

Advocate and Messenger

119th Year JULY 1980 No. 6

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
-------------------------------------	--	--------------------------------------

False religion was the cause of the first murder, the first war on earth, and it will be the cause of the last. Cain slew his brother for no other reason than that God accepted Abel's sacrifice and rejected his. The man with false religion is the aggressor. It is so today.

Elder R. H. Pittman, 1915

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 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 April '81

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '81

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 Gary Utz, Pastor, Rt. 5, Box 540, Madison, Va 22727. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180, Tel. (703) 938-8169 Dec. '81

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '80

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, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleadons Trailer Park, 1-B, Woodbridge, Va 22192 April '81

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State 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 Daily Hite, Pastor, 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. '80

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloemery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '80

NEW LIBERTY CHURCH—Champaign, Ill. 1714 W. Springfield, each 1st and 3rd Sunday 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. '80

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va. Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va 22657 Feb. '81

SECOND SUNDAY

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 Mar. '81

LITTLE FLOCK—Nine 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. Annual meeting 5th Sun. in October or November 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 Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '80

MILL CREEK—Hamburg, Va on Hwy. 211 about 2 miles west of Luray, Va 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 '81

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.

119th Year

JULY 1980

No. 6

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. USPS 008500



BROTHER RAYMOND LEE

Brother Raymond Henry Lee, Vice-President of the Board of Trustees of Advocate & Messenger, Inc., passed away May 19, 1980. Brother Lee served on the Board from the time it was established in 1948. He always took a keen interest in the A&M, and, most of all, the church. His obituary will be found elsewhere in this issue.

LESSONS FROM THE PRAYERS OF CHRIST

(Part Thirteen)

“And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves” (John 17:13).

Jesus here looks beyond the agony of the cross, as in verse eleven, and speaks of that aspect of the sorrowful hours just ahead which most cheered His burdened soul, namely the fact that His return to the Father was now near at hand; “And now come I to thee.” And thus may His dear people, because of His triumphant conquest over sin, Satan, death, hell and the grave, when they approach the chilly stream of death, look beyond that cold and murky scene and have its sting removed by the assurance that they shall be borne safely to the bosom of their Beloved Saviour, and in the joy of that precious hope proclaim, “Now, come I to Thee!” What are all the sorrows of this life, or even all the agonies that may precede death, compared to the glorious reality that, “*now* come I to Thee?” Somewhere further down the way we hope to realize more vividly the blessedness of those words, and it will not be long with any of us till that day.

But though our Lord found great delight in the contemplation of His glorious ascension back to the Father, yet He also continued to attend to the interests of His dear people, and even the words He now spoke in prayer were not so much intended for His own comfort as they were for the benefit of those who would read them in after times and rejoice in the precious truths they set forth. “These things I speak,” says He, “that they might have my joy fulfilled in themselves.”

The things which were a joy to our Lord *should* be a joy to us, insofar as we are experimentally able to enter into them, and they *will* be if we see them aright. He did not find His joy in the pleasures and the riches of this world, but *in doing His Father's will*. “My meat,” said He on one occasion, “is to do the will of him that sent me and to finish his work.” And thus we are admonished by the beloved apostle Paul to “seek those things which are above” and to set our affection on

things above rather than on the things of the world (Col. 3: 1-2), and he concludes the same chapter by exhorting us that whatsoever we do, "do it heartily, as to the Lord, and not unto men." And this is the motivation for such devotion, "Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." The joy of our Lord was in His *service* to the Father, and if we have His joy fulfilled in ourselves it will be as we are in service to Him.

Christ touches on this in the fifteenth chapter of John where He says, "If ye keep my commandments, ye shall abide (experimentally) in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full." The glorious provisions our Lord has made for us and the precious promises He has given us are not, in themselves, sufficient to keep us in a joyful state, but it is in obedience to His word that we find the true sweetness of those blessed realities. Oh! for grace to love Him more and to serve Him more sincerely and devotedly.

EDITOR

THE SECOND CHAPTER OF TITUS—PART 3

"But speak thou the things which become sound doctrine" (Titus 2:1).

This young minister is being charged not only to preach sound doctrine but the things which are becoming to it. I would not buy a purple tie and a yellow shirt to wear with a gray suit of clothes because I do not think it would be becoming. I would probably be more conservative and choose a blue tie and white shirt because it would harmonize.

Some time ago my wife had purchased draperies for the bedroom windows which harmonized with the carpet on the floor. The next task she faced was to find a bedspread with coloration that would become both. She brought three home from the store at different times only to return them all because they did not become the draperies on the windows and

the carpet on the floor. The fourth time around she was satisfied that there was harmony in the colors so this was the end of that ordeal.

The things that become sound doctrine are found in the christian life of those who are followers of Christ. We are debtors, not to the flesh, for if we live after the flesh we shall die. But we are debtors to the Lord, who has declared the sound doctrine covered in the last article, to live lives worthy of the vocation wherewith we are called. Forgetting the things that are behind and looking forward to the things that are before we should press toward the mark for the prize of the high calling.

What we sow we shall also reap and if we sow to the Spirit we shall of the Spirit reap life everlasting. The prize and reward we shall reap by walking after the Spirit is rich and is in this life. The joy, comfort and peace received enriches the life of God's child and at the same time magnifies God for what He has done for us in the salvation of our souls. So then, the things that we do in this life that are good, and the things evil that we refrain from, have a two-fold end. God is glorified and we are greatly rewarded.

The Bible does not teach us to do good works to enter heaven after this life, but to do good because Jesus has purchased eternal redemption for us. "If we live in the Spirit, let us also walk in the Spirit," and bear fruit. Now the fruits of the Spirit are these, "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23).

The secret of fruit-bearing is told in John 15. Jesus explains that He is the True Vine and we are the branches and the Father the husbandman, or pruner, who cuts off the dead branches. "Abide in me," Jesus says, "for without me ye can do nothing." It is impossible for a branch to bear fruit if the contact with the vine be broken and the sap (Spirit) cease to flow.

