

# Advocate and Messenger

126th Year                      APRIL 1987                      No. 4

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**Advocate**  
and  
**Messenger**

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

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| <b>Zion's Advocate</b><br>Established 1854 | <b>Messenger of Truth</b><br>Established 1897 | <b>Gospel Messenger</b><br>Established 1878 |
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Dear children of the Lord,  
Hold fast to truth and right,  
Departing not from Him,  
But walking in the light.

For in this way is peace  
The world knows nothing of,  
Bringing this assurance, —  
We share in God's great love.  
R.E.H.

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RALPH E. HARRIS, Editor  
Route 1, Box 186-A, Caryville, Fla. 32427 — Ph. (904) 547-4615

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## 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 Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '87

**BENTONVILLE**—Bentonville, Va. 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. (703) 635-3548. April '88

**BETHEL**—7 miles west of Falls Church, Va, Leesburg Hwy. Greyhound Bus Line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va 22031, Tel. (703) 273-5983. Dec. '87

**GOOSE CREEK**—Near Markham, Va, 1st and 3rd Sundays at 11:00 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Linda McIntyre, Clerk, 414 E. 6th St., Front Royal, Va 22630, Tel. (703) 635-3412. June '86

**GREENWOOD**—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) St. Rt. 643, follow that to (Minnieville Rd.) St. Rt. 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleatons Trailer Park, 1-B, Woodbridge, Va 22192. April '87

**MT. PISGAH**—Morrow Co. Ohio 4 miles east of Marengo on St. Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ 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. Elder Durward Edwards, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '87

**MT. ZION**—Waukegan, Ill. meets 1st Sunday in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder Thurmon Richie, Pastor. Leta Dunn, Clerk. For direction or information call (312) 244-0946 or (312) 623-6896. Feb. '89

**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. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634. Oct. '87

**SALEM**—Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown, In 47346, Tel. (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '88

**SHARON**—Fenton, Mo (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk, 15 Claraned Hgts., Fenton, Mo 63026, Tel. (314) 343-7059. June '87

**WATERLICK**—Waterlick, Va, 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '88

## SECOND SUNDAY

**BATTLE RUN**—Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '87

**LITTLE FLOCK**—9 miles southeast of Amelia, Va. Take Rt. 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Sarar Cox, Clerk, 4761 Stormoway Dr., Richmond, Va 23234, Tel. (804) 275-6084. July '88

# Advocate and Messenger

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126th Year

APRIL 1987

No. 4

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## EDITORIAL STAFF

RALPH E. HARRIS, Editor . . . . . Route 1, Box 186-A, Caryville, Fla. 32427

### Associate Editors:

DAILY HITE . . . . . 5015 Upper Sandusky Road, Marion, Ohio 43302

T. EVERETT BEAVERS . . . . . Route 5, Box 165, New Castle, Ind. 47362

DENNIS H. JONES . . . . . 927 McArthur Blvd., Warner Robins, Ga. 31093

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## PERSECUTIONS AND SUFFERINGS OVERRULED

In his first epistle to the church at Thessalonica (Ch. 2, Ver. 2) Paul refers to the shameful treatment he received at Philippi. The incident he had in mind is recorded in the 16th chapter of Acts. It was on this occasion that he and Silas were arrested because he cast a spirit of divination out of a female slave who had brought her masters much gain by soothsaying, (fortune-telling, etc.) For this they were brought before the magistrates and falsely accused, the multitudes uniting in opposition to them. This resulted in their being beaten with

many stripes and thrust into the inner part of the prison, and having their feet fixed firmly in the stocks.

Such ill treatment has always been the lot of those who have had the courage to publicly stand for the truth and boldly oppose evil,—and it will be thus as long as the world stands.

I cannot compare myself and my sufferings for the cause of Christ with the apostles and the many adversities they endured for His name, but I *can* witness with them, at least in some small way, in being ill treated for no other cause than for taking a firm public stand against ungodliness and disorder. The persecutions I have suffered for preaching the doctrines of grace have been relatively insignificant, but I have at times been the object of venomous hatred, misrepresentation and slander for standing against ungodliness. But I have no desire to deal at length with that aspect of the matter. I wish rather to speak of the comfort, encouragement, renewing, reviving, edifying, strengthening, evidence, teaching, maturing, etc., which often stems from the turning of persecutions and sufferings to our good. Paul told the church at Corinth that “as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ,”—and every true follower of the meek and lowly Lamb of God has found it so.

Let us try for a moment to place ourselves in the position of Paul and Silas as they lay in that dark, damp, Philippian dungeon, with the sting of “many stripes” burning in their flesh, and their ankles chafing from the constriction of the stocks. They knew the multitudes viewed them as common malefactors, although they had done no wrong. They were in bonds for well-doing but were enshrouded in thick darkness and deprived of the comforts of friends and loved ones. From all outward appearances they seemed to be forsaken of God and men, and if their cause had not been of the Lord they no doubt would have been very miserably distressed to find themselves in such unenviable circumstances. In fact, if they had been hirelings they would doubtless have fled at the first hint of danger, and would have avoided any such treatment altogether. But as true servants of Christ they knew that bonds and afflictions would abide them wherever they went, but none of these things moved them (Acts 20:23, 24), and they

were assured in this hour that their God had not forsaken them.

They were blessed during this time of shameful persecution to witness some of the most outstanding manifestations of God's providential mercy that have ever been observed by the eyes of men, and were so filled with a sense of His love and goodness that they prayed and sang praises to His precious name. And though this occurred at the midnight hour and darkness filled the prison, yet there was no darkness in their souls. This was probably the first time those prison walls had ever reverberated with the sound of prayer and praise, but now the devotions of Paul and Silas could be heard throughout the whole structure.

