

Advocate and Messenger

120th Year JUNE 1981 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
--	---	---

Since man's creation God's rich mercies have flowed down to him as an abundant and unceasing stream; yet, all these gifts have in no wise diminished our Lord's rich storehouse of grace. Truly, "His mercy endureth forever."
R.H.

Send all copy for publication, before the 20th of the month, to:
RALPH E. HARRIS, Editor
Route 1, Box 186-A, Caryville, Fla. 32427 – Ph. (904) 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

"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. Tel. (703) 778-3300. April '82

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 '82

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) 948-6453. 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 '81

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 Gleatons Trailer Park, 1-B, Woodbridge, Va 22192 April '82

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. Dec. '81

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, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '81

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. '81

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. '82

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) 364-1990. June '82

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 '81

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 '82

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.

120th Year

JUNE 1981

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

LESSONS FROM THE PRAYERS OF CHRIST

(Part Twenty-One)

“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me” (John 17:21).

Our Lord continues in this verse and in the next two, (Ver. 22 and 23) to speak of those in particular whom He had mentioned in verse 20, namely those who, as He asserted, “shall believe on me” through the word of the apostles, and embrace the truth which they preached. The chief petition He makes in their behalf here is for their spiritual union and alliance. Not a union *to* God or *to* Himself, for this union was already established, and indeed all the elect are irreversibly and unalterably united with God in eternal election and are one with Him in that sense, but it appears to me that our Lord here intends a close spiritual bond between true believers in Christ who have been knit together in His love and brought into agreement, through like faith and experience, upon the principles of the gospel. No greater bond can exist between men in this present timely state than that which exists between brethren who are united in love upon the principles and practices which our Lord has instituted in His Church.

Secular history asserts that when John (the son of Zebedee) became too old to deliver a long discourse and had to be carried to the church meetings it was his custom to speak just one sentence, “Little children, love one another.” After a time some of his brethren asked him why he always spoke only

these sentiments. He replied, "Because it is the Lord's command; and if this be done it is sufficient." I cannot confirm the accuracy of this story, but whether it is true or not the statement attributed to John has much truth in it, for when the love of Christ is truly the bond by which brethren are united you will find them taking great pains to do the Lord's bidding both in their efforts to serve Him and in their behavior toward one another. It has been well said that, "Without love preaching's vain; religion just a show."

In brief, what our Lord asks here in behalf of true believers is that they might, in some respects, enjoy a relationship with one another which is similar to that which exists between Him and the Father. And what a glorious union is that between the Father and the Son. How unspeakably wonderful is the delight and pleasure which they have in one another! and how gracious and condescendingly merciful is our God to allow some of His people to experience something of the same kind of union in their relationship with His saints. Such an union can only be produced by an infusion of Divine love into our souls by the Holy Spirit. It exceeds even the strongest ties of nature. The following are some of the references to the union of believers with one another: John 10:16; Rom. 12:5; I Cor. 10:17-12:13; Gal. 3:28; Eph. 1:10-2:19-4:4-5:23-30. The blessedness of this union is described in Psalm 133, and the following are exhortations to unity among the brethren: Rom. 12:16-15:5; I Cor. 1:10; 2 Cor. 13:11; Eph. 4:3; Phil. 1:27-2:2; I Peter 3:8, 9.

There are, of course, ways in which God the Father and God the Son are united that we do not and cannot partake in, such as Their oneness and sameness of essence, Their oneness of nature and eternity; but there are other aspects of this Divine union of which we can and do partake, though only in a measure so long as we occupy these tenements of clay.

"That they also may be one in us." The spiritual union of believers in a gospel church state is in, through, and by,

God our Father and the Lord Jesus Christ. We have all such blessings "in Christ" as Paul tells the Ephesian saints (Eph. 1:3). As we have said before, the union of the elect to God in eternal election is not the subject here. Christ would not have prayed for that for it was already a settled fact.

"That the world may believe that thou hast sent me."

As for what world our Lord speaks of here and in what sense the union of the believing saints causes them to believe that Christ was sent by the Father I cannot now say with certainty, nor will I venture to speculate. I cannot think of any group which would be affected, universally, in this manner by their observation of the unity of the true followers of Christ. Several things *are* clear, however; one of which is that the children of the devil will never believe in Christ in the sense of true saving faith in Him and His work. Another is that even among the world of the elect there will be few, comparatively speaking, who ever believe so completely in the doctrine of Christ and His apostles as to be united in a gospel church capacity upon those principles. How thankful should those be who are thus united!

EDITOR

ELECTION IN CHRIST

"I am the root and the offspring of David" (Rev. 22:16). Now the covenant which God had made with David was ordered in all things and sure. All things necessary for eternal salvation were provided in Christ. Was grace included? Let us see. Since our election is an election of grace we want to know if grace was included in this covenant. John said Christ was "full of grace and truth" (John 1:14). If grace was not in the covenant then that covenant was not "ordered in all things" and neither was it sure. But since the promise of God to David was, "Of the fruit of thy body will I set upon thy throne," and the fruit spoken of was Christ, it naturally follows that grace was in the covenant, since Christ was full of grace and

truth.

Next we see that we are in Christ because God put us there in order that we might glory in the Lord. "But of him (God) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (I Cor. 1:30-31).

Let us examine Romans 9:11 for further proof that the election of grace took place before we were born. "(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;)." We see from this that the election was not by the works of men, but by the calling of God. Scripture abounds in types, shadows, and examples. This one is given for the very purpose of proving that God chooses His people by election. A careful study of this ninth chapter of Romans will also prove that God is not unjust in this but acts according to His own sovereign will.

