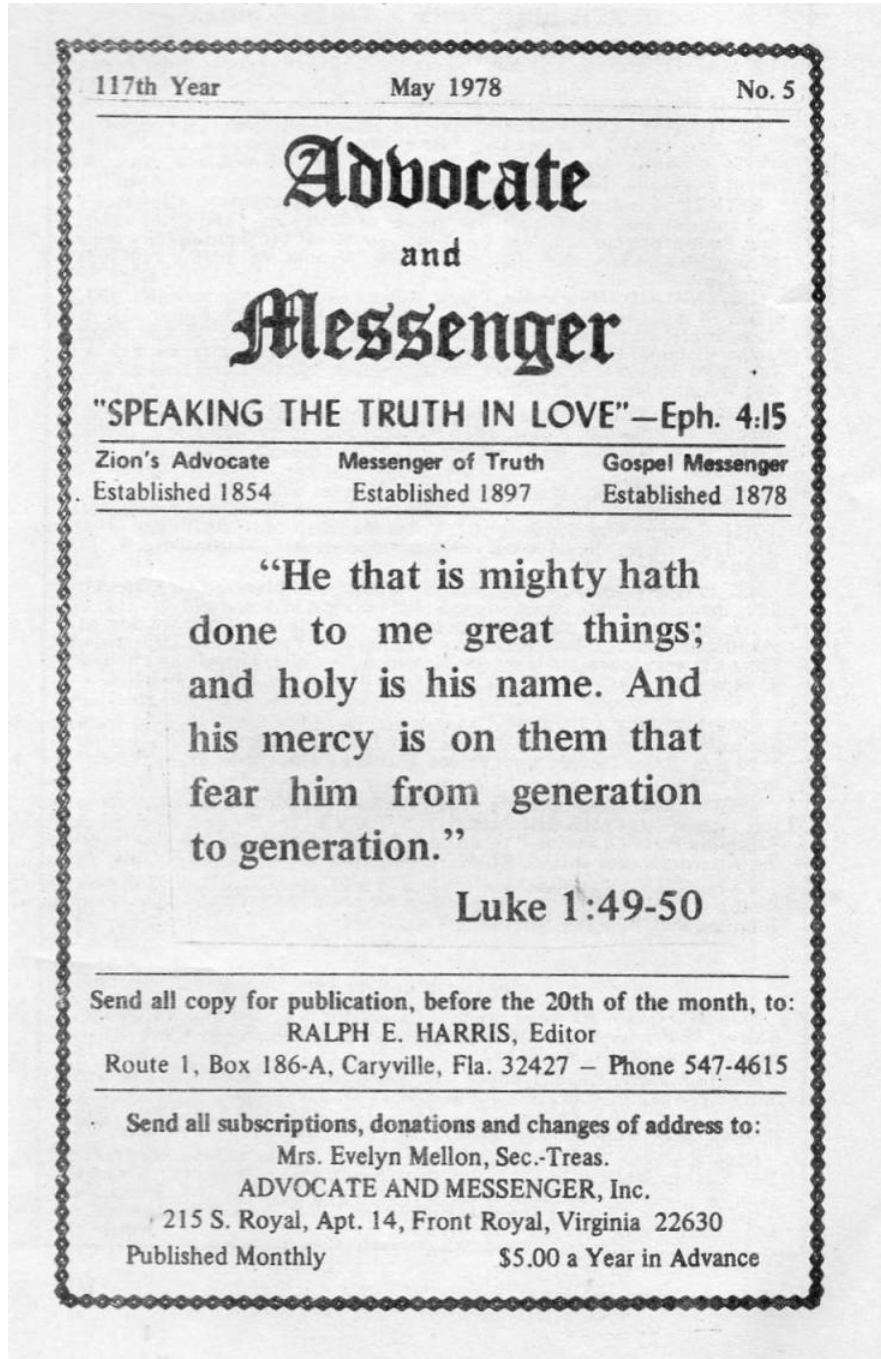


Advocate and Messenger



“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovgrace.net

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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 '79

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. '79

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

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. '79

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

OLD CARROLL, Md.-Take Rt. 27 out of Damascus, Md. by-passing Mt. Airy to Watersville Rd. Turn right about 1½ miles to church. Meets each 2nd Sunday Morning. Elder Wes Johnson, P.O. Box 267, Enola, Pa. 17025, Pastor. Brother David J. Hickerson, 130 S. Adams St., Rockville, Md. 20850, Clerk. April '79

Advocate and Messenger

Devoted to the cause of Truth and Righteousness as believed and practiced
by the Old School or Primitive Baptists in all ages.

117th Year

MAY 1978

No. 5

Published monthly by Advocate and Messenger, Inc.

215 S. Royal, Apt. 14, Front Royal, Virginia 22630

\$5.00 a year in advance; 50 cents a copy.

Second Class postage paid at Front Royal, Va. and at additional
mailing offices.

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A WORD OF ENCOURAGEMENT TO A FRIEND

The following is a letter I wrote earlier this year to an Old Baptist friend who desired spiritual guidance and advice with regard to a perplexing problem. Since the problem under consideration is one which is so common among the Lord's people I thought I would share the letter with our readers in the hope it might be of benefit to others. May the Lord add His blessings:

Dear _____, It is cheering to me that you feel you can

confide in me for spiritual guidance but somewhat disquieting from the standpoint that I feel so inadequate for the task. It will by no means be easy for me to answer your letter but this difficulty lies in a felt sense of my own inability rather than in any unwillingness to help you in any way I can: As for me disliking you because of the problem you related in your appeal for scriptural help you need have no fear. A minister must not let such things interfere with friendship but must use them as the means of strengthening friendship if possible so that, hopefully, he may increase his influence for good. Under different circumstances you would of course want to take this matter to your pastor, but I can understand that because he is new to you you have not had time to establish a comfortable relationship with him, so, as Peter said, "Such as I have give I thee."

It does not seem to me that it would do any good merely to give you a long list of things you ought to do, for then I fear I would become as Job's friends were to him — "miserable comforters." But rather I would prefer to "weep with those who weep" and "admonish you as a brother." So with the Lord's help I shall try to proceed somewhat in that order.

If you had no warfare between the flesh and the Spirit it would of course mean that you were void of the Spirit of God for it is the implanting of a principle of grace in the heart which first sets up that warfare. If this warfare had not been established within your heart then I am sure it would cause you absolutely no pain whatsoever to feel that you were being consumed by worldly pursuits. But there is that within you which is struggling against that consumption and which will prevent you from being totally and finally swallowed up by it. Perhaps it would be no little consolation to you if you realized just how common such feelings are among the Lord's little ones, and even among those of us whose lot it so often is to try to comfort others.