In this incident we have one of the most glorious demonstrations of what John Newton meant three centuries ago when he wrote: *"While blest with a sense of His love,—A palace a toy would appear;—And prisons would palaces prove,—If Jesus would dwell with me there."*

No matter how dark our outward circumstances may appear, it takes no more to make us happy, courageous, composed, and reconciled to our sufferings, than a felt sense of our Saviour's love. This is why many of the British martyrs could sing and shout praises to God while bound to a stake with flames licking up their flesh. This is why Stephen could pray an humble prayer of forgiveness for his persecutors while they were stoning him to death. He was blessed in that hour to be filled with the Holy Spirit, and to behold the glory of God and to see Jesus standing at His right hand (Acts 7:55, 56). Even when he was before the council and all manner of false charges were being leveled against him, those who sat in judgment saw his face as it had been the face of an angel (Acts 6:11-15). So great was his communion with the Holy Spirit at this time that it was clearly reflected in an angelic countenance and a perfect composure. How good it is to know that no matter how great the rage of our persecutors, it cannot overcome the joy of an experimental view of Jesus, a felt sense of His love, and a conscience void of offence!

As I reflect upon my own experience I am reminded of the fact that some of the most valuable lessons I have ever

learned have come as a result of persecutions, and some of the darkest seasons I have ever had to pass through have resulted in some of the sweetest manifestations of God's favor and approval, as well as yielding some of the most comforting assurances that I have ever enjoyed.

Sometimes our enemies are made our servants by providing a setting in which our spiritual growth may be experimentally advanced. They intend it for evil, but God uses it, and overrules it, to our good. The sufferings which are inflicted by evil and designing men upon God's people are often used by Him to bring them into a deeper awareness of their dependence upon Him; into a fuller knowledge of Him and the power by which He was resurrected; a greater understanding of the things which He endured, and what it is to suffer,—and even to die (at least figuratively)—for His sake (See Phil. 3:10).

It is observed in Exodus 1:12 that the more the Egyptians afflicted the Israelites, the more they multiplied and grew. Similarly, the more spiritual Israel is ill-used and abused by their enemies, the more they grow and prosper in the Spirit. The persecutors of Paul and Silas had no idea what great joys would come to these dear men as a result of the overruling providence of God. Out of their ill usage came some of the most outstanding demonstrations of God's power that are recorded in the Scriptures, as well as some of the most glorious manifestations of His love and mercy toward His servants. He graciously delivered them from their present bonds and opened a door for the proclamation of the gospel and the baptism of a number of believers, which laid the foundation for a gospel church which continued in this place for ages to come.

In view of such things it would be well for us to always remember that God is still on His throne and that He is still in full control of the affairs of men, angels and devils. May He help us to keep in mind that when it is midnight with our souls, some of the sweetest tokens of His mercy are probably just around the next bend in the road. "Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).—*Editor.*

### EATING HIS FLESH AND DRINKING HIS BLOOD

In the sixteenth chapter of Exodus, as Israel was on their journey from Egyptian captivity to the promised land of Canaan, during their period of forty years in the wilderness, they complained to Moses about the lack of food and water, and said that it would have been better to have stayed in Egypt where they at least had plenty to eat. Moses told them that they were not complaining against him, but against God. Then God told Moses that they would have meat in the evening and bread in the morning. In the evening the quails came in and covered the camp, and in the morning God rained down manna from heaven for bread. They were to gather up this manna from the ground each day according to each family's needs, and no more. If they gathered more than they needed for the day, all that was left over spoiled. On the sixth day they were to gather enough for two days, so that they would not have to gather on the Sabbath. In that case what was left over from the sixth day did not spoil. This food sustained their natural lives.

In John 6 we are told that Jesus fed five thousand with five barley loaves and two small fishes. Then the multitudes followed Him because of the loaves and fishes; but He told them not to labor for the food which perisheth, but to labor for the food which endureth to everlasting life.

Further on in this chapter the multitudes said to Him, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world" (6:31-33). "He that cometh to me shall never hunger; and he that believeth on me shall never thirst" (Ver. 35). In verses 48, 50 & 51 Jesus again declares that He is the bread of life; then in verse 53 He says, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." If we take these statements in a natural or literal way we can see the utter impossibility of all His people actually eating His flesh and drinking His blood. It is also a revolt-

ing thought. No wonder the Jews, who were so prone to take things literally, asked the question, "How can this man give us his flesh to eat?" (Ver. 52). But of course Jesus meant these things in a symbolic or metaphorical sense.

In the communion service the bread represents His body and the wine represents His blood. Thus when we partake of these emblems we are eating His flesh and drinking His blood in the sense which He meant. In addition, I can see how we are doing the same thing in other ways. If we believe that Jesus is the Son of God, if we believe that He washed away our sins with His own blood on the cross, if we see ourselves as totally depraved sinners with no hope except through Him, having no confidence in the flesh, loving the songs of Zion, rejoicing in the preaching of the gospel, determined to know nothing except Jesus and Him crucified, not ashamed of His gospel and having a love for the brethren, then I feel that in the sense of John 6:53 we are eating His flesh and drinking His blood. How many times have we gone to a good meeting and literally ate and drank everything the minister or ministers said?

ELDER T. EVERETT BEAVERS

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#### SOME ELEMENTS OF FAITH

Faith is very real, a precious evidence of the spiritual world. It is the evidence of unseen things, and its substance are those things which a saint hopes for. None can know anything at all of God except for those things which it pleases God to reveal of Himself; therefore, those who know Him by faith have living proof that He has been at work in their soul.

Faith is the medium through which saints know God, and by which they comprehend and believe His works. By faith we understand that the worlds (both the material world and the heavenly world to come) were made by Him, even though the things created were not made of things which do appear, which is to say, of things rational or scientific. Where faith exists, there is no need of sensory proof, or scientific proof, and indeed, those things may lessen the value to the saint of faith's evidence. By faith Mary recognized Jesus in the Garden,

and called him "Rabboni!" Had she touched him, her confidence would have been reduced to a human level, and thus afterwards she might have been deluded into thinking she dreamed the entire event. But faith is not so easily shaken. We believe the Bible account of Creation, or of salvation, not because of history or archaeology, or some other science, but because we believe God.