ELDER A. J. HYLTON

THE MATTER OF CHOICE

(Second of Two Parts)

The Lord knoweth all things, and Isaiah the Prophet said, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9). It would be sheer folly to say God, with His depths of wisdom and knowledge, *offers* eternal life to dead characters, because His intelligence would not allow Him to do so. He does not offer natural *or* spiritual life, but is the *giver* of both (Acts 17:25).

Even the limited understanding which men have of the dead should preclude them from offering something to the lifeless, because in the absence of life they (the dead) cannot make a decision or act in any sphere of activity. Certainly, the great *I am*, who possesses ultimate knowledge, does not leave it up to the dead to make choice of Him, but rather He says, "Ye have not chosen me, but I have chosen you" (John 15:16). How much plainer can language be? Yet, many men try to reverse the truth of God's word. They want to deprive God of making choice of His family and say it is up to man to choose or reject God as his Father. This is the matter of choice in reverse when compared to the scriptural position on the subject.

Early recorded Biblical accounts on the subject of choice reflects its origin and method of use as it applies to eternal life and spiritual activities. In addition to the chronicle of events and the giving of life in the formation of Adam, God later made choice of Abram to become progenitor of His chosen people. "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee" (Gen. 12:1). We do not hear Abram (Abraham) volunteering to leave his kindred and make the journey to the Land of Canaan but rather we hear God giving him his instructions. Stephen, in his reply to the council (Acts 7:2) began with the experience

of Abraham and when God appeared to him in Mesopotamia before he dwelt in Charran. It is only fitting then that we begin with God's choice of Abraham to ascertain the scriptural position on the "matter of choice" as it relates to God's spiritual family.

Abraham manifested his belief in the promises of God and therefore is recognized as a symbol of faith (which is a fruit of the Spirit) by faithful men of God down through the annals of time. Likewise, Isaac was the promised child and Jacob the elected (God's chosen) son of Isaac and Rebekah. In view of this, we find the recorded expression on numerous occasions that "I am the God of Abraham, the God of Isaac and the God of Jacob." This is another way of saying I am the God of faith, promise and election, because these men stood as representative in each of the respective cases.

God's choice of Jacob was not due to Jacob's works and actions but according to His own purpose and grace. "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)" (Rom. 9:11). "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16). Now, does this sound like God gave man a choice, by his own free will to reach out and take hold of eternal life? If He did the procedures to accomplish this feat is not recorded in the Bible and men that promulgate the freedom of choice doctrine must have acquired it from another source.

Jacob's name was changed to Israel and the Lord speaks again regarding his descendants, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people" (Deut. 7:6-7). The Lord made choice of the people of Israel to be a peculiar treasure unto Himself (Ps. 135:4). There are many more

scriptural texts which attribute the act of choice to the Lord but it would not be expedient to quote all of them here.

Jesus, when here in the world, exercised the principle of choice in calling the apostles. In the fourth chapter of Matthew it is recorded as He was walking by the sea of Galilee He called Peter, Andrew, James and John. He did not offer them a proposition, but to Peter and Andrew He said, "Follow me and I will make you fishers of men." "And going on from thence, he saw other brethren, James the son of Zebedee and John his brother in a ship with Zebedee their father, mending their nets; and he called them." It is quite evident by these examples that Jesus made the choice. The recipients of the choice, or call, straightway left their nets, and followed Him. The evangelist John records some other expressions of Jesus to the disciples whom He had chosen, "If ye were of the world the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19).

In case we are of the notion that the Saviour's acts of choice ceased at the close of His earthly ministry listen to the account of our pattern, the apostle Paul. He speaks to Timothy and says, "This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting (I Tim. 1:15-16).

Paul was not altogether referring to his apostleship at this time but how he, as a sinner, was saved. He further indicated that his experience was a pattern to them which should hereafter believe on Him (that is, Christ) to life everlasting. In reviewing the apostle's experience as a pattern, we find that he did not choose the Lord but the Lord chose him. Paul was on his way to the synagogues of Damascus to bind the disciples of the Lord that he might bring them to Jerusalem. He had no intention, according to his will and choice, to choose the

Lord on this trip, but instead he was breathing out threatenings against His disciples. However, the Lord made choice of him and gave this message to Ananias, "He is a chosen vessel unto me" (Acts 9).

The person who is concerned about becoming a child of God will probably ask the question, and justifiably so, if I am not capable of making a choice how can I obtain eternal life. If this concern is of the heart and the individual involved has a love for God and godliness *the choice has already been made*. Not by them of course, but God has already chosen them and the love of God in their heart is a manifestation of this choice. Dear ones, if you love the Lord and desire to be His child you are a blessed character and have great reason to rejoice because He has made choice of you. "We love him, because he first loved us" (I John 4:19).

ELDER DENNIS H. JONES

THE NEW BIRTH—VOLUNTARY OR INVOLUNTARY

(Fifth In A Series)

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost" (I Cor. 12:3).

How can any man come to, accept, receive, believe, or place faith in Jesus in order to be born again when this scripture states that he must be born again before he can do any of these things? To say that Jesus is the Lord is to believe or place faith in Him. This scripture says no man can do that but by the Holy Ghost. Now if he does these things by the Holy Ghost he most certainly is already born again. Certainly this also teaches that no man can say (from the heart) that Jesus is the Lord by the power of the flesh alone. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22).

Notice that faith is a fruit of the Spirit. A man has faith

because the Spirit is in his heart. So he exercises faith because he *already has* the Spirit. He does not and cannot exercise faith *in order to get* the Spirit. Since he has the Spirit he is born again. So faith is *not* a fruit of the flesh or of the natural mind. "For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). Here we see faith is the gift of God. In Galatians we see it as a fruit of the Spirit. Either way it is God dwelling in the heart. Neither way is it the result of man's work. So if it is God's work how can it be voluntary on the part of man?

In the sixth chapter of John the people asked Jesus how they might work the works of God. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:29). Here we see that belief is the result of God's work rather than man's work. Since it is God's work how is it voluntary with man?

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)" Eph. 2:4-5). If we were dead how are we going to make the first move in coming to Christ? The scripture says that we were dead and that it was God who quickened us. To *quicken* means to give life. To give life means to give *eternal* and *spiritual* life, because we already had natural life. Since it was God who quickened us how was it voluntary on our part?