In Acts 13, Paul and Barnabus were preaching to a mixed congregation of Jews and Gentiles. The Jews became angry because the Gentiles were interested in the gospel and desired that Paul and Barnabus preach to them on the next sabbath. And the next sabbath almost the whole city came together to hear the word of God. The Jews then stirred up the people, contradicting and blaspheming. "Then Paul and Barnabus waxed bold, and said, It was necessary that the word of God should first have been spoken to you (the Jews): but seeing ye put it from, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." How many believed? *Just as many as were ordained to eternal life.*

We were ordained to eternal life in the mind and purpose

of God, even before time began, but we are born again in time, when it pleases God to send His Spirit into our hearts. So, being born again is in time, but being ordained to eternal life was before time. He makes known (in the new birth) the riches of His glory on the vessels of mercy (those ordained) which He had afore (before time) prepared unto glory (Rom. 9:23). In the previous verse Paul speaks of the longsuffering of God concerning the vessels of wrath fitted to destruction; but at the same time He was to make known the riches of His glory on His chosen people. So those chosen people were in His mind during this long period of time.

Now we turn to the book of Revelation for our final proof that this election of grace took place before the beginning of time. In the thirteenth chapter John is talking about the beast that he saw rise out of the sea. Verse eight reads, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." We see from this that all whose names were not written in the book shall worship the beast. Rev. 17:8 reads, "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." From this we see that this book was evidently written from the foundation of the world, and those whose names are not in it shall wonder when they see this beast. Since this book is a book of names those names must have been placed there from the beginning of time.

Rev. 20:12 reads, "And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." Notice that the dead were judged out of those things which were written in the *books*

(plural). Nothing is said here about those whose names were written in the *book* of life (singular).

Rev. 20:15 reads, "And whosoever was not found written in the book of life was cast into the lake of fire." From this we gather that those whose names were in the book of life were *not* cast into the lake of fire. In the 21st chapter John is describing the heavenly Jerusalem, or heaven above. Verse 27 reads, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Here we see that those whose names were written in the Lamb's book of life are the ones who are to enter the heavenly Jerusalem, and from Rev. 17:8 we learn *when* the book was written. From these scriptures we have the following facts: (1) There is a book of life. (2) It is a book of names. (3) It was written from the foundation of the world. (4) Persons *not* found in it are lost eternally, and, (5) Persons *found* in it will enter heaven and immortal glory.

Those persons in this book will all be subjects of the new birth, else they could not enter heaven. Since the book was written from the foundation of the world it follows that eternal life, the new birth, and the election of grace was given to them in Christ, Who is from everlasting to everlasting and in Whom all things were ordered and sure.

ELDER T. EVERETT BEAVERS

DRAW

Dear kindred in the Lord: I want to draw nigh unto you with a few comforting thoughts, with God's help, that we might feel a closeness in this attempt to serve the Lord again in writing. If we are able to honor Jesus' name to the glory of the Father there must be a feeling of closeness brought about by One who is able to draw us into nearness with Him. I shall not attempt to write in all the realms of the term *draw* for there are too many, but shall offer a few thoughts in harmony

with the word of God.

To draw is to pull or use force upon so as to cause to come or move or go about the purpose intended. For anything to be drawn the power or force that causes it to move must exceed that of the thing being drawn, This is true naturally, and dear ones, it certainly is true in the Lord's kingdom.

The Lord God is surely a God of purpose, although man does not always see and understand God's way. But the Lord does at times give grace and mercy to some that they might see His purpose. So it was when Abraham's servant was sent to find a wife for Isaac. The Lord did not leave Abraham destitute for He led the servant to the house of Abraham's brethren. There must have been a force to draw him to the place, for as he stood by the well at Nahor a very fair virgin, Rebekah, came to draw water. She gave him to drink and said, "I will draw water for thy camels also." This was accomplished, not only in the ability to draw water physically, but a great force to draw according to the fulfillment of the purpose of God (See Genesis 24). I am sure the Lord is able, and does draw, many times in ways unknown to us at the time it takes place, yet afterwards we are comforted in the feeling that we have been drawn by the cords of divine love to see that the working of the Lord's way is always best.

As Jesus left Judea, departing again into Galilee, He must needs go through Samaria. Being wearied with His journey, He sat on Jacob's well about the sixth hour, and a woman of Samaria came to draw water. Now the Jews had no dealings with the Samaritans, so it astonished the woman as Jesus asked her to "Give me to drink," for she saw that he was a Jew and so far as she could tell he had nothing with which to draw. Jesus told her that if she had known who had asked her for water she would have asked of *Him*, and He would have given her *living* water. This she could not understand at the time for He was a Jew, the well was deep, and He (apparently) had nothing with which to draw. But dear children, no matter

how deep the well, nor how unreasonable the matter appears to man, the Lord Jesus does have something to draw with for it is not the wisdom or power of this world but all the resources of heaven itself which enables Jesus to draw from the storehouse of the Father according to His will. It is declared of a truth by Christ that "All power is given unto me in heaven and in earth," so He certainly is able to draw and does draw as it pleases Him, even from the deepest places.