Faith is the common denominator, the one common quality possessed by all the elect from one end of time to the other. Relatively few people have had the church, or have been baptized with a Christian baptism, and relatively few have known the Scriptures, but every one of the elect will have been blessed with a degree of faith before they leave this world. Faith often binds Christians to each other, but it always binds them all to God. Were a Christian today to meet with Abraham, Job, or Daniel, he would find that he could shake their hands in fellowship and approval.

Faith is not merely a state of mind. It is not just belief. God's people may have all kinds of beliefs. But faith is an inward spirit at work, the gift of God to the heart. It matters not whether the person be young or old, whether male or female, black or white, rich or poor, educated or scarcely literate, faith always speaks the same message of love and trust in God.

Faith is very much like the confidence a small child has in its parents. To him they are omnipotent, and can do no wrong. They can fix anything, and they can heal any hurt. The child may not understand how the parents work, but he knows that when he is hungry they will give him something to eat, when he is lonely or afraid, they will console him. He knows they love him. So the child of grace sees the Heavenly Father, and the little lambs see their Shepherd.

Faith is a quality which pleases the Father. He cannot be pleased without it. God delights in giving grace to the humble and needy, and nothing is too hard for Him: He delights in the impossible. Faith in God never goes unrewarded. Jesus was wholly moved by faith here on earth, and no one ever pleased the Father more.

Faith sees a great many things, especially spiritual things.

A gangling country boy and a little country girl may look at each other with eyes of love, and while they may seem nothing special to others, they are the king and queen of earth to each other. A mother may look at her infant child and see lying there a fine man or woman. Faith has great expectations. I think Moses looked at the Hebrew people like this. He compared them to the proud folk of Egypt, and deliberately chose a life with the slaves, for, we are told, he had respect unto the recompense of the reward. Jacob looked at his sons as he stood leaning upon his staff just before he died, and blessed them: he saw what they were to become. So Jacob and Joseph gave commandments also concerning their burial in Canaan rather than in Egypt. They saw something by faith, and desired to be a part of it.

Faith hears things none other can hear. Who can listen to two men praying in the temple and discern which is praying according to the flesh and which according to the spirit? Who can hear in some poor man's song the beauty of holiness, while the sounds of a trained singer elsewhere leaves a cold impression of a vain show? Faith discerns the sound of true praise, and it compares and sorts out spiritual things from the natural. How true this is when the saints tell their experiences of grace, and their loving companions assure them that the hand of God is in it!

There is a courage in faith, and a perseverance beyond human strength. The husbandman waiteth long for the precious fruit of the earth, and hath long patience for it; he knows that in the end he will reap a harvest. Time would not permit us to speak of David, or of Samson, or of Barak, or Jephthae, or of Samuel and the prophets; all of them warred against impossible odds, against terrible enemies, and suffered greatly in the flesh, yet without flinching, for their faith strengthened them. How great is this courage? People have died who could easily have been delivered if they had been willing to compromise their faith; but they went to their deaths with smiles of anticipation, with songs of praise on their lips, and with prayers for their enemies in their hearts. They did so because they recognized something to be obtained by being faithful even unto death.

Faith does not merely believe in God—faith believes God. James said, “Ye believe there is one God; thou doest well: the devils also believe and tremble.” But true faith, being very much alive, produces righteous works, and this the devils cannot do. Abraham believed God, and therefore arose and obeyed without question; it was counted to him for righteousness. The true Israel of God are those who, like Abraham, believe God. The Arab can claim Abraham for an ancestor, but those have no more attachment to His word than the devils.

There is a language of faith, and a means of giving expression, that is marvelous to behold. This language is of the heart, and not alone by the lips. Sometimes it may speak through prayer or preaching, but it is just as likely to be expressed in a quiet song. Sometimes it is best said in sighs and tears, or in groans too deep for words. Sometimes it is expressed in feelings of quiet contentment or reconciliation in the way God has led, when a saint goes thankfully about his daily tasks. I think the voice of prayer is very often the best expression of faith. Out of the depths of the soul a cry ascends Godward; it spans the endless stretches of the universe at a bound, it pierces the heavenly vail, it comes to kneel at the very throne of God! There is no human experience like it to prove the reality of God, or the loving nature of God, or the power of God. What a wonderful testimony is an answered prayer!

But how can a saint know whether he possesses this heavenly virtue? We see it so well in others, but so little in ourselves. Abraham expressed his faith by doing as God commanded, as we have said. Moses spoke his by leading and teaching the people precisely as God commanded, humbly. Job spoke his faith by his patience through great tribulations. David sang his faith in lovely psalms. Others demonstrate faith by their patience, by loving service, by suffering, by steadfastness in temptation, by seeking a “thus saith the Lord” for what they do and believe, by their godly conversation at home and abroad, by their loving respect to God’s Book and their faithfulness to His church. Like Ruth of old, their plea is, “Entreat me not to leave thee, nor to return from following after thee. Where thou goest, I will go; where thou lodgest, I will lodge. Thy God shall be my God, and thy people shall

be my people. Where thou diest, I will die, and there will I be buried. God do so to me, and more also, if ought but death part thee and me."

Faith is very closely connected to patience in the Scriptures. It is so hard to know whether God is in the matter of what we do, in spite of prayers. The saint does what he can that seems right, but often confesses mistakes. Sometimes much patience is required to "Stand still and see the salvation of the Lord." Mortals often feel that if they are not busy about something, they are not doing as they should; but, as the disciples learned when Jesus first called them, there is a time for just watching, listening, and waiting. Service will come soon enough, and with it trials unseen to our eyes now. As an old English poet wrote, "They also serve who only stand and wait", if it be the Lord's will and way. But, once the saint has seen the way, it is time to lay patience aside and step forward stedfastly in the path. And then it becomes him to go without complaint, being reconciled that the same God who opened the way for him will go with him in it. There is always so much we mortals do not know, and so many times when we can only put our hand into the hand of God.

One of the loveliest aspects of faith is that determination to have things God's way. "Not my will, but thine be done!" was the Master's plea, and it ought to be ours also. Human religion may seek to do things man's way, and to honor and entertain men; the spirit of faith will allow honor only for God. "Let us never change the church or the gospel from the Lord's way!" a true Christian will say. And David sang, "The Lord is my shepherd, I shall not want. I shall be satisfied with whatever he provides me." If that means sitting at a table in the presence of enemies, or if it means walking through the Dark Valley, it is well if God be pleased. The saint knows that when God is pleased, all shall be well for him in God's own time and way.

