

Advocate and Messenger

117th Year FEBRUARY 1978 No. 2

Advocate
and
Messenger

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

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| Zion's Advocate | Messenger of Truth | Gospel Messenger |
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“Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation.”

Exodus 15:13

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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. Pastor, Elder Elmer Skeen, Rt. 2, Box 65, Palmyra, Va. 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va. 22851. April '78

BENTONVILLE-Bentonville, Va., 1st Sun. 11:00 a.m., Sat. before at 2:00 p.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 '78

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

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, I-B, Woodbridge, Va. 22192. April '78

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 '78

MARTINSBURG-Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 1st Sunday, 10:30 a.m. and 1:30 p.m. Pastor Elder Dwayne Fletcher, 10110 Campus Way South #102, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va. 25401. Tel. 267-7356. Mar. '78

MT. PISGAH-Morrow Co. Ohio, 4 miles east of Marengo on State Rt. 229, then north (only black-topped road between Marengo and Rt. 314) 2 miles; then west one-half mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Pastor, Elder Daily Hite. Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019. Tel. (614) 694-6488. Dec. '78

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

NEEDMORE-Needmore, Pa. The Primitive Baptist and their friends in this section meet each first Sunday at 11:00 a.m. for divine service. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. The meeting house is located on U.S. Rt. 522 in Needmore. July '78

SOUTH RIVER-Browntown, Va. 3rd Sunday 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610. Tel. (703) 635-4718. June '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 '78

SECOND SUNDAY

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

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

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WHY ARE THERE NOT MORE YOUNG PEOPLE?

Recently I was asked by a relative stranger to the Old Baptists why there were not more young people in attendance at our churches. He has only visited a couple of our churches and he was of course assuming that these churches were representative of all Primitive Baptist Churches in that respect, which they certainly are not. However his question is a very serious one for us to consider as it relates to those churches where there *is* a shortage, if not a total absence, of young

people. It is a matter which has concerned me for a long time. I verily believe that indifference in this regard has been very detrimental to all of our churches where it has existed.

Let it be positively understood that our concern is not with getting dead sinners born again, nor to provide anything specially "for the young folks." With the former we *can't* have anything to do; with the latter we *won't* have anything to do. But our concern is that our general deportment and behaviour in the churches of our faith might be such that God's little children who attend our meetings, whether young or old, might be attracted by power and truth from the pulpit and by love, warmth, and zeal from the pew.

We have submitted the above question to several of our Elders and the following are replies from two of them. Perhaps others will follow in future issues of A & M. Any of our readers who feel inclined to comment on this matter are encouraged to do so. For the present please give serious consideration to the worthy comments of Elder George R. Hunt and Elder Larry Wolfe, two men I greatly respect and love for Christ's sake.

From Elder George R. Hunt:

Referring to the question asked you about young people attending our churches I have observed that this varies in different localities and in different churches. I readily admit that we do not have as many to attend our services as attend the modern churches. In these churches they have programs and entertainments to attract young people. However, they feel like this is necessary to get the opportunity to "save" their souls.

I think we should give more attention to our young people who visit us, such as making them welcome, singling them out after services and talking to them, inquiring about their interests in general conversation and trying to encourage them in their endeavors and activities. They are generally interested in telling others about their school activities, their goals in life

and probably at times would like to confide in the pastor about personal matters. This may be especially true after their friendship has been won.

Occasionally a young person will show signs of loving the church and the gospel that is being preached. When this is true he or she should be given especial attention and should be encouraged to join.

From Elder Larry Wolfe:

It is a pleasure to answer your request to write upon the subject of why there are few young people who attend or who are active in many Primitive Baptist churches. This question is often asked and is so very worthy of a Bible answer. However, we must joyfully conclude that this condition does not exist in all our churches. I am personally acquainted with a large number of very spiritual young Primitive Baptists.

Could it be that the Lord seldom quickens our children? If this is their spiritual night we know that at best a moral life is about all that parents or churches can expect even though they train them carefully. However, I cannot see this widespread youth shortage to be a lack of regenerate subjects.

Is it because the church offers no candy, plans no parties, sponsors no youth camps and has none of the organizations or gimmicks which so readily appeal to the carnal appetite? Many of those young Primitive Baptists to which I referred earlier can scripturally, logically, historically and zealously defend the simplicity of the church. They will explain to you how they are refreshed in soul and renewed in mind by the reality that this thing called *church* is not of man but of God; a *spiritual* message to the *spiritual* man. We might indeed adjust some non-biblical customs, but we have never lost a true seeker of truth by humbly and boldly maintaining the simple practice of the church.

Could it be that we are too "narrow" in our doctrine? It is true that we hope in the effectual mercies of a covenant keeping God. This blessed message was to me at age 17 the

power of God unto salvation. It seems to me that we would be blessed in hearing that very gospel of grace more often than to apologize for it or dilute its message. The doctrine is not a stumbling block to our youth.

Those things most surely believed among us are hindered by the influence of a doctrine which none of us would allow for a moment. This doctrine called fatalism or absolute predestination of all things in its pure form destroys the ultimate authority of the gospel and renders responsibility and accountability meaningless. It is here that we may see the underlying *doctrinal* reason for our youth shortage. In the last 100 years the cause has suffered two major assaults from Satan. The latter one resulted in a division over this issue early in the 1900's. The fatalist believes that everyone is passive in all forms of obedience (or disobedience). Whether you do good or evil he says, you "just can't help it."