It is a very plain and forceful statement which Christ made when He said, "No man can come unto me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44). The Jews had murmured at Jesus because He said, "I am the bread which cometh down from heaven," and that He was the bread of life. But they were not to murmur among themselves about this matter and of coming to Him, for no man can come to Him within themselves. They could and did come to Him physically but they could not come spiritually. All mankind are dead in trespasses and sins (Eph. 2:1) and have neither power nor will to act spiritually until wrought upon by the power of the Spirit and drawn by the bands of the love of the Father. Then they come by faith, which is a fruit of the Spirit, and by being drawn by the internal and powerful influence of the grace of God. This is far superior to all the miracles the Jews had ever witnessed and was one of the evidences of Jesus being the true Messiah. And Jesus, knowing that the Father was able to draw everyone that He pleases could truly say, "All that the Father giveth me shall come to me" (John 6:37)

Jesus has said, "And I, if I be lifted up from the earth, will draw all men unto me." This surely signifies the death of Christ and His atonement for His elect people. It was a violent, cruel, public death. Being lifted up between heaven and earth on the cross expresses the mediation between God and men. This death brought salvation to all the elect of God, and when Jesus says, "If I be lifted up," it does not in any way

suppose that His death was uncertain. He has declared, "I come to do thy will, O God." His death was determined by God the Father, agreed unto by Himself, signified by types, prophesied of in the law, foretold by Himself, and necessary for the salvation of all the family of God. And so being lifted up, even more than the brazen serpent on the pole, He draws everyone of the elect family, for there is salvation in no other.

All men naturally speaking are not drawn to Christ in His death. Some reviled and mocked Him while He was suffering on the cross. Jesus indeed died for *all men*, but that *all men* refers to all *classes* of men; all *sorts* of men *out of every* nation, Gentiles as well as Jews, bond and free, young and old alike *from every state of life, from all generations*. These are not only drawn unto Him in time but will also be drawn to Him in the glory of eternal heaven itself. What a wonderful drawing that will be when we are drawn from the grave with a spiritual, incorruptible, powerful and glorious body! Praise His holy name for this great drawing!

Now, inasmuch as we have a new and living way which Jesus has consecrated for us by His death on the cross, and having a High Priest over the house of God, we are to draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. This we can do living by faith to His honor while we travel life's pilgrimage here below. The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh to God. So let us not be of those that draw back for we will suffer loss and the Lord has no pleasure in them that draw back. Submit yourselves therefore to God, resist the devil and he will flee from you. "Draw nigh to God and He will draw nigh to you." So we are to draw nigh in order to walk worthy of His name. We are commanded to draw nigh because we have been drawn by the Father in His electing grace and drawn unto Jesus in His death for a complete and satisfactory atonement for our sins, and will be

drawn up to glory in the sweet by and by.

Arise and let your light shine as you draw water out of the wells of salvation and draw nigh to God and close to one another in His service. As I draw this to a close I pray the Lord to grant a blessing of joy to all as you draw nigh with a pure heart, and may this be a blessing to someone as you walk in the old paths.

ELDER DAILY HITE

THOUGHTS FOR YOUNG CHURCH MEMBERS AND THEIR PARENTS

(Continued From May Issue)

Success and happiness cannot be measured in terms of material possessions. The rich are not always happy, nor are the poor always unhappy. People need to look beyond the momentary pride of achievement and possession, to see what the end will be. Moses turned from the royal favors of Egypt and cast his lot with a people in slavery, for it was said that he had respect unto the recompense of the reward. Of what value would a fine house or a high paying job be if it meant you had to live away from your family and friends? The free and easy way of life that most of our young folks first observe when they leave home and go to school is most appealing, but the end of it is the terrible insecurity and unhappiness that we see all around us.

If you would ask your older church friends some of them will tell you about living during the days of the Depression of the early 1930's. Some raised their families through those years. Heat and drought in summer, terrible winters, insects eating up their harvests, very little money, all these were common problems. I know of people who burned corn for fuel, because it cost less than coal. It could only be sold for about ten cents per bushel. Yet, many of these people have told me that some of the happiest days of their lives were during those

years. Isn't that strange? They will tell you that they prayed more, church meant more to them, they felt nearer to God, and also closer to their neighbors. Families were more close-knit. Where once the neighbors would get together for work or entertainment, or to help each other out, now most folks have to make an appointment even to get to see a neighbor. No, we cannot assume that possessions will give happiness.

Children, let me give you some advice about happiness. If you want to be happy remember two things. First, do not do anything that you would be ashamed for your parents or church folks to know about, or that you would not talk to the Lord about. If you can't tell the Lord about it don't do it. And secondly, the great purpose for your being here on earth is not to get but to give. When you get to the place that other folks are depending on you for things you are going to have about all the security this world can give to you. Sometimes you may help others by working a little, sometimes by giving, sometimes by just listening, and sometimes by giving a little bit of encouragement and sympathy. If you can do that with a cheerful spirit, you will nearly always be welcome anywhere. I know that is hard to do; many times I have gone off to work with such a dread inside me, but fortunately I have been blessed to work with people who were friendly and who had a sense of humor. A good clean sense of humor brightens the day, and so does a willingness to be thankful for what others do for you. I have found that visiting sick folks or older folks may be very hard for I have never known exactly what to say. Many of them don't seem to have much to be thankful for but if we can still be cheerful and hopeful, and add a little bit of love to our prayers we will all be made stronger by it.

Now about work. Too long there has been a prevailing feeling that it is a bad word, especially if it is manual labor. Actually many folks who aren't afraid of a little work may be more financially successful than others with lots of schooling. Work is only a process of exchange. If you work well in your

fields or gardens nature will repay you. Work is also one of the best therapies there is for human troubles. Lots of folks spend more time trying to escape work than the original job would have required. If you want to get ahead you start off with the intention of doing every job well and with every expectation of finishing the job. If you make sure the person who hires you is getting his money's worth, you will find you don't need to worry nearly so much about what kind of a recommendation he will make for you when you move on. But do not expect to please everyone; even Jesus did not do that and neither can you. Be honest and be truthful, be dependable and cheerful. My wife told me not to say this, but she has been working for a health agency that sends her to old people's homes. She has found some of them to be such chronic complainers that she fears that heaven itself may not suit them. It sort of makes us wonder what kind of old people we are going to turn out to be, doesn't it? Maybe we ought to practice looking at the bright side of things right now.

The effect of worldly thinking on the church is very great. Modern music of the most popular kind (and I know I will be stepping on your toes) is very bad, and you only need to read the lyrics to find that out. So is the so-called "adult" literature. It has affected our schools clear down to kindergarten in places. There is little in the way of moral instruction to be found in our school libraries or textbooks now, for it seems to be illegal to refer to God or His Book. On the other hand modern literature is full of profanity, murder, adultery, thievery, war, drunkenness, and lawlessness of every kind. If our people read these things it will affect our church for they leave their imprint upon the mind. (Concluded in July issue, the Lord willing).

ELDER RAYMOND WEBB

Carthage, Illinois

OUR STEPS DIRECTED IN GODLINESS

"O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jeremiah 10:23).

How many of us realize this to be true? Many of us will undertake to work out and follow our own ways. If we were sufficient of ourselves we would not stand in need of the Lord as a Guide or Leader. My experience has been many times that I knew not what to do, but in prayer and meditation unto the Lord I would be led, I trust, in the right direction.

Notice what Jesus said; "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Is it not true that the Lord works within us, both to will and to do, of His good pleasure? If we had been sufficient of ourselves we would not have needed this work of the Lord. If we could have directed ourselves in the things of God in the proper way we would not have needed the word of God, written or preached unto us by His servants.

In the Scriptures we read of the Lord's people being led by the Spirit. This Spirit is sent forth into their hearts crying, Abba Father, and leads them as sons of God. The gospel Paul preached was *not of man*, neither was he taught it of man. The Lord uses the ministers to guide His people in the way of peace and to give gospel light to them that sit in spiritual darkness.

Man, within himself, will hold to and teach for doctrine the commandments of men until he is taught of the Lord and led into the service of our God.

Paul says, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Here is something that came from God and is *of God*; the gift or call of God to preach and grace to enable him to declare the wonderful truths of God in the demonstration of the Spirit and of power. James says, "If

any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Though it is not *in us* to direct our steps it is wonderful that God *has provided us a way*, by His wisdom, foreknowledge, all seeing eye and strength, to which we can look and upon which we can depend to have our steps directed in a godly way. These are some of my views briefly stated.

ELDER A. D. WOOD

FOLLOWING CHRIST

"For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:25).

The Saviour had just before commended Peter for answering the question, "Whom say ye that I am?" and Peter answered, "Thou art the Christ, the Son of the living God." The Saviour said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee." The Saviour now turns their attention to the fact that He needs go up to Jerusalem, and there suffer death for their salvation, and Peter, doubtless feeling a little exalted at what his Master had just said to him, began to rebuke his Lord, saying, "Be it far from thee, Lord: this shall not be unto thee." The Saviour at once showed His displeasure against Peter for this suggestion, by saying, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God."

While Peter meant it as a courtesy, yet it was not pleasing to the Lord, which shows that we should not compliment mistaken courtesies, but rebuke them, remembering that "faithful are the wounds of a friend." Whatever appears as a temptation, should be resisted with abhorrence, and not parleyed with. There are two reasons given here why this should be done. *First*, Jesus was hastening on in the work of the salvation of His people, and took it ill to be tempted by His disciples to falter from the task. *Second*, It showed that Peter was disposed to view matters in a natural way. "Thou savour-

est not the things that be of God." The concerns of God's will and glory most generally clash with the things of men. It is for your good, and my Father's glory that I should suffer, and that we must be ready and willing to suffer with Him. Therefore, He said in verse 24: "If any man will come after me, let him deny himself, and take up his cross, and follow me." He said this to His disciples, not only that they might instruct others concerning it, but that they as well should *follow Him*, as examples for others. The great question is, what is it to be a disciple of Christ? When Jesus called His disciples this was the word of command, "Follow me." A true disciple of Christ is one that follows Him in duty, and shall follow Him to glory. Not one like Peter, to prescribe for Him, either concerning His doctrine, or His laws for the government of His kingdom.

His people should be satisfied with His law, and be governed by it, and not want to institute *Federal laws to govern the kingdom of Jesus our blessed King*. The instruction is: "Let him deny himself." No matter if he may feel wise enough to enact laws more suited to his *assumed wise* taste, that would render the dear old church more popular with the world, yet he must *deny self* in all this, and follow the dear Saviour, and one that is not willing to do this, gives very poor evidence of his discipleship, to say the least. If self denial be a hard lesson, it is no more than our Saviour learned and practiced before us, both for our redemption and our instruction, and "The servant is not greater than his Lord." The greatest lesson to be learned in the school of Christ is to "deny ourselves," and it is really necessary that we learn it in order that we may learn the other good lessons taught there.

The cross, we think, is here put for all sufferings, providential afflictions, and persecutions for righteousness sake, and in reality every trouble that befalls us along the pilgrim journey of the Christian life. Every disciple of Jesus has a cross, everyone feels most his own burdens. We are apt to

think we could bear some other one's cross better than our own, but that which is, is best. God knows what is best for us, and the cross for us to bear is the one that Infinite Wisdom has appointed for us, and Sovereign Providence has laid on us, for He knows what is fitted for us. And the command is: "Take up thy cross and follow Me." We should not make crosses for ourselves. Our rule should be, not to go a step out of the way of duty, either to meet a cross or miss one.

The Saviour said, "Let him follow Me." Do we bear the cross? If so, therein we follow Christ. Jesus bore the cross for us, and the heavy end of it at that, the end that had the curse on it, and so made our end light and easy for us: "My yoke is easy, and my burden is light."

Arguments to persuade us to submit to these laws of suffering are never learned if we consult with flesh and blood. Therefore we should consult the teachings of the dear Saviour, and see what advice He gives us. He says, "Whosoever will save his life shall lose it." In this is meant, he that will shirk his duty in suffering with the Lord, will lose the enjoyments of life. Oh! how willing we should be to suffer the reproaches of the world with the dear Saviour, that we might enjoy His approving smiles as we journey on through this sin cursed earth. I would prefer to lose my life so far as this world is concerned for Jesus' sake, and find the sweet enjoyments of His smiles in this life, and feel assured that I will rest with Him in the sweet home of the soul, than to go through this world honored by men, and fail of the sweet fellowship of the suffering saints of God.

The great assurances we have of Christ's glory at His second coming, and our hope of being glorified with Him gives us courage to press on in the midst of sufferings and toil, feeling that if "we suffer with him we also shall be glorified together." Therefore, like Paul, we feel to say, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The very best preparation we can make for that day is, deny ourselves, take up our cross and follow Christ. It sometimes occurs to me, the nearer the approach of the dear Saviour to make up His jewels, the more cheerful we should be in our sufferings for Christ. I know we are living now in a dark and cloudy day, when men are rising up amongst us, feigning themselves wise, and would rob us of the sweet laws of our dear Saviour, and would have us follow with them after laws more suited to our carnal natures, but as for me, I prefer to suffer with the poor and afflicted people of God, who follow after Christ, than to be counted *wise* and *great* by those who love the applause of men. It is sweet to me to share with the church of God in her joys. Why then should I turn my back on her in the times of her sufferings? I feel willing to suffer with her, and let my name be cast out as evil, so I can partake of her joys in this life, and dwell with her in the sweet home of rest at last.

Behold the Lord is at hand! the Judge standeth at the door. He will turn your sufferings into everlasting joy and rightly recompense the evil doer. Let us therefore be patient brethren. God bless His bleeding Zion.

ELDER T. S. DALTON

Zion's Advocate, August 1906

ONE GOSPEL BUT DIFFERENT MINISTERIAL GIFTS

When Paul said the "gospel of the uncircumcision" was committed unto him and the "gospel of the circumcision" was committed unto Peter (Gal. 2:8) he was not suggesting two different gospels, but rather he was addressing the matter of the two different gifts, qualifications, and missions God had given to himself and Peter.

Paul's gifts and abilities qualified him in a special way to be the apostle unto the nations at large (the Gentiles), as distinguished from the Jews (Rom. 11:13 & 15:16, Eph. 3:1-2, 8, Col. 1:25-27, I Tim 2:7, II Tim. 1:11), though on occasion

he did preach to mixed congregations of Jews and Gentiles; while Peter's gifts and qualifications made him more suited to labor primarily among the Jews. They both preached the *same* gospel but, due to the vastly differing backgrounds of those to whom they preached, it was often necessary to approach their subjects from a somewhat different angle so far as their presentation and argumentation was concerned.

The "gospel of the circumcision" then simply denotes the gospel as preached to the circumcised Jews, while "the gospel of the uncircumcision" denotes the same gospel as preached to the rest of the nations, to whom the rite of circumcision had not been given.

EDITOR

EXPERIENCE OF EDMUND DENNISON

I am this day seventy-seven years old. Age and bodily infirmities have brought me to view myself standing on a pivot between two worlds, having nearly approached the limits, and standing on the verge of this debased, carnal, sinful world, and just at the threshold of the eternal world of spirits. As to duration and glory, there is no comparison between the two; the one is mortal, the other is immortal; the one is time, the other eternity. There is but a step between the brink of this world of sin and sorrow and the eternal world of peace and perfect happiness.

A close self-examination gives daily and nightly exercise to my mind, as I approach the next world, and it is manifest to me, if not deceived, that my faith and hope of eternal salvation is grounded and settled in Jesus Christ my Lord. He is all I want. Indeed, I can say with David, "I have none in heaven but thee; there is none upon earth I desire beside thee."

This world is no comfort to me. It can give me nothing but a little food and raiment to comfort my old body, and that is all I ask of it. I have been an inhabitant of this world long enough to prove it, and I can this day say in verity, after

77 years' sojourn in this life, that if all the kingdoms of this world, with all its honor, silver and gold, was placed at my service, it could not impart one emotion of joy to satiate my spiritual cravings, nor is there one object within its gift to comfort my mourning soul.

I speak today with a degree of assurance, having, I believe, the presence of the Spirit of the Lord with me; but how it will be with me tomorrow I cannot tell, having a wily adversary to battle with, always on the alert. After spending a long time in this world, in which I have experienced much toil and turmoil, many bruises and brushes, the buoyancy of mortality about ceased, and a grasshopper has become a burden, I am very changeable in my exercises.

Sometimes when ruminating on my prospect and hope as to what my condition in the next world will be, I feel like, if the Prince of Devils, with all his forces, was to attack me, they would eventually be vanquished foes; but should my lovely Jesus hide His cheering countenance, then a shaking leaf makes me fear and tremble. Thus it has been with me alternately ever since I started on my pilgrim journey.

Sore trials and strong temptations have been my legacy these forty-six years of my sojourn in this world of tribulation, until I am almost worn down, as I said, standing between the two worlds, awaiting and listening for a summons by the Lord's messenger to receive my discharge from camp life and move forward to the invisible world; to bid a long and final adieu to this world and all that is mortal, and step into the world on high to test its glorious realities, there to enter into the joys of eternal life and to praise Him in the highest strains for the victory through my Lord Jesus Christ.