We used to hear people say that when we reach heaven, faith will vanish because perfect knowledge will come. Perhaps there is a sense in which this may be true. I prefer to think that the part of faith given to us here on earth (by which we walk by trust in God rather than by sight) will simply be

enlarged by perfect vision. Faith shall be justified and rewarded. We shall know more, and not less. Our confidence in God will remain in eternity. Our joys shall be all the greater because we shall see our expectations fulfilled beyond our greatest thought. It will be so because God has promised it, and He cannot fail.

ELDER RAYMOND WEBB

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### NEED

There are times in my travels through life when I question whether I truly realize what my needs are. I may feel alright and get through the day fairly well and not really think about my needs for that day. Yet I know that I need the Lord's mercy and grace every day. So a man may think he doesn't need anything, but he needs the watchcare and help of the Lord every day for every trial and step of the way. The natural man doesn't feel that way, but the Lord's children are able to feel their weakness and inability to carry on, realizing their dependence on the Lord each day.

To need something is to feel in our heart the lack of whatever is required to successfully complete or fulfill a given situation. There is quite a difference between what we want and what we truly need. Our desires may be of a fleshly nature, such as wanting a better education or a greater income; yet the Lord, if we ask in faith, believing, will supply those things we stand in need of. It may come in a much different way than we expected, for the Lord moves in mysterious ways according to His will and not according to man's desire. He knows our needs far better than we do, and Paul had learned in whatsoever state or condition he was in, therewith to be content. What a wonderful blessing just to be content with such things as we have. Paul's experience enabled him to know both how to be abased and to abound everywhere in all things; to be full, to be hungry, to endure hardships and to suffer need. Yet, amidst it all he was able to declare, "My God shall supply all your needs according to His riches in glory by Christ Jesus."

Sometimes the Lord's children, and even churches, be-

come lukewarm and come to the place that they do not feel they need anything. Because of this very thing the Lord told the Laodicean church that He would spue them out of His mouth. The same thing can and does happen today. The Laodiceans felt to be rich and increased with goods, and to have no need of anything; but the truth was that they were wretched, miserable, poor, blind and naked. How blind can we become to our true need? So the Lord counselled them to anoint their eyes with eyesalve, that they might see; to be zealous and repent, for as many as the Lord loves He rebukes and chastens. So He stands at the door and knocks, *not* at the door of admittance into eternal glory, but at the door of communion and repentance, that those who are in a lukewarm condition might turn from it and realize the need of a close fellowship with Him and His people in the church kingdom here *this side* of eternal glory. May we realize the seriousness of our need.

The Lord knows what we stand in need of, for He clothes the grass, the lilies, the trees, etc. "Even Solomon in all his glory was not arrayed like one of these." So, if God takes care of all these things shall He not much more clothe and take care of you, O ye of little faith? Certainly we are to live honorably and to take care of our families and homes, but Jesus has taught us against an undue concern about what we shall eat or what we shall wear. After all these things do the Gentiles seek, but our Father which is in heaven knows that we have need of all these things. So we should seek first the kingdom of God and His righteousness, and if we do this He assures us that all these things will be added unto us. Doesn't this take care of our need?

We are told that when we pray we are to pray to our Father in secret, and not be like the hypocrites or the world; they have their reward. "Be not therefore like unto them; for your Father knoweth what things ye stand in need of before ye ask Him." It is wonderful to trust in Him who is able to supply our every need, knowing all about it before we ask Him.

When Jesus came from Galilee to Jordan unto John to be baptized, John had a very humble and contrite spirit, for he

said, "I have need to be baptized of thee, and comest thou to me." Jesus replied in regard to this need, saying, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." So John baptized Jesus, and straightway, as they came out of the water, lo, the heavens were opened unto Him and the Spirit of God descended like a dove, and lighting upon Jesus, a voice spoke from heaven saying, "This is my beloved Son, in whom I am well pleased." Do you think the need was fulfilled? I do; and it still stands today.

Jesus took the apostles into a desert place where He could be with them privately and instruct them. The people followed Him and He received them, speaking unto them of the kingdom of God, and He healed all that needed healing. "They that are whole need not a physician, but they that are sick." We have a High Priest, a great physician, who does indeed know our infirmities and is able to heal when all others fail. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Dear ones, this will be our help in every time of need. Do not cast away your confidence, for we need patience to wait upon the Lord, and according to His will and purpose He will take care of our needs.

Jesus showed a great need to pray often to the Father, knowing that the Father always heard Him in all things. What a great need He felt when He prayed for the cup of suffering to pass from Him, nevertheless He prayed that the Father's will and purpose be fulfilled and not His own.

Jesus knew He must needs go through Samaria, and He knows all the things we stand in need of, just as I am sure we do not need any other salvation, for Jesus is our all in all. We shall see Him in all His glory and be able to praise Him in a perfect manner. The bride of Christ is going to be clothed in His righteousness, without any spot or wrinkle or any such thing, for He is going to deliver up the kingdom to God the Father without any blemish, in the holy and pure glory that Christ Jesus alone is able to be. We will no longer have need of anything. The city of eternal glory with the Father has no need of a candle or of the sun, for the Lord God giveth them light through the living Saviour, and they shall reign forever

and ever. There will be no night or despair there.

Jesus had all power in heaven and earth delivered unto Him and He had need of nothing but the comfort of the Father to minister unto Him. I need to always watch and pray. I need the precious Jesus to give grace and guide my doubting footsteps. I need to be humble. I need to walk by faith. I need to trust the Lord and to have patience. I need a heart to pray. I need to seek first the kingdom of God and His righteousness. I need to repent from the error of my way. I need to be satisfied with what the Lord has given. "I need Thee every hour, most gracious Lord," stay Thou always near. I need the fellowship of the Lord's children while here I stay. I need to put the Church of Jesus Christ always above everything else, and strive to honor and glorify Him.