Perhaps you may have underestimated the difficulty of

the Christian warfare, or perhaps you may have felt, at least at times, that this conflict was easier for others to handle than it is for you. But you may be assured it is not. And if others seem to you to *have* less tribulation or difficulty it may very likely be because they are not capable of *bearing* as much as you. It may well be that the "smaller" trials of the weaker saints are harder for *them* to endure than are the "larger" trials you have to face are for *you* to endure. But whether weak or strong *all* God's people are an "afflicted and poor people" (Zephaniah 3:12) and it is mainly through their afflictions that they are taught to trust in the name of the Lord.

There are many scriptures I could direct you to which tell the children of God what to do under various circumstances but the mere reading of such verses would not be apt to be much comfort to you or enable you to cope with your problems any better. In fact they would be more apt to have the opposite effect for they would only remind you of how far short of the mark you are falling. Perhaps it would be of more benefit and suited more to your immediate needs to relate to you how I try to cope with the difficulties and trials of my own life. To this end I beg your indulgence for a little time.

First of all, I learned a long time ago that I could not measure up to the standard I desired to meet and which I felt I *must* meet in order to have *any* part in the gospel church or kingdom and such conflicts as you are experiencing were proofs to me that I had no such place. This caused me great distress. However I came to understand that if the Lord should mark iniquities (so as to keep score) no one could qualify as a follower of Him in any sense. I think this is embodied in Psalm 130:3. So, as I might express it, I feel that there is a certain framework within which we must live and labor if we are to have any real peace of mind and that is, first of all, to realize that there will *always* be a warfare as touching our church life, and a much *worse* warfare if we

leave the church, and so we may as well reconcile ourselves to the battle. *In* or *out* of the church the warfare will be there. Naturally Satan will suggest to you that it would be easier on the outside but then he has never been *in* the church so how would he know? And too, he wouldn't tell you the truth if he knew it. But I assure you it would *not* be better or easier on the outside.

Secondly, after we have become reconciled to the battle we must realize that we are not always going to be victorious in our conflicts here, speaking in terms of *individual skirmishes*. We need to understand though that losing a *skirmish* does not mean that we have lost the *battle*, and when we endure setbacks we should retreat only far enough to revamp our forces, "gird up the loins of our mind," as Peter says again, and go back into the fray with the assurance that we will ultimately win the battle. Of course all of this is to be done with the understanding that unless God were on our side all would be useless. In your case, regardless of how you may feel, let me assure you that He *is* on your side.

As pertaining to that part of your warfare which has to do with your attitude toward your brethren and sisters in the church let me again assure you that I can witness with your difficulty and sympathize with you in it. Perhaps no other aspect of my church life has been more difficult for me to deal with. It might be of some benefit to you to know that I too have flashes of discouragement and disappointment at times as I temporarily give in to selfish thoughts and begin to feel that my efforts in behalf of others are not appreciated as they should be. This can easily create a momentary touch of bitterness that prevents my being able to manifest the love I should show to my loved ones in Christ. But here again I just wait for the tempest to pass with a prayerful assurance that the Lord will enable me to resume my rightful place of lowliness and humility before Him and that I will continue on in the performance of my duty to others without giving undue consid-

eration to whether they do their duty toward me or not. When I can look at the matter in this light it makes it much easier on me. And when we approach others with this attitude it makes it awfully hard for Satan to get his foot in the door.

Even the wag of a dog's tail often draws him a pat on the head. And he will wag his tail even for those who have abused him and failed to give him the proper care and affection. Would we not all be better off if we as brethren and sisters in the church were more careful to give each other at least the equivalent of the wag of a dog's tail? Affection displayed usually has the effect of drawing out or creating a reciprocal manifestation from those to whom we make such overtures. Thus we should have love one *to* another.

I trust that these thoughts will be the means of strengthening you. The writing of them and calling them once more to my own attention even makes *me* feel better. So, you see, *you* have done *me* a service by allowing me to try to encourage you.

You are better off than some. You *are* able to identify your problem and I am told that the first rule of war is to know your enemy. I personally know of several of the members of your church who love you deeply and have prayed for you that the Lord would sustain you and see you through this season of darkness. Job said, "The righteous shall hold on his way," though your path be strewn with conflicts may it also be eased with an equal number of consolations (II Cor., Chap. 1), so that you may be able to feel after a while as did the apostle Paul when he said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17)

If what I have said is not sufficient to produce a significant measure of reconciliation in your mind and heart you feel that further communication with me concerning the matter might be of some advantage to that end please be assured that my time is never too valuable to be devoted to such

an exchange, and also be assured that you have at least two people here in Florida wishing you and your loved ones the choice of God's mercies. With prayerful heart, I trust.

RALPH E. HARRIS

ELDER DAILY'S ILLNESS

Around midnight, March 26, Elder W. T. Daily, Editor Emeritus of A & M, commenced hemorrhaging badly from the nose and had to be rushed to the hospital. His blood pressure ran quite high and he was kept in the hospital for several days. Then again on April 10, he began bleeding badly from the nose and the doctor in Luray advised that he be rushed to to a specialist in Winchester, which was done. He was in the hospital there for a couple of days for tests. It was determined that he had an infected sinus and was given treatment for that lest it should aggravate the other problems. At last report he was back home, but all this has left him in a weakened condition. We ask that you remember Dear Elder and Sister Daily in this time of affliction. I am sure they would like to hear from you.

R.E.H.

JESUS AND THE APOSTLES

Article Six

After Jesus had taught His apostles the work of the Holy Spirit He told them that in a little while, "ye shall not see me;" that they would weep and lament, but that the world would rejoice. "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22).

We come now to the Lord's prayer as recorded in the 17th of John. In the model prayer which he taught His apostles to pray, recorded in the 6th chapter of Matthew and the 11th of Luke, He used words which could be uttered by mortal man. These prayers are often and commonly referred to as "the Lord's prayer." Not so. In what is truly "the Lord's prayer" He used expressions which mortal man could never use. These expressions are statements of fact, in support of the doctrines of grace, election, and the work of the Holy Spirit.

Let us look at John 17:2; "as thou hast given him power over all flesh, that he should give eternal life to as many as thou has given him." Mortal man could never dare utter such words. Neither can mortal man *give eternal life* to anyone, not even himself. Man has been given dominion over the beasts of the field and forest, the fish of the sea, and the fowl of the air, but not over his own soul. Neither has man been given anyone to whom he could give eternal life. These matters are all in the hands of Christ.

Now in 17:4 He says, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." I realize that many men have in a sense glorified God by their devotion, zeal, and even martyrdom, but those acts did not obtain eternal life for themselves or anyone else. Those acts merely proved that they were already born of the Spirit. In all the miracles Christ performed He always gave credit to the Father. He said the doctrine which He preached was not His but that it was the Father's. He glorified the Father in that He was obedient to death, even the death of the cross.

What was the work that God gave Jesus to do? The angel said to Joseph before the birth of Jesus, "He shall save his people from their sins." God was not foolish that He would give the eternal salvation of His people into the hands of mortal men, knowing that man would never be able to finish that work, but Jesus declared in this prayer that He had finished the work.

Next, Jesus prays for Himself, asking the Father to glorify Him. He then declared to the Father that the men (apostles) which the Father had given him had received His words, had kept them and believed that He came forth from the Father. He then prays for these men. "I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine" (John 17:9). One of the greatest untruths that is being preached today is that God loves everybody and wants everybody to be saved. Jesus refused to pray for the world. If the Father, Son, and Spirit, are one, as John declares them to be in his first epistle 5:7, why did Jesus refuse to pray for a people that God loved? This surely would not be unity. "And all mine are thine, and thine are mine; and I am glorified in them" (John 17:10). *This* is unity. These words of Jesus surely prove that God loved only a *certain portion* of the human race; but that portion was a great throng which no man can number.

Next, Jesus prays for all believers. In this prayer it would seem that the great desire of Jesus was that there would be a complete and harmonious unity between the Father, Son, and those that the Father had given to the Son. Jesus is our Mediator. We may be weak in faith, poor in spirit, and like the poor publican, unable to cast our eyes toward heaven, and can only ask God to be merciful to a poor sinner. As our Mediator, Jesus knows these things, and as He prayed on that occasion for all believers, surely He is still praying for us. It should be a comfort to us to know that our Saviour is praying for us, and inasmuch as the Father, Son, and Spirit are one, surely those prayers are heard.

So we find that Jesus prayed for Himself, for His apostles, and for all believers. We ask that all who read these lines, might find it in their hearts to pray for us. May God bless you all.

ELDER EVERETT BEAVERS

SELF

“Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross, and follow me” (Matt. 16:24; also 19:21-22).

Self denial is necessary for the born-again child of God to enjoy the humble Spirit of God. How often are we prone to think of self and selfish desires to try to acquire our will instead of looking to the perfect will of God. The blessings of spiritual joys come when we do the will of God. It is wonderful if we *know* and *rejoice in* His joyful sound, but happy are ye if ye do them (John 13:17). The servant of God often has to not only deny himself but on many occasions leave his family for other's sake, but trusting in God who is able to supply their needs too.

Self exaltation is degrading to the child of God. This is a selfish mode and by our walk we make an appearance of exaltation when we are nothing while void of the precious Spirit of God. We are not to put ourselves forward but take a lower seat until bidden to come forward. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted (Luke 14:11, Matt. 11:23).

Self condemnation of a child of God will help him find himself and return to the will of God and the joys of the spiritual kingdom and be pleasing unto the Father (See Luke 15th chapter; a beautiful account of a son returning to his father).

Self righteousness is also overcome by the humble Spirit of God prevailing in his soul. Many feel that they can live a righteous life and live above sin and brag of their knowing that they are going to Heaven. Surely we are not *going* anywhere, not even to the grave, but will be *carried* to the resting place. And how sweet it is to know that if we ever see Heaven and enjoy the portals thereof we will be carried there on the wings of a Dove (Jesus Christ), our Husband and Saviour (Read Matt. 23:23-27, Luke 18: 11-12, I Cor. 15)!

Self willed—We are taught to be lead by God's faith which is the gift of God and the substance of things hoped for, the evidence of things not seen. The eternal life of God's children is not dependent upon what they do, have done, or will do by the will of man, but it is only by and through the will of almighty God and His good pleasure.

In God's foreknowledge and purpose His people were chosen and elected, predestinated, called, justified, resurrected and glorified, made perfect for the glory world; all by and through God and our Saviour Jesus Christ and what He has done for us. May we hold fast as faithful servants and be given to spiritual desires (Read Titus 1:7, II Peter 2:10). In hope of eternal life.

ELDER CHARLES W. ALDERTON

WINGS

Dear ones: the term *wing* or *wings* plays a very important part in our very life both temporal and spiritual. As I arose the other morning I beheld a whole flock of Robins come gliding down in our back yard and their wings brought them in safely. Those same wings were strong enough to pick them up again and bear them away. So in thought and meditation we are enabled to realize the wing of the Lord in giving us another day to use to His honor and glory.

We generally think of wings as being the two anterior extremities of a bird that enables it to fly as to move in the air; to travel as on wings and soar up as with an airplane. It is also used to be the outer portion of a structure or the uttermost part of the earth or structure. A wing is used as a wing of the army; the right wing and left wing, distinguishing it from the center. A wing is used to cover and represent the territory under ones rule of authority, the extent of its work and blessing over what is under consideration.

A wing will vary in size and structure depending on the purpose for which it is intended. We have large wings and we have small wings and they all fill their purpose. In the Lord's house that Solomon built the wings of the cherubims were five cubits (approximately seven and one-half feet) and they covered the ark which contained the mercy seat. How much more the great wing of God in dealing with Israel in delivering them from the hand of the Egyptians for God hath said, "I bare you on eagles' wings and brought you unto myself." Surely this must show forth the size and strength of an eagles' wing and the mighty wing of God's love and care. In His love and in His pity he redeemed them; and He bare them and carried them all the days of old. The Lord alone did lead Jacob and there was no strange God with him. It was just as an eagle that stirreth up her nest causing the young to fly out in new adventures, but she spreadeth abroad her wings, taketh them, beareth them on her wings. What a great wing the eagle has to be able to do this very thing, and yet the Lord's wings are greater, abundantly able to bear His children up and keep them as the apple of His eye.

When Ruth returned with Naomi to the native country and Ruth went out to glean, Boaz said unto her, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." Surely under these same wings of the Lord God of Israel are we able to trust today and find the strength and mercy thereof as we face the realities of life, being borne as on eagles wings. This wing of the Lord even cast a shadow that is of a great benefit and encouragement to trust in even the shadow. "How excellent is thy loving kindness O God! therefore the children of men put their trust under the shadow of thy wings." Dear children of the heavenly King, you too can find a warm feeling of comfort and protection with grace and favorable mercy under whose wings you have come to trust. Then feeling such protecting care we surely need to commit

ourselves unto the Lord in all His ways. What a great wing and shadow thereof that has never failed.

David prayed for the Lord to hide him under the shadow of thy wings, and has declared that, "In the shadow of thy wings will I rejoice." Yes, there is something in the shadow of the Lord's wings that enables one to rejoice, to sing praise unto the Lord for His marvelous loving kindness. How beautiful are the morning wings and close feeling with God's Spirit leading one of His children, and what a vast territory it covers. Whither shall one go from the Lord's Spirit or flee from His presence? "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me." Bless the Lord O my soul, for the holding of His right hand and the leading in all places of the wings of the morning.

The prophet Malachi has spoken of wings that are as shining as bright sun beams, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." This denotes Christ Jesus our Lord and Saviour as the only Sun of righteousness with great healing in His wings. These wings contain the remedy for all spiritual sickness, diseases and even death itself, the forgiveness of sin and iniquity, and being justified freely by the healing wings of Jesus Christ, the Lamb of God that taketh away the sin of the world. There is a balm in Gilead for His healing virtue knows no bounds, the wing spread even goes out to those that by faith can but touch the hem of His garment. Surely a great healing wing indeed to them that fear the name of the Lord, the Sun of righteousness does appear with healing in His wings. To such, ye shall be able to go forth and grow up as calves of the stall. To some of the world, it would seem that such a wing is frail and insecure and that it will fail or cannot be relied upon to trust in for help and comfort; but I want to assure you that fear the name

of the Lord (the Lord's children), that this wing is absolutely secure and sure and cannot fail. It is secured and made sure by the blood of Jesus, it is accepted by God the Father and sealed with the Holy Spirit that spake from heaven, "This is my beloved Son in whom I am well pleased, hear ye him."

Jesus mourned for Jerusalem and spoke of the destruction thereof, for the Scribes and Pharisees had killed the prophets and stoned them that were sent unto them, so Jesus said, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" The common people that followed Jesus were menaced with evil threats and laws that whosoever confessed Jesus should be turned out of the synagogue. Some were stoned and others killed. So Jesus would have gathered the children together and would have done this often, but they would not. Unto Jesus shall the gathering be of the saints of God according to the divine, sovereign will of God and this is unchangeable; so this must refer to here in this time world in regard to our fearing God and keeping his commandments.

It is like a hen that gathers her chickens under her wings. The wings provide warmth that is necessary from growth to maturity; they provide shelter from the storms of life; they provide protection from the enemy, they are as the shelter of a great rock in a weary land and there is a great warmth and closeness of feeling that binds together above all else. The chickens know the mother's call in all these and mother provides them all under her wings. Surely on the wings of His love we are carried above the pitfalls here in this world. Let us abide in the shadow of His wing and hinder not the children being gathered here in this world. They even retire for the night under the mother's wings, so may the church kingdom here in this world be to the Lord's children, and let not the law hinder. "But they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

Let us have renewed strength with eagles wings to be able to run and not be weary or walk and not faint as we wait upon the Lord. May the Lord bless you one and all with the healing wings of the Lord.

ELDER DAILY HITE

ONE SEED AND ONE FABRIC

In the latter part of Leviticus 19:19 the following instructions are recorded: "thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and woollen come upon thee". These are some of the things embraced in God's laws that Moses was to deliver to the Children of Israel. As such laws were given to govern God's people in that day so are they applicable to us in the gospel age: The Israelites were to apply them naturally, and in this dispensation we will benefit by using them spiritually.

As we read the Bible we learn that Christ is the very center of its contents. The Old Testament writers made many announcements of His coming into the world and His mission as they pictured Him in many figures. The writer of Hebrews in the New Testament refers to the words of our Lord Jesus Christ when he said, "Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Heb. 10:7). The quote here in Hebrews is from the 40th division of the Psalms. Nevertheless, we feel the expression "in the volume of the book" is not restricted to the book of Psalms only but that it includes the entirety of the Old Testament and may now be expanded to include the New Testament writings as well. We understand by the illuminating power of the Spirit that the scriptures (written word) depicts the living Word as the substance and seed of their canon.

In the very early part of Genesis (Gen. 3:15) we see the writer portraying the seed of the woman as a type of Christ.

Later in the same book we find him symbolized as "a ram caught in a thicket by his horns;" (Gen. 22:13). Another type which points to his death on the cross is found in Leviticus 14:4-7 where the two birds were to be taken alive and one was to be killed in an earthen vessel over running water: as for the living bird it shall be dipped in the blood of the bird that was killed over the running water. After pronouncing the leper clean let the living bird loose into the open field. This is not a verbatim quote but I hope it is sufficient for us to get a glimpse of the Savior's crucifixion as pictured in this lesson.

The two birds, to me, represent both the divine and human characteristics of Christ. Because it was necessary for him to come and suffer in a body of flesh (an earthen vessel) to satisfy the righteous law of God, for those that he loved. Then, we notice the blood from the bird was efficacious in cleansing the leper (which is a type of our sinful condition) and the blood of Christ is required for cleansing from all sins. The blood of the killed bird was also to be placed upon the living bird and the living bird loosed into the "open field". An open field indicates an unrestricted area where one would be able to move as they pleased without any restraint. Does this not reflect unto us a beautiful scene of the divinity of Christ and his almighty power to deliver the righteous and atoning effects of his blood to the chosen of God as he so pleases without the assistance of mankind. His divine power is further described in Daniel 4:35, "and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?"

Isaiah refers to this precious Seed as a son being born of a virgin and calling his name Immanuel (Isa. 7:14). Matthew interprets the word Emmanuel as, "God with us" (Mat. 1:23). And, it would not be fitting to write upon the subject of "one seed" without referring to Paul's writings as he speaks

and brings forth with great clarity in the book of Galatians, the identity of the one seed of the Bible. He (Paul) has this to say "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). The apostle is here referring to God's promises made to Abraham (Abram) in Genesis 12:3 and 17:7—the seed that would come forth from him. This seed being Christ the Kernel, Chief Corner Stone, and Corn of Wheat bears the fruit of the great mystical body, whether Jew or Gentile, and gives us the gospel that we might have a brighter view of Him who is the One Seed of the entire Bible.

From this one Seed springs forth all our blessings. So, no wonder we are not to sow our field with mingled seed, because we cannot mix the seed of Adam with the Righteous Seed (Christ) in the procurement of eternal salvation. Jonah had it right when he said "Salvation is of the Lord" (Jon. 2:9). May the "one seed" be sown unmingled, by the ministry of today, in the hearts of God's children as the way, the truth, and the life.

Even as we are not to sow our field with mingled seed; neither should we (in a spiritual sense) wear a garment mingled of linen and woollen. We notice in the law of the tabernacle that Aaron and his sons were to wear linen when they came near unto the altar to minister in the holy place (Ex. 28:36-40). It is said of Samuel, "But Samuel ministered before the Lord, being a child, girded with a linen ephod" (I Sam. 2:8). Linen was definitely a fabric that applied to the office of the priesthood in the tabernacle services.

Later in the chronicle of the travel of the Lord's people from the giving of the law to Christ's advent into the world we find that the Prophet Ezekiel reiterates this ordinance that was given for the priests in the book of Numbers and Leviticus. "And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen gar-

ments; and no wool shall come upon them, whiles they minister in the gates of the inner courts, and within, they shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with any thing that causeth sweat" (Ezek. 44:17, 18).

The use of wool was forbidden for the priests that kept the charge of God's sanctuary. They were to wear linen unmingled with wool in the discharge of their ministerial duties. If we observe these ordinances, by applying them spiritually, they will not only enhance the image of the gospel church but will also cause gratification to spring up within our souls. In order for us to see the beauty of the spiritual adornment with the linen garments it is a necessity that we consider the origin of both linen and wool.

By conducting a brief study of linen we learn that it comes from flax and the fiber lies inside the bark of the plant next to the woody core. The linen fiber does not come from the outside but from within the stalk. This is a portrayal of the working of Christ within the children of men here in this world as he imputes his righteousness in their hearts by his sovereign grace. Another interesting thought in connection with the Lord's people wearing the linen garment is that Christ's body was wrapped in linen (Mat. 27:59 and John 19:40) in death that we may wear it in life. Much more could be written about the linen fabric but for the sake of brevity we trust these few comments will suffice.

It is hoped that the Lord's humble poor will not get the idea that I am advocating the wearing of linen in nature, for I am not. But, if one wants to wear linen in their natural dress today that's their prerogative providing it is commensurate with the wearing of modest apparel.

The principles of the linen fabric is woven through much of the Bible as it reflects, in types, the righteousness of our great high priest Jesus Christ. Now, let us, as his ministers and believing children, be found clothing ourselves in his righteous-

ness by living in good gospel order among his people. The spiritual linen garment for us today is to adorn ourselves with the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance.

The origin of wool is quite obvious because it can only come from one source and that is from sheep. Wool is something a sheep produces according to its nature. Furthermore, it is produced on the outward part of the sheep and not from the inward part. Note this is just the opposite from the origin of linen for it comes from the inner part of the flax stalk but the wool from the outer part of the sheep. Well, how about that? The Lord's people are portrayed as sheep in the scriptures, and the apostle Paul in Ephesians 2:3 says "and were by nature the children of wrath, even as others". We see even though they are God's people and the sheep of His pasture they still produce things according to nature. But, the priestly garments were not to be mingled with linen and woollen and the use of wool was expressly forbidden by Ezekiel while they (the priests) were ministering in the gates of the inner court.

According to scriptural teaching God chose His people from before the foundation of the world and He refers to them by the appellation of sheep in the canon of His inspired book. This however, does not give them any justification to lay claim to their works of righteousness, as sheep, in the election of God's family.

Again, we see that we cannot combine the works of nature and grace in the salvation of sinners. Nevertheless, we can sow the gospel seed (which is the Gospel of Christ and His accomplishments) and wear the fabric woven within the contents of the written word.

ELDER DENNIS H. JONES

God often afflicts His people to bring them nearer and keep them nearer to Himself, to make earth less attractive and heaven more desirable.

OLD PAPERS AND BOOKS WANTED

If any of our readers have any old Primitive Baptist periodicals or old books by Primitive Baptist authors and they would like them to be placed in appreciative hands I will be glad to receive them and to pay any postal fees involved in mailing them. I would especially like to obtain early copies of Zion's Advocate and any issues of *Messenger of Truth* and *Gospel Messenger*. I have most of the Advocate and Messengers from the 1930's to the present.

EDITOR

POURING OUT OUR HEARTS IN SONG

We are just a little church, the Enon Primitive Baptist Church, but the handful of members we have are devoted to the church. Then we have a double-handful of friends who are very much like members. They are almost as dependable and faithful to the church as if they were members.

We meet on the second and fourth Sundays at 10:30 a.m. and worship God in a song service before hearing what we pray will be an inspired Old School Baptist sermon. It is concerning the singing that I want to express my feelings. None of us are strong song-leaders but we all like to sing. There is something about a song service where there is no instrumental music but where each person in the congregation just feels that he is nearer to his God as he is pouring out his heart in song. We are typical in that respect to many of our Primitive Baptist Churches. Although I attended one in Florida some time ago that had a small congregation and about half of it was in the choir. (These were no doubt so-called "Progressive" Primitive Baptists. EDITOR) There was something about that song service that disappointed me. I could not hear the individual voices. I guess I listened to the tones of the organ and

to the choir members. I watched each member of the choir to see who was opening his mouth and singing and who was just *gumming* it.

I love to hear individual voices of the congregation when they are singing songs of praise as if they were singing to God alone. I remember a dear old sister who was like me in that her hearing was not good. She had a beautiful, mellow voice and it did not matter if she did not hear well enough to keep exactly on the note, she sang. She sang with her heart and her voice was lovely. Sometimes a lovely bass, or tenor, or soprano, or alto, will sound above the others voices and to me that adds so much to the pleasure of the music. I always feel that God listens to the individual voices and hears them above the organ music and He knows when His children are praising Him in song.

When a member of the congregation calls for a number that song should be an expression of his feelings toward God. Sometimes we do not all know the song called for but someone will hit the right note before we get far with it; then we sing, everybody sings. "He Hideth My Soul," "I Love To Tell The Story," "What A Friend We Have In Jesus," "Amazing Grace," "Just As I Am," "No Shadows Yonder;" many of the songs called for by a congregation surely express a strong desire to worship a true and loving God, and it is much stronger in praise than when the songs are announced by a choir.

I remember one dear brother, not a member of the church but certainly a brother in faith, who called for No. 353 in our Old School Hymnal No.10. This particular song, "How Sweet To Die," as well as I remember was his last request. He died from cancer a few weeks later. The first line reads, "Farewell, vain world I'm going home, My Saviour bids me come, Sweet angels beckon from on high, Then, O how sweet to die." That was an inspiration that no choir could have announced.

And so it is, I believe, that each soul in our little church

service who asks for a specific number should feel from his heart an expression of worship to his God. Then when a number is started everyone is more apt to be in the mood for worship; *then* we sing.

BROTHER CHESTER B. HIETT

Great Cacapon, West Virginia 25422

SOME ADDITIONAL THOUGHTS BY THE EDITOR: I appreciate the very worthwhile thoughts Brother Hiett, a faithful deacon of Enon Church, has presented in this article. The song service was instituted by our Lord for the *entire* Church to participate in, not for just a *select group* who excel in talent and ability. We should never become so strict and demanding in our efforts to improve our singing that we are unwilling to make any allowances for those of our members who are hard of hearing or those who are simply tone deaf but have a desire in their hearts to join in and participate in the song service.

On the other hand those who are capable of improving their singing ability should not be content to *remain* ignorant of the rudiments of music or to remain unacquainted with the tunes of the majority of the songs in our books. They should also try to acquaint themselves with the *kind* of songs which are appropriate for the various stages and aspects of our worship service. Otherwise they may very likely select songs which are not suited to the part of the service in which it is selected. For instance, as an introduction to the preaching service it would be inappropriate to sing "God be with you till we meet again." And it might be a little depressing to the pastor if after he had preached a good sermon someone should select "Hungry, and faint, and poor."

Due to the fallibility of even the *best* of men, I suppose *some* songs have found their way into *all* the song books used among our people which are not altogether suited to the sacred and solemn atmosphere which *should always* pervade our church services. Some such songs are more suited to the gala spirit and mood of convention-type singing and are pleas-

ing to the natural ear while not really conducive to the kind of spirituality and hallowedness which characterizes the *true* worship of God at all times.

Some of our people object to singing schools, chiefly, I suspect, because some have incorporated such schools with youth camps and other unscriptural movements. And, I agree that if there should be an effort to make such schools an official function of the church we would have good reason to reject them. Also, if all we should try to accomplish through such instruction is just the *mechanics* of music, then we would have completely missed the point and purpose of singing. But if through such instruction it is our desire and aim to arrive at a more perfect understanding of the true spirit and purpose of our song service and to improve the *quality* of the praise we render unto God in song then I do not see how anyone could fault singing schools.

There are certain characters, figures, marks or signs used in writing music which we *must* understand in order to determine the "mood" of a song. Some of these signs tell us the length, pitch, power and quality of the tones. There are also signs which indicate silence. If we do not know such things we will inevitably make many mistakes and may very well destroy the whole mood in which the writers of the songs intended they should be sung, as well as detract from someone else's enjoyment of the song service.

I have always felt that when it comes to those things which we profess to do to the honor and praise of God we should not be content to do just any kind of way. If we *cannot do* any better than we do then God does not *expect* any better, but if we *can* improve ourselves and the service we render then we *ought* to do it. I recently heard a good brother say, "We sing by letter in our part of the country. We just open up and let'er fly." This is alright if what we are "letting fly" is the best we have the ability to do. But if we are "letting fly" with discords and harsh sounds simply because we

have not made any effort to learn better then I don't believe this is pleasing to God.

If we make the proper effort we will be better prepared to serve God tomorrow than we are today. If we try to just rock along as we are then tomorrow we will have lost ground.

Much might be said along this line, and I have not said these things to detract in any way from the good article by Brother Hiatt, but I have intended for some time to offer a few thoughts along this line and just felt that there was no better time than the present to do it. If you disagree with these thoughts please do so in the same spirit of love in which I trust I have written.

INCREASE IN SIZE OF THE A & M

Beginning with this issue we are enlarging the paper by four pages with the approval of the Board of Trustees and in accordance with action taken by them in their annual meeting April 8, 1978. We have been receiving quite a large volume of material for publication and this additional space will enable us to get a good deal more print in each issue. This will of course involve quite a bit more expense, so we urge you to be prompt with your renewals. Inflation also takes its toll, so the donations which various ones send in are of great assistance in meeting expenses and also in sending the paper to those unable to pay. Those of you who are so kind to contribute might want to send a little more to help us keep up with the various increased costs. A little from each one would keep it from being a burden on anyone. Also, please remember us in your prayers. Without them it would be pointless to try to carry on.

EDITOR

HAPPINESS

To be happy is indeed a great state of mind and heart; a most delightful feeling indeed. It means to be *blessed*, to be *glad* and *joyful*, or full of joy and peace and filled with the *love* of God. For one to remain happy very long at a given time they must continually be calling upon God for His sweet felt presence to guide them in the paths of righteousness for His dear name's sake. They must continue both night and day to work toward that end. They must continue to turn their eyes inwardly, to behold what a great sinner they are and continue to beg God to show them what to do and the way to do it. Both night and day they must continue to feel a great need of Him and to have in their heart a deep desire to love even those who might dislike them or even those who might give evidence of hating them for no reason, only perhaps because God is blessing them more than the ones who are doing the hating.

Yes, it is a full time job to be *happy*. But there can be nothing in all this life I can think of that means as much to a poor little child of grace as being happy in the Lord. In order for one to be happy they must continue to desire *sweet fellowship with God* and to despise sin and wickedness; *not* despise those who do the sinning, for then we miss the mark, for again we also must continue to confess that we sin; that our very nature is so very sinful within itself. (See I John 1:8). Read it again and again and behold what a poor sinner we are.

To be happy in the Lord we must talk to Him each day as much as our occupation will allow us and strive to keep our thoughts stayed upon Him. We can possess the sweet felt presence of Jesus to the extent that we will find ourselves constantly praising and adoring His name. We can then beg God again and again to supply us with grace sufficient to *love* our enemies; those who hate us without a cause. We can find everything on earth to live for and even far more to die for

and that we are indeed *very rich in sweet Jesus* (II Cor. 8:9). Not that one should be made rich in this world's goods, but *rich in Him*. How wonderful indeed this is dear friends! No human tongue can ever begin to tell how great it is! It is far better felt than told.

Solomon gives us some wonderful food for thought on how we may be happy in the Lord (Prov. 3:13; 14:21; 16:20; 28:14; 29:18). It would require entirely too much time and space to write on all these.

Also let us notice I Peter 3:14. "But and if you suffer for righteousness sake, *happy are ye*; and be not afraid of their terror, neither be troubled." (See also II Tim. 3:12). So we can readily see that in order for one to be happy as a *christian* (a true follower of Christ) he or she must fully expect to do some suffering along the way. It can never be obtained by living on a bed of roses.

Again, if one is to be happy, he must have his eyes set upon Jesus, constantly considering what suffering He did, He being *without sin*, and we being great sinners. I have much to occupy my thoughts seeing what I am by *nature* and what I must be by *grace*, and then beholding what He has done for me all my days upon the shores of time. Yea, even from before the world was as for that; how He knew me and loved me and entered into covenant with God the Father. Oh! how much indeed we do have to consider which is from above, all which will enable us to keep our thoughts off this old sinful world and all that goes to make up sin and wickedness! There is so much continually that God is so well pleased for us to keep our mind stayed upon.

How may you and I suffer for righteousness' sake? When we strive to follow the leadership of God's Spirit that is in us it is not an easy thing at all. But we can do it. God will bless us with the ability to do all that he has required at our hands. He gives us the desires by working in us and at the same time He gives us the ability, "By the spirit of *power*" (See II Tim.

1:7). We need **not** listen to Satan when he tells us we cannot do thus and so for all he desires to do with us is to confuse us, to take away all our happiness; all that we have which is truly worthwhile by causing us to listen to him rather than to that still small voice within us, which is Christ formed in us, the sweet hope of Glory. I do not think anyone can continue day after day to follow that spirit of Christ in us without some suffering. We must undergo hardships. But just think what we receive in return when we do this for the sake of Christ. All because we feel we must please Him and not our own selves, and we do this that we might find happiness *in Him*. We will not be disappointed in so doing whatever his Spirit directs. I know this by my own experience and by the teaching of His blessed word.

Notice further I Peter 4:4. Here we are told how we may be *happy* in Him. Read it for yourself. Study it today, tomorrow, next week, next month, and on and on until you can find at least some of the many lessons therein. Kind friends, I could write pages on this subject but will say no more now hoping I may have at least stirred up the minds of some of you that you might give much thought and study to this all-important subject, *happiness*.

ELDER DAVID P. BRIDGMAN

STRANGE WAY TO ECONOMIZE

When times get hard people begin to economize. And strange to say some begin with the religious paper. Looks like "a lack of faith in God Who careth for you." Or is it on the principle — the thing least esteemed, the first to let go?" I am sorry that quite a number of subscribers are asking that the Advocate be discontinued — feeling unable to pay for it. Some who are able, send me extra subscription money, and this I wish to use to send the paper to others less favored. So do not stop the paper because of hard times.

The Late ELDER R. H. PITTMAN, 1921

NO ONE BUT GOD

When one is dead in sin and strife— <i>No one but God</i> can give him life. Though spires ascend to lofty perch— <i>No one but God</i> can build a church.	When sinking down in heavy mire— <i>No one but God</i> can raise us high'r. From life's demands and daily stress— <i>No one but God</i> can give us rest.
When darkness thick beclouds our sight— <i>No one but God</i> can give us light. When truth we seek on bended knee— <i>No one but God</i> can make us see.	Though we may toil our seed to sow— <i>No one but God</i> can make them grow. When everything is done and said— <i>No one but God</i> can give us bread.
When sorely these poor souls are tried— <i>No one but God</i> can stem the tide. When trouble rises like a wave— <i>No one but God</i> has pow'r to save.	When to death's chilly banks we come— <i>No one but God</i> can take us home. And when we reach that bliss ere long— <i>No one but God</i> will be our song.

Elder Ralph E. Harris

HEAVENLY THOUGHTS

I love to think on things above,
and concentrate upon God's love;
I think of all His mercies past,
And hope to be with Him at last.

To gather 'round that sweet love feast,
Prepared for those who feel the least;
To worship in His kingdom come,
When all our work on earth is done.

Let me to Thee a servant be,
And Oh! have mercy Lord on me.
Please guide my footsteps every day,
That I may walk the narrow way.

Sister Lena M. Johnson

CORRESPONDENCE AND NEWS NOTES

From Elder T. L. Webb, Jr., Milan, Tennessee:

Dear Brother Harris: . . . We had a sweet service at New Hope last night (Dec. 25, 1977). A young brother, Edward Harris, united with the church amidst much rejoicing. His wife, June Arnold Harris, united with the church when she was only 10 and has been a faithful member. They have 3 precious little children whom they bring to church regularly and she was overjoyed to see Edward ask for a home in the church. I am to baptize him Wednesday night. He was a mem-

ber of the "Church of Christ", but became convinced they were not the Church.

The last service of the old year became the sweetest for us. We praise and thank our Heavenly Father for His untold mercies and blessings to us. It seems we have been in such a gloomy state for a long time, and dark clouds seemed to hover over us in His service, but right at this moment we feel like traveling on. Praise His Holy Name! . . . In christian love.

From Sister Mary Cadwell, Warner Robins, Georgia: (March 21, 1978).

Dear Elder Harris, I have planned a long time to write you and tell you how much I am enjoying the A & M. I surely feel that you are blessed of the Lord to carry on this good work. I get a lot of inspiration from reading it. . . I am praying often to the Lord that He will supply all your needs both spiritually and physically . . . I give you and all the readers my sincere love and prayers.

(Editor's note: The following was received from Sister Cadwell a few days after the above.) Dear Brother Harris and all readers of A & M. I hope by the help of the Lord I can get in words the experience I had in the Lord. I have always wanted to tell it to others but was afraid they would think me mentally upset.

One day as I was hanging the wash on the line I saw my dead mother and the preacher that baptized me driving by very slow in a car and they gave me a satisfying look and went on. I looked around to see if someone was looking but could see no one. So I have had a sweet hope ever since. If you want to use this letter do so any time you have space . . . A sister in hope.

(Editor's note: Sister Cadwell is in Peachbelt Nursing Home in Warner Robins. I am sure she would enjoy hearing from any of our readers. Her Zip code is 31093.)

From Brother Silas Norwood, Clearwater, Florida:

Dear Brother Harris: I don't remember if I've mentioned

it to you in any of my former letters to you or not, but I have been very much concerned for some time about our choice of songs in our church services. In fact it has been a great concern of mine for at least 35 years. You would think sometimes that our thoughts were upon something other than adoration and praise to our Lord judging by our conversation and choice of songs.

I have no desire whatever to be a "hobby-rider", nor to be a stirrer of strife among the Old Baptists, but would like to stir up their pure minds concerning the purpose of our gathering together for worship. It has always appeared to me that when we gather at our places of worship it should be to make *Jesus* the object of our each and every endeavor!

If our ministers went in the pulpit and began to preach to us something other than Jesus, what would our reaction be? Would we enjoy that which is not gospel? Would we feel he was filling the place of a minister properly? I don't think so! Neither do I think we *fill our place* when we don't examine the sentiments of the songs we sing. I believe songs which ascribe honor and praise to God are the only kind that should be used in His Church.

It doesn't matter so much whose song book we use, but the choice of the *sentiment* of the songs we sing. Of course I have a preference in song books, but only because of the soundness of the songs. May the Lord bless you in your efforts to serve Him. Your little brother.

UNION MEETINGS

GOOSE CREEK PRIMITIVE BAPTIST CHURCH - First Sunday, June 4, 1978 and Saturday before, all day both days, Elder J. E. Alderton, Pastor.

ALMA PRIMITIVE BAPTIST CHURCH - First Sunday, June 4, 1978, all day Sunday. Regular service Saturday night before. Elder Elmer Skeen, Pastor.

MARTINSBURG PRIMITIVE BAPTIST CHURCH - First Sunday, June 4, 1978, all day Sunday; Saturday before, 2:30 p.m.; Supper; Saturday night. Elder Dwayne Fletcher, Pastor.

UNION PRIMITIVE BAPTIST CHURCH (SUMERDUCK) – Second Sunday, June 11, 1978 and Saturday before, all day both days. Elder J. E. Alderton, Pastor.

CEDAR CREEK PRIMITIVE BAPTIST CHURCH – Third Sunday, June 18, 1978, and Saturday before all day both days. Elder W. G. Fletcher, Pastor.

MT. CARMEL PRIMITIVE BAPTIST CHURCH – Fourth Sunday, June 25, 1978 and Saturday before, all day both days. The Lord willing they will have with them Elder Manning Temples, Vidalia, Ga. Elder W. T. Daily, Pastor.

BARROWS RUN PRIMITIVE BAPTIST CHURCH – Fourth Sunday, June 25, 1978, all day Sunday only. Elder Raymond Pressley, Pastor.

NOTE CHANGE IN TONOLOWAY'S UNION MEETING

TONOLOWAY PRIMITIVE BAPTIST CHURCH – It was announced in the April A & M that Tonoloway's Union meeting would be Fourth Sunday in May, however this has been changed to Fourth Sunday in June. Services will be on Sunday only, June 25, 1978. Everybody is welcome. The church is 2 miles North of Pittman's Market, Hancock, Maryland, on Pa. Rte. 655. Elder Douglas Heare, Pastor.

