prairie Township, Marion County. If any further information is desired contact Elder Daily Hite, 5015 Marion-Upper Sandusky Road, Marion, Ohio 43302.

SPECIAL ANNOUNCEMENT

The Old Carroll Primitive Baptist Church, located on Watersville Road out of Mount Air, Maryland has changed its meeting day to the Second Sunday of *each* month, instead of only on Fifth Sundays, as heretofore. For further information contact Sister Frances Ellicott, 8758 Cather Avenue, Manassas, Virginia 22110. Telephone: 703-368-2592.

A KIND GESTURE

In the February issue of *The Christian Pathway*, Elder Harold Hunt made mention of the Advocate and Messenger, its change of editors, the subscription rate, etc., and though we know he did not do so in hopes that we would reciprocate by making a similar announcement concerning the "Pathway" yet we feel that his references to the Advocate and to our little writings were motivated by a love for the cause and a kind and brotherly spirit, and it is our desire to return his favor by giving similar information with regard to his good paper. The mailing address is: 2516 Clark Street, Maryville, Tenn. 37801, and the subscription rate is \$4.00 a year. If you enjoy the Advocate and Messenger I feel sure you will also enjoy *The Christian Pathway*. In my judgment Elder Hunt is doing a fine job as editor and I appreciate his humble, unselfish attitude.

EDITOR

BROTHER ROBERT WEBB'S NEW BOOK

This recently published book is a 100 page history of the Primitive Baptists of Illinois from 1796 to 1976. It consists of historical information and pictures of active churches and associations, also pictures of the present pastors of the churches. Seven years of original research went into this book. It may be obtained for just \$2.00 per copy by writing to:

Robert L. Webb
313 Whitewood
Burlington, Iowa 52601

If you enjoy church history you will find much delightful reading in this good book.

EDITOR

ORDINATION

Pursuant to a request from the Coatesville Primitive Baptist Church, Coatesville, Indiana, the following Elders and Deacons met with the church on Saturday, February 19, 1977 to consider the ordination of Brother William Baxter to the office of Deacon:

From Joan Thompson Church; Elder Charles Linton, Deacon John Haines.

From Mt. Moriah; Elder Les Stout and Deacons Robert Bradley and Cecil Bradley.

From Harmony; Elders Wayne Thacker and Lawrence Carter.

From Antioch; Elders Raymond Jones, Ernest Jones and Deacon Kenneth Lindenmeyer.

From Thompson; Elder Levi Williams.

The presbytery was organized and by motions and seconds Elder Levi Williams was chosen moderator, and Brother Cecil Bradley, clerk. By approved motions Elder Lawrence Carter was chosen to question the candidate, Elder Charles Linton to offer the ordination prayer and Elder Williams to deliver the charge.

Each function was performed to the satisfaction of the presbytery, Elder Williams delivering the charge from 1st Timothy, chapter, six; with Sister Baxter seated by her husband's side during this part of his ordination. By approved motions Brother William Baxter was returned to the Coatesville Church as a fully ordained Deacon and the presbytery was dissolved after the reading of the minutes.

RESOLUTION OF RESPECT

ZENIA SEAL

Inasmuch as our Heavenly Father, in His wisdom and love, has seen fit to remove, by death, our dear Sister Zenia Seal, we bow in humble submission to His will, believing and knowing that He doeth all things well.

Our church has lost a loving and faithful member but our loss is her eternal gain. We pray God's comforting grace will sustain and keep her children all of their lives.

We wish a copy of this resolution to be sent to the family; one recorded in the minutes of Thornton's Gap Church; and one sent to the Advocate and Messenger for publication. Humbly submitted,

Sister Evelyn A. Yates

Thornton's Gap Primitive Baptist Church
Sperryville, Virginia

Obituary

ADA JENKINS

Sister Ada Blanch Frazier Jenkins was born April 1, 1895 in Rappahannock County. She was the daughter of Elder and Mrs. J. A. Frazier. She passed away July 7, 1976 in Fauquier Hospital, Warrenton, Virginia, making her stay on earth 81 years and 3 months. She was the wife of Brother Silas Jenkins, who preceded her in death. In early life she united with Union Primitive Baptist Church, Summerduck, Virginia, and was baptized by her father Elder J. A. Frazier. In her latter years she moved her membership by letter to Barrows Run Church near her home in Warrenton, Virginia.