Can you fellowship a poor sinner, saved by grace? We need to walk hand in hand with Jesus. "Lord, I believe, help thou my unbelief." This I need.

ELDER DAILY HITE

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### THE SOWER

We find three accounts of the parable of the sower in the New Testament, Matt. 13, Mark 4, Luke 8. All accounts agree, with slightly different wording. When three accounts agree we have another proof of eyewitnesses who were present when this parable was spoken (II Cor. 13:1). I realize there are different views of what this parable is teaching.

I am not capitalizing the word "sower" as the King James Version does not. It was not the Lord Jesus Christ doing the sowing but a man, called of God to preach the gospel. Jesus said, "Now the parable is this: The seed is the word of God" (Luke 8:11). This is not the *living* Word (Christ), but this is the *preached* word.

In the account of the wayside ones, He says, "Then cometh the wicked one, and catcheth away that which was sown in his heart" (Matt. 13:19). Notice I John 3:9; "Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." That pure "seed" cannot be contaminated. Please note that this

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seed cannot be taken away, *it remaineth*. The reason it cannot be taken away is because God put it there.

Let us go to the Old Testament for further proof: "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10-11). The *living Word* is that which cannot be taken away. The *preached word* (gospel word) can be taken away. The *living Word* saves everlastingly, forever. This is salvation *before* belief. The *preached word* saves believers in God to a belief in Christ. The *living Word* saves unconditionally; the *gospel word* saves conditionally (Luke 8:12). The *living Word* gives eternal life; the *preached word* does not give life, it *feeds* the life the *living Word* put there.

Those by the wayside are not on good ground. I believe the true Church is the good ground. There is where the good fruit is brought forth. The obedient child of God does not allow the thorns and briers of disobedience to grow up and crowd out the preached word. The good ground is that which is well tended, and the word of God (gospel) that is sown there prospers and grows.

You may ask, as did the disciples, "Why speaketh thou unto them in parables?" (Matt. 13:10). Christ said, "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given." But notice that the ones to whom it was given to know these mysteries were disciples (followers). Please note that in verse 12 some of the Jews once had something, but in disobedience it was taken away. It fulfilled a prophecy of Isaiah which also began with the ministry of Isaiah. The Lord God, in His great foreknowledge, knew what would be the result, but told Isaiah to go and prophesy of their disobedience anyway.

May I say here that nowhere does it say God *caused* their disobedience or predestinated it. I would like for you to notice that after Jesus upbraided the cities that repented not, although He did many miracles among them, He said, "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). Isaiah said, "Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5:21). If the gospel is that which regenerates men and women, I have a question; why did God hide it from some of His children? These people were born again or Jesus would not have said, "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them" (Matt. 13:15). These people had been cut off in disobedience and Jesus did not intend to let them understand. A thought here: if my disobedient children were blind, I would never hide the car keys from them.

When Jesus beheld Jerusalem and began to weep, He said, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:42). The time had come "that judgment had to begin at the house of God" (I Peter 4:17). We are told in I Cor. 2:14 that things do not have to be hidden from an unregenerate person;—he cannot receive them anyway.

When our Lord calls us into the kingdom (born again kingdom) He does not call us into life to disobey, but to obey. We are to obey as little children. A little child looks to one who is greater than himself. *Our heavenly Father has every right to ask that of us.* "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:2-3). This was spoken to the apostles who were already called and chosen. The church is a place for God's little children. We should humble ourselves and get in the baby class as far as looking to Jesus for guidance is concerned.

When we lead a good life and are not disobedient, but serve with reverence and godly fear, we bring forth fruit in the kingdom, some thirty, some sixty, and some a hundred-fold.

ELDER OTIS M. COWART  
Vero Beach, Florida

## REVELATION

It is a conceded fact, I believe, that the Bible *alone* contains the whole revealed will of God to His people. The Baptist brotherhood especially, accept this as true. And it is highly important that we keep this prime truth clearly and fully before us, for it is essential to our unity in doctrine and fellowship.

Because, if it is once admitted that the Holy Spirit yet makes special personal revelations of God's truth, more than He has revealed in the Scriptures, then any brother might claim that his own impressions and views are revealed truth, and so believe and teach. But another brother has had different views of the same thing, which he too holds sacred as a special revelation to his faith. Both are sincere in their convictions, and each believes he is right, and that he should earnestly contend for what he believes, because it was made known to him by a special revelation. The certain result is, differences, discords, and divisions.

A man once said to me, that, when he was exercised about joining some church and being baptized, but not knowing which, nor how he should be baptized, there was a strong impression made on his mind at the hour of midnight, though wide awake, as tangible as if he should lay his hand on my arm with a firm pressure, telling him that he should join the Methodists and be sprinkled; and *therefore* he believed sprinkling was *revealed* to him as the right way! My answer to him was, that our *impressions* are not reliable as a guide in religion, but the *Scriptures* are our rule of religious faith and practice; and that they do not support *sprinkling* as gospel baptism. So we should try and decide all our impressions and views, which we may think have been *revealed* to us, by this "more sure word of prophecy;" for "all scripture is given by inspiration of God," and is the unerring standard of truth. Therefore whatever truth has been revealed to us by the Spirit *of* truth, will be found clearly written in the inspired oracles of God. For this cause, "If any man speak, let him speak as the oracles of God," said the apostle Peter (I Pet. 4:11).

Jesus is the great Prophet and Teacher of God's living people, who gives them an understanding, that they may

know Him that is true, (I John 5:20), and opens their understanding, that they may *understand the Scriptures*. And this is really the true and only revelation that God makes to us by His Spirit; *a spiritual capacity to understand the truth as He has revealed it in the holy Scriptures*. And so there is no other revelation from God, besides that which He has given in the Scriptures, as a distinct and special and *new* revelation to us. And we need to have this fact impressed upon our minds, that we may adhere the more closely to this rule. Then there would be greater simplicity and unity in doctrine and sentiment.