LEBANON'S 150TH ANNIVERSARY

Lebanon Primitive Baptist Church, Mt. Summit, Indiana, in Henry County, will observe its 150th anniversary on June 9-11, 1978. Services will be held on Friday evening, Saturday morning and afternoon, and Sunday morning. Lunch will be served at the Church on Saturday and Sunday. For more information call or write Elder Everett Beavers, Rt. 5, Box 165, New Castle, Ind. 47362. Phone 317-836-4483. All orderly Baptists invited.

REQUEST FOR ORDAINED HELP

New Liberty Church of Champaign, Ill., 1714 W. Springfield (Rt. 10), by request at our regular conference meeting in April, for the ordination of Brother Dan Aders to the office of Deacon, we are inviting the ordained authority of our sister churches of like faith and order to help us. The ordination will be on Saturday (July 1) at 10 o'clock. This will be during our 37th annual meeting starting Friday night at 7:30 and continuing on through Sunday. Our visiting minister will be Elder Charles Surbaugh of Missouri. This is a general invitation to everyone to come and be with us at this time. For further information contact: Elder Lloyd Clapp, 106 East Stoughton, Champaign, Ill. 61820.

A NOTE FROM ILLINOIS

We have received word that Brother Robert Webb, son of Elder Raymond Webb, has been invited to preach at a little church in Missouri each 2nd and 4th Sundays. Brother Bobby is not ordained but has been taking part in the services

for some time and the word we have received is that he is growing and showing promise as a profitable servant. We deeply appreciate Brother Bobby's humility and devotion to the cause of Christ and we earnestly pray the Lord's blessings upon his efforts in the gospel vineyard.

SANDUSKY ASSOCIATION

The Van Buren Primitive Baptist Church will, the Lord willing, entertain the 146th session of the Sandusky Association on June 23, 24, and 25, 1978, beginning 10:00 a.m. EDST. The meeting will be held in the Benton Ridge School on Route 12, six miles west of Findlay, Ohio.

ANNUAL MEETING AT PLEASANT HILL, OR (COLLINS' OLD MILL)

Pleasant Hill Primitive Baptist Church in the West edge of Graceville, Florida on Hwy. 2, the Lord willing will hold their Annual Meeting Second Sunday in June and Saturday before. Service begins at 10:30 a.m. both days with Communion Service after lunch on Sunday. They hope to have with them Elders Dennis Jones, Warner Robins, and Leon Wiggins of Barwick, Ga. Elder Ralph E. Harris, Pastor.

An appointment has been arranged for Elder Jones at Bethel Primitive Baptist Church, seven miles S.W. of Bonifay, Fla., for the Friday night preceeding this meeting, June 9, 1978; service to begin at 6:30.

CORRECTION

A printer's error appears in Elder Bridgman's article in the April issue. The word "strait" was changed to "straight" in the heading and the first two places it appeared in the article. The term "strait" as used in Elder Bridgman's text refers to something *difficult, distressing or perplexing*.

Obituary

SISTER MARY GARDNER

Sister Mary A. Hopkins Gardner, 79, widow of Griffith C. Gardner, of Indianapolis, died some time ago in St. Vincent Hospital, also of Indianapolis. Mrs. Gardner was a graduate of Valparaiso University, and taught elementary school in Illinois. She was a native of Whiteside County, Illinois; had lived in Indianapolis 18 years and was a member of the Primitive Baptist Church. Survivors include a daughter, Mrs. Maurice (Dorothy) Webb of Lewistown, Illinois; two sons, Harold G. Gardner of Indianapolis and David K. Gardner of Centerville, Ohio. A funeral service was held in Flanner and Buchanan Broad Ripple Mortuary, with burial in Crown Hill Cemetery.

Elder W. T. Daily

SISTER OLLIE DECOCK

Sister Ollie Virginia Decock, 81 of Kittanning, Pa., died Monday evening, December 26, 1977, at her home in Pennsylvania. She was born in Page County, Virginia, March 22, 1896, a daughter of the late Perry Washington and Tina Elizabeth Heiston Moyer. On May 11, 1924, she married Joseph Leopold Decock, who survives.

She was baptized into the fellowship of Mt. Carmel Primitive Baptist Church, Luray, Virginia, by Elder R. H. Pittman, on Sunday, May 19, 1918, and remained in fellowship until her death. Much of the time she resided in Pennsylvania and it was not convenient to attend regularly.

Surviving, besides her husband, are three sons; William Arnold Decock of Kittanning, Pa.; Donald Perry Decock of New Kensington, Pa.; and Eugene Decock of Charleroi, Pa.; two daughters, Mrs. John Czapor of Mannerville, Pa.; and Mrs. Augustine Gaydos of Detroit, Mich.; two sisters, Edna Mauck of York, Pa., and Ruth Painter of Luray; 22 grandchildren and 21 great-grandchildren. A funeral service was conducted in the Bradley Funeral Home in Luray by Elder W. T. Daily, her pastor. Burial was in the Heiston Cemetery.

MR. FLOYD GOOD

Mr. Floyd Ervin Good of Stanley, Virginia, was born March 9, 1924 and departed this life March 25, 1978, making his stay on earth 54 years and 16 days. He was married to Reda Mae Bradley, June 24, 1944. To this union was born 3 sons, Ervin Dee, Donald Lee, and Eddie Randall, all surviving. He is also survived by 7 grandchildren, 3 brothers and 6 sisters.

His precious companion, Reda, was a member of Alma Primitive Baptist Church but Floyd was not a member of any church. He was loved by all who knew him; a good neighbor always ready to help all in time of need. We are made to feel that Floyd will be among that number who have an inheritance incorruptible, and undefiled, reserved in Heaven for them.

A funeral service, directed by Bradley Funeral Home, was conducted at Alma Primitive Baptist Church by Elder E. S. Skeen, assisted by Brother Ernest Long, with burial in the Stanley, Virginia Cemetery. May the God of all grace bless his family and loved ones in this time of sorrow. Respectfully submitted.

Elder E. S. Skeen

DONATIONS TO THE ADVOCATE AND MESSENGER

R. R. Varnes, Florida, \$5.00; Mrs. Edith Carter, Indiana, \$5.00; Irvin Utz, Maryland, \$5.00; Herbert Funk, Ohio, \$2.00; Mr. and Mrs. C. Marion C. Dillon, Mississippi, \$5.00; Mrs. Lura Carper, Maryland, \$5.00; R. W. Cusac, Ohio, \$5.00; Mrs. Rita Covington, Virginia, \$5.00.

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 '80

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

SOUTH RIVER—Browntown, Va. 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610. Tel. (703) 635-4718. June '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 '80

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 Campus 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