Perhaps an illustration will reveal the reason for alarm and will begin to show why our children are being surrendered to the denominational churches as a result of this fatalistic influence. The true fatalist or absoluter sees no need for practical teaching. Therefore God's people are not persuaded to *do or not to do* anything. Error remains because the ministry denies the usefulness of practical answers no matter how scriptural. Since the congregation does not correct the ministry and the ministry dare not correct the congregation, practical failures are never discovered. Those under the influence of the passive obedience doctrine should observe that according to this illustration no matter how great and glaring the practical error may be this doctrine offers no door of escape. To carefully strive to follow the pattern of God's word in all things is never seriously considered. The fatalist conveniently finds a way to shift his responsibility to the Lord and denies the authority which God has given him. So the endless circle of error is completed by charging God with all our short comings and then saying that He is glorified in it. A child of grace

under the drunkening influence of fatalism probably has little understanding of how he might escape. Perhaps you have seen some go about the service of God like a man who has a low-grade infection. He is alive but has no liveliness.

In correcting doctrinal error we find that the speedy results will be that practical error begin to dissolve. In the case of fatalism I am sorry to observe that it usually takes years of faithful preaching to remove its effects. Much courage and patience is required.

Everything starts with the ministry. The ministry has the solemn charge, the authority, and the responsibility to use their example and their teaching to bring about recovery and salvation (I Tim. 4:12, II Tim. 2:24-26, I Tim. 4:16). Their authority arises from divine calling and the use of the inspired word (II Tim. 3:16, 4:1-5). They are responsible to God for the study and proclamation of His word to His people (I Tim. 5:21; 6:13, II Tim. 2:4, 15, Heb. 13:17). Leadership is placed squarely on the shoulders of the ministry (I Pet. 5:1-4, Heb. 13:5-7, II Tim. 2:1-6, I Tim. 4:16, Acts 20:28, I Cor. 1:4-6). They are a class separate from all others. It is the ministry who are indebted of God to preach to the wise and unwise and are accountable to Him for the souls in their care (Rom. 1:14, Heb. 13:17). Yes, the doctrine of authority, responsibility and accountability rest heaviest on the shoulder of our ministry. There is no salvation from our practical errors without a God-directed ministry who should endure all things for the elect's sake (II Tim. 2:10).

This same parallel of authority, responsibility and accountability can be traced from the pastor in a church to the father in a family. As the church has a leader, so does the family. The apostle Paul in I Tim. 3:4-5 says a bishop can disqualify himself in the church if he is not able to rule well his own house. If such requirements rest on a bishop in order to take care of the church surely all husbands and fathers must consider the emphasis God's word places on family leadership.

It takes MEN of spiritual maturity to "rule well", whether in the church or in the family. Over-grown boys will not do. If only we had MEN of God in places of authority there would be few problems with women *or* children.

Aside from all the disciplinary, moral and social training which parents are to provide, let us particularly consider ways in which parents (and grandparents, Deut. 4:9) are to diligently yield influence upon their children in religious matters. In the case of Timothy, he was instructed in the holy scriptures from a child (II Tim. 3:15) by his grandmother Eunice and his mother Lois. Oh, hear me dear sisters! What a wonderful opportunity you have to teach. No mention is made of this young preacher's father or grandfather who were evidently unbelievers (Acts 16:1). Consider what effect you may have on the *gospel conversion* of your child or grandchild in the day of visitation (Deut. 4:9-10; 6:7; 11:19; I Pet. 2:12). Consider what effect the aged women have on the conversion of children by properly teaching the young sisters to be keepers at home (Titus 2:3-5) and to guide the house, not the industry (I Tim. 5:14). So many mothers who have forsaken the home for a job have lost their influence over their children in the bargain. Would to God our parents were like the noble Bereans of Acts 17:11, who searched the scriptures daily. How can parents teach if they are not students themselves? Reading, singing, praying, discussing and memorizing the word is our safeguard.

Most important for parents to remember is that children must be taken to public worship . . . "children which have not known anything, may hear, and learn to fear our God" (Deut. 31:12-13), ". . . For it is not a vain thing for you; because it is your life" (Deut. 32:46,47). How sad to hear very precious older members say of their erring children, "I didn't know I was to insist on their presence in worship service."

Once the child is at the place of worship, I would offer these practical suggestions. Train your child to sit quietly

with you; never allow continual disturbances. There is no place for moving about the congregation or going in and out. You might ask small children if they can remember what the preacher had to say. The next time they will listen more carefully. Parents should challenge older children to be sensitive to the needs of the fatherless and widows and the care of the church's property, etc.

Let us encourage our children to marry within the blessed faith. It is possible that those who do not will be carried into false doctrine. If your child should remain faithful, it may be through great tribulation. A near guarantee of a successful marriage is when two prayerful Primitive Baptists unite. God blessed Isaac with a bride and Ruth with a husband from distant lands; be assured God will answer prayers that are for His glory.

By understanding and observing God's way of building up our young people in faith and in number, we might preserve ourselves from any temptation to resort to human means. Only through faith in and obedience to God's word may our number be increased and our days and the days of our children be multiplied in the land (Deut. 28:62-63, Deut. 11:21).

Let us assume the joyful task of training our children. The promise of God is with us. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Those who have trained in some highly competitive sports know that it can get rough in scrimmage training. *Raising* a child will not do. *Train* them for their responsibilities in the church and in society. May it all be done that God would be more glorified among men.

The first step to knowledge is knowing that we are ignorant.

Cecil

BLESS THE LORD, O MY SOUL

"Bless the Lord, O my soul, and forget not all his benefits" (Psalm 103:2). As I view this scripture, it seems very precious and expresses my need to praise my God. "As the hart panteth after the water brooks, so panteth my soul after thee, O God" (Psalm 42:1). "What shall I render unto the Lord *for* all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people. Precious in the sight of the Lord *is* the death of his saints" (Psalm 12-15).

O how I would like to please my Lord and try to walk aright and thank Him for all He has done for me and for the promises to all the dear saints of His delight! I thank Him for making me see my need for His loving care and to realize that He is my only source of help here on earth and my only hope of Heaven above. Thank God for precious memories of His appearing to me in my youth and now that I am old these memories are sweeter than ever!