"And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:13). This scripture presents about the same thoughts as the one from Ephesians. We have now quoted some 17 or 18 scriptures from the New Testament which teaches the fundamental truth that flesh and blood and the Spirit do not mix. We have shown that all things are possible and nothing impossible with God.

ELDER T. EVERETT BEAVERS

FULFIL—FULFILLED

Dear kindred in the Lord: to fulfil anything is to carry out the intended to the complete effect or purpose; to bring to pass, to accomplish a design to the full completeness thereof according to the purpose intended. While *fulfilled* means already accomplished or completed.

Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." This verily is the true purpose of Jesus in fulfilling the law that we could not keep (to perfection) and meeting the demands thereof. The law of God demands strict and entire obedience and all humanity are guilty before God and not able to keep the law in perfect obedience. Therefore, by the deeds of the law there shall no flesh be justified in His sight.

The law was given by Moses, but grace and truth came by Jesus Christ. The law of God is an obligating rule in moral and religious actions to mankind and sometimes has an overruling force in governing our actions; it is the whole doctrine of the word delivered by God to His church and believers even today. The law of nature is written in man's heart and generally is thought of as the ten precepts or commandments of God, which require a strict obedience; but the law of God according to the gospel of Jesus to His people is no less strict as to what it requires in belief and practice than was the law of Moses to Israel of old. It should be strictly observed and practiced for Jesus has fulfilled all. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who are described as walking after the Spirit.

Paul in preaching to the Jews at Antioch, preaches about a will that shall be fulfilled, (read Acts 13:17-22). "I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus." What a precious promise unto Israel, that one David shall ful-

fulfill all the will of the Lord, that a Saviour, Jesus, shall be born, and the will of God be fulfilled in a very complete way! So Jesus has come at the appointed time of God the Father to save His people from their sins and Jesus has declared, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." Also, "I have finished the work which thou gavest me to do." Did He fulfill it or not? I maintain that Jesus did actually and completely accomplish the work to the honor and glory of His Father. What a wonderful work that has been fulfilled in accordance with the Father's will, that we shall bear the image of the heavenly, without spot or wrinkle, or any such thing, and be satisfied.

Surely then, having such an accomplished will fulfilled, we need to "bear ye one another's burdens, and so fulfill the law of Christ." Now we each have our own burden to bear and this we can do with the help and mercies of our God. Likewise we can bear one another's burden by speaking to one another of the mercies of our God, by relieving the oppressed and the poor, by encouraging the weak and downcast, by visiting the sick and afflicted, by not leaving it all for the minister to do, by seeking first the things pertaining to the Master's kingdom, by filling our place in the service of God, by presenting our bodies a living sacrifice in all matters and by showing mercy and love to one another.

The ministry are warned to take heed to the ministry which they have received in the Lord, that they fulfill it. We are to make full proof of our ministry, to fulfill it to the best of our ability with the help of the Lord. Paul said he was made a minister according to the dispensation of God "which is given to me for you, to fulfill the word of God." This is accomplished by being faithful in all things and being steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

We are told about a royal law, that "Thou shalt love thy neighbor as thyself". Now if ye fulfill the royal law, ye do well; but if ye have respect to persons, ye commit sin, and are

convinced of the law as transgressors. Let us esteem others better than ourselves and "if there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, and of one mind." Do not show respect of persons in this matter in the service of God, and I feel you will fulfil the royal law and also fulfil ye my joy.

It is very evident that the Lord's words are always fulfilled at the proper time and season just as they were when the angel Gabriel spoke to Zacharias concerning the birth of John the Baptist, for the angel told him he should be dumb, and not able to speak, until the day that these things shall be performed, which shall be fulfilled in their season. So it was fulfilled and his name is John, "for he shall be great in the sight of the Lord and filled with the Holy Ghost."

Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." The time was fulfilled for Jesus the Messiah to declare the kingdom of God and preach the gospel as He began His ministry; the time was fulfilled for the calling of the apostles to follow Him and behold the power of the Son of God as He performs many miracles and cures all illness, having a compassionate love and feeling for all. The time was fulfilled that Daniel spoke of as he interpreted the king's dream, saying, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these (other) kingdoms, and it shall stand forever." That time is fulfilled, with Jesus our passover as a stone cut out without hands and it became a great mountain and filled the whole earth.

"Those things which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. And we declare unto you glad tidings, how that

the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again." This is indeed glad tidings of great joy for unto you is born a Saviour which is Christ the Lord. God hath fulfilled His promise unto us, and *all* the seed. Therefore fulfil ye my joy, being of one accord and of one mind, and that being the mind of Christ. May your joy be full in serving the Lord in Spirit and in truth.

ELDER DAILY HITE

A STATE LICENSED MINISTRY?

It was called to my attention recently that there is a push under way to present the U. S. Congress with proposed legislation that will require all ministers to be licensed by the government (or State). The word license means: "to give authority to do or forbear doing any act or business that is otherwise illegal." History and scripture in particular prove that a State licensed ministry is a state authorized and *controlled* ministry.

No matter how valid the reasoning may seem at the outset for such licensing, the *principle* of separation is violated. Church and State separation is the issue. You may submit to the licensing of your car, business, home, hunting, fishing, etc., but the *principle* of the Bible will not allow for us to submit to the licensing of religion. "If the spirit of the ruler rise up against thee, leave not thy place, for yielding pacifieth great offences."

A great host of God's faithful ministry of both the Old and New Testaments, as well as many of more recent years, testify that it would be better to face imprisonment or death than to submit to the license of the State, whether in *principle* or in practice. In order to refresh your memory I'll mention only a few that were faithful: (1) Daniel and his three brethren while in captivity (first six chapters of Daniel). (2) Mordecai and Esther were also in captivity (The Book of Esther). (3)

Christ and His apostles (John 18:34-38; 19:9-13; Acts 4:16-20; Matt. 10:17-18; John 16:1-4). (4) Men such as these died by the thousands during the dark ages. Also John Bunyan in Bedford prison and finally, those who suffered great loss of life and property in order to escape religious license in England and thus led in the establishment of the constitutional republic, that we have so richly inherited, wherein our God-given rights *were* carefully respected.