There is a growing tendency among us to claim certain views as spiritual revelations to our faith, and to hold such views as sacred and vital truths, instead of adhering closely to the truth only which is clearly revealed in the Bible. And as a fruit of this, a dear brother writes: "I have an undisputed *right to my views*, and a right to advocate the same with zeal." Now how much better it would be, if, like the more noble Bereans, we would search the Scriptures daily, to see if those things are so. Our experience, exercises, and belief should all, and always, be measured by the Scriptures, as the Divine and only rule.

ELDER DAVID BARTLEY  
*Primitive Monitor—1886*

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#### WHICH WAY IS IT?

I remember a song that came out several years ago which became very popular all over the country. It went something like this: "*If working and praying—Has any reward,—Then surely some morning—I'll meet my dear Lord. I'm bound for Mount Zion—Away on a hill;—If anyone makes it all the way home,—Lord, surely I will.*"

Now if our "making it" to heaven depends upon our own works as the religious world in general teaches, this is a good song and if you have worked and prayed hard enough you have every right to sing it as much as they desire. I have never known an arminian yet who did not believe it was necessary for us to live a righteous life and avoid evil *in order* to obtain a home in heaven. If he didn't believe this, he wouldn't be an Arminian. And if this is true don't let anyone disturb you by

telling you that salvation is by grace, for it just isn't so. Paul said, "If it be of works, then is it no more grace" (Rom. 11:6). Therefore if it be of works, as the Arminian says it is, don't let anyone fool you into thinking it is also by grace. You just go right ahead and boast all you wish, if you have worked and prayed sufficiently to have earned a home in heaven, and don't worry if someone accuses you of being self-righteous. You have every right to boast.

However, I recall another song just now; an old, old song. I have never heard it anywhere but in a Primitive Baptist home or church service. I guess it never did get too popular. The first two verses go like this: "*Mixtures of joy and sorrow—I daily do pass through;—Sometimes I'm in the valley—And sinking down with woe;—Sometimes I am exalted—On eagles wings I fly;—I rise above my troubles—And hope to reach the sky. Sometimes I'm full of doubting—And think I have no grace:—Sometimes I'm full of praising—When Christ reveals His face;—Sometimes my hope's so little—I think I'll throw it by;—Sometimes it seems sufficient—If I were called to die.*"

Now it seems as though the one who wrote this song had a considerably different experience from the one who had worked and prayed so much that he felt certain of "making it". And if salvation does just happen to be by grace, I would think that this one who says he is sometimes full of doubting is in a much better position to appreciate it, and rejoice in it, than the one who feels so sure he is going to make it by working and praying.

Which way is it then; by works or by grace? The inspired word of God says it is by grace, "not of works, lest any man should boast" (Eph. 2:8, 9). The question is, do we believe it?—*Editor.*

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God know the stars by name. How far behind man is, and how far he will remain as long as he depends upon human wisdom to search out the depths of creation! He that has a spiritual mind knows more about these mysteries of nature than all the great scientists in the world.—*Elder S. N. Redford, 1935.*

### DENYING THE HAND THAT FEEDS THEM

It would be much more difficult to believe that there is *not* a God than to believe there *is*. And if He has made Himself known in our heart it will be quite *impossible* for us to believe He does not exist. The Bible designates those as fools who say in their heart, "There is no God" (Psalm 14:1 & 53:1). And such they are indeed, for they could not even draw their next breath were it not that He, whom they deny, blessed them to do so.

They drink in the sun, enjoy its warmth, and admire the beauty with which it decorates the evening sky; they eat the food the earth produces, and drink from the fountains of the deep, and find nourishment to their bodies therein, and yet turn boldly toward the heavens and fearlessly voice their claim that He who provides all these things does not exist.

They rush madly toward hell, confidently assured that no such place exists, and unless grace prevent, they will find at last to their sorrow that their unbelief has not in the least altered the fact that it *does* exist, and that their willful ignorance holds them up to the contempt even of devils, who not only believe but tremble (James 2:19).—*Editor*.

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### THE NAME "JESUS" MEANS "SAVIOUR"

If Christ came into the world, not to *offer* salvation but to "save His people from their sins" (Matt. 1:21), and before His death exclaimed, "It is finished" (John 19:30), His people were either saved from their sins or else He failed in His mission. If a man should attempt to save the life of a drowning person and fail, he could not truthfully say he saved their life, no matter how hard he may have tried.

—Elder Earl Daily  
*Advocate and Messenger*—1942

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A lady of another faith said to me, "All who die before they cross the line of accountability will be saved because they are not sinners." I asked her what they were saved from, and who saved them; for Christ came to save sinners.—Arminians certainly do have their hank tangled.—*Elder S. N. Redford, 1914.*

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## CORRESPONDENCE AND NEWS NOTES

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From Brother Silas B. Norwood, Fyffe, Alabama:

Dear Brother Harris: I hope you and Sister Melba are in the best of health, considering the circumstances which you are constantly facing.

I received the A&M Friday and have read it through twice, and I heartily endorse its contents, even though it gave me a real "scoring"! But I got what I felt was my due. Thanks be unto God for good, faithful ministers who do not shun their duty, *even when it may not be so very pleasant!* And *again*, thank the Lord! I enjoyed it immensely, *in spite of the "lashing" I got!* Why? Because I do love the truth, if not deceived in my own heart.

Brother Harris, I once thought that if I could *know* the truth I would obey it, in all its phases; but Oh how mistaken I was! I'm still a sinner, in spite of all the tender mercies of our God. Oh! how ashamed I am of my sinful weakness! and without the imputed righteousness of Christ, I am a "goner"!

Please, Brother Harris, pray for me! and continue to stand for what you have stood for to the present time; because it will stand when all things else have fallen. Your editorials alone are worth many times the price of the A&M! and you have a worthy staff of associate editors.

I hope the subscribers will all continue to stand by you and help you carry the load. There are several other Old Baptist periodicals which are also very worthy of all our support, and we *should* support them.

My right foot is giving me a lot of trouble of late, owing to poor circulation and hardening of the arteries; and possibly I will have to have surgery (amputation) before very long. I'm undecided about having it done, due to my age. I turned 81 in January, and I don't know if surgery is feasible or not. Closing with love.

