

Advocate and Messenger

118th Year MARCH 1979 No. 3

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
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"Men are elected to salvation not to perdition. Election saves them from a lost state. It never damns them. But for election none would be saved. All would be lost — and justly so."

Elder R. H. Pittman, 1907

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851 April '79

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 '80

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. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180, Tel. (703) 938-8169 Dec. '79

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 '79

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 '79

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. '79

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 '79

NEW LIBERTY CHURCH—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Richard Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '78

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. '80

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 '79

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 '79

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THE EVIL BEHIND HOROSCOPES

No doubt most, if not all our readers, are familiar with the very innocent-appearing horoscope readings which are published in most daily newspapers. Since these little seemingly-harmless prognostications are gaining an ever-growing appeal and popularity and since many people take considerable stock in them, even to the point of planning the more important events of their lives around them, it seems appropriate that we should show something of what the word of God has to say concerning such things.

Horoscope readings are based upon the belief that the stars and their positions so effect the behaviour of men as to be a dependable guide for the conduct of their affairs or activities and for the course they should pursue in any given situation. This alone should show us in the outset that the purpose of the followers of this school of thought is to obtain wisdom and guidance from a source other than God and His word, which is, within itself sufficient grounds for us to have no part with them. It is to God and God alone that we are taught to seek for wisdom, from Whom we may expect to receive a liberal portion if we ask in faith, nothing wavering (James 1:5,6).

The making of horoscopes as well as all other astrological calculations is through the use of the Zodiac Signs. The Zodiac is a chart which diagrams a number of outstanding constellations of stars which are almost evenly spaced along the annual path of the Sun. This imaginary belt also includes the paths of the planets and the monthly path of the Moon. The Zodiac is divided up into twelve parts of thirty degrees each, with each part containing the Sign and symbol which was applied to each constellation. Each Sign is said by the astrologers to rule a certain part of the human body, and it is upon the movement of the heavenly bodies through these monthly divisions of the Zodiac that the astrologer bases his predictions concerning the best course for men to pursue depending on where the planets, sun and moon are in relation to the Sign under which a person was born.

It would seem that a little common sense should be sufficient to expose the folly of such things, but of course we know that quite often, if common sense is possessed, it is not exercised and men give credibility to that which is incredible.

The practice of astrology was one of the things that existed among the heathen nations in the land which the Lord gave unto Israel and in those nations to which they were later carried captive. In Deut. 18:10, those who engaged in this ungodly practice are referred to as "observers of times". This is listed among several other Satanic activities as being an *abom-*

ination unto God, which Israel was commanded not to learn. It was *because of these sins* that the Lord drove the heathen out and gave their land unto the Israelites; *not* because of the goodness or merit of Israel. The Israelites were warned very pointedly not to participate in the practices of these ungodly nations. "... These nations, which thou shall possess, hearkened unto *observers of times* . . . but as for thee, the Lord thy God hath not suffered thee so to do" (Deut. 18:14).

In Jeremiah 10:2, 3, we find another warning given to Israel concerning astrology. "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at *the signs of heaven*; (this *might* include UFO's, Ed.,) for the heathen are dismayed at them."

Under Nebuchadnezzar II, astrologer-priests read the stars from towering pyramids in order to "interpret the will of the gods", and it was they who mapped the sky into the 12 signs of the Zodiac. One of the reasons given in God's word for the destruction of these Babylonians and Chaldeans was their *trust* in such abominations. By the mouth of Isaiah the Lord says, "Let now the astrologers, the stargazers, the monthly prognosticators, stand up, and save thee from these things." But did all their knowledge of astronomy and their mysticism and magic have any power to turn back the judgments of God? Certainly not! "Behold, they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame . . . none shall save thee" (Isaiah 47:13-15).

It is not our purpose here to deny that the moon, and possibly other heavenly bodies, have any effect upon human behaviour, for there is good evidence that in some respects they do; but our purpose is to point out the evil of seeking to chart our course thereby or to obtain information and knowledge that transcends that which God has been pleased to reveal to us in His word. It is a form of idolatry to seek to be guided in our decisions and activities by any other source than God and His revealed word. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto

wizards that peep, (gentle whispering) and that mutter: *should not a people seek unto their God? . . .*" (Isaiah 8:19).

I would hope that no Primitive Baptist would give any credibility whatsoever to astrological horoscope readings and the like, for in the light of the above they would be treading upon extremely dangerous ground. Absolutely nothing could be gained by seeking to such a source for guidance in any matter, especially as it pertains to our duty, either to our fellow man or to God. No matter how many others may go after these vanities or how much ridicule or persecution we may receive as a result of our faithfulness to God and His word let us rest in the assurance that our source of light, knowledge and wisdom is far superior to that of all the combined predictions of all the astrologers in the entire world.

The wise man Solomon put it in a beautiful nutshell when he said, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12:13, 14). This expresses far greater wisdom than all the combined volumes written by the astrologers.

THE EDITOR

ONLY ONE PLACE FOR RESTORATION

Discipline belongs to the church where one is a member. If he is excluded from an orthodox, orderly church no other church can restore him. *He stands excluded from every orderly church on earth.* In event that he gets humble enough to want the fellowship of the church, let him return to the church where he owes the debt, confess his wrong and be restored. If all would do this it would heal many mistakes that have been made. Malice, stubbornness, misrepresentations will never restore peace. Let each confess his wrongs.

ELDER LEE HANKS

ANCHOR

Dear loved ones: May I come unto you with a few thoughts about something that is very precious and dear unto you. It is that anchor of your soul; the salvation of your heart; the rich reigning grace of your Heavenly Father; the eternal and everlasting love of a Saviour. I feel sure that an anchor is something all sailors know of as that piece of equipment that is precious to them to hold the ship or vessel secure and fast during storm or other needs. It is of such a shape and form that when cast overboard from the ship it clings or holds to the earth by a hook which holds the ship fast. An anchor can be any thing that serves the purpose like a ship anchor; it holds fast and makes secure. I have never had experience with a ship's anchor, but have seen pictures of them along with the dictionary describing the parts thereof as; the ring, the stock, the shank, the hooks or flukes, the arms, and the crown. I trust we may come back to these a little later.