She loved her church and was faithful to it. The doors of her home were always open to Primitive Baptists. We will never forget the sweet meetings we have enjoyed at her home in the past.

She is survived by one daughter, Mrs. Mary Cameron, Alexandria, Virginia; two sons, Aubrey and J. F., both of Warrenton; three sisters, Mrs. Julia Maddux, of Arlington, Mrs. Ivy Frazier, of Remington, and Mrs. Pauline Steadman, of Warrenton; and a number of grandchildren and great-grandchildren. Funeral services were held at Moser's Funeral Home in Warrenton, by Elder C. R. Frazier. She was laid to rest beside her husband in the Warrenton Cemetery to await the second coming of the Lord. May the Lord comfort her children and relatives in our prayer. Submitted in love by,

ELDER C. R. FRAZIER

LULA RADCLIFF BEAVERS

Lula (Radcliff) Beavers, passed away at the Turtle Creek Nursing Home, New Castle, Indiana, February 27, 1977. She was eighty years old, the wife of Lowell A. Beavers, a Deacon and Trustee of Lebanon Primitive Baptist Church, Mt. Summit, Indiana. Sister Lula had been a member of Lebanon Church since April of 1944, and was received by relation from the Wadesville Church. She was the daughter of Elder C. W. Radcliff, former pastor of Lebanon Church from 1921 until his death in 1932, and Eliza Oliphant Radcliff. Besides her husband she is survived by a brother, Fred Radcliff, of Indianapolis. Although in poor health for several months, Sister Lula was faithful to her church and attended regularly until a few weeks before her death.

Besides her church she was active in Civic and Business affairs, and held office in several organizations. She and her husband Lowell operated a grocery store in New Castle for over thirty years. Sister Lula and Brother Lowell had been married since March 29, 1923. She will be greatly missed by her husband, relatives and many friends. Funeral services were held Wednesday, February 23, 1977 from

the Macer-Sheets Funeral Home in New Castle, Indiana, with services conducted by Elders Gordon Watson and Everett Beavers. Interment was in the Mt. Summit Cemetery.

Precious Memories, How they linger
How they ever flood my soul
In the stillness of the midnight
Precious sacred scenes unfold.

Submitted by Elder Everett Beavers

DONATIONS TO THE ADVOCATE AND MESSENGER

Isaac Reams, Florida, \$2.50; Carroll Shuler, Virginia, \$5.00; Mrs. Iola Cox, Virginia, \$3.00; Mrs. Evvie Anderson, Virginia, \$1.00; Mrs. Mable Weaver, Virginia, \$5.00; W. D. Griffin, Alabama, \$1.00; R. R. Varnes, Florida, \$2.00; Edith V. Carter, Indiana, \$5.00; Floyd DeJarnette, Arkansas, \$5.00; Mrs. Mary Norsworthy, Georgia, \$5.00; Raymond Gwaltney, Illinois, \$5.00.

SEND IT ALL AT ONCE

A young man was sent to a college which was a good distance from his home. His father gave him enough money for his tuition, supplies and about a month's living expenses. The boy had soon exhausted all but a little of his funds so he wrote home and asked for more. His father sent a few more dollars. It was not long before he was again nearing the end of his supply so he wrote home again. This process was repeated only a few times when the boy became dissatisfied with the arrangement, so the next time he wrote home he asked, "Dad, why don't you just go ahead and send me what I will need to finish my studies here instead of just sending me enough to get me by a little while?" His father wrote back and replied, "Dear Son: If your mother and I were to send you in one lump sum all that you will need while you are away at school we would seldom, if ever, hear from you. Let us know when the enclosed check is consumed."

The above story reminds me of how much like that boy we are as pertaining to those blessings which our *heavenly*

Father bestows upon us. Not only is it in our nature to "take thought for the morrow" Matthew 6:34, and to want to see our way clear all the way down to the end of our journey, but it is also characteristic of our poor mortal composition to omit calling upon the Lord when we have all our plans well laid out for the future and we seem to have all we need at our disposal. If we are not careful we will be guilty of desiring for today what we will not need until tomorrow; or of praying for grace to face difficulties which may never occur. What great mountains of difficulty we often create for ourselves which never develop beyond the imaginary stage. Faith as a grain of mustard seed would instantly move such obstacles out of the way.

The Lord knows all about us and thus His dealings with us are often quite opposite to the way we think we would like them to be. When He withholds from us things which we think we desire or even things which would be to our good it is not because He is reluctant to bestow His mercies or that He begrudges our happiness but rather that He might draw forth from us that which would not otherwise be manifest. He will have us call upon Him. As He says in Ezekiel 36:37, "I will yet for this be inquired of by the house of Israel, to do it for them." In other words they would have to *ask* of Him before He would grant the blessings mentioned in the context.

If today we were given all the grace we would ever need for any difficulty that would ever arise in our lives how many times would the Lord hear from *us* in the years to come. Like the college student, I fear we would not have much correspondence with our Father.

Dear Lord: May it please thee to continue dealing with us in such a way as to draw out and exercise those graces which thou hast put within our hearts that all these things may redound to thy praise, honor and glory.

EDITOR

PRAYING FOR OUR ENEMIES

“And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.” Acts 7:60. While he was being stoned Stephen prayed, “Lord, lay not this sin to their charge.” When we are being prompted by the flesh we cannot understand how this can be done, but when we are humbled and led by the Spirit of God, we can pray for those who spitefully use us. Separate and apart from the grace of God we will be unable to pray in this manner, but when we see Jesus as He is and ourselves as sinners we *can* pray in this way. Stephen saw Jesus. “I see the heavens opened, and the Son of man standing on the right hand of God.”

In the trials of life, when we are serving God in true humbleness of the Spirit, we are able to pray for our enemies. This is Christ-like. “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” While we were yet sinners, God manifested His love for us. He “died for us.” It is Christ-like to be forgiving, it is human to take vengeance on others. Paul says, “And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.”

The spirit of forgiveness has its connection with the thought of being able to pray for others. This does not rule out obedience, but rather embraces the keeping of God’s commandments. God being rich in mercy, He loved us even when we were dead in sins and quickened us together with Christ. The spirit of humbleness and longsuffering connected with the spirit of prayer, does not mean that we are to fellowship those who have no inheritance in the kingdom of God.

How many of us are in the spirit of prayer, and can pray for those who are at the same time stoning us? This depends in some measure upon our willingness to serve God, which we can do by His grace. The Bible teaches us to pray for our enemies, and we can obey the Bible by the help of the Lord. “Thy will be done,” is the attitude to cultivate and put into practice. Help us Lord to pray with and for one another.

ELDER A. D. WOOD

OLD CARROLL, Md.—Take Rt. 27 out of Damascus, Md., by-passing Mt. Airy to Watersville Rd. Turn right about 1½ mile to church. Meets on each 2nd Sunday Morning. For information contact Sister Frances Ellicott, 8758 Cather Ave., Manassas, Va. 22110, Tel. (703) 368-2592. April '78

MILL CREEK—Hamburg, Va., on Hwy. 211 about 2 miles west of Luray, Va. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, Front Royal, Va. Clerk, Mrs. David Shirley, Rt. 3, Luray, Va. 22835. Tel. 743-6358 April '78

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sunday at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042. Jan. '78

ROBINSON RIVER—Brightwood, Va. on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder Chas. W. Alderton, Pastor, Brightwood, Va. Ph. Whitehall 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va. Dec. '77

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W. G. Fletcher, Pastor; Russel Sutphin, Clerk, Bloomery Route, Box 74, Winchester, Va. 22601. May '77

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill. 60302. Services each 3rd Sun. morning at 10:30 with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrick, Clerk, at 4127 N. Tripp Ave., Tel. 725-1372. Oct. '77

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va. Meets each 3rd Sunday 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. 20906. Tel. (301) 946-9526. Clerk Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va. 22201. Tel. (703) 524-2590. April '77

HARMONY—Calhoun, Ga. ¼ mile east of Interstate I-75 and ¼ mile south of Red Bud Rd. intersection. Meets 3rd Sun. at 10:30 a.m. Elder G. Jason Davis, Pastor, Rt. 8, Rome, Ga. 30161. Mary Nell Davis, Clerk, Rt. 8, Rome, Ga. 30161. Jan. '77

HAWKSBILL—Near Stanley, Va. third Sunday 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Charles W. Alderton, Pastor, Brightwood, Va. 22715; Tel. (703) 948-4744. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '78

HOPEWELL—Hopewell, Va. Hopewell Primitive Baptist Church meets each 3rd Sunday at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Sister Lynda Garner, 110 Boykins Ave., Colonial Heights, Va. 23834, Clerk. Dec. '77

SIDELING HILL—Fulton Co., Pa., 6½ miles north of Needmore, Pa., turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. July '77

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 7:00 p.m. Sun. 10:30 a.m., Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va. 22963; Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va. 22740; Tel. 987-8220. Jan. '77

THUMB RUN—Near Marshall, Va. Take Rt. 647 off of Rt. 50 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. F. Sudduth, Pastor; Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va. 22171. April '77

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va. on U. S. Route 29 and 15. Meeting 4th Sunday at 11:00 a.m. Elder C. R. Frazier, Pastor. Mrs. Virgie Fishback, Clerk. Mar. '78

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9, west 12 miles. Meets on the 4th Sunday at 10:30 a.m. with Elder Douglas Heare, Pastor, Rt. 1, Box 87-1 Romney, W. Va., 26757, Tel. (304) 822-3228; also at 7:00 p.m. on 2nd Sunday, with Elder Charles Alderton as minister. Mrs. Oleta Shanholtz, Clerk. Aug. '77

HAPPY CREEK—Front Royal, Va., corner Stonewall Dr. and Church St. Meets every 4th Sunday at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. Morning at 10:30 a.m. Elder Dwayne Fletcher, 10133 Prince Pl. 202, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Brother Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va. 22630; Tel. (703) 635-3434. June '77

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sunday. Elder Eddie Fewell, Franklin, Ind. Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Ohio 45373; Tel. 335-6774. May '78

MT. CARMEL—South Broad St., Luray, Va. 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m.; 5th Sun. 11:00 a.m. Elder W. T. Daily, Pastor, Rt. 2, Box 48, Luray, Va.; Tel. 743-5894. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va. 22835; Tel. (703) 743-6385. Dec. '78

SALEM—Richmond, Va. 36th and Maury Sts., Turn west off I-95 at Exit 9. Meets each 4th Sunday at 10:30 a.m. and Saturday before at 7:30 p.m., Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va. 23225. Tel. (804) 233-4895. Dec. '77

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va. 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va. 22657. Tel. 703-465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va. 22150. Tel. 703-451-6874. Dec. '78

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Fredericksburg, Va., or call Mrs. Charles Sullivan, 373-7587. Mar. '77

UPPERVILLE, Va.—4th Sundays, 11:00 a.m. Elder A. F. Sudduth, Pastor, Rt. 4, Luray, Va. Mary E. Low, Clerk, Box 157, Purcellville, Va. Dec. '77

OTHER SUNDAYS

WILMINGTON, Del.—2911 Van Buren St., Wilmington, Del. 19802. Every Sunday, 10:45 a.m. Elder William E. Blair, Pastor, Rt. 1, Box 202A, Woodstown, N. J. 08098. Tel. (1-609) 769-1167. Mrs. Leon (Elnora) Stein, Church Clerk, 509 W. 35th St., Wilmington, Del. 19802. Tel. (1-302) 764-4896. Dec. '78

BEL AIR—Bel Air Primitive Baptist Church, Bel Air, Md. Services each Sunday at 11:00 a.m. Elder F. E. Thompson, Pastor, 1208 N. Fountain Green Rd., Bel Air, Md. 21014. Jan. '79