*(Editor's note: I encourage all our readers to remember this good brother in their prayers, as well as many others who are faced with similar difficulties. We are all hastening toward the ranks of the aged, and more than ever we will need our friends and loved ones to stand beside us and comfort us, especially those who are of the household of faith. How good it is to know that we have an High Priest who can be touched, and is touched, with the feeling of our infirmities—Heb. 4:15)!*

From Sister Florence Johnson, formerly of Alexandria, Ohio:

Dear Elder Harris; My family and I wish to thank everyone through the *Advocate and Messenger* for the many get well cards, phone calls, sweet letters, prayers, donations, and other expressions of love that did so much to help us during the illness and passing of my husband, Eugene.

When the Lord called Gene home, he was given a restful sleep. We had almost 49 years of happy marriage. He has gone on to be with his Saviour that he loved so much.

My new address is: Mrs. Eugene Johnson – 800 North 123 By-pass, Apt. 11 – Seguin, Texas 78155.

Please pray for me and my wonderful family, who has been so good to me. With love, Florence Johnson, Elder and Sister Clyde Farmer and family of Seguin, Brother Larry and Sister Rachel Hanna and son of Floris, Iowa.

Sister Lena Johnson, wife of Elder Philip Johnson of Strasburg, Virginia has been a patient in Winchester Hospital for quite some time; also Elder Johnson has been hospitalized a number of times the last few years. Elder Johnson is in need of financial aid due to very heavy medical and hospital bills, over and above what his insurance company will pay. Anyone desiring to help this precious Elder and Sister may do so by sending donations to the address listed below. Elder Philip Johnson - P.O. Box 283 - Strasburg, Virginia 22657

**ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN  
VIRGINIA, WEST VIRGINIA AND PENNSYLVANIA**

**BENTONVILLE**—First Sunday, May 3, 1987. All day Sunday only. To be held in South Warren Volunteer Fire Department Building, a half mile north of Bentonville, Virginia, on Highway 340.—Elder Tolliver Utz, Pastor.

**MILL CREEK**—Second Sunday, May 10, 1987. All day Sunday only.—Elder Hollie Redmon, Pastor.

**SIDELING HILL**—Second Sunday, May 10, 1987. All day Sunday only.—Elder Bill Dillon, Pastor.

**HAWKSBILL**—Third Sunday, May 17, 1987. All day Sunday and Saturday before.—Elder Ernest Long, Pastor.

**THUMB RUN**—Third Sunday, May 17, 1987. All day Sunday and Saturday before.—Elder A. J. Hylton, Pastor.

**HAPPY CREEK**—Fourth Sunday, May 24, 1987. Friday night and all day Saturday before. —Elder Gary N. Utz, Pastor.

**ROBINSON RIVER**—Fourth Sunday, May 24, 1987. All day Sunday and all day Saturday before.—Elder Tolliver Utz, Pastor.

**UNION**—(Romney, W. VA.)—Fourth Sunday, May 24, 1987. All day Sunday only.—Elder Douglas Heare, Pastor.

**SALEM-HOPEWELL**—(RICHMOND)—Fifth Sunday, May 31, 1987. All day Sunday only. To be held in American Legion Post No. 137. Building opposite Belt Blvd. overpass, across Midlothian Pike from Ramada Inn.—Elder Hollie Redmon, Pastor.

**MINISTERS SEEK HELP FOR THE CHURCH IN BRUNSWICK**

The twenty-four ministers of the Ebenezer Association of Georgia are making a joint effort to encourage contributions toward the construction of a church building in Brunswick, Georgia.

The little band of believers at Brunswick were constituted into a church in 1979 and they have purchased, and paid for, a piece of ground one-half mile from

I-95 near the Highway 341 Interchange. They plan to begin building soon.

This effort has my whole-hearted endorsement for I am acquainted with these people and with their humble pastor, Elder Leon Wiggins, and can vouch for their soundness in the faith and their devotion to the cause of Christ. It is my hope that there will be a generous outpouring of support for the effort of these brethren to erect a permanent meeting place. They are trustworthy and they deserve the assistance of all who have the means and the desire to contribute to their undertaking.

All contributions for this purpose should be sent to: - Zion Church -  
c/o Elder Leon Wiggins - 237 Lauren Lane - Brunswick, GA 31520.

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## Obituary

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### SISTER MINNIE C. THOMAS

Sister Minnie C. Thomas (87) was born February 19, 1899 in Arkansas and died November 21, 1986. By request I now attempt with a deep feeling of sadness and personal loss to find words to tell of the passing and of the beautiful life of this sister, who was such a dear friend, sister in the Lord, and mother to so many of us who were blessed to know her through the years and to share in her love, hospitality, godly concern and encouragement, all which are so greatly treasured and appreciated.

Sister Thomas passed away at the Jackson County Nursing Home, Scottsboro, AL, after an extended illness which began December 15, 1983, two years after her beloved daughter Kathryn was stricken and soon passed away. They had been very close, sharing their home, where they joyfully entertained so many friends and loved ones for many years—also during the life of her late husband, Joe, who also delighted in welcoming our ministers and all those passing their way. The Joe Thomas home in Scottsboro is so well known among the Primitive Baptists and friends that no further description is needed.

Sister Thomas lived most of her life near Scottsboro. She was a brave, courageous one, having been stricken with afflictions since childhood and at times had to rely on crutches—this according to family members and not generally known. She was so patient and uncomplaining during her long illness, and even in her last days, when unable to speak, would show her appreciation of the many visitors who came, by displaying a bright smile and by freely shedding tears during prayers spoken by her bedside.

She had been active in many civic endeavors, and her hands were ever busy helping those in distress. She always attended her church regularly until her illness, and enjoyed visiting many church and Associational meetings far and wide. She left so many wonderful examples of her love and devotion to her God and to all those who knew her. The many beautiful flowers and memorial tributes testified of this regard and esteem which we all recognized. She will continue to live in our memories, and we firmly believe that by God's grace, and in harmony with her blessed hope, she will rejoice in all eternity.