The term *anchor* isn't recorded very many times in the scriptures but I am sure the security and meaning of an anchor is upheld throughout. Paul referred to anchors being used by the ship on his perilous voyage to Rome. They feared lest they be cast upon the rocks so they cast out anchors to make them fast. They had labored fourteen days and nights up and down the shore and now about to be shipwrecked, so Paul admonished them to take nourishment for their own health for they were to soon need all their strength. There was another kind of anchor with Paul that he could say to the shipmen, "Abide in the ship and there shall not an hair fall from the head of any of you." Then when he had thus spoken, he took bread, and gave thanks to God in the presence of them all. Oh! what an anchor he had, and they were all of good cheer and they took meat and bread.

How strong is our anchor? It seems sometimes we are weak or ashamed to let it be known, especially among others. Yet this very day we (my wife, a neighbor lady and I) were in a neighbor's home where two widows live and she handed

me the Bible, asking me to read and pray. I tried the best way in my poor efforts to comply. In the spirit of the Lord let your light so shine that the anchor will be manifest. Yet try the spirits and be careful that you do not go to extremes the other way and openly do despite unto the Spirit of grace, trodding under foot the Son of God, counting the blood of the covenant an unholy thing. Paul's vessel was broken in pieces yet they were all saved without harm. A true anchor.

We read in Hebrews six about an anchor to individuals as being a strong consolation "... to those who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." When a person flees for refuge he surely needs a secure anchor; something that is a strong consolation to him, and that is just what your hope is. It is an anchor to you and to your soul. The soul under consideration not only means the spiritual being or that part of man which is born by the incorruptible Word of God which liveth and abideth forever, but it embraces the entire salvation of the sinner, even these bodies which will be raised from the dead, a spiritual body, to praise Him from whom all blessings flow.

"Which hope we have." Indeed a precious hope, a glorious hope, a true and living hope, a sure and stedfast hope, and an anchor of the soul. We have a sweet hope of heaven and immortal glory through Jesus who accomplished the Father's will to the very fullest extent. And He has said, "I will come again and receive you unto myself, that where I am, there ye may be also." All ship anchors as well as those anchors of the soul which trust in works are anchored *downward*, but dear ones *your* hope is anchored *upward*, in heaven itself, for that is where Jesus is. It entereth into that within the veil, "whither the forerunner (one that goes before) is for us entered, even Jesus." Indeed a sure and powerful anchor that will never lost its purpose. This we expect to be joint heir with and to behold its full glory.

Even though some will say the resurrection is past already to the overthrowing of the faith of some, "nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." God's foundation does not fail or need some support of man's frail work. He has all power for all eternity, being the Lord God omnipotent and reigning over all things. Surely the foundation is solid and secure. Just so, your hope is as the anchor of your soul, having this seal, the Lord knoweth them that are His.

I stated something about returning to the different parts of the anchor. I feel there is a semblance or likeness in some of these parts that we can take comfort in. At the top of the anchor is the ring which is used to secure it to the ship and must be of such construction that it serves its purpose, a cable generally being used to fasten to it. I see in this a likeness of the head of Christ Jesus as being a ring of love that is not broken and by which the anchor of your soul is secured. He is Head over all things, and a secure one. Next comes the *stock* and *shank* which appeal to me as the outstretched arms of Jesus. Not only as his arms show forth mercy and all healing at all times, but now being outstretched on the cross, being submissive to the Father's will that He be obedient unto the death of the cross; the *shank* being like unto His body. It is the body of the anchor that connects to the *flukes* or *hooks*. The body of Jesus was suspended and it was pierced with a spear, opening and sealing the redemption of our souls by His blood. Then we have the *arms* at the base of the anchor which support the hooks. The arms extend equal distance in opposite directions which is like the blood of Jesus as it flowed down to the foot of the cross but was equally as effective to the anchor of the souls before the coming of Jesus as it has been since. Zechariah saw a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness. He spoke of it as living waters going out from Jerusalem with "half of them toward the former sea, and half of them toward the hinder sea, in summer and in

winter shall it be." The pointed hooks or fluke is what catches and holds fast to make secure. Jesus has declared, "All power is given unto me in heaven and in earth." And speaking to the Father He says, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." The hooks or flukes here in this world may not hold; they may fail, but the blessed truth of Jesus will secure every soul for it is the anchor that is secured in heaven. Then there is the crown at the base, which leads me to think of the ultimate crown of which Paul spoke when he said, "there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Dear Christian friends, do you love His appearing even from time to time here in our pilgrimage giving assurance of our blessed hope that is anchored securely in Jesus' blood? I do. I want to praise Him for a sure anchor.

(If you look at the Anchor and parts as given in the dictionary you will have a better understanding of my brief description.) Submitted in love.

ELDER DAILY HITE

THE FELT PRESENCE OF GOD

Nothing can be compared to the felt and gracious presence of God in our souls. This sweetens the bitterest trials and the heaviest afflictions, even as the tree which Moses cut down sweetened the bitter waters into which it was cast. It was the felt presence of Christ that supported the Hebrew children in the furnace, and it was the felt presence of God that supported Stephen when being stoned to death.

Being made new creatures, and being indued with much of the presence and power of the Holy Ghost, the primitive Christians were enabled to take joyfully the spoiling of their goods, knowing in themselves that they had in heaven a better

and an enduring substance. It was the power and presence of Christ that enabled many of the martyrs to go joyfully to the stake and endure the flames in which they expired, thus fulfilling the Scripture, "Wherefore glorify ye the Lord in the fires" (Isa. 24:15).

Though we may not be called upon to endure such sufferings nor make such sacrifices as did the martyrs, yet it is our mercy to know some little of the Lord's lovingkindness and tender mercies in our souls; for His lovingkindness is better than life.

A healthy soul and a spiritual mind are blessings so desirable and precious, that we only know the worth of these things after we have realized and then lost the comfort of them. If we have once had them and lost them our loss is great, and when afflictions and trials come upon us, as they certainly must do if we belong to God, then there will be a longing desire that the same mercies may be realized again to comfort and strengthen our hearts, our hope, our faith, and our mind in God, even as it was with Job when he said, "Oh that I were as in months past, as in the days when God preserved me!" (Job 29:2).

THE GOSPEL STANDARD, 1890

"FORSAKE NOT THE ASSEMBLING"

(Concluded from February issue)

Surely we would agree that the first and greatest reason for any religious practice is that God said to do it. We need not understand all the reasons for its usefulness; only that God commands it. Submitting to any other authority for worship results in vain worship (Matt. 15:6, 9).

If individual congregations neglect weekly meetings how can we teach individual members to practice weekly worship, seeing the church does not practice it? The pillar and ground of the truth, the Church of the living God, must hold the example for the weak that they may follow.

How can we discipline a member as we should for unfaithfulness in attendance if we have no *Bible* standard? We have more than human custom or the arbitrary decision of the brethren. This principle of worship on the first day of the *week* gives authority to the judgment of the church as well as placing responsibility on all.

Does your pastor have a greater responsibility to present himself in public worship than the members? As a leader, he should be first in teaching and example. However, I deny that any member should allow their *attitude* to drop to such a hypocritical depth so as to expect faithfulness of their pastor in this regard which they are not giving. The congregation is to keep the holy convocation (summons). What would you think of your pastor if he became so entangled with business ventures, pleasures, hosting visiting relatives, military careers, physical ease, etc., that he could not be *expected* to fill his place? What *would* you think of him?

Did you ever think what God thinks of some who treat church attendance like an invitation to a birthday party? You may have a pastor who has sacrificed earthly ambitions in order to give himself for your spiritual welfare. His faithfulness will be greatly minimized or made useless in the lives of those who fail to make a similar sacrifice of earthly pursuits in order to enjoy a faithful minister. Have some ever considered what a discouragement it is to faithful members and their pastor when they meet and find their dear brother or sister involved with "more" important concerns than the hallowed, sanctified, solemn and blood purged service of God?

No doubt some have honest and loving concern over the question of what would happen if more of our churches were practicing weekly meetings, thus taking considerable opportunity for an exchange of visitation between churches. Let us not forget that God's word does not forbid, but leaves us example of daily meetings. A converted mind leads to a converted attitude of approach. Attitude leads to prayer. God answers prayer in due time and more services are added. Con-

version is the answer. If we have Saturday and week night appointments, those who are properly burdened for the cause can visit.

Also notice that the unity and fellowship of the primitive church was maintained through the *ministry* almost exclusively. However, there were individual helpers such as Priscilla and Aquila who accompanied Paul in some of his evangelistic efforts (Rom. 16:3-4). Visitation of the congregations among each other was not practiced. This places additional emphasis upon every congregation that they carefully watch any pastor who becomes isolated from his fellow ministers. That preacher will divide instead of unify God's people in due time. Please consider this carefully.

This is not always true, but I fear that some have failed to prayerfully accept the independent challenge of weekly meetings. In the process, a false sense of growth and strength sustains them due to the visiting support of neighboring churches.

Forsaking God's ordained, public and divine worship can *easily* become a habit. Habitual wrong doing by ceasing to follow the exhortation of Heb. 10:25, will not only hurt you but it could destroy the zeal of your children. If your local church does not meet, please do not stay at home. Keep the solemn day. Set an example for your family if you have to drive miles. A lack of faithfulness to Christ's blood purged service (Heb. 9:22) will be a very poor testimony to your relatives and friends whether it be individual members of individual congregations. A habit is not necessarily spiritual. However, it could be good to become addicted. The house of Stephanas was addicted to the service of the saints (I Cor. 16:15).

If we were striving to meet weekly at every congregation, would there be a shortage of ministering pastors? In some cases very faithful and able preachers are trying to pastor several congregations. Perhaps this shortage is an evidence that we have not been *sufficiently* converted in order to have nec-

essary *burden* in prayer. The cause of Christ suffers for a lack of active churches and pastors. Again, pastors must teach, congregations hear, attitudes be converted, and prayers prayed. You will never pray the Lord of the harvest, that he would send forth laborers into his harvest unless you can see the harvest *truly is* great (at home, in our church, and their families and friends.).

A pastor who is maturing can profit the flock. In this ministry he needs the time afforded in the weekly meetings to establish the church in various phases of the gospel. I'm sorry to repeat, but I've heard some preachers say they hate to look in the faces of the same people each week. Be thankful brethren if you have a pastor whom the Holy Ghost has made the overseer to feed the flock, and who finds it a joy to see you often. Preachers who remain unprofitable should not be allowed to take precious time from a faithful pastor who is held accountable for "they watch for your souls" (Heb. 13:17).

A special word of caution to those who are zealously affected in a good thing (Gal. 4:18). I repeat from another elder, "If you try to push the Lord's people into something without teaching them, you will split them into a million pieces." Rule number one is that pastors should spiritually, faithfully and patiently teach the flock of his care. A second practical rule is that no pastor or member can move far until the mind of the body is with him. Following a contrary rule will result in division. *Customs that have been acceptable for generations will not be adjusted over night.* When a church and their pastor desire more meetings they can move carefully onward. A third rule is to remember that knowledge puffeth up, but charity edifieth. Therefore, while trying to establish a useful and needful practice, let us not violate the greater principle of humility and love. "Let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the *more*, as ye see the day approaching."

ELDER LARRY WOLFE

SUPPORT OF THE MINISTRY**(From Circular Letter, Ebenezer Association, 1860)**

We shall now touch what has been called a *tender chord*. We allude to the support to the gospel ministry, especially pastors of churches. But why should it be so called, since it is a part of the counsel of God? There are some persons who act as though they had divine authority for believing that the Lord had made paupers of his ministers and in contributing their mites, their left hand must not know what their right hand doeth; while others let neither their right nor left hand know. But what sayeth the Lord? See the following among many other passages that might be produced:

I Timothy 5:17, 18: "Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And the labourer is worthy of his reward." I Cor. 9:7, 9-11: "Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" "For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For sakes, no doubt, this is written: that he that ploweth should plow in hope: and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Here you perceive the apostle argues the right of gospel ministers to maintenance, from the justice of the thing—from the law of nations in the case of soldiers—from the case of shepherds and planters of vineyards—from the law of Moses respecting the ox—from the case of priests for whom provisions were made under the law, and lastly the express command of Christ Himself, who has ordained that "they that preach the gospel, shall live of the gospel."

If our dearly beloved brethren and sisters could, even for a short time, experience the fatigue, privations, losses, cares and troubles that fall to the lot of faithful ministers (not idle shepherds), they would see justice shine in the above quoted passages with attractions; stirring them up to duty as, perhaps, they have never yet been. How distressing we ask is it to the mind of the honest head of a family, whose circumstances are such as to compel him to be three-fourths of his time from home and his secular business, incurring unavoidable expenses daily without any reliable prospect of meeting the demands that will come upon him as certainly as death?

But it may be asked how are these evils to be remedied? We answer, let the ministers trust the Lord and go, and preach the gospel, and teach the saints to do all things whatsoever their Lord has commanded them; and let the saints prove by their works that they are obedient children.

F. M. PERRY, Moderator

J. K. BOOTON, Clerk

SHALL WE KNOW ONE ANOTHER IN HEAVEN? (The Resurrection — Article Three)

A few years ago at an association, I listened to some brethren discussing whether we could know anything about heaven. One brother insisted that we could not until we got there, for he said, "Eye hath not seen, nor ear heard, neither hath entered into the heart of man the things that God hath prepared for them that love him." In answer, someone asked him to please quote the next verse, (I Cor. 2:10). It reads, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." From this scripture it appears that if God reveals things, we can safely assume that his people may know them, if not by natural senses then at least by spiritual. Experience teaches us that the more deeply a person feels the need to know spiritual things, the more he will search them out and find comfort in them.

If we are to prove that human beings can know one another in heaven, we must show by God's word that they will still retain at least some distinguishing characteristics that identify them from others, and that they will possess a mentality capable of knowing not only those we associate with now, but the saints of other ages and places, which must be true if we are to enter into the fullness of that fellowship. Many years ago I knew some people who believed that after death the souls would all flow together to form a single spirit-unit, like the rivers flowing into the ocean so that one drop of water was not distinguishable from another. They maintained that we would all be exactly like Jesus even to appearance. But this is not scriptural, as we will show.

Every individual is given certain identifying traits and talents; even the name a man bears identifies him. I note that God gave Abraham, Isaac, and Jacob (Israel) their names in the beginning, along with a host of others; and every time they are referred to in the Bible they are always called by these names. Jesus Himself did so, stating that men should come from the east, west, north and south and sit down with them in the Kingdom. In another place, when the mother of James and John desired a special seat for her sons in the Kingdom, Jesus assured her that it was not his to grant that privilege, but those seats would be for whomever they were appointed. In the lesson of Lazarus and the rich man, both men were identified by Jesus after their death, and He referred to both by name and disposition.

How many times we have been at the services for some departed person, and tried to comfort those mourners left behind. To tell them that they could never again see or know their loved one would scarcely be of any comfort, and yet God says, "Comfort ye, comfort ye my people!" But for me, the greatest argument of all is in the person of our Master after his resurrection. I ask, "Did his disciples know him?" The Bible plainly teaches that we shall be like him, or raised in like manner.

It has been the faith of God's saints of all ages that God would raise them to life in a better world. Job was so sure of it that he said, "Though he slay me, yet will I trust him!" A multitude of mothers and fathers can join with weeping Rachael, mourning for children taken from them in untimely death, many who never once had the opportunity to cuddle that child a single time, and these have invariably joined with David who said of his own dead son, "He cannot come to me, but I shall go to him." I know that Abraham believed the doctrine of the resurrection when he raised his knife to sacrifice Isaac. Time would not allow us to relate all these examples, but the sorrowing saints of all ages have sought them out.

At the Mount of Transfiguration, there appeared to Peter, James, and John, three men; our Saviour, glorified, was there, and also Moses and Elias. The first of those prophets had been dead about 900 years, the second about 500 years. Yet they were known instantly by the apostles, who also recognized the subject of their conversation. If you were to ask me how the apostles could possibly recognize men they had never seen, I would answer that it was by the power of God to reveal things, just exactly like you have come to know and understand the Bible, or see the Church with spiritual eyes. Perhaps some may feel I am verging on speculation, but it seems to me that Moses and Elias in that lesson were conscious of the coming suffering and death of Jesus, and so it is reasonable that God reveals not only the truth to those on earth, but also to those in His Heaven.

During the forty days following His resurrection it pleased Jesus to reveal Himself to His disciples many times. The apostle Paul, as one born out of due season, was then caught up into the third heaven, as he described it, and obtained every proof that was necessary to qualify him as a witness to the reality of Jesus' life, death, and resurrection. None of the apostles preached it more powerfully than Paul, nor gave their lives more willingly nor with more confidence. Having seen the heavenly form, Paul could write positively, "As we have borne

the image of the earthy, we shall also bear the image of the heavenly." See also I Cor. 13:10,12. We shall know more, not less, in heaven.

I am sure the Primitive Baptists who love spiritual services have a different kind of expectation than most other people. It is not unusual for us to spend several days in worship, and then regret having to stop and go back to our homes. Our greatest joys have been connected with our churches. So we expect that the occupations and relationships of Heaven will be much like one great, unending spiritual service, with people spending their time in singing and praising God. The world does not see it that way, but then after all, the world does not find it easy to sit through a sermon of more than 20 minutes unless the preacher knows funny stories. The world takes pleasure in fine buildings, fine clothes, riches, fine foods, sports, holidays and vacations; so the world will portray heaven after this manner. I am more interested in seeing our Master, and the Lord's beautiful home, and joining again with those that I love. Of what use would palaces be in a place where neither cold nor heat nor storm can ever come, where there are no enemies, and no need to find rest in sleep? We shall have whatever will be necessary to satisfy us there.

I have read many times of Jesus stopping by the humble home of Martha, Mary, and Lazarus, and have somehow almost envied them. Would it not be wonderful to have such free access to Him, to listen to Him? God Himself shall be the light of that place, and the entire City will be a temple. God will be throughout it all.

We need not expect the relationships of this world to continue as they were. There are only two reasons for marriage: procreation, and companionship. In that world, all of the elect will already be present, and no need for others to be born; the fellowship with the saints, and with God, will be perfect. So, there will be no need of marriage. As for the husband-wife, or parent-child, or brother-sister relationship, we shall all be simply brothers and sisters of Jesus. If you

think about that a little it will tell you what your relationship is to one another. There will be no denominations, for only perfect truth will exist there; there will be no politics for God *only* shall be King in Zion. There will be no need of occupations, as men know them here, for God shall be our perfect provider. Everywhere you shall look you will see only the saints of God, without sin, and therefore fear, distrust, and suspicion shall not be known among them.

I would not want things to continue as they were here. I stood by the chair of an old brother the other day, who could not walk but had to be carried into the church. Some can scarcely see, others are almost overcome with age, illnesses, and troubles. Heaven forbid that those things should continue. I sat by the bedside of my own father while he lay dying and saw him in pain and distress until he fell into unconsciousness; but presently, before he left, he roused up to say to me, "It is all right." And so it was. It will be all right with every one of God's people in that hour for God will make it so. He will wipe away all tears from their eyes. When next we see our loved ones their happiness will be so great that Jesus said of them, "Then shall the righteous shine forth as the sun in the kingdom of their Father."

ELDER RAYMOND WEBB
Carthage, Illinois

LOVE AND CHASTISEMENT

There are times and seasons in the Christian's pilgrimage when reproof and rebuke are more necessary than consolations and joys. God has said, "If ye will walk contrary unto me, then will I also walk contrary unto you" (Lev. 26:24). The Lord beholds the secrets of the heart. If the outward walk of a child of God is contrary to his profession and the word of Christ, stripes, chastisements, and crosses must follow; for God has said, "If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep

not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes" (Psalm 89:30-32). And again Solomon says, "A whip for the horse, a bridle for the ass, and a rod for the fool's back" (Prov. 24:3).

Love and chastisement are two prominent blessings with which God visits His children. If He loves them (and He does) and they walk contrary to Him, (and they often do) He will fulfill the Scripture, "Whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). To some of His children He has administered bitter cordials as proofs of His chastisement, and left them for a time, as it were, in the hands of Satan, that they might realize the bitterness of sin, and feel sorrow and trouble for the fruit of their doings; but as love and chastisement go together, we must not expect to live carelessly in a worldly spirit and escape the chastening hand of God, for sin always brings its own reward, and God has said, "Be sure your sin will find you out" (Num. 32:23).

It is a mercy to belong to that family whom God rebukes, keeps, and upholds; for if earthly parents watch over their children and chasten them after their own pleasure for their faults and failings, God, who is a God of love, will surely rebuke and correct His own children; as Paul says: "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence (respect); shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9). How necessary it is to have some inward testimony, some gracious and oft-repeated assurance that we belong to God, that we are His children by faith in Christ Jesus, that we are not of the world, but that we have been separated both from the profanity and the dead profession of it.

THE GOSPEL STANDARD, 1890

Never jump to conclusions without getting the facts, for they often change the entire appearance of things.

CARNAL WEAPONS WILL CONSUME THE CHURCH

“But if you bite and devour one another, take heed that ye be not consumed one of another” (Galatians 5:15). Some of the meanings of the word bite is: to wound, sting, or pierce. This is often done by words that wound or hurt the feelings of others. Such will destroy friendships, love and fellowship among the brethren. The continuation of this will devour or consume the Church of God. These are weapons that should never be used for they are carnal, and will be destructive among the Lord’s children. “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds” (II Cor. 10:4).

To those who live after the flesh, be they individual members, or the Church as a body, it means destruction. You can fight a good fight without engaging in the use of carnal weapons. “For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Rom. 8:13). The only ones who can mortify the deeds of the body through the Spirit and avoid the death of the text are those who are in possession of the Spirit. Unsaved folks can and should live an honorable, upright life as citizens and neighbors, but they are unable to mortify the deeds of the body through the Spirit, because they do not have the Spirit.

So, in this the writer was talking to *God’s people*, teaching *them* what to do to live after the Spirit because it would be death unto them if they lived after the flesh. Not *eternal* death but the members and Church would be consumed one of another. Unsaved folks are already dead in sins, without spiritual life. Only people who are alive can live by something they do, or die by reason of doing something.