Our little family with father and mother were memories of love, singing the good old songs and praying together. Thank God for such sweet memories! We would often sing "Precious Memories" together and O how they linger today! Mother and father spoke of their desire and prayer that their three boys and their wives would all be members of the dear old Church while they lived; and their prayers were answered. If I could only take them in my arms today and tell them how sweet it is to have a home in the dear old Church where "salvation by grace" is declared.

Though the older son and his wife have gone on home, and also my first wife, we still hold these truths dear and thank God for all His benefits to us. Trials, sadness, afflictions and deaths have only made the promises of God sweeter and our hope stronger day by day.

When we are made to die to the joys of old nature flesh and alive to the precious benefits of spiritual joy, we can welcome the death of this body with the precious hope of eternal life. David said that his cup "runneth over". Spiritual joys bring the tears of joy until we become so full we cannot contain it. I too have experienced "my cup runneth over". Our Lord is dear and very near. Have no fear, for He can hear your heart-pantings. They are sincere as the soul feeds on God's eternal love. My hope is stayed on Him.

ELDER CHARLES W. ALDERTON

LAWFUL

Dear children of God: The term "lawful" is upon my mind at the present time and I trust I may be able to write a little in regard to it, to stir up your minds and hearts that we may be better qualified to serve the Lord out of a pure heart lawfully. To this end I beg you to consider the truth of this term and how important it is for us to teach the full meaning of the word, and yet how little it is respected in the world today.

The term "lawful" means that which is authorized and established to be right; that which is legal and in accord with the principle and true spirit of the law, moral, civil, and spiritual. It is that which is supported by a known authority and declared to be legal. It is a binding custom of law and practice upon the subjects of the kingdom that is in its rule of authority. It is a divine commandment of the will of God that is binding upon the whole mass of the human race and in a special way to the subjects of His kingdom which embraces the Lord's children. To be obedient to the law and abide by it, is for one to be lawful and a law-abiding citizen.

Everything the Lord has ever done or ever will do is legal and lawful. It is right and who can question the work of the

Lord's hand or say why doest Thou? The sun, the moon, the stars, the earth and all the effectual seasons of all these, the clouds, the rain, the snow, are all upheld by the very word of His power and are lawful in all ways.

In Matt. 20:15, Jesus asked a very strong question, "Is it not lawful for me to do what I will with mine own?" Did Jesus ever do anything illegal or wrong so that it would not be lawful? I am quite sure you know that He did not. So then everything He did or said must be lawful and right. We may not always understand, just as these laborers didn't when He spake a parable unto them in regard to their labor, each were promised to receive whatsoever is right. Now if we receive whatsoever is right it is certainly legal and lawful. Jesus having all power in heaven and earth has the legal right to do what He will with His own and truthfully say, "No."

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Is it not lawful and legal for Him to do this and to have mercy on whom He will have mercy and compassion on whom He will have compassion? Certainly, it is perfectly lawful in every respect, for who can lay anything to the charge of God's elect? It is God that justifieth, and who is he that condemneth any of God's own? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us, and we thank the Lord that this is legally lawful and will be carried on to the fulfillment of the Father's will, for Jesus came down from heaven, not to do His own will but the will of His Father that sent Him, so this is lawful and the will must be completed.

Jesus entered into the synagogue and taught such truthful and lawful doctrine that they were astonished at His doctrine and teaching, for He taught them as one that had authority, and not as the scribes. His authority was of the Father and therefore must be lawful to the fullest extent. The scribes and priests asked Jesus, "By what authority doest

thou these things?" Jesus told them He would tell them if they would answer Him; "The baptism of John, was it from heaven, or of men?" They would not answer Him, only to say, "We cannot tell." So Jesus answered, "Neither do I tell you by what authority I do these things." The baptism of John was legal and lawful and it is lawful for Jesus to do the things He does, and with whom He will.

Certain of the Pharisees and Herodians, attempting to catch Jesus with His sayings, displayed their hypocrisy in calling Jesus Master and saying, "We know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth." So they asked, "Is it lawful to give tribute to Caesar, or not?" Jesus answered them, "Render to Caesar the things that are Caesar's, and to God the things that are God's." May we remember this lawful truth in all our ways.

Paul has declared there were teachers of the law not understanding what they say, nor whereof they affirm, but we know that the law is good, if a man use it lawfully. Knowing that the law is not made for a righteous man, but for the lawless and disobedient. This does not excuse the child of God or righteous man from obeying the laws of our land and the commandments of our God, we must use it lawfully. Paul says, "All things are lawful for me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." So while all things that are lawful of an indifferent nature, yet everything is not lawful to be done or engaged in, for all things are not expedient for us to do when the doing of it destroys the peace, comfort, and edification of others to, grieve other minds and cause offense we must give way and not be found partakers of them even though they are legal or lawful. Whatsoever things that do have this effect, we should be as Paul was, determined to not be brought under the power of any of them although it may be lawful. So while all things are lawful, that is, that which is in accord with

the good of the law, yet all things edify not.

The Saviour declared, "The Son of man is Lord even of the sabbath day," when the Pharisees said it was not lawful for the disciples to pluck ears of corn and eat because they were hungry. It is lawful for Jesus to do good, for He must be about His Father's business every day *and* on the sabbath as well, for He is Lord of *every* day. Jesus healed a withered hand of a man on the sabbath day and knowing the hardness of the Pharisees heart he said unto them, "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" Jesus went about healing and doing good at all times and surely it is legal and lawful. Man uses the sabbath for a lot of things that he ought not to and things that are unlawful, but not so with Jesus.

In Paul describing his revelations of the Lord he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter. What the apostle saw and heard was of divine nature and was not sinful and evil or of a criminal nature as to be unlawful, but it is here expressed as beholding to the fullest extent the glory and beauty of the saints of God that no mortal man can ever describe; it is *impossible* to do so. So it is unlawful for man to utter. Mortal man is wretched, but all things are possible and lawful with God the Father, Jesus the Son and the Holy Spirit. Dear ones, as we go forth in the dawn of a *new year*, may we be ever mindful of those things that are lawful and leave off those things that are unlawful and harmful to the cause of Christ.

ELDER DAILY HITE

THE SAINTS IN LIGHT

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:12). The key-word in this statement by Paul, is the word "meet". It means fitting, proper, in order to. The pro-

noun "us" refers to the saints and faithful brethren in Christ at Colosse and is applicable to all believers in Christ everywhere.

All who were chosen in Christ are destined to become heirs of salvation at the revelation of Jesus to their souls. They are made partakers with Jesus Christ by heavenly birth, that is they are born of the Spirit, "not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9: 16). In John 1:12-13 we read, "But as many received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Is the popular modern evangelist listening? We have quoted these scriptures to prove that being born again is not according to the will of the creature, but of God that sheweth mercy. It appears to the writer that if John 1:12 means becoming the sons of God in a *manifest sense* (which it does) then the meaning is very similar to being partakers of the inheritance of the saints in light.

Being born again, the creature becomes spiritual, and in due time is given the spirit of adoption whereby he cries "Abba, Father" (my Father). He is now a chosen vessel, a child of God, and is duly entitled and destined to receive his portion of the heavenly estate. He is given a foretaste of heaven when Jesus appears and removes the curse of the law of works from his soul and lifts the burden of sin from his heart and the vail from before his eyes. He is now given to believe in Jesus in restful peace. This is the first-fruits of his heavenly inheritance. In other words, heavenly bliss begins when he is given to believe in Jesus. He now feels his sins are forgiven; he is a changed person; a new creature.

But sooner or later Satan will appear and suggest to him that this amazing experience, which is so new and inexplicable, was just an imagination, a fantasy of the mind, and in his humility and fear of presumption he often tries to keep

this experience of soul travail securely locked in his bosom. He may try to forget his travail of mind and soul; may try to bury it by turning back to the beggarly ways of the world and the majority about him, as many certainly do. But he cannot forget this experience of grace for it is the ground of one's hope, whether he travels toward the new Jerusalem (the church) or from it. He will find it an anchor in the storms of life and I dare say it will prove his stay in death. A true believer may, as many do, bury his talent but he cannot bury his hope.

The Holy Scriptures are a thorough furnisher to every heaven-born soul. The writer has thought that the experience of every creature under the sun is mirrored somewhere within the pages of the Bible. The story of the ungodly has already been revealed to those quickened in the Spirit. We will not comment on that. We turn for instruction to those who are teachable, to learn a mite, if we may, the lessons recorded for the blood-bought heirs to the kingdom of heaven.

Observe, the apostle Paul was almost a perfect example of the heavenly calling; Peter was presumptuous in his zeal until the rod of correction humbled his ego; the Marys of that morning of eternal light are to be commended for sacrifices expressing their faith, love and devotion to their Lord; one thief on his cross was changed from a railer to a believer; Nicodemas believed but reserved his expression of devotion to belatedly bestow it on the dead body of Jesus. Close and prayerful reading of the written word will enable every believer to find much, if not all, of his own experience recorded there.

Mark, the brethren at Colosse were "faithful brethren." They had obeyed the divine calling through grace and were thus meet to be partakers of their inheritance *in light*.

What is meant by the phrase, "in light?" A pardoned sinner had nothing to do with his being born into the heavenly kingdom, and thus his adoption into the family of heaven's

King. He, by the gift of life and the work of the Holy Spirit in his behalf, ought now to be the most active creature in the world. The life and light of Jesus takes its abode in every regenerated heart. God has shined within him and given him the knowledge of the glory of God in the face of Jesus Christ. A spiritual life has been implanted in his soul and he is called to a life of duty to God and virtue before the eyes of the world. Did not Jesus command his disciples, "Let your light so shine?" In other words, give expression by your words and deeds to the light of life bequeathed to you. Some may argue that the inheritance of the saints in light means only that hope given through faith. We answer, Hope is, we admit, the anchor to his soul and companion to his faith, but who can know who possesses these fruits of the Spirit unless the believer manifests them by a godly walk and confesses them by words of praise. His portion of the heavenly inheritance is to serve his neighbor as himself, obey, honor and glorify God in his body and spirit given him through mercy. He should not bury his talent of faith, hope, belief and love, but put it on a candlestick.

Jesus established His church in the top of the mountains. A city that is set on an hill cannot be hid. That city is the church of the living God, the abode of the Comforter, which is the Spirit of Christ. This Spirit should be looked to and sought by all the body, including her ministry, to guide, comfort, encourage, edify, reprove and rebuke all who come within the light of her candle. The church is a heavenly witness to not only the believer but also to an apostate and gainsaying world that there is a living and sovereign God before whom every knee shall bow and every tongue confess His glory in the great judgment day—too late for repentance. From the church is heralded the gospel of Jesus Christ. It is a refuge from the temptations of Satan; a place of rest for the weak, the weary, the heavy laden; a place of comfort to all that mourn; a well of living water for every thirsty soul. It is not

given to earth. It was set up in earth, a kingdom not of this world, but for those chosen in Christ to enjoy in earth their heavenly inheritance in light.

ELDER GALE F. HANOVER

JESUS AND THE APOSTLES

Article Three

Continuing with our thoughts on the Fourteenth chapter of John, Jesus tells His apostles that He is going to prepare a place for them: that in His Father's house there are many mansions and that He will come again and receive them unto Himself. Thomas inquires as to the place whither Jesus was going and the way. Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." This is one of the phrases in the Bible that seems to sum up in a few words all Bible truth. Another is found in I John 5. "And this is the record, that God hath given to us eternal life, and this life is in his Son."

Jesus is very truth itself. The prophecies, types, shadows concerning a Mediator, Saviour, Intercessor, Messiah, Prophet, Priest, King, etc., are all fulfilled in Him. Since no man cometh to the Father but by Him, then He is the only way to the Father. Since no man can go any place without life, Jesus Himself is the life by which we go. John declares in the very first chapter of this gospel that in Him (the Word) was life.

Now Jesus tells them that He is going to prepare a place for them. What and where was that place? First He is going to the cross, then to the tomb, then to meet His apostles after His resurrection in a closed room in Jerusalem, and then after some forty days He is going back to the Father. I feel that there are three places under consideration that He is going to prepare. First, and foremost, and possibly the only one that

He had in mind, was the grave. Before any man can enter heaven and immortal glory the grave must be conquered. It must be opened. There must be a resurrection. After His crucifixion, He was put in Joseph's new tomb; a guard of soldiers was put around the tomb to see that His disciples did not steal His body away. The tomb was sealed with a great stone and all was made as secure as humanly possible. On the morning of the resurrection there was a great earthquake, the stone was rolled away, the soldiers fell back as dead men and He came forth, conqueror over death and the grave. And why was he going to prepare a place? "That where I am, there ye may be also." And since He was going back from whence He came, from heaven itself and since it is appointed that every man must die, there is no way of getting to where He is without first going through the grave. Now Paul declares in I Cor. 15 that just as sure as Christ arose from the grave, there will be a *general* resurrection from the grave. He also declares that Christ was the firstfruits of the resurrection. When the firstfruits of the harvest were accepted as an offering to God the whole harvest was accepted. Now Christ was accepted by the Father, and, being the firstfruits that meant that all who were in Him were also accepted. So He prepared the grave for opening. He proved it could be conquered, and was conquered. Death would surely be a dismal, dreary, dreaded place if there were no hopes of a resurrection. "For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:25-26). "O death, where is thy sting, O grave where is thy victory?" (I Cor. 15:55).

The mansions in heaven above were surely prepared before the foundation of the world. God knew exactly how many mansions would be needed because He knew exactly how many people would be there to occupy them. He is not going to be surprised nor disappointed because he prepared too many or too few mansions. Since they were prepared before the foundation of the world they needed no further prep-

aration, except they needed His presence to make them fully ready for occupancy. He is our Bridegroom. We are His bride. Surely the Bridegroom must needs occupy the house if the house is fully prepared for the bride. There would surely be something lacking if a house were prepared for a bride and then the bridegroom failed to appear.

Jesus also prepared His church as a little heaven here below. Here we find mansions of joy, peace, love, fellowship, and freedom from a troubled heart, because here it is that we hear the glorious truth of *salvation by grace* through the finished work of Jesus. His presence is needed in the church to make it a heavenly place. It is needed by the preacher to enable him to preach in spirit and in truth. It is needed by the listener to enable him to hear with an understanding heart. It is needed in the hearts of all believers in order that they live together in sweet fellowship and love. We all need His felt presence at all times, under all circumstances, and if we have it, we have peace of mind and heart.

ELDER EVERETT BEAVERS

THOUGHTS ON PRIMITIVE BAPTIST FELLOWSHIP

There is a vast difference between our people and others on the subject of who may inherit the gospel kingdom. We believe God qualifies people by His Spirit, and does so by the conversion of the heart and the life to righteousness; others believe that it is the duty of the ministry to convert people in this sense. Hence, we look for evidence of regeneration in those who come to us, and others work out systems for enticing people to hear their preaching. Our congregations may be smaller, but the people bear a likeness to Christ.

I want to see the Lord working in a preacher, to give him knowledge of holy things, to humble him and give him

compassion for God's poor. The church cannot trust a man to be always right, but they can trust the Lord to never be wrong. Without the Lord to direct our words and our ways, our decisions would be according to the flesh and our religious activities only empty ceremonies at best.

If we tune a violin to perfect pitch with another violin and then sound a string on the first the second will answer. In the Kingdom of God the Lord tunes the heartstrings so that when one resounds His praises those of kindred spirit will respond. This is the basis for all true fellowship. No wonder our people insist on members having a Christian experience before baptism: this is the Lord tuning the heartstrings so that hearts may make melody unto the Lord in unison.

If we were to add foolish, worldly persons to any congregation, it would not increase wisdom and good judgment; rather deception and ignorance, falsehood and mischief, would result. Herod added no good thing to Pilate's judgment. But if we add wise persons to a congregation of spiritually wise people, by a process like resonance their knowledge and warmth increases, with faith answering unto faith. Add a Paul to a Silas or a Timothy and we get pure gospel, fit to stand for ages. By this same reasoning we assure Christians that they are better off in the church than out of it; and a threefold cord is not easily broken.

A person who is truly praying in the spirit is not really concerned with who may be listening, other than the Lord. His thoughts are all heaven-bound, and whether at church or at home he is in a closet with the door closed with the Lord. And a man who is truly preaching with liberty will not hesitate to speak what the Lord gives him. Whether he or the people approve does not enter into the matter. Regardless of who may be in the congregation, whether great or small, good or bad, he will be so wrapped up in the word that he will deliver it as he gets it. Worldly persons will not accept this kind of praying or preaching, but spiritual people rejoice in it. Hearers

who are listening in the spirit will not be thinking about who is around them, who is coming or leaving the building, or what they are wearing; in that moment their souls are at the Lord's altar.

How large should a church be? Large enough to conduct the spiritual business of worship. If even two or three meet in His name, and He is present, good will come of it. When is a church too large? When the people no longer have time for Him or for each other. When members and pastors no longer cultivate the spiritual feelings of fellowship, when they no longer visit on holy things, when they no longer care about one another's welfare, they are too large, and you will begin to see the sheep drift away to greener pastures. It is not the size of the audience, but the size of their spirituality that counts. And we are not concerned with having *great* preachers either; we do not care to have our preachers and deacons possess titles and degrees, except only for that good degree and great boldness in the faith which may be purchased from the Lord.

The inconvenience of Bible baptism has been pointed out on occasion as an argument against it. Since we usually baptize out-of-doors, and sometimes in all weather, some claim this is unnecessarily difficult and hazardous, causing would-be Christians to stay away. It is true that baptism is a great test of faith, and that we have seen people baptized under very trying circumstances; I myself was baptized in a pool after the ice was cut away. Would I have it otherwise? No. I never heard of anyone ever suffering ill effects from keeping the Lord's commandments, and I have been inwardly warmed many times by the memory of that day. The Master called it the taking up of a cross which is distasteful to the world, and we find it reasonable to be able to render our bodies unto Him, being baptized unto His death.

By the same reasoning some complain at our sharing common vessels for the wine of the communion, saying it is

not sanitary. Our Lord and His disciples shared one cup. I never in my life heard of anyone harmed by entering into the spiritual union of communion and I believe the vessels used are very unimportant compared to what is within the vessels, and with the act of loving memorial which it teaches. We may be an old-fashioned people but we are a united people and it is our delight to share. We count it an evidence of weakness of faith in an individual who must have all things just to his liking or to his convenience before he will follow the Master.

Why do not the Primitive Baptists believe in tithing to support the church and ministry? First, because there is only one reason for any Christian to believe any doctrine or practice and that is if the Bible teaches it; as a New Testament church we find the Bible gives us a better system than that of taxation. As the Lord has blessed us, so we ought to give. Secondly, we do not believe that raising money ever did add faith and spirituality to a gospel church. And thirdly, tithing may be too expensive for some, in some circumstances, and so discourage people from attending; it may be too little for others. We believe as the Apostle Paul expressed it, "We desire not yours, but you." If Primitive Baptist preachers will preach as they ought, and behave as they ought, the people will do whatever is necessary to keep that good thing. And finally, not only do we not practice tithing, but we don't even talk much about money at all: we believe that there are many other things more important that people can do to support their church; God has appointed those who are poor in many ways, to be rich in faith and in the things of His kingdom.

I covet the sincere handclasps, the words of encouragement, the evidences of respect and love of the Primitive Baptists. If they were to withhold these things I would immediately suspect that they did not agree with me. Indeed, on occasion I have detected that their manner of giving me their handclasp showed that they did not altogether agree with what I may have said, but they loved me and were praying for

me anyway. I hope our people will never stop taking their pastors by the hand . . . and keeping a good tight hold on him.

ELDER RAYMOND WEBB
CARTHAGE, ILLINOIS

PEACE ON EARTH---PEACE IN HEAVEN

When Jesus was born in Bethlehem, the angels from heaven announced His advent in the earth with a multitude of the heavenly hosts praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). From heaven *to the earth* came *peace* through the Lord Jesus Christ.

When Jesus made His triumphal entry up to Jerusalem, riding upon a colt and approaching the Mount of Olives, the multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, and said, "Blessed be the King that cometh in the name of the Lord: *peace in heaven*, and glory in the highest" (Luke 19:38). In these two passages of scripture we have the essence of the Gospel of Christ. The Jesus born in the city of David was the very Word that was God who created all things created, the appointed and annointed Messiah who came down from heaven to satisfy God's righteous law in the room and stead of His chosen people. Reconciliation for their sins was to be accomplished on the earth by Him becoming our peace. It was on the cross that He abolished in His flesh the enmity that existed and also reconciled us unto God. "He is our peace" (Eph. 2:14). This had to be accomplished on the earth! Sin had to be met where sin existed!

Having seen the mighty works of this same Jesus, and now recognizing Him as Lord and King, His disciples accompanied Him on this last journey toward the Mount of Olives.

The agony and death of Calvary was soon to come. They, by faith, looked beyond this mundane sphere to fairer worlds on high, and by the power of His Holy Spirit, could say, "*Peace in heaven.*" His work on earth would soon be over and the blood of His everlasting covenant would be sealed in heaven. The glory of His presence on earth would now soon ascend back to the Highest from whence He came, but not until *peace* had been won by this Mighty Conqueror.

The Captain of our salvation has now gone on before us. He left a peace with us that the world could never give us. He carried His precious blood to the Almighty Father, having obtained eternal redemption for us. He has entered into the Holiest of Holies, into heaven itself for us. He is now seated at God's own right hand and *peace*, lasting peace, has been obtained by Him for us. They that preach the truth preach this "gospel of peace."

Yes, a heavenly message indeed, "Peace on earth," but far greater still could His disciples shout when they beheld the King on His way from His low estate to fulfill the will of His Father, "Peace in heaven." There is Glory, far exceeding any glory the earth could have ever produced, now in the Heaven of Heavens.

From Heaven He had to descend,
To earth to bleed and die.
Back to Heaven He must ascend,
And Glory now fills the sky.

ELDER T. L. WEBB, JR.

FRAMEWORK OF PRIMITIVE BAPTIST FAITH

The skeleton or bony framework of a man's body is not visible from the outside. I sometimes think that the doctrinal framework of our Primitive Baptist faith is like that, not clearly apparent in our meditations or our preaching. I have been

listening to Primitive or Old School Baptist preaching with at least some degree of understanding for 75 years and I feel a desire to write a little concerning fundamental doctrine as I understand it. Since we mortals are so prone to err and because in this life we see only as through a glass darkly I cannot guarantee that everything I write will be correct, but I will attempt to always cite my scriptural authority. If my readers wish to check up on me I suggest that they have available a King James translation of the Bible, which is the one I use, a Cruden's Complete Concordance, and a collegiate grade dictionary.

Once, many years ago, Elder Claude Cayce of Arkansas preached in my home church. When he went into the stand he took off his glasses and cleaned them preparatory to reading his text. While he was doing so he made this statement, "No one truth conflicts with any other truth." Apparently he believed as I do in the harmony of the scriptures. The apostle Paul told the Corinthians, "This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established" (II Cor. 13:2, Deut. 17:6; 19:15, Matt. 13:16, John 8:17, Heb. 10:28). Many splinter denominations are built around what we call text preaching. But anything not in harmony with the general tone and tenor of the scriptures is open to doubt.