The course of this world has never been upset by those who have eternal life and who believe according to the Scripture. It only gets filled with wrath when those *same* quickened believers insist on putting those beliefs into *practice* according to the true manner of worship and service. It is the practice or *works* of true religion, with a single eye to the blood, that provokes envious hatred. It was so with Israel and Egypt (Ex. 10:9-10, 26); with Abel and Cain (I John 3:11-14); with Isaac and Ishmael (Gal. 4:29); and "... even so it is now" (Gal. 4:29).

With one united voice let us stand on this and all principles of the doctrine. And may our ministry, as weak as we are according to the flesh, nevertheless sense the power that Paul felt as the Lord spake to him, "Be not afraid, *but speak*, and hold not thy peace; For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city" (Acts 18:9-10).

ELDER LARRY WOLFE

WALKING BY FAITH

(Second Of Two Parts)

Little children have often found it easier to obey the Lord than have adults, for children are less likely to try to reason things out, or to rebel. They are more inclined to follow their hearts than their heads. It was for this reason that Jesus set a little child in the midst of His disciples for an example. I believe when little children desire to join the church,

or to do some little act of service in it, they should be encouraged and given directions by older members. Many churches who have failed to do this do not have many young members.

Walking by faith seems to be a very great trial to our flesh, though it is actually intended to be a test of God's ability to keep His promises to His children. I did not know, in my first attempts to preach, whether the matter was of God. I knew I had it to do, some day, but right then I was so unprepared, so inexperienced, so shy, so embarrassed by my ignorance, that I was sure I would fail. Those first efforts were so feeble in my sight that they seemed totally useless, and yet the church said I must try. With their encouragement, I did try, and I will never forget that first experience when I felt to be given strength and liberty to speak with some understanding. I would dearly love to be able to preach well all the time, but it just doesn't work that way. Instead, we have to step forward and make the attempt, and if the Lord is pleased to do it, He will give us liberty; if He is not, then He may close a door in our faces. Happy is that person who is willing to abide by the Lord's decision in either case, and wise is that church whose members lend their own spiritual encouragement to a boy or girl seeking their proper place among them. I trust the church's judgment far more than I trust my own.

If faith is the soul reaching out to God, prayer is the voice of that faith. None of God's children are too young or too old, or too far from God, to pray. God can hear the groaning of the heart just as well as spoken word. The breathing of a sigh, or the falling of a tear is a prayer to Him. Neither is prayer the prerogative of only the male members of a family. Prayer says, "Father, I need you." And when the child prays there will always be an answer.

We are not to suppose that we shall always receive what we ask for, or that we shall receive it instantly. Paul prayed three times that a thorn might be removed from his flesh, and Jesus prayed three times that a cup of suffering might be re-

moved from Him. The prayers of both men were denied, but God answered by giving them grace sufficient, and by reconciling their minds to their duties. A person should not expect prayer to remove his duties from him, but that prayer should accompany the fulfillment of those duties.

If we are only praying selfishly, or from human motives, we shall certainly be denied. Some church people once asked a dear minister friend of mine to join them in praying that God would send them rain on their fields, so that they would have a good crop. In answer, he said, "Why don't you just save yourselves the trouble of harvesting, by praying that God would rain the money right into the bank for you?" It is always safer for us to pray that the Lord's will be done, although this is the hardest prayer of all to pray, and that we be reconciled to that will, unless we are certain that our requests are consistent with His promises. Quite often, when I ask the Lord to direct my mind in preaching, I say to Him, "Father, they are your sheep, and Thou hast promised to feed them. I am willing to preach if Thou wilt supply the food that they need. Give me grace to do it in a spirit of love." Even then, I may not have the liberty of mind that I would like, for the Lord knows how proud I would become if I had my way all the time. It is peculiar that the last times someone asked for membership after I preached, were times when I did not personally feel to have had any preaching liberty at all. Nobody had to tell me that I had not preached anyone into the church; they joined because of the Lord, not because of me. And I like that.

The latter part of our text has a very wonderful truth in it. "Faith is the evidence of things not seen." What greater proof could any person require that there is a God, a heaven, that the Bible is true, than to have his prayers answered? Those secret thoughts wing their way across the infinite reaches of space, pierce the veil of time, and enter into the very presence of God. And God answers. So do all the acts of faith prove the reality of the things the saints believe. The confidence

they place in God is not misplaced. It is said that we are justified by faith, and indeed it is so, for here is salvation applied to the soul in a very practical way. Faith is a characteristic marking every heaven-born child of God, regardless of age, place, race, or condition of life. It is living proof of a living union with God, when people begin to cry "Abba, Father!"

ELDER RAYMOND WEBB

THE MISSING DAY IN THE UNIVERSE!

Did you know that the space program is busy proving that what has been called "myth" in the Bible is true? Sir Harold Hill, President of the Curtis Engine Company in Baltimore, Md., and a consultant in the space program, relates the following development:

I think one of the most amazing things that God has for us today happened recently to our astronauts and space scientists at Green Belt, Md. They were checking the position of the sun, moon and planets out in space where they would be 100 years and 1,000 years from now. We have to know this so we don't send a satellite up and have it bump into something later on in its orbits. We have to lay out the orbits in terms of the life of the satellite, and where the planets will be so the whole thing will not bog down! They ran the computer measurement back and forth over the centuries and it came to a halt. The computer stopped and put up a red signal, which meant that there was something wrong either with the information fed into it or with the results as compared to the standards. They called in the service department to check it out and they said, "It's perfect". The head of operations said, "What's wrong"? "Well, we have found there is a day missing in space in elapsed time". They scratched their heads and tore their hair. There was no answer!

One religious fellow on the team said, "You know, one time I was in Sunday School and they talked about the sun

standing still". They didn't believe him, but they didn't have any other answer so they said, "Show us". He got a Bible and went back to the Book of Joshua where they found a pretty ridiculous statement for anybody who has common sense. There they found the Lord saying to Joshua, "Fear them not, I have delivered them into thy hand; there shall not a man of them stand before thee". Joshua was concerned because he was surrounded by the enemy and if darkness fell they would overpower them. So Joshua asked the Lord to make the sun stand still. That's right—The sun stood still and the moon stayed . . . , and hasted not to go down about a whole day!" They checked the computer going back to the time it was written and found it was close but not close enough. The elapsed time that was missing back in Joshua's day was 23 hours and 20 minutes—not a whole day. They read the Bible and there it was "about (approximately) a day".