Sometimes my right and title by heirship seems strong and encouraging—then I feel almost wholly resigned, and indeed desirous, to step out of this world into the next; but, at other times the sin that doth so easily beset me (unbelief) attacks me and almost causes me to fear and quake, and very

much unsettles my faith and hope—those noble graces I so much need on my pilgrimage—and greatly eclipses my title to an inheritance in that heavenly world; but thanks be to God, my Lord Jesus Christ, the adversary has never yet been permitted to utterly obliterate my title. (*To be continued, D.V.*)

From *Zion's Advocate*, 1876

THE GRAND PURPOSE OF OUR LIFE IN CHRIST

The apostle Peter declares that true believers, those to whom Christ is precious, are a chosen generation, a royal priesthood, an holy nation, a peculiar people. Then he sets forth the great end and design our Lord has in view in bringing His people into this most gracious and exalted relationship; “that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light” (I Peter 2:9). Compare this with similar expressions of Paul in the Ephesian letter, where he shows that the elect are predestinated unto the adoption of children by Jesus Christ unto Himself, and says that this is to the praise of the glory of God’s grace, “wherein he hath made us accepted in the beloved” (Eph. 1: 5-6). In the eleventh verse he refers again to this predestination of the elect and shows that this was done “That we should be to the praise of his glory, who first trusted in Christ.”

Some of the things involved in *showing forth the praises of Him who hath called us out of darkness* are: abstaining from fleshly lusts, which war against the soul; letting our conversation be such that, though men may speak evil of us while in their unregeneracy, yet when they are visited by the Spirit they may *glorify God* as a result of beholding our good works; submitting ourselves to every ordinance of men, so long as those ordinances do not require us to walk contrary to the laws of God; by well doing, putting to silence the ignorance of foolish men; not using our liberty in Christ as an excuse for disobeying the just laws of the land, but behaving as servants

of God ought to behave; patiently enduring grief and sufferings which are wrongfully inflicted upon us, for this is one of the examples Christ left us, Who, though He had done *no* sin, yet when He was reviled He reviled not again, but committed Himself to Him that judgeth righteously (I Peter 2:11-23).

Peter goes on to mention many other things which fall in the category of "showing forth the praises of him who hath called us out of darkness," but space will not permit us to refer to all of them now. Our readers are encouraged to study these for themselves from the Scriptures.

Nowhere do we find that *any* of these things are to be done by *unregenerates* in order to bring about their regeneration, but they are clearly set forth as works to be performed by those who have already been quickened into Divine life, or born from above by the mighty operation of the Spirit upon the soul, and the purpose is that we "should shew forth the praises of him who hath called us out of darkness into his marvellous light." Let us ever keep this grand purpose in view and strive toward its fulfillment in our everyday lives.

EDITOR

BIBLE PECULIARITIES OF PRIMITIVE BAPTISTS

If the Primitive Baptists were to hold big revival meetings, tell graveyard stories for preaching, work on the sympathies of children and persuade them to profess religion whether they knew anything about a change of heart or not, and just take everything they could get in order to have a big church, I guess they could have it all right. But what would they have? They would have about what other churches have—a lot of worldly-minded, self-righteous, giggling worldlians that could never be satisfied only by the things of the world.

Give us the old-time, heartfelt religion in its simplicity which makes people rejoice and praise God right here on

earth, and we are perfectly willing for worldly institutions and churches with all of their pride, formality and greed for show, worldly fame and popularity, to have everything that belongs to them.

The Primitive Baptists are so peculiarly attached to each other and their old-time service which they have adhered to ever since the apostolic age that they consider one day in the courts of the Lord better than a thousand anywhere else (Psalm 84:10). The world in amazement wonders why the Primitive Baptists will sacrifice so much and go so far to meet each other in the service of God. It is because the food their spirits want can be found nowhere else. If their loyalty to each other and sacred devotion to Heaven's King is not real and prompted by His own everlasting love in their souls, then what else could be the cause, since it could not be for worldly gain or honor.

ELDER T. L. WEBB, Sr. in *Baptist Trumpet*
Reprinted in *The Gospel Messenger*, 1913

MEMBERSHIP IN PAGAN RELIGIOUS ORGANIZATIONS OUGHT TO DEBAR FROM CHURCH FELLOWSHIP

Freemasonry, Oddfellowship and all similar organizations are pagan religions. The God whom they worship is the god of this world. He is not God the Father of our Lord Jesus Christ. Their prayers are not offered in the name of Jesus, their creed is deistic, their ceremonies are degrading to manhood and even dangerous to life and limb, their obligations are anti-Christian. If the beneficiary orders are of the same sort, of course the church should require persons who are members of them to cease from that membership before they seek to identify themselves with it.

What is a secret society for? Is it to conceal noble and illustrious words or deeds? No sane person believes it for a minute. I was talking with a gentleman on a Michigan Central

train only this week who told me that in his youth he had joined the Freemasons, but that for many years he had had nothing to do with them. He said, however, that he had no particular objection to them. Apparently he took me for a member of the order. When he had concluded his personal testimony I said to him, "Perhaps you can tell me what I have long wished to know. What does an honest man need of a secret society?" He replied instantly, "An honest man has no need of a secret society at all." He said, "Men get into them when they are young, ignorant and foolish; some get out as I have, others go along because they imagine that they secure certain advantages through them, but no honest man has any need of any secret society." This was his testimony. I think it is the testimony of all thoughtful people, whether in or outsidelodges.—C. A. Blanchard, in *Christian Cynosure*.

Reprinted in *The Gospel Messenger*, 1913

Good fruits will result from hearing the gospel aright and truly knowing the grace of God (Col. 1:6).—R.E.H.

ONLY ONE THING

When I find the time I'm going to meeting;
Salute everyone with a brotherly greeting,
When I find the time.

When I find the time I'll love everyone;
Endear myself for the good I'd have done,
When I find the time.

When I find the time I'm going to do
All the things my Lord expects me to,
When I find the time.

Everything good and fine and true
Is what some day I plan to do,
When I find the time.

Only one thing is troubling me,
What if I'm found by eternity,
When I find the time.

Name withheld by request.

GRANDMOTHER AND THE BULL

Grandmother's mind was slipping . . .
Was it safe to leave her today?
Yes, this time, for just a few hours,
We thought we might go away.

She knows the bull can't be trusted,
He will charge anything that moves;
But today he is fast in the woodlot,
She'll be safe from his head and hooves.

Well, the bull broke out of his paddock,
And Grandmother marked where he stood.
She thought of the cabbage patch near him,
And felt she must save what she could.

We returned, Grandmother was happy,
The bull had been foiled that day;
We stood horrified as she told us,
Not a thing we could do or say.

She had made sev'ral trips before him,
Saw no cause for fright or scare;
There could only be one conclusion . . .
Her Guardian Angel was there.

Sister Violet M. Hiett—1980

A true story of God's protecting care of
one of His children.

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 Ward 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 2, Box 603-H, Amissville, Va. 22002

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

KARL F. BOBZIEN, Pres. 5911 Camberly Ave., Springfield, Va. 22150
L. E. FARLEY, V. Pres., Rt. 3, Box 168, Williamsport, Md. 21795
GEORGE E. ROTHGEB Route 3, Box 403, Luray, Va. 22835
CARROLL SHULER Stanley, Va. 22851
LEWIS RUDACILLE 17 E. Stonewall Dr., Front Royal, Va. 22630
CLARENCE MOYER Rt. 2, Luray, Va. 22835
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
W. W. WOODWARD Lignum, Va. 22726
R. W. PAYNE Upperville, Va. 22176
MRS. EVELYN MELLON, Sec.-Treas. . 215 S. Royal, Apt. 14, Front Royal, Va. 22630

CORRESPONDENCE AND NEWS NOTES

UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA, WEST VIRGINIA AND PENNSYLVANIA

WATERLICK—First Sunday, July 5, 1981. All day Sunday only.—**Elder Phillip Johnson, Pastor.**

LITTLE CACAPON—First Sunday, July 5, 1981. All day Sunday only.—**Elder Douglas Heare, Pastor.**

NORTH FORK—Second Sunday, July 12, 1981, and Saturday before. All day both days.—**Elder W. Russell Sutphin, Pastor.**

WHITE OAK—Fourth Sunday, July 26, 1981. All day Sunday, and Saturday before 2:30 P.M., supper, night service.—**Elder J. E. Alderton, Pastor.**

CEDAR CREEK—Fourth Sunday, July 26, 1981, and Saturday before. All day both days.—**Elder Ernest Long, Pastor.**

TONOLOWAY—Fourth Sunday, July 26, 1981. All day Sunday only.—**Elder Douglas Heare, Pastor.**

ANNUAL MEETING AT "NEW LIBERTY"

"New Liberty" church of Champaign, Illinois will have Elder Raymond Webb with them for their Annual Meeting, First weekend in July, beginning on Friday night at 7:30, Saturday afternoon and Sunday morning at 10:00. For further information contact: **Elder Lloyd Clapp—106 East Stoughton Street—Champaign, Illinois 61820.**

ORDINATION

Thompson Primitive Baptist Church, Ohio, met on Saturday, April 25, 1981 to consider the ordination of Bro. Mark Pitney to the office of deacon. The following Elders and Deacons responded to the church's call for ordained help. Elders: Robert Shockley, Daily Hite, Levi Williams, Howard Edwards, Durward Edwards, Harry V. Booth, Nolan Pitney, and Tom Pitney; Deacons: Lonnie Prater, Orville May, Charles Patterson, Arthur Saul, Clifford Chandler, James Bryant, Joe Niekirk, Kenneth Ratcliff, Marvin Pitney, John Shockley, and Lloyd Pitney. Elder Hugh Motsinger was not in the call for ordained help but was invited to sit in the Presbytery, which he did.

Elder Nolan Pitney was chosen moderator and Elder Tom Pitney, clerk. Elder Daily Hite was chosen to question the candidate, Elder Levi Williams to voice the ordination prayer and Elder Nolan Pitney to preach the charge. All functions being performed to the satisfaction of the church, a motion was passed to declare Bro. Mark Pitney a properly ordained deacon, and the church voted to receive the work of the Presbytery.

All present were invited to give Bro. Mark and Sis. Janeella Pitney the right hand of fellowship. The Minutes were approved and the Presbytery dissolved.

NOTE OF APPRECIATION

May God in His infinite love and mercy bless each and every one who remembered us in prayer, expressions of sympathy, and all other acts of kindness during our time of sorrow.

The Benton Long Family

Obituary

BROTHER DAVID BENTON LONG

Our dearly beloved brother was born in Page County, Virginia, December 26, 1912 and departed this life, after a very brief illness, on April 15, 1981 at the age of 68 years, 3 months and 20 days. He was the son of the late Reuben N. and Mary E. Brumback Long.

He retired in 1978 after 37 years of service with Merch and Company of Elton, Virginia.

Bro. Benton leaves to mourn, his dear companion, Sister Lorene (Comer) Long, whom he married December 24, 1931. They united with Hawksbill Primitive Baptist church and were baptized October 23, 1948. He loved his church and was a faithful member until the end. Also surviving are one daughter, Sister Margie L. Shirley of Luray; one granddaughter, Kathy S. Waters of Waynesboro, Virginia;

four brothers, Harry of Luray, Clark, Ernest and Nelson of Stanley, and one sister, Helen L. Huffman of Shenandoah, and many other relatives and friends.

A funeral service was conducted April 18th at the Bradley Funeral Home in Luray by Elder Hollie Redmond. Burial was in the Evergreen Cemetery in Luray, there to await the coming of the Lord from heaven with a shout, with the voice of the archangel, and the dead in Christ shall rise. Then these vile bodies shall be changed and fashioned like unto the glorious body of Christ, ever to be with Him.

I am sure our departed brother would not have us to sorrow as others which have no hope. "If in this life only we have hope in Christ we are of all men most miserable." As one poet says: "My hope is built on nothing less . . . Than Jesus' blood and righteousness . . . I dare not trust the sweetest frame . . . But wholly lean on Jesus' name. When darkness seems to hid His face . . . I rest on His unchanging grace . . . In ev'ry high and stormy gale . . . My Anchor holds within the vale." Jesus said, "Let not your heart be troubled, neither let it be afraid." Submitted in humble submission to God's will.

Elder Ernest M. Long

SISTER MABEL DWYER FRAZIER

Sister Frazier, wife of the late Earl Frazier of Warrenton, Virginia, passed away in Fauquier Memorial Hospital, April 25, 1981. She was born May 11, 1909, the daughter of the late Jefferson Dwyer and Mamie Cornell Dwyer, making her stay on earth 71 years, 11 months and 16 days.

She was first married to Elmer Frazier. To this union was born two sons, John Benton, and Franklin Roosevelt Frazier. After her first husband's death she married Earl Franklin Frazier who preceded her in death October 5, 1980. To this union was born one son, Earl Randolph and one daughter, Iva Frazier Deal. She is also survived by 16 grandchildren, 9 great-grandchildren, 5 sisters, 1 brother, 1 special nephew (whom they raised themselves) and many more nieces, nephews and precious friends in Christ.

Sister Frazier joined Thornton Gap Primitive Baptist church and was baptized in April, 1926. She along with her late husband were most faithful to the church. She was so lonely after Bro. Earl's passing, but she tried to be so brave. She would always, when asked, say, I am all right. She often said, and left it in writing as well, that she lived to be in her church services. We praise our heavenly Father, and thank Him for His great mercy in not keeping her longer on this sin cursed earth; that she was blessed to not remain long and suffer more in this world of sorrow and affliction. Feeling surely that our loss is heaven's gain.

A funeral service was conducted April 28, 1981 at Moser Funeral Chapel, Warrenton, Virginia, by Elder Elmer S. Skeen, Bro. Frank Coppedge and Bro. Roger Frazier. Her body was laid to rest at Fairview Cemetery at Culpeper, Virginia, to await the second coming of our Lord to call forth the sleeping dust from the earth to ever be with Him and be satisfied.

May the God of all grace bless all who loved her and enjoyed her wonderful presence among us.

Submitted in love.-Elder Elmer S. Skeen

DEACON ELDO M. OLIVER

Brother Oliver was born October 2, 1901 and deceased April 14, 1981. His membership was with Salem Church, Tallassee, Alabama for more than 20 years, having moved his membership from Lanett Church, Lanett, Alabama.

Bro. Oliver was well known by many brethren and sisters far and wide, as well as by many friends of various beliefs. He was loved by all those who knew him for what he actually was. He was a good, sweet, humble man of God; one who desired to serve God above all things else in this life.

The writer traveled many miles with him for a period of many years, and while we were traveling we both truly enjoyed the sweet felt presence of Jesus. The things of God was our theme from the time we began our conversations until they were ended and we were never through talking about these good things. There were so many reasons why he was loved by so many and loved so dearly. One reason was, he himself loved "the sons of grace, the heirs of bliss Divine; who walk in paths of righteousness, and fly from every sin," as one poet so beautifully expressed it. Another reason he was loved was because he had a big, generous heart, always desiring to do for others. He was well known for his good deeds in so many, many ways. He was a man who was easy to love; truly a lovable man of God.

He leaves to mourn his passing one son, Horace Calaway Oliver and one daughter, Cathryn Oliver; nieces, nephews, and many, many friends who loved him more than mortal tongue can ever tell.

It is indeed with a sad heart that I pen this obituary in remembrance of a very dear friend and brother in Christ of some 45 years. He was a member of the church more than sixty years, uniting with the church in 1920. His passing is a great loss to many, but what a gracious gain to our deceased brother in Christ.

—Written by Elder David P. Bridgman

ELDER OTTO BYERS

Elder Byers, of Crossville, Illinois, passed away April 28, 1981. He was born March 4, 1900 in Spencer County, Indiana. He and Sister Byers have been so faithful to all the churches here in southern Illinois and Indiana. They will be missed so much. Sister Byers is in the Gerthas Nursing Home in Evansville, Indiana.

—Sister Kathleen Jones

DONATIONS TO THE ADVOCATE AND MESSENGER

Linda M. Funk, Ohio, \$3.00; Chloe E. Boyle, Pennsylvania, \$5.00; Mrs. Evelyn F. Butcher, Maryland, \$5.00; Thompson Primitive Baptist Church, Ohio, \$10.00; Mrs. Hertis Davis, Florida, \$5.00; W. G. Hollinsworth, Georgia, \$1.00; Richard McGee, North Carolina, \$5.00; Elder Reuben Monk, Louisiana, \$1.50; Dorse Counts, Ohio, \$5.00; Mrs. Bertha Maloyd, Indiana, \$5.00; Mrs. Kathleen Jones, Illinois, \$3.00; Elder Ernest Long, Virginia, \$5.00; Mrs. O. F. Carpenter, Virginia, \$15.00; Mrs. Louis Hite, Virginia, \$5.00; A. Friend, Tennessee, \$1.00; Lillie Kast-
ing, Indiana, \$5.00.