"In the beginning God created the heaven and the earth" (Gen. 1:1). What a tremendous statement! But continue to the end of the first chapter. Only a Supreme Being possessing consummate power and authority could finish the six stages of creation outlined here, and science testifies to the truth of the Bible. *True* science and *true* religion do not conflict, and the harmony of the scriptures and the harmony of the universe support the thesis that all this is the work of one God. This is one reason I believe in God.

Also there is another, more personal. No man is able to control his own destiny. He cannot control his birth or his

death and only imperfectly what lies between. He is such a small speck in the universe and so overwhelmed by things greater than he that he is compelled to recognize a Higher Power. All he does is vain and of no account (Eccl. 1:2, 14 etc., Gen. 3:16-19, Rom. 8:20, 22). Then too God has frequently revealed Himself to man. "And the Lord God called unto Adam, and said unto him, Where art thou?" (Gen. 3:9). "Saul, Saul, why persecutest thou me?" (Acts 9:4, etc.). "Ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8:15).

We believe in a triune God, but this does not negate the tenet of *one God*. When we speak of the three persons of the Trinity we do not mean three separate persons, but three separate manifestations of the one and same God. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one" (1 John 5:7,8). The Father is manifest in the creation and government of the universe. The Word is manifest in the life and death of Jesus. And the Holy Ghost is manifest in the hearts of God's people, a Spirit which come and goes like the wind, etc., (John 3:8). Now, perhaps I have taken up enough of this good paper for this time.

BROTHER RALPH PORTER

"The foolishness of preaching" saves only one class; those who are already believers (I Cor. 1:21). Therefore the salvation with which it *saves* them cannot be the same as that which Jesus wrought out on the cross.

LET US SEEK GOD'S GUIDANCE THROUGH THE YEAR

By Helen Steiner Rice

| | |
|--------------------------------------|--|
| As the threatening 'clouds of chaos' | But we'll find new strength and wisdom |
| Gather in man's muddled mind, | If instead of proud resistance |
| While he searches for an answer | We humbly call upon the Lord |
| He alone can never find, | And seek Divine assistance, |
| May God turn our vision skyward | For the Spirit can unravel |
| So that we can see above | Many tangled, knotted threads |
| The gathering clouds of darkness | That defy the skill and power |
| And behold God's brightening love. | Of the world's best hands and heads. |
| For today we're facing problems | For the plans of growth and progress |
| Man alone can never solve, | Of which we all have dreamed |
| For it takes much more than genius | Cannot survive materially |
| To determine and resolve | Unless the spirit is redeemed. |
| The conditions that confront us | So as another new year dawns |
| All around on every side, | Let us seek the Lord in prayer |
| Daily mounting in intensity | And place our future hopes and plans |
| Like the restless, rising tide. | Securely in God's care. |

Submitted by Elder Daily Hite
With best regards to all.

EDITOR'S NOTE

We deeply appreciate the abundance of material which has recently been submitted for publication. If your manuscript does not appear in this issue please bear with us. We will include it as soon as possible. Some may have wondered why selected articles sometimes appear in the paper instead of more current material which they have submitted. This usually has to do with the make up of the paper and having things come out even. Many times an old selected item will fit a remaining space which a current piece would either be too long or too short for. So we ask your indulgence in this matter and encourage you to continue writing for us. It is good to have a certain amount of *overflow* material.

INCREASE IN PRINTING COSTS

Effective with the February issue, we have been advised that the cost of printing the A & M will be increased by slightly more than 10%. We will not pass this increase along to our subscribers unless it becomes absolutely necessary. The A & M is incorporated in the State of Virginia as a non-profit organization by authority of the U. S. Internal Revenue Service, and even if we so desired, we are not allowed to operate at a profit. Aside from this governmental restriction, we desire only to "break even", which on a month to month basis, is difficult to achieve. The donations which are listed each month are of greatly appreciated assistance in bridging the gap.

BROTHER KARL F. BOBZIEN
PRESIDENT, BOARD OF TRUSTEES

GOOSE CREEK ANNOUNCES TIME CHANGE

Beginning with the First Sunday in March, Goose Creek Church, near Markham, Virginia, will start their preaching service at 11:00 a.m. For the last

25 years their services have been held at 2:00 o'clock in the afternoon. Their former pastor, Elder C. R. Frazier, passed away October 28, and Elder James Emory Alderton is now serving them. Brother W. C. Maddox is the church clerk.

BROTHER ERNEST LONG LIBERATED

Brother Ernest Long, one of the members of our Board of Trustees, and a member of the Hawksbill Church near Stanley, Virginia, has been given liberty by that body of believers to exercise his gift of preaching whenever and wherever it may be expedient. The word which has come to us is that his efforts are being received well. Brother Long is a very conscientious man with a kind and loving disposition and we wish him the best of God's blessings as he labors in the gospel vineyard.

THANK YOU NOTE FROM THE REDMONS

Elder and Sister Hollie Redmon request that we publish a note of appreciation for the cards, letters and gifts given them by their friends and members at Christmas time and throughout the year. They write, "It is wonderful to have the fellowship of God's children whom we undertake to serve. We realize we haven't reached near all of our dear ones who have been so kind. So will take this means to try to express our thanks for all they have done for us. We ask God's blessing."

Resolution of Respect

ELDER CLARENCE R. FRAZIER

WHEREAS, It has pleased our Heavenly Father in His infinite wisdom to remove from his earthly home our beloved pastor, Elder Clarence R. Frazier.

WHEREAS, He having served us faithfully since June 1950, coming through heat and cold and never being absent unless providentially hindered, and

WHEREAS, He was an inspiration to all, both in service and friendship.

RESOLVED, That we at Goose Creek Church bow in humble submission to our Heavenly Father, who has never made a mistake and who does all things necessary to His divine will.

RESOLVED further that we shall greatly miss him, but we know that our loss is his personal gain.