These little words in the Bible are important. But they were still in trouble because if you cannot account for 40 minutes you'll still be in trouble 1,000 years from now. Forty minutes had to be found because it can be multiplied many times over in orbits. This religious fellow also remembered somewhere in the Bible where it said the sun went *backwards*. The space men told him he was out of his mind. But they got the Book and read these words in II Kings. Hezekiah, on his death-bed was visited by the prophet Isaiah who told him that he was not going to die. Hezekiah asked for a sign as proof. Isaiah said, "Do you want the sun to go ahead ten degrees?" Hezekiah said, "It is nothing for the sun to go ahead ten degrees, but let the shadow return *backwards*!" Ten degrees is exactly 40 minutes! Twenty three hours and 20 minutes in Joshua, plus 40 minutes in II Kings make the missing 24 hours the space travelers had to log in the logbook as being the missing day in the universe! Isn't it amazing? Our God is rubbing their noses in His truth!

JERRY HUGHES

from *The Labor Journal*, Feb. 1970

THE COLOSSEUM AT ROME

This antique edifice, the wonder of the world, was the scene of some of the most atrocious crimes that could be perpetrated by men of inhuman passion. The people assembled

there by the thousands to witness these cruel, merciless, and savage barbarities, and called it *amusement*. This amphitheater was commenced by Vespasian in A. D. 72, "and finished by Titus after his return from the conquest of Jerusalem A. D. 80." It is said that a large number of Jews who had been taken captive, were employed in its erection, which is very probable, as it was completed ten years after the destruction of Jerusalem by Titus.

It was four stories, making the exterior about one hundred sixty feet in height, its length six hundred twenty feet, and its breadth five hundred thirteen feet. It is said to cover "about five acres of ground, and was capable of containing eighty-seven thousand persons." It also had eighty archways for entrance, and twenty stair-ways leading to the different tiers of seats. The arena of the building was elliptical and its circumference about one thousand six hundred and forty-one feet.

At the time of its dedication by Titus, "which lasted one hundred days, five thousand wild animals were thrown into the arena." While these ferocious beasts fought and gnashed upon each other, in a state of violent agitation, the galleries thronged with spectators wild to see the cruel sport. The emperor, the senators, and vestal virgins, (a virgin goddess of fire,) together with the populace witnessed this scene of slaughter with emotions of pleasure. It was said, "Even early in the morning, the people swayed hither and thither in the long rows of seats in order to secure the best seat."

Besides this there were combats of gladiators, among whom women were included. Nothing delighted the audience more than a wild beast or prizefight. When gladiators were engaged in deadly combat, the audience would become frantic with excitement, and rise from their seats yelling and shouting their applause as the death blows were being given which caused the life-blood to flow freely. At such times the amphitheater would be gorgeously decorated, and music furnished for the occasion drowned the cries of the dying. Those who

refused to fight were whipped or branded with hot irons until they would engage in the combat. Captives and criminals were forced to encounter wild beasts and defend themselves as best they could.

These were not the only scenes of cruelty and barbarity that were perpetrated by the degenerated Romans. Many who held and taught the pure principles of the Christian religion were subjected to these inhuman cruelties. Christian martyrs, some of whom were delicate women, we are told, perished in this dreadful colosseum. This vicious, uncivilized nation no doubt regarded these games, the dreadful torture that was inflicted upon innocent men and women, as being a great source of amusement and pastime to them.

In this nineteenth century, the boasted age of enlightenment and civilization, such extremely horrid cruelties seem all but incredible. But while it is true that these more barbarous, merciless, and degrading scenes have become repulsive to human intelligence, and are no longer tolerated among civilized people, yet it seems that the people have not lost altogether their taste for amusements. They are not willing, in mass, to entirely abandon the practices of their rude predecessors. Enough of that same spirit still remains, and will while the race of mankind continues to exist in its present fallen, sinful state, to disclose the fact that human nature is always the same. But while the world finds it to be agreeable for them to amuse themselves with games, festivals, fairs, and carnivals, it is not expected that any of the blood-bought, quickened, and regenerated children of God shall ever participate with them in such heathen practices. How can the love of God dwell in the heart that is infatuated with such unbecoming frivolity? To be in love with the world, its vain amusements, and its unbecoming service, is to be at enmity with God and the government of His kingdom.

We are admonished to shun even the appearance of evil. Have not the amusements of the religious world the appearance of evil? Not only the appearance, but they are a gigantic

evil, which is endeavored to be carried on under the garb of religion, to supply the Lord's treasury.

While Rome tolerated the religions of her conquered nations, yet she persecuted the Christians because they opposed her idolatry, and refused to sacrifice to her gods, and to worship her emperors. It is said that the "Christians absented themselves from their games and feasts." When Polycarp was being persecuted and urged to curse Christ, he exclaimed, "Eighty-six years have I served Him, and He has done me nothing but good; how could I curse Him, my Lord and my Saviour." And while the flames were burning him to death he thanked God that he was deemed worthy of such a death. Let Christians of to-day imitate their noble examples rather than disgrace that cause that is dearer than life. Christ suffered for us, let us if necessary suffer for His sacred cause. Christian reader, there is nothing to be lost in a becoming walk and a Godly conversation, but much to be gained.

From *Primitive Monitor*, 1890

WHAT LACK I YET?

I want to use the question the rich young ruler asked (Matt. 19:16-22, Luke 18:18-23) in connection with our service unto God. After speaking of his own faithfulness to the law the young ruler asked this question: "What lack I yet?" Let each of us ask ourselves the same question with the thought in mind to perfect that in which we are failing (so far as service is concerned). Whether we are as faithful as we should be or not is a pretty serious question. In the book of Daniel you will find an expression which will fit most of us; "*Tekel*", which means, "Thou art weighed in the balances, and art found wanting." Though we can never reach a state of sinless perfection in this world, we should nevertheless "press toward the mark for the prize of the high calling of God in Christ Jesus."