She is survived by one daughter, Joann Elkin, of Huntsville; two sons, Buron and Elder Gene Thomas, both of Scottsboro; one sister, Mrs. Alma Johnson, of Kansas; two grandsons; three great-grandchildren and several nieces and nephews. Her funeral service was conducted November 23, 1986 from "Union" Primitive Baptist church, Woodville, where she had been a faithful member since May, 1924. Officiating was this unworthy writer, as she had requested. A great host of friends, neighbors, relatives, brethren and sisters, including a number of our ministers, filled the large church auditorium, where a special feeling of God's presence was experienced and spoken of by many. The hymns as selected were sung so beautifully by a large group of dear ones from various churches. It sounded as if the angels of heaven joined in the singing. Her body was placed in "Union" cemetery, beside her beloved husband, who died in 1979, near dear Kathryn and two other children, Elsie, who died in 1927 and Billy, in 1929.

Our continued sympathy is extended to her beloved family, her church and people, who were so greatly blessed by her life and her countless deeds of kindness and love. Written in great sorrow, with much love.—Elder Milton Lillard.

#### ELDER DAVID P. BRIDGMAN

We were very sorry to learn recently that Elder David P. Bridgman of Montgomery, AL had passed away. I know none of the details of his death. Perhaps these will be supplied shortly.

I first met Elder Bridgman when I was a still a boy and have loved him ever since. In fact, my affection and respect for him were so great that we named our son after him. He was a very spiritual-minded man and had a special place in many hearts far and wide. He was a frequent writer for our church papers for many years, authored a book entitled "The Way The Lord Has Led Me," and a song entitled "Meditations" (No. 198 in Old School Hymnal).

Brother David has finished his journey through this unfriendly world and has shed off all his physical handicaps. I am confident that he is now at peace with his Lord and Saviour in a far better place. May the Lord sustain his dear companion and children in their loss.—R.E.H.

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Lottie Raulerson, Florida, \$10.00; Mrs. Earl E. Durban, Ohio, \$10.00; Wayne, Becky Fuson and sons, Ohio, \$5.00; Mrs. Mable Rinehart, Mississippi, \$15.00; Earl Nettles, Louisiana, \$5.00; A. M. Modisett, Virginia, \$5.00; Marion and Dorothy Dillon, Mississippi, \$20.00; Bro. Delma G. Wilson, Virginia, \$20.00; Bob and Virginia Lake, Virginia, \$5.00; R. L. Anderson, Virginia, \$5.00; Ethel Baldrige, Ohio, \$5.00; Jerry E. Hirt, Colorado, \$10.00; Mrs. Kauffman Long, Virginia, \$10.00; Sister Ressie Kauffman, Virginia, \$10.00; Willard Davis, Illinois, \$5.00; Carroll Shuler, Virginia, \$20.00; Aline Abell, Virginia, \$5.00; Sister Rita Covington, Virginia, \$5.00; Ernest Roberts, Indiana, \$5.00; Margie Swinger, Michigan, \$25.00; Charles Husted, Illinois, \$5.00; Sister Edith Naylor, Indiana, \$5.00.

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, Md 21795, Tel. (301) 223-6195. Mar. '88

MILL CREEK—Hamburg, Va about 2 miles west of Luray, Va off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '87

NORTH FORK—Six miles south of Purcellville, Va on Route 722. 2nd Sunday 11:00 a.m. Elder Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va 22734, Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va 22068, Tel. (703) 338-5531. May '87

PLEASANT HILL—West edge of Graceville, FL on Hwy. 2. Meets 2nd and 4th Sundays at 10:30 a.m. Elder W. V. Stewart, Pastor, Rt. 3, Box 140-F, Milton, FL 32570, Tel. (904) 675-4064. Danny Spears, Clerk, Rt. 3, Box 215, Graceville, FL 32440, Tel. (904) 638-0183. Mar. '88

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '87

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 2nd Sun. 10:30 a.m. Annual Meeting 2nd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '86

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. 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. '87

UNION—Sumerduck, Va. Take Route 651 from Remington to Sumerduck (about 10 miles) meets every 2nd Sunday at 10:30 a.m. Elder Ernest Long, Pastor, Route 2, Box 236, Stanley, Va 22851, Tel. (703) 778-2763. Sister Pauline Steadman, Clerk, Route 1, Warrenton, Va 22186, Tel. (703) 347-3469. Dec. '88

### THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park, IL, 255 S. Marion St., Oak Park, IL 60302. Services each 1st Sun. 10:30 a.m. Elder Vernon Hopkins, Pastor, each 3rd Sun. at 10:30 a.m. with visiting ministers. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, IL 60641. Tel. 725-1372. July '87

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '86

HAWKSBILL—Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.: also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625 April '88

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. 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, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834. Dec. '87

MT. BETHEL—Three Churches, W.Va. Services 1st and 3rd Sundays at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney W.Va. 26757, Tel. (304) 822-3228. Clerk, Wilson Saville, Paw Paw, W.Va. 25434. Tel. (301) 395-5253. Aug. '87

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718. June '87

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Aaron M. Moyer, Clerk, Rt. 1, Box 36, Ruckersville, Va 22968, Tel. (804) 985-7409 Jan. '87

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (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. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '88

#### FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '87

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va. 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '87

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. and 1st and 3rd Sunday at 7:30 p.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, (703) 635-4764. June '87

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 Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy Oh 45373, Tel. (513) 335-6774. May '87

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 A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385. Dec. '88

SALEM—Richmond, Va Meets at South Richmond Post No. 137 located off Old Midlothian Pike. Turn South on Covington, one block, turn left continue to end of Old Midlothian Pike. The Post is opposite the Belt Boulevard Overpass and across Midlothian Pike from Ramada Inn. Each 4th Sun. at 10:30 a.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. '87

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529. Dec. '87

WASHINGTON, D.C. Washington Church 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E. Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '88

WHITE OAK On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 10:30 a.m. and 2nd Sun. 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va. 22401 or call Mrs. Martha Galyen. (703) 373-7061. March '87