To use carnal weapons is death to individuals and churches when they continue in this unholy war. Did you ever observe a church that continued in this way die and cease to exist as a church? Look back and among churches that you have known who were constantly fighting with carnal weapons, and they are now gone.

I don't mean that we should love everything and fellowship just any thing that comes along, but what I am after has to do with the *manner* of our fight. To undertake by *carnal weapons* to put someone out of business is a dangerous thing for us to abide in, for it means death. This is brief but think upon it.

ELDER A. D. WOOD

THE FLOOD

There has been much discussion and debate on this subject of whether or not there was an universal flood sometime in the history of this world. I am concerned as to what the Bible account of the flood says. I know there are things in science also which would point to this universal flood, but rather let us look to God's word.

Let us go to Genesis, 6th Chapter, and begin to see and examine the events which led up to the flood. Wickedness and sin was prevalent in that day as it is now. We might add sin has continued from the garden of Eden until now and will continue until the end of this world. Any person that studies the Bible knows the sin and wickedness of man was the basic reason or moving force for God sending the flood, as we see in Gen. 6:5-7. God saw this corruption and it repented Him that He had made man, and finally He declared He would destroy man, beast, fowls, and every creature and creeping thing that was upon the face of the earth. "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:12). It is certain numerous sins were being committed, and God's laws were constantly being broken.

God commanded Noah to build this ark. Told him how long, high, wide, and even how many doors and windows to put in it. In other words, God gave Noah complete directions to perform this work. We cannot imagine what Noah must have felt when this command was given to him from God.

Bible record tells us that it had not rained before the flood (Gen. 2:5-6). As we see in Heb. 11:7, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Noah's faith was sufficient as he worked in building the ark. God told Noah of things which were *not yet seen*.

In Peter 3:20, "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." Here we find the waiting which was done by God while Noah built the ark. It took a long period for the ark to be built.

Just a few words on the ark itself: according to Gen. 6:15 the ark was 300 x 50 x 30 cubits. A cubit may be a little longer but probably about 18 inches. With this in mind the ark would have been 450 ft. long, 75 ft. wide and 45 ft. high. It was certainly a large vessel, along with the door, window, rooms, etc., and being pitched within and without.

I want to make a note here concerning the flood as being universal. We noticed in Gen. 6, as well as Peter 3 that evidence shows us that the flood *did* cover the entire face of the earth; not only these verses but others also. The point is that the only land-dwelling creatures whose life was sustained were the ones in the ark.

After the ark was finished, God shut them in. The number of days Noah was in the ark was about 370, give or take a few, which means this family lived in the ark over a year. This all took place in the 600th year of Noah's life. This must be the work of God and none other.

ELDER TOMMY SARBER
Danville, Georgia

Self-pity not only makes you miserable, but it loses you the sympathy of those around you.

DATE OF THE FIRST MISSIONARY SOCIETY

It is an indisputable fact that from the foundation of the Baptist church by Christ to the year 1792 no missionary society existed in the ancient church. For more than seventeen and one-half centuries that church had served the noble purpose of Him who founded it, standing amid storms of persecution as a monument of His wisdom and power. Without a Sunday School or Missionary Board or Society this old church lived on through the ages, holding up the standard of truth and maintaining the practice of its ancient worthies.

But on the 2nd day of October, 1792, the first Baptist Missionary Society was formed and the first collection was taken for its treasury, which amounted to . . . about \$63.53. Kettering, England was the place of the birth of this new institution.

The inspired writers of the Bible had not been informed of the necessity or expediency of this Society, if indeed it was necessary or expedient. The Lord had given no instructions to His apostles regarding anything of the kind, and His apostles were not informed by the Spirit that the church would ever need a move of this kind. Millions of heathen had died within these centuries, and, if the theory which gave rise to the move be true, they sunk down to hell because God had failed to provide a necessary means for their salvation! Does it not seem a pity that God allowed seventeen and a half centuries to elapse before He caused this Society to be formed if He really caused it to be formed?

ELDER JOHN R. DAILY
In *Zion's Advocate*, 1901

AWAKENING THOUGHTS

When I go about my work,
I try to do things I shouldn't shirk;
To keep my soul and mind on Thee;
To read and do what will help me be,
Ever nearer and more like Thee.

Help me to always set my goal,
That Thou, O Lord, wouldst bless my soul!
I pray this very thing today:
Almighty help me near Thee stay. Amen.
Sister Lena M. Johnson

EACH LIFE IS A CANDLE

Each life is a candle, glowing and bright,
 Sending its radiance into the night;
 And someone who's stumbling out there in the dark,
 Lost and discouraged, and missing the mark,
 May be cheered by the glow and soon find the way,
 That leads to a better and happier day.
 And God has so wisely planned it so,
 That if our light shines wherever we go,
 We not only help others find courage anew,
 But our own lives are richer and happier too.

Sent in by Elder Daily Hite.

WHY?

Great God from whom all blessings flow,
 How can my thanks to Thee,
 Ascend to Heaven's pure world above,
 From such a worm as me?
 From every hurt and every care,
 And every disbelief,
 I feel Thy love around me fold,
 To bring me sweet relief.
 Unworthy as the publican,
 Dear God, how can it be?
 My prayers need not ascend to Him,
 For He descends - to me.

Sister Violet M. Hiatt

CORRESPONDENCE AND NEWS NOTES

From Sister Loretta Lilly, Akron, Ohio:

Dear Brother Harris: The January issue of the paper came at a very good time in the midst of winter weather. It is encouraging in this age of time that we have many dear ones who still are seeking to follow our Lord in the old paths.

It is best to remember our difficulties are only temporary. We have so much to be thankful for. Our Lord will never forsake us. He makes us able to overcome though we feel so very weak. May He be with you all, and those who read the paper. Sincerely.

From Sister Iola Cox, Stafford, Virginia:

Dear Brother Harris: I enjoyed the last *Advocate and Messenger* so much. What a blessing that little blue messenger is to those of us who can't get to church! Although I have

been to church — twice since my illness — sometimes the winter weather prevents me from venturing outside (as it was last Sunday). It is then I so much enjoy the church papers, old and new.

Brother Marvin Galyen has loaned me a cassette tape player and tapes of some meetings from various churches. I especially enjoy the singing. My hearing has been impaired by the brain radiation so it's difficult for me to understand the preaching.

I am still in full remission. The Lord has been so good to me. Surely I'm the most unworthy person in the world. What a wonderful Saviour is He that I (if I'm not deceived) can feel His tender loving care. I hope you and your family are well. May God bless you in your great work. I beg an interest in your prayers. A little sister in love and hope.

ADVANCE NOTICE OF ASSOCIATIONAL MEETINGS

For the benefit of those who may not have had access to Minutes of the EBENEZER and KETOCTON Associations and who might wish to do some advance planning with regard to attending the next sessions, the following information is furnished. The Lord willing we will repeat it in the July 1979 issue, together with directions to the Osbourne Senior High School, where the Kectocon is to be held.

EBENEZER PRIMITIVE BAPTIST ASSOCIATION

This year's session, the *151st*, will, D.V., be entertained by the Robinson River church, 2nd Sunday, and Friday, and Saturday, before August 10, 11 and 12, 1979. It will be held in the Robinson River church meeting house in Brightwood, Virginia.

Elder Raymond Pressley,
Moderator

Brother Aubrey Utz, Clerk
Madison, Virginia 22727
Phone: (703) 948-4360

KETOCTON PRIMITIVE BAPTIST ASSOCIATION

This year's session, the *213th*, will be entertained by the Washington church on the 3rd Sunday, and Friday, and Saturday, before; August 17, 18 and 19, 1979. To be held, D.V., in the Osbourne Senior High School, Manassas, Virginia.

Elder Phillip Johnson,
Moderator

Brother Karl F. Bobzien, Ass't. Clerk
5911 Camberly Avenue
Springfield, Virginia 22150
Phone: (703) 451-6874

ANNUAL OR UNION MEETINGS

GRACE PRIMITIVE BAPTIST CHURCH - Lyon Park Community Center, Arlington, Virginia. Third Sunday, April 15, 1979. All day Sunday only. Elder J. E. Alderton, Pastor.

WASHINGTON PRIMITIVE BAPTIST CHURCH - Fourth Sunday, April 22, 1979. All day Sunday only. Washington Church will entertain the Ketocton Association, August 17, 18 and 19, 1979. Elder Phillip Johnson, Pastor.

ORDINATION OF AN ELDER

In response to a call from Robinson River Church, Brightwood, Virginia, a Presbytery was formed on Sunday, January 28, 1979, for the purpose of ordaining Brother Gary Utz to the full work of the gospel ministry.

The Presbytery was made up of Elders Walter Lewis, Tolliver Utz, Raymond Pressley, Ernest Long, E. S. Skeen, Glenn Payne, W. G. Fletcher, W. Dwayne Fletcher and Hollie Redmon.

The following deacons were also present: Brethren Aubrey Utz, W. C. Maddox, Harvey Cornwell, Granville Utz, Karl F. Bobzien, A. T. O'Dell, Lewis Judd, Ross Payne, Emory Clifton, Warren Wilson, Frank Coppedge, John Weyland, Carlton Priest, W. W. Woodward, Marvin Baldwin, Harold Martin and Lester Yates.

It was determined that the church was still of the same mind as to the ordination of Brother Gary; after which the Presbytery was formed, with Elder Walter Lewis being named Moderator; Brother Karl F. Bobzien as Clerk. The Presbytery designated the following: Brother Aubrey Utz to speak for the church, and also delivered Brother Gary to the Presbytery; Elder Raymond Pressley to question the church; Elder Dwayne Fletcher to question Brother Gary; Elder W. G. Fletcher to offer the ordination prayer and Elder Tolliver Utz to deliver the charge.

Both the church and Brother Gary were questioned; after the satisfactory completion of which it was moved to continue the ordination. The ordination prayer was then offered by Elder W. G. Fletcher, after which the laying on of hands by the Elders was carried out. Brother Gary's wife was requested to sit beside him during delivery of the charge; and she was escorted to her seat by Brother Aubrey Utz. The charge was ably and beautifully delivered by Elder Tolliver Utz, Brother Gary's father in the flesh, using as a text II Tim. 4:1-5. Robinson River Church having expressed their satisfaction with the work of the Presbytery, Elder Gary Utz was turned over to the church as a duly ordained minister of the gospel. The Minutes of the ordination were then read by the Clerk and approved by the Presbytery, after which the Presbytery was dismissed.

During the singing of hymns, the congregation came forward and shook hands with the newly ordained minister and his wife. The service was then dismissed with prayer by Elder Gary Utz.

A copy of these Minutes is being made a part of Robinson River Church records; and copies also furnished to the ADVOCATE AND MESSENGER and the GOSPEL APPEAL for publication.

Obituary

BROTHER RALPH PORTER

Brother Ralph E. Porter, age 85, of Beaver Run Rd., S.W., Hebron, Ohio, passed away after two months illness in Arlington Nursing Home. He was born November 15, 1893 in Fallsburg, Ohio, to Elder U. G. Porter and Carrie Mae Porter and passed away on December 28, 1978.

He is survived by a son, John David Porter of Hebron, Ohio; three sisters, Mrs. Edwin (Blanche) Montgomery, Nashport, Mrs. Hugh (Frances) Cole of Ashley, Dr. Mary Rosemond Porter, Honolulu, Hawaii; three grandchildren and two great-grandchildren.