God's people on the day of Pentecost were "pricked in the heart", and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" The gospel pricked them *in* the heart. (Quite different from being cut *to* the heart, as we read in another place in God's word.) They felt like there was something to do. God worked in them both to will and to do of His good pleasure. When that work is done God's people should make an effort with their whole soul and mind to serve Him.

All of those who truly inquire in the above manner are children of God. The inquiry is not the *reason* they are children of God, but *being* His children, they have an inquiring mind. The Bible declares that we should live holy and dedicated lives unto the Lord and not be conformed to this world. It would be good for us to ask the same question often, "What lack I yet?" then try to fill in where we are missing the mark.

ELDER A. D. WOOD

EDITORIAL STAFF

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

WILLIAM T. DAILY, Editor Emeritus. . . 419 Raintree Dr., Danville, Ind. 46122

Associate Editors:

DAILY HITE 5015 Upper Sandusky Road, Marion, Ohio 43302

GALE F. HANOVER. 17147 Wood Rd., Ashville, Ohio 43103

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

LARRY WOLFE 706 Aberdeen Circle, Temple Terrace, Fla. 33617

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

A. J. HYLTON Route 3, Box 207, Willis, Va. 24380

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

KARL F. BOBZIEN, Pres. 5911 Camberly Ave., Springfield, Va. 22150

GEORGE E. ROTHGEB. Route 3, Box 403, Luray, Va. 22835

CARROLL SHULER. Stanley, Va. 22851

C. D. HALL 423 N. Fillmore St., Arlington, Va. 22201

LEWIS RUDACILLE. 17 E. Stonewall Dr., Front Royal, Va. 22630

CLARENCE MOYER Rt. 2, Luray, Va. 22835

L. E. FARLEY Rt. 3, Box 168, Williamsport, Md. 21795

HARVEY CORNWELL Rt. 3, Box 38, Culpeper, Va. 22701

A. T. O'DELL 3935 Fairview Dr., Fairfax, Va. 22030

AUBREY UTZ Star Route 5, Box 9, Madison, Va. 22727

MRS. EVELYN MELLON, Sec.-Treas. . . 215 S. Royal, Apt. 14, Front Royal, Va.

22630

WHY ME?

When the heart is weary, and heavy with grief,
 When nothing seems to go right,
 When the shadows of illness creep over our soul,
 Like deadly smog in the night,
 Self-pity erases our guilt and our sin,
 And we wonder why it should be
 That such weighty burdens should fall upon us,
 "Why me? Oh! Lord, why me?"

But another thought comes, like the rush of the wind,
 Of the wonderful blessings we've known,
 Of the closeness of Jesus in times of distress,
 Of the great love and pity He's shown,
 Of His mercy in saving a sinner, so vile,
 And we wonder how it can be.
 At His feet, the penitent soul cries out,
 "Why me? My Saviour, why me?"

Sister Violet M. Hiett

CORRESPONDENCE AND NEWS NOTES

From Sister E. P. Abel, Oglesby, Texas:

Dear Brother . . . I can't read long at a time on account of my eyes. They have failed me so much in the past two years. But still I am so thankful that I can see as well as I do. The Lord has been so good to me I try not to complain in all my troubles.

My husband was in a Rest Home three years and 11 months before he passed away, and my prayer each day and night was that God would give me strength and courage to stay with him as much as was possible and He surely did. He made me reconciled to let my husband go, for when the last breath came I said, "Until death do we part." I knew he was at rest and I wouldn't wish him back for his suffering had been so great, he begged so hard to go on so he could rest and I was made to say, Oh! how sweet to die and be at rest.

I spend many lonely hours since he left me on Oct. 16, 1976, but God was so good to me for giving him to me as long as he did. We were married March 25, 1916 - 60 years and nearly 7 months, and why shouldn't I be reconciled?

Great-Uncle T. S. Dalton's writings remind me so much of my own Uncle Len Dalton; they are of the same vine so to speak, for their manner of delivery is so vivid and clear of the teaching of the Bible. Uncle Len was always more like a brother to me. He was always so kind and humble and taught me many things that I cherish. Oh! precious memories, how they linger!

. . . I have quite a bit to see after around the place and at 83 years young don't get around as fast as I once did. I have help when I need it usually, but I just don't call on anyone so long as I can manage. I have a garden to work, also mowing of the yard which is fairly large. I am so thankful that I do as well as I do. I have Arthritis in my knees and feet until I have to drag around sometimes, but why complain when the Lord is so good to me.

. . . if not asking too much will you kindly remember me in your prayers, though unworthy I be. May God bless and keep you on through this journey.

UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA AND PENNSYLVANIA

TONOLOWAY—Fourth Sunday, July 27, 1980. All day Sunday only. Elder Douglas Heare, Pastor.

SOUTH RIVER—(Browntown, Va.) First Sunday, August 3, 1980. All day Sunday only. Elder Phillip Johnson, Pastor.

NEEDMORE—First Sunday, August 3, 1980. All day Sunday and Saturday night before. Elder Russell Sutphin, Pastor.

TIMBER RIDGE—Fifth Sunday, August 31, 1980. All day Sunday only. Elder Gary Utz, Pastor.

MUSKINGUM ASSOCIATION

The Muskingum Association will meet, the Lord willing, with the Beulah Church at the Madison School house East of Newark, Ohio, on July 25, 26, 27, 1980. Go East on Route 16 about one-half mile beyond City Limit sign to intersection of County Road 585 (first flashing light) and turn right to school house, which can be seen from the highway. All lovers of truth are welcome.

LEBANON ASSOCIATION

The one hundred forty seventh annual session of the Lebanon Association of Primitive Baptists will be held, the Lord willing, with **Harmony** church near Matthews, Indiana, August 15, 16, 17, 1980. For further information write or call Brother John Edward Johnson, R.R. 2, Gaston, Indiana 47342.