RESOLVED further that a copy of these Resolutions be furnished the ADVOCATE AND MESSENGER and the GOSPEL APPEAL, with a copy sent to the family and a copy placed on the Church record.

Done by order of the Church while in regular conference on Sunday, January 1, 1978.

Written by Brother W. C. Maddox, Church Clerk
Elder J. Emory Alderton, Moderator
Brother Kenneth Glascock, Assistant Clerk

Obituary

CLARENCE MARION PULLEN

Brother Clarence Pullen departed this life December 20, 1977 at University Hospital, Charlottesville, Virginia, at the age of 83 years. He was born October 14, 1894 at Sperryville, Virginia. He was a member of the Primitive Baptist Church, baptized by Elder A. L. Harrison into the fellowship of South River Church at Browntown in 1920. He later moved his membership to Thornton Gap Church, Sperryville, where he remained a faithful member until the Lord called him home.

Brother Pullen was married to Agnes Clatterbuck and to this union were born three sons; Leonard, of Rixeyville, Virginia; Ellis, of Chicago, Illinois; Ralph, of Culpeper, Virginia; and two daughters, Mrs. Grace Pullen Hawkins, of Culpeper, and Mrs. Irene Pullen Clark, deceased. Besides these sons and the living daughter he is survived by his dear companion, sixteen grandchildren and five great-grandchildren.

He was not often able to attend the meetings in his last years but he loved the cause of Christ and appreciated his pastor's visits in his good home. Services for Brother Clarence were conducted at Geest's Funeral Chapel in Culpeper by Elder Elmer S. Skeen and Rev. Robert Ellis, December 23, 1977, with burial in Fairview Cemetery, Culpeper, Virginia.

"Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours and their works do follow them." May the God of all grace reconcile the family and comfort all who loved Brother Clarence and who miss his gracious company.

Respectfully submitted,
Elder E. S. Skeen

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. John B. King, Tennessee, \$20.00; Mrs. Belle Smith, Texas, \$2.00; Elder Douglas Heare, West Virginia, \$2.00; Mrs. Katherine Payne, Maryland, \$5.00; Leonard Keatts, Virginia, \$1.00; Mrs. Randy Reed, Indiana, \$5.00; Alton Atwood, Virginia, \$5.00; Orion Hitt, Virginia, \$5.00; L. E. Farley, Maryland, \$2.00; A. B. Mellott, Michigan, \$5.00; Mrs. Jessie B. Ramming, Illinois, \$5.00; H. E. Harris, Virginia, \$1.00; Mrs. Ruth Hammett, Texas, \$5.00; Seigel B. Hardy, Virginia, \$2.50; Mrs. H. E. Harris, Florida, \$5.00; Mrs. Paul J. Boyd, Ohio, \$5.00; Mrs. Mary G. Thomas, Indiana, \$3.00; Mrs. Gladys Clem, Virginia, \$16.00; I. N. Dovel, Virginia, \$5.00; Clyde L. Cooke, Virginia, \$2.00; Mrs. Lundy Jenkins, Virginia, \$5.00.

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

MILL CREEK—Hamburg, Va., on Hwy. 211 about 2 miles west of Luray, Va. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Clerk, Mrs. David Shirley, Rt. 3, Luray, Va. 22835. Tel. (703) 743-6516. April '78

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

ROBINSON RIVER—Brightwood, Va. on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder Chas. W. Alderton, Pastor, Brightwood, Va. Ph. (703) 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va. Dec. '78

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 Sunday 10:30 a.m.; 2nd Sunday 10:30 a.m. and 1:30 p.m. Saturday before. Annual meeting 5th Sunday in October or November and 1:30 p.m. Saturday before. Communion second 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 '78

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W. G. Fletcher, Pastor; Russel Sutphin, Clerk, Bloomery Route, Box 74, Winchester, Va. 22601. May '78

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill. 60302. Services each 1st Sunday morning at 10:30 with Elder Vernon Hopkins, co-pastor; each 3rd Sunday morning 10:30 with Elder Raymond Webb, pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill. Tel. 725-1372 Mar. '78

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va. Meets each 3rd Sunday 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. 20906. Tel. (301) 946-9526. Clerk Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va. 22201. Tel. (703) 524-2590. April '78

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

HOPEWELL—Hopewell, Va. Hopewell Primitive Baptist Church meets each 3rd Sunday at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Sister Lynda Garner, 110 Boykins Ave., Colonial Heights, Va. 23834, Clerk. Dec. '78

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 '78

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 '79

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 '78

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va. on U. S. Route 29 and 15. Meeting 4th Sunday at 11:00 a.m. Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715. Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk.
Mar. '78

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, Virginia 22727. Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va. 25411 Tel.: (304) 258-3370.
Aug. '78

HAPPY CREEK—Front Royal, Va., corner Stonewall Dr. and Church St. Meets every 4th Sunday at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. Morning at 10:30 a.m. Elder Dwayne Fletcher, 10110 Campuss Way South # 102, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va. 22630; Tel. (703) 635-3434.
June '78

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before the 4th Sun. 7:30 p.m. Elder Eddie Fewell, Franklin, Ind. (4th) Elder Harvey Greene, Aurora, Ind. (2nd) Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Ohio 45373; Tel. (513) 335-6774.
May '78

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

SALEM—Richmond, Va. 36th and Maury Sts., Turn west off I-95 at Exit 9. Meets each 4th Sunday at 10:30 a.m. and Saturday before at 7:30 p.m., Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va. 23225. Tel. (804) 233-4895.
Dec. '78

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

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Fredericksburg, Va., or call Mrs. Charles Sullivan, 373-7587. March '78

UPPERVILLE, Va—4th Sundays, 11:00 a.m. Elder A.F. Sudduth, Pastor. Rt. 4, Luray, Va. Mary E. Lowe, Clerk, Box 157, Purcellville, Va. Tel. (703) 338-7529.
Dec. '78

OTHER SUNDAYS

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

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