His funeral was held in the Emerson-Newkirk Funeral Home December 31. Funeral conducted by his pastor, Elder Harold Hite. His body was laid to rest in the Licking Baptist Church Cemetery to await the coming of the Lord on the resurrection day.

Brother Ralph was a faithful attender and a long-time member and will be missed by all.

Elder Harold Hite

ELDER C. M. MILLS

Shortly before going to press with this issue we learned of the death of Elder C. M. Mills of Charlotte, N. C. It brings a sense of sorry to our hearts to know that this dear man of God is gone from our living ranks for he was indeed a pillar of strength in the house of God. Perhaps no man in our day was as mightily used of the Lord to the bringing down of the strong-holds of error and confusion as was Elder Mills in his part of the country. Through him the "absolute" movement in North Carolina was struck a deadly blow, from which we earnestly pray they may never recover. We had the pleasure of knowing Elder Mills for many years and considered him one of the most well-established men among our people so far as his understanding of the principles and practices of the Old Baptist Church. Under his leadership many brethren and young ministers have waxed strong in the Lord and we feel confident that they will carry on in the same noble example that Elder Mills lived before them.

We pray God's blessings upon His family and extend our deepest sympathies to them, as well as to all those who have lost a wise and compassionate pastor and friend. He will be greatly missed, but his influence will live on in the hearts of many of God's people for generations to come.

THE EDITOR

MR. ISAAC LONG, JR.

Isaac Newton Long, Jr., was born September 30, 1892 in Page County, Virginia and died January 15, 1979 at Page Memorial Hospital, age, 86 years, 4 months and 15 days. He was the son of the late Isaac N. Long, Sr., and Mary Caroline Long. He was a retired farmer.

He was united in marriage to sister Adelia Brumback Long on October 20, 1914 who preceded him in death April 15, 1976. He was also preceded in death by a grandson, Robert Edward Shirley, Jr., (Eddie) who died of Leukemia August 8, 1978.

He leaves to mourn his passing, one daughter, Mrs. Robert E. (Dorothy Mae) Shirley; two grandchildren and one great-granddaughter; also a host of friends and relatives.

Although Uncle Isaac did not unite with the Church he was active in his early years, always ready to render support to the Church and the ministry; given to hospitality, entertaining visiting brethren and friends of the dear old Church in their home. In his declining years he manifested his love for Hawksbill Church and the desire to be able to attend services, requesting prayer, realizing all his help came down from the Father of lights with whom is no variableness, neither shadow of turning (James 1:17).

Funeral services were conducted at the Bradley Funeral Home in Luray, Virginia, January 18, 1979 by Rev. O. Wendell Smith, Elder Ernest M. Long and Larry Kibler. Burial was in the Evergreen Cemetery in Luray. We are reconciled to God's will and His mercy, for we know Uncle Isaac is relieved of his afflictions and suffering in this life and he is at rest from his labors. "The Lord giveth and the Lord taketh away. Blessed be the name of the Lord." We pray that our dear Lord and Saviour will comfort and sustain the family, relatives and friends in this time of sorrow. Submitted in love by his nephew:

Elder Ernest M. Long

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Hilda Brown, Virginia, \$5.00; Mrs. John Albert Brown, Virginia, \$5.00; Marvin Baldwin, Virginia, \$2.00; Mrs. Ruth Hammett, Texas, \$5.00; Mrs. Robert Snapp, Virginia, \$5.00; Mrs. Mary Alice Chastain, Indiana, \$2.00; Mrs. Opal Whitehead, Indiana, \$5.00; John D. and Alice Hawkins, Virginia, \$5.00; Mrs. Eunice Douggan, Indiana, \$5.00; Mrs. Vera M. Lyons, Virginia, \$5.00; M. K. West, Indiana, \$3.00; Mrs. Earl E. Durban, Ohio, \$5.00; Elder V. V. Willard, North Carolina, \$2.00; Mrs. Harry Gordon, Ohio, \$5.00; Mrs. Ralph Hargrave, Virginia, \$5.00; Elder Ralph E. Harris, Florida, \$1.00; Mrs. Althea B. White, West Virginia, \$5.00; Karl Bobzien, Virginia, \$5.00; Mrs. Paul Boyd, Ohio, \$5.00; Mrs. Elsie M. Jones, Virginia, \$5.00; Durward Mosley, Georgia, \$1.00; Mary Norsworthy, Georgia, \$5.00; Ola B. Carlton, Florida, \$5.00; Mrs. A. M. Modisett, Virginia, \$2.00; Elder W. P. Weather, Mississippi, \$5.00; Mrs. Margie Swinger, Michigan, \$25.00; C. M. and Dorothy Dillon, Mississippi, \$5.00.

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. Mar. '80

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloemery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va 22132 May '80

OLD CARROLL, Md—Take Rt. 27 out of Damascus, Md by-passing Mt. Airy to Watersville Rd. Turn right about 1¼ miles to church. Meets each 2nd Sunday 10:30 a.m. Elder Wes Johnson, Pastor, P.O. Box 267, Enola, Pa 17025. For information contact Sister Frances Ellicott, 8758 Cather Ave., Manassas, Va 22110, Tel. (703) 368-2592 April '79

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 Walter Lewis, Pastor, Rt. 1, Box 25, Keeling, Va 24566. Aubrey E. Utz, Clerk, Madison, Va Dec. '79

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. '79

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. '79

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W. G. Fletcher, Pastor. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601 May '79

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 Mar. '79

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 '79

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. '79

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. '79

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 '79

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 Parlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '79

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. '80

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 '80

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. '79

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 2nd and 4th Sundays 10:30 a.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. '79

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. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va 22630, Tel. (703) 635-3434 June '79

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 '79

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. and Sat. before at 2:00 p.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '79

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. '79

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. '79