ORDINATION OF BROTHER MIKE ROBETON

Responding to the call of Taylor's Creek Church, near Swayzee, Indiana, the following Elders and Deacons assembled at the meeting house on Saturday, April 19, 1980 to consider the ordination of Brother Mike Robeton to the work of the gospel ministry: From **Harmony** church, Elder Wayne Thacker and Deacon Russell Johnson; from **Lebanon**, Elder Everett Beavers and Deacons Fred Beavers and Jerry Hirst; from **Mt. Carmel**, Deacon Lowell McGinnis; from **Wabash**, Elder Gordon Watson and Deacon David Brubaker. Brother Robeton preached from Eph. 1, after which the meeting was adjourned for lunch.

Following lunch and the song service Elder Beavers offered prayer. The Presbytery was then organized by choosing Elder Watson, Moderator, and Elder Beavers, Clerk. Elder Thacker was chosen to question the candidate, after which the Presbytery retired for private consultation. Following due consideration the Presbytery voted to proceed with the ordination, choosing Elder Beavers to offer the ordination prayer and Elder Watson to deliver the charge. After laying on of hands by the Presbytery Elder Watson delivered the charge. His text was Acts 20: 27-29.

The church having accepted the work of the Presbytery and the Presbytery having dissolved, the entire congregation extended the hand of fellowship to Elder and Sister Robeton and their children.

ORDINATION OF BROTHER BOB HALL

Shiloh Primitive Baptist Church of Elkhart County, Indiana, met on May 17, 1980 to consider the ordination of Brother Bob Hall to the office of Deacon. The following Elders and Deacons were in attendance: Elders Elias Sarber and Elmer Leiter, both of **Tippecanoe** Church, Gilbert Stout, **Shiloh** Church, Thurman Ritchie and Mitchell Dobson, Jr., both of **Oak Grove** Church; Deacons Raymond Messer, **Oak Grove**, A. B. Peterman and Virgil Foland, of **Fort Wayne** Church, Delbert Senff, **Tippecanoe**, and Lloyd Pitney, **Providence** Church.

The Presbytery was formed and by approved motions Elder Thurman Ritchie was chosen as moderator and Brother Lloyd Pitney, clerk. Elder Gilbert Stout was chosen to question the candidate, Elder Elmer Leiter was chosen to deliver the ordination prayer, and Elder Elias Sarber was chosen to deliver the charge.

These functions being carried out to the satisfaction of all, Brother Hall was delivered back to the church a fully ordained deacon. The minutes were read and the right hand of fellowship was extended to Brother and Sister Hall and the presbytery was dissolved.

Obituary

BROTHER RAYMOND HENRY LEE

Brother Lee passed away May 19, 1980, after a long illness, at Hliff Nursing Home, in Dunn Loring, Virginia. He was born in Fauquier County, Virginia, July 16, 1894, the son of Henry L. and Susie Creel Lee, where he spent his early life. Brother Lee and his father entered the automobile business in 1916, establishing the H. L. Lee and Son Motor Company in Marshall, Virginia. During World War I he served in the U. S. Army, stationed in Texas. After selling their automobile business in 1926 and their farm at nearby Moreland in 1927, both father and son moved to Falls Church, Virginia, where they entered the real estate business.

Brother Lee and his good wife, Lorena Caldwell, whom he married June 16, 1934, asked for a home in Bethel Primitive Baptist Church, near Tyson's Corner, Virginia, at the close of services the First Sunday A.M. in October 1938 and were baptized that same afternoon in Difficult Run by the pastor, the late Elder C. W. Miller. He remained faithful to the church until the very end. He served the church for many years as Clerk, Treasurer and Trustee. He served the Board of Trustees of the ADVOCATE AND MESSENGER as Vice-President from the time the Board was established to take over the publication in 1948, to the time of his death. He also served as Assistant Clerk of the Kettocton Primitive Baptist Association from 1942 to 1945, and as Clerk from 1946 to 1947. The welfare of the Church and of God's people was always foremost in his mind as long as he lived. His interest, counsel and wisdom will be greatly missed. He fought a good fight, he kept the faith; henceforth there is laid up for him a crown of righteousness.

Brother Lee is survived by his precious wife, Sister Lorena, and a sister in the flesh, Sister Lucy Lee Rollins, also a member of Bethel Church.

Funeral services were held in the Money and King Funeral Chapel, Vienna, Virginia, on May 21, 1980, conducted by his pastor, Elder Gary Utz, assisted by the writer, who has loved this precious family for 30 years. Burial in Marshall Cemetery.

We bow in humble submission to God's Will and pray His grace will abound with Sisters Lorena and Lucy. —Elder J. E. Alderton.

SISTER MARY MAGDALENE PEARSON

"Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5). Only through and by the tender mercies granted unto us by our Heavenly Father, might we rejoice in the passing of our dear sister in Christ, Mary Magdalene Pearson, knowing that she lies resting in God's care.

Born in Fulton County, Hickman, Kentucky, Sister Pearson fell asleep in Jesus on March 5, 1980 at the age of 78. The daughter of Arnold Ralph, and Lennie Sledge Green, Sister Pearson resided in Kalamazoo, Michigan for more than 50 years.

Following the death of her first husband she was united in marriage on September 19, 1930, with Alfred Pearson, Sr., who also preceded her in death on March 24, 1967. Three children were born to this union: Mr. Alfred Pearson, Jr., Mrs. Max (Mary J.) Doolittle, and Miss Anne M. Pearson, all residents of Kalamazoo. Survivors from her first marriage are one son, Michael L. Harris of Southfield, Michigan, and also three grandchildren; Steven L. and Judy R. Harris, both of Detroit, and Mark A. Doolittle of Kalamazoo. Also surviving are two sisters, Mrs. Odelia Laird of Mayfield, Kentucky and Mrs. Louise Belt of Hickman, Kentucky, as well as several nieces and nephews.

Sister Mary united with the Zion Primitive Baptist Church in Mayfield, Kentucky, in March 1926 and was baptized by the Pastor, Elder O. W. Perkins. A devoted member, Sister Mary transferred her membership by letter to the Shiloh Church in Elkhart, Indiana, and again in August 1969 to Little Zion Church in Dearborn, Michigan, where she remained a devoted member until her passing.

All those who knew and loved her so, would agree that Sister Pearson was truly a "soldier of the cross and a follower of the Lamb by the grace of the Almighty God". She loved to proclaim the Goodness of God, often for hours at a time, and her mind was centered almost continually on the Scriptures and on the many hymns which she loved so well. On the Sunday preceding her passing, the members of Little Zion sang, by request, "O When Shall I See Jesus", over long-distance telephone to our dear sister.

Her funeral was preached at the Langeland Memorial Chapel in Kalamazoo, Michigan, by Elder Howard Edwards on Saturday, March 8th. She was laid to rest in the Mount Ever-Rest Cemetery, also in Kalamazoo, there to await the second coming of our Lord and Saviour, Jesus Christ.

Thanks be to God, that He has caused us to understand that our loss of Sister Pearson is truly her eternal gain. — Brother Richard Patton.

SISTER MARGARET WATERS ALLNUTT

Sister Allnutt was born August 31, 1890 to Brother William Plummer and Sister Carrie Belle Waters. She was baptized in the very early 1900s by the late Elder Dr. Charles H. Waters into Columbus Primitive Baptist Church of Burtonsville, Maryland, where she remained a faithful member as long as her health permitted her to attend. She had been in very bad health for the last several years and bed-fast for the last five years.

She married Smith White Allnutt, March 23, 1914 and this union was blessed with three lovely children, Fannie Waters Allnutt, Smith W. Allnutt, Jr., and Plummer Waters Allnutt. Sister Allnutt lost her good husband by a heart attack in April, 1956, and the youngest son, Plummer, was taken from them several years before.

Sister Allnutt is survived by her devoted daughter, Fannie, and loving son,

Smith, along with three grandsons, three great-grandsons, four great-great-grandsons, three great-great-granddaughters and one sister, Sister Henrietta Waters, along with a niece and a grand-nephew, plus a host of friends.

Sister Margaret lived a quiet, peaceful life but was very well indoctrinated in God's word. Her absence will be greatly felt but we would not ask for her back to suffer anymore, as what she hoped for is not fulfilled; she is with her Saviour. She passed away quietly, as she had lived, the night of November 27, 1979 at her home, where she had been cared for by her daughter, Fannie.

A funeral service was held for her in the home, November 29, 1979, with interment in the Burtonsville Union Cemetery beside her late husband. May God bless this dear family and keep them by His grace until we all are gathered to our eternal home is our humble prayer. The service was conducted by Elder J. E. Alderton as she had requested.

MISS MARTHA STRICKLER

Miss Martha Susan Strickler, 80, of Luray, Virginia, died Thursday morning May 1, 1980 at her home. She was born September 18, 1899 in Page County, Virginia. She was the daughter of Elder Reuben Strickler and Litha Cornwell Strickler. Surviving are a niece, Mrs. Eric (Jean) Naschold, Salem, Virginia and a nephew, James Hoover, Harrisonburg, Virginia. A funeral service was conducted Saturday, May 3, 1980 at 2:00 p.m. at Mill Creek Primitive Baptist meeting house, Hamburg, Virginia, by Elder Hollie Redmon, assisted by Elder Ernest Long. Burial was in Evergreen Cemetery, Luray, Virginia. —Elder Hollie Redmon.

SOME OBITUARIES CROWDED OUT

We have received several obituaries which we do not have space for in this issue. We hope to get some, or all, of them in the August issue. They are the following: Sister Victoria Elliott, of Cuba, Missouri; Elder Charles Boyd, of Mt. Vernon, Ohio; Sister Betty Rogers, of Ohio; Sister Effie Derflinger, of Front Royal, Virginia; and Sister Edith Koontz, of Virginia. We also have a Resolution of Respect for Brother Cletus Brumback, whose obituary appeared in the April issue.

DONATIONS TO THE ADVOCATE AND MESSENGER

Elder Fred M. Griffith, Alabama, \$3.00; Kenneth Crawford, Florida, \$10.00; Delbert Senff, Indiana, \$2.00; J. M. Hall, Virginia, \$1.00; Mrs. Gladys Lenox, Ohio, \$3.00; Garland Lyon, Texas, \$5.00; J. C. Pipkin, Florida, \$5.00; Herbert Funk, Ohio, \$2.00; Mrs. Edward Daily, Michigan, \$2.00; Elder Clarence M. Boyd, Ohio, \$10.00; Sister Lola Carpenter, Virginia, \$20.00; Virginia Alexander, Virginia, \$5.00; Mrs. Ray Jones, Illinois, \$3.00; Marvin Galyen, Virginia, \$5.00; Mrs. Harriette H. Armentrout, Virginia, \$5.00; Mrs. Fred Frey, Pennsylvania, \$5.00; Donald Loveday, Indiana, \$5.00; Tommy Rich, Tennessee, \$15.00.

MARTINSBURG—Martinsburg, W. Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. and 1:30 p.m. Elder Dwayne Fletcher, Pastor, 21 - 2 Florence Tollgate, Florence, N.J. 08518. Tel. (609) 499-2491. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W.Va 25401. Tel. 267-7356. March '81

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va 22132 May '82

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 J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727. Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va. Dec. '80

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. '81

UNION—Summerduck, Va Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '80

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '80

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va Meets each 3rd Sun. 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 '81

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727. Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va 25411, Tel. (304) 258-3370. Aug. '80

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 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '80

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. '80

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Mrs. Vergie Mc Bride, Asst. Clerk, Three Churches, W. Va 26765, Tel. (304) 822-3675 Aug. '80

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 '80

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 '81

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 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. '81

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. 3, Box 207, Willis, Va 24380, Tel. (703) 789-7515. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '82

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. '80

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 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '81

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. Elder Gary Utz, Pastor, Rt. 5, Box 540, Madison, Va 22727. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764 June '80

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sundays 10:30 a.m. and Sat. night before the 4th Sun. 7:30 p.m. Elder Eddie Fewel, Franklin, In (4th) Elder William Shockley, Kokomo, In (2nd). Clerk, Alma Rogers, 412 Ohio Ave., Troy, Ohio 45373: Tel. (513) 339-7715. May '80

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. 3, Box 207, Willis, Va 24380, Tel. (703) 789-7515. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '80

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets 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. '80

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. '80

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. '80

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, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '80