

Advocate and Messenger

120th Year MAY 1981 No. 5

Advocate and Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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A man with an eye-dropper and a pail might as well expect to draw the ocean dry as to think he can exhaust the storehouse of God's mercy or to draw forth from His word all its contents.

R. E. H.

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor. Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851 April '82

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '82

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180, Tel. (703) 938-8169. Dec. '81

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '81

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, I-B, Woodbridge, Va 22192 April '82

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '81

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '81

NEW LIBERTY CHURCH—Champaign, Ill. 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor, Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '81

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va, Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va 22657 Feb. '82

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor. Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. Mar. '81

LITTLE FLOCK—Nine miles southeast of Amelia, Va Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Annual meeting 5th Sun. in October or November and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '81

MILL CREEK—Hamburg, Va about 2 miles West of Luray, Va. off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '82

Advocate and Messenger

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

120th Year

MAY 1981

No. 5

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DO WE PRAY FOR THE RIGHT THINGS

When we pray we would do well to emulate the example of Paul and pray only for those things which honor and glorify God. In his epistle to the Romans he tells them that he did not cease to pray in their behalf. And what was the nature of his petitions?

(1) *That he might have a prosperous journey unto them,* but only if it was “by the will of God,” for otherwise it could not be prosperous in the sense he desired. He had no ambitions of self-promotion or worldly gain. His motives, as in all his gospel labors, were far superior to such mundane considerations. He desired to see them, not just for a *social* visit, neither to bestow upon them *temporal* gifts, for he had left *all* to follow Christ; but that he might impart unto them some *spiritual* gift.

The Greek word here translated *impart* carries with it the thought of *sharing*. Paul was not desiring to impart, or give, *spiritual life* to these people. In the first place he did not possess that ability, and in the second place they were already his brethren in Christ, — but his desire was to *share* with them the benefits of his spiritual gifts and graces. He had been given a wonderfully deep and comprehensive understanding of the mysteries of the gospel of Christ. He had been given a Divine calling to the ministry and was sustained in that work by the Holy Spirit, and, at the time he was called into that work Paul already possessed an outstanding knowledge of the *letter* of

the Old Testament Scriptures. And now, equipped with a *spiritual* understanding of those Scriptures, he desired to *share* that knowledge with the saints of God and thus to *further establish* them in that doctrine and practice which they had *already* embraced. Every true servant of Christ will desire above all things else to *share* that which God has given him with those to whom the Lord sends him; the reason being that he desires to see the Church more strongly established in the truth as it is in Christ Jesus that they might be better protected against apostacy from the faith and that they might be better prepared to carry the banner of King Jesus in an honorable fashion. Many of the children of God have fallen by the wayside and lost out, here in time, on the blessings of the Church because they were never *really* established. O that the Lord would bless our ministry to have the effect of *establishing* His people in the truth!

(2) Paul desired to be *comforted together with them by their mutual faith*. This is another grand purpose, use, or benefit of the gospel, and is a product, in large part, of the process of becoming established. God's people, even those who are already well established in the faith, often need *comforting* as they travel through this unfriendly world. Even ministers need comforting at times, yea, even so great a man as was Paul. And how better can a poor preacher be comforted than in the process of comforting others?—in being an instrument in God's hands to build up the humble followers of Christ in their most holy faith? This, if we may speak from our own experience, is one of the sweetest and most uplifting things a man can partake of in this life.

(3) Finally, the apostle desired to see the Roman brethren *bearing the fruits of righteousness to the glory of God* just as he had witnessed other Gentiles doing as a result of his labors among them. Here, it seems to me, is briefly summarized by the beloved apostle the grand ends and designs of the gospel ministry; the instruction, establishment and com-

fort of the saints, that they might go forth and, by keeping its precepts and heeding its exhortations, might bear much fruit unto the glory of God.

It was for such things as this that Paul prayed so earnestly and incessantly. I believe we would receive more of the things for which we ask, and would be happier, if such things were more the subjects of our own petitions instead of selfish requests which might be consumed upon our own lusts (James 4:3). May the Lord help us to pray for the right things in the right spirit and to do it often.

EDITOR

VOCATION

Dear children of the Heavenly King: You do have a vocation in which to live and work, for it is a *calling* to a particular profession, especially to a religious life in the Master's kingdom. This calling is of the Lord and it is to His sheep, young and old. In Ephesians 4:1 we find the only place in the Bible where the term *vocation* is used; "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." This is a spiritual vocation and is by a special dispensation of the grace and Spirit of Almighty God through which He calls individuals out of darkness and into the light and the glorious liberty of the Lord's children.

We have a *double* calling; our earthly or worldly vocation to live with, and our higher vocation of a spiritual life which excels the other, for the very nature of our spiritual vocation is far superior to the other and we are therefore commanded to seek first this vocation. This calling is a full, lifetime position in which to labor, not for any honor or glory of our own but in the name of the Lord Jesus and for His sake we are to take heed how we labor and walk, that it might be such as becometh the vocation wherewith we are called. Let him that glorieth glory in the Lord for this is the vocation to which

you have been called of the Lord.

Paul as an apostle of the Lord acknowledges himself to be a prisoner of the Lord, not for any evil or wickedness, but being called into this most high vocation, and for the Lord's sake; he does most surely and sincerely beseech us to walk worthy of this vocation wherewith we are called. He earnestly and urgently beseeches us, the Lord's children, to walk worthy, that is, walk suitable to the vocation and calling of the Lord; walk as children of light; walk in the light and liberty wherewith Christ hath made us free; walk by faith with Christ and in the ways of God even unto the end.

To walk naturally is one of the actions of the body and manifests natural life in the body. One must have life in order to walk, and it is just as true that one must have spiritual life in order to walk in the spiritual vocation he is called unto. This walking is not necessarily that which a person needs two limbs for. If it were many would be left out and not able to walk in any way. But it means to walk in the light of truth and holiness as becometh the Lord's sheep in the vocation that is a spiritual life of devotion in the Master's kingdom; to walk or live by faith with a firm belief that His promises will be fulfilled. This even enables one to walk through the fires of affliction and to know that the Lord is his Shepherd and does all things well. What a great vocation ours is. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." To walk after the Spirit is to be led and guided by the power of the Spirit in the Lord's counsels, that we regulate and order our whole life according to the rule and direction of His word. "To be carnally minded is death; but to be spiritually minded is life and peace." This is the vocation we are to live in and labor together in love.

Now the manner in which we are to walk in this vocation is with all lowliness and meekness, an attitude in which one will esteem others better than themselves, knowing that others are called with the same calling. We do not envy their

gift but rather rejoice in them that our names are written in heaven. We are to be ready to receive instruction, according to the will of God, and live in submission to the will of God in all matters, and this we can do with the Lord's grace and mercies to counsel and guide our footsteps in the sands of time.

To walk worthy is to be of a suitable character, one of merit, agreeable to this vocation, so that our walk and conversation is of such a degree in the rich grace of God that it honors Him in all we do. It is very true that no man is worthy of himself or of his own merit to receive the least of the Lord's mercies and blessings, but He has "made us meet to be partakers of the inheritance of the saints in light" and has called us to this vocation of the Master's, and by His grace we can walk worthy of such a high calling. Let us be careful how and where we walk and talk and what we do and where we go. This vocation demands our most sincere and humble walk in all we do that the name of Jesus be honored and glorified.

"Let everyone that nameth the name of Christ depart from iniquity." If a man will purge himself from false teaching and the glitter of the world he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work. Thus we can walk worthy of our vocation in meekness and with long-suffering and forbearing one another in love. This we can do as we walk and faint not, or run and not be weary as we run with patience the race that is set before us, looking with a single vision to Jesus. We can be long-suffering toward our fellow citizens in the kingdom as we bear the infirmities of others.

We must remember that if the Lord should mark iniquities none of us could stand, not one. So we must be forbearing one to another in love, being found faithful to the cause of Christ by walking worthy of the vocation wherewith we are called, above all endeavoring to keep the unity of the Spirit in the bond of peace.

There is a spiritual union, a union between God and His people, between Christ and His members, and between saint and saint, and the bond or seal of each union is love. It is the great principle of love in this vocation which knits and cements the Lord's children into one body, for ye are the members of His body, and members in particular. There is one body and one Spirit, even as ye are called in one hope of your calling. In order to keep the unity of the Spirit in the bond of peace we must agree on the true principles of this vocation, for how can two walk together except they be agreed. Let us lay aside every weight of the world and the sin that does so easily beset us, etc., and then we can "finish our course with joy" in keeping the faith unto the end, enjoying the oneness and unity of the Spirit.

The Saviour has declared that not a bird falls to the ground unnoticed of the Lord, and ye are of more value than they. So the Lord of all mercies takes notice of you and the wisdom of His kingdom and vocation cannot be valued with the gold of Ophir. All the vocations of this life have a value and man is continually striving for more. Let us set the Lord's vocation first in all our effort as He has commanded. The love of money is the root of all evil and how true this is today, and always. Jesus rebuked all that set the riches of this world first in their life, and many times following after the vocation of this world fails to bring the desired end. But the result of walking worthy of the vocation wherewith you have been called spiritually never fails to accomplish the results of peace, comfort and rest to our souls. This vocation is of great price, even as a pearl of great price, for it is not corruptible. May the Lord of all mercies give us grace to walk worthy of such a vocation wherewith we have been called.

ELDER DAILY HITE

You can preach a better sermon with your life than with your lips.

ELECTION IN CHRIST

Paul says that Adam was a figure of Christ (Rom. 5:14). He further says, "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit" (I Cor. 15:45). As Adam is said to be a figure of Christ, so Adam's wife is also a figure of the bride of Christ. Adam's wife came out of a living thing, not out of the dust of the earth. When God brought Eve to Adam, he (Adam) said, "This is now bone of my bones, and flesh of my flesh." Paul, in speaking of Christ, said, "For we are members of his body, of his flesh, and of his bones" (Eph. 5:30). So God's people came out of a living thing (Christ).

The expression "in Christ" is used many times in the Bible, denoting a people. Certainly Eve had nothing to do with placing herself in Adam, and just that sure God's people had nothing to do with placing themselves in Christ. As Eve was created in Adam, so God's people were created in Christ. "For we are his workmanship, created in Christ Jesus" etc. (Eph. 2:10). From Eph. 1:4 we see that our choosing and our election was in Christ. Since our subject is the election of grace, or, election to share in the blessings of grace, rather than what grace itself is, we will not attempt to describe what grace really is, but we would like to note that in the following scriptures show that redemption, justification, and the forgiveness of sins are by *His* blood, according to the riches of *His* grace: "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). "Much more than, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:9). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7). John says Christ was full of grace and truth, and that we have received of the fulness of that grace and truth (John 1:14, 16). Since our choosing and creation

according to the election of grace was *in Christ*, we can be sure that it took place before the beginning of time, or from eternity, since Christ has ever co-existed with the Father (John 1:1-3).

In Proverbs 8, Solomon is talking about wisdom. Verse 23 reads, "I was set up from everlasting, from the beginning, or ever the earth was." Paul speaks of Christ as the wisdom of God and the power of God. So, the *wisdom of God* here, is Christ. Therefore, if God's people were created and chosen in Christ, they were chosen from everlasting or ever the earth was. Further, "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thes. 2:13).

David said God had made an everlasting covenant with him, ordered in all things and sure. In Psa. 132:11 we learn what this covenant is or was: "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne." Here is a covenant that Christ would descend from David, according to the flesh. Both His natural, earthly mother and His legal father were descendants of David. Nathan the prophet spoke to David, according to the word of the Lord, telling him that after he was dead the Lord would set up and establish his kingdom by one who would proceed out of his bowels. This one was Christ and was and is the one in whom and by whom this kingdom, the Church, was to be, and was, established. This is a spiritual kingdom set up and established in the hearts of God's people. It is also a visible kingdom, in which God's people meet and have fellowship, pray and sing and hear the gospel. Christ is the King in this kingdom. He is the King of Kings and Lord of lords. (*To be continued, D. V.*)

ELDER T. EVERETT BEAVERS

When a man has not a good reason for doing a thing, he has one good reason for letting it alone.—**Thomas Scott**

ABRAHAM LINCOLN A PRIMITIVE BAPTIST IN PRINCIPLE

(Concluded From April Issue)

Thomas Lincoln was not in such poor circumstances but that he always donated to the needs of the church. It was the custom in this church for the brethren to give products of their farms to repair the house and support the minister, as this church since its organization has never had a paid pastor.

In his church, as in his life with his neighbors, back in Kentucky as well as in Indiana, Thomas Lincoln was a leader of men,—in a small way, to be sure, because the horizon of the little pioneer world in which he lived was not so very far away. The last service performed for his church, before leaving Indiana for Illinois, was entered in the Minutes of the First Saturday's meeting in March 1830, as follows:

"We the under Signed Refereas being Conveaned at the meting house on the 20th February 1830 in order to Settle A difficulty between Sister Grigsby & Sister Crafford first chose brother T. Lincoln moderator & Bro. Bristow Clk. not being one of the body qualified and agreed to decide on all points by a Majority third after a long patient Investigation on the above case on motion the referees agrees that the Charge is Illegal therefore agrees the defendant is aquited."

Thus we have revealed to us the religion of Abraham Lincoln's parents, his sister Sarah and of himself. He was raised in the simple Hard-Shell faith, which in after years never left him. His own wife, after his death, of his religion said: "It is true that he never joined a church, but he was a religious man always, as I think, he read the Bible a great deal. His maxim and philosophy were, "What is to be will be, and no prayers of ours can arrest the decree."

This maxim was the essence of the Hard-Shell faith, and of the church of his father and mother and sister.

We have no record of Thomas Lincoln or his wife ever uniting with any church after they moved to Illinois in 1830.

The Pigeon Creek record shows of no letters being granted to them. They doubtless found no church of their faith in the Illinois country, and they were not long settled in any place. Just before his father's death in 1851, Abraham Lincoln wrote to John Johnston, his stepbrother, as follows:

"I sincerely hope father may yet recover his health; but at all events, tell him to remember to call upon, and confide in, our great and merciful Maker, who will not turn away from him in any extremity. He notes the fall of the sparrow, and numbers the hairs of our heads and He will not forget the dying man who puts his trust in Him. Say to him, if it is his lot to go now, he will soon have a joyful meeting with loved ones gone before, and where the rest of us, through the mercy of God, hope ere long to join them."

Many years ago, a few yards in front of the old log "meeting house" of the days when the Lincolns were members of the church, the new structure was erected which stands today, known as "Little Pigeon Church," one of the eight churches of the Little Zion Association of Regular Baptists, and with Elder Archie Brown, of Evansville, Indiana, its pastor, holding to its original articles of faith and standing a monument to the faith of the Lincoln family in Him who used their son as His servant in giving this nation of ours its new birth of freedom.

Of a certain rough broom sage carpeted and sassafras sprout studded one hundred and ten acre tract of land, situated on the waters of Nolin's Creek in Larue county Kentucky, the great Mark Twain said: "It is the little farm that produced a man. No truer words of history have been uttered. With the exception of a certain stable in Bethlehem, where was ushered the Light and Desire of the Ages into frail humanity, no spot on earth's surface can claim the nativity of a greater benefactor, a greater character, a greater man than this little Kentucky homestead. Strange though it may seem, but upon the annals of history it is written that as the wise men of the east traveled

to the manger side and poured forth their worship and bestowed rich gifts in the dim vista twenty centuries ago in this materialistic marvelous new day our own eyes have beheld the paid devotion of the whole enlightened world and the journeyings of mighty rulers to consecrate and make hallowed a rude pioneer cabin as humble and lowly as the manger itself, in which on a gray, chilly February morning one hundred and twelve years ago, Abraham Lincoln was born."

When Thomas Lincoln facing a raw snow spitting east wind, with cheery steps strikingly out of tune with the weather, crossed the primeval forest to inform his neighbor and kinsman, Dennis Hanks' mother, that he was the proud father of a boy, little did he by the wildest flight of possible fancy imagine that the sod upon which he trod would one hundred years from that day become the dedicated shrine of the greatest nation on earth, and at which the chief executive of that nation and a mighty host of his countrymen would assemble and pay a well purchased homage to the boy that at that moment was filling his monotonous pioneer life and wintry surroundings with the mocking-bird's song and the gay daffodils of summer.

The mother of Abraham Lincoln—the gentle, almost mystical, Nancy Hanks,—appears as the one bright and shining object in the dreary and monotonous pioneer background of the boyhood life of the great emancipator. No Spartan mother braver, no wild flower of the wilderness sweeter, than this obscure Kentucky girl, Lincoln's mother. Her influence remained ever present with him, and no wonder is it that when he had grown great and famous, he could say; "All that I am and all that I ever hope to be, I owe to my angel mother."

Thus the parents of Lincoln, in the very midst of the great and new America, as they understood and saw the light, "Walked with God," and true to His merciful guiding hand, their boy was thus shaped and the instrument fashioned to preserve and save this Union, once and forever.

Copied by Elder J. T. Jackson,

From the *National Republican* of Oct. 15, 1921,

And reprinted in the Dec. 1921 and Jan. 1922 *A & M*.

SOME THOUGHTS FOR YOUNG CHURCH MEMBERS AND THEIR PARENTS

A few years ago I attended college in order to get a teachers certificate. I am in favor of a good education for our people, but I had not been in college long before I became aware that lots of time and effort is wasted there, and much is misdirected. Many people were there for a good time, and many were training for jobs which they were not qualified to fill. Some were trying to escape military service by enrolling, and some were taking classes while they made up their minds what they wanted to do in life. To make matters more confusing, many of the classes were so highly theoretical as to be almost entirely useless. But the ones that bothered me most were those conducted by certain professors who read from old notes which they dragged out of old briefcases, dull and totally uninspiring. If I had tried to teach in the public schools like those professors, I would have lost my job.

Well, religion is like that too. Some persons go to church to be entertained. Some go to gain prestige and social advantages. Some go because they think they ought to, and some because they think it is a fire escape. Then, some really go to worship God. When these people get to church, some find it emotional, some fanciful, some entertaining, and some find it boring, depending on their motives. And some of us preachers are like those college professors, in that we are inclined to say the same things over and over year after year. The better way is to find the practical application of religion to lives of people. The church would be better for it.

The gospel has wonderful restraining effects upon even hardened sinners, when well preached. It has its effect even upon those who do not attend church meetings, through business, law enforcement, neighbor relations, families, and through its effect upon public entertainment, when a few God-fearing souls scattered throughout a village or community exert their good influence. A community where active churches

exist is invariably more stable than those places where churches are not. Of course, if Christians behave, and their pastors preach, in such a fashion that they could not be suspected of being Christian then this would not hold true.

I have wondered if perhaps the reason for our being relatively unknown to our neighbors is that our preachers do not go out and preach much before the world. In past years it was common practice for our pastors to hold meetings in schools, homes, churches of other denominations, and to preach to congregations of mixed beliefs. Elders Lemuel Potter, Wilson Thompson, John R. Daily, and many others, were very active in this way. For several years my own father conducted a memorial service each May 30 in a nearby community. Almost our only contact with other people today is at funerals, and I doubt if people can get a full view of our faith on those occasions. But, perhaps we would not be qualified to go, and not wanted anyway.

Nothing is more practical than true gospel preaching. It is the only kind of teaching that truly can fit people of all ages and conditions at once. A very small child can sit down and listen beside his grandparents; rich people can sit down with poor people to share it; college trained people, business men, men of science or medicine, can sit down under it beside those who work with their hands. And all will get something worth while.

And yet, the gospel separates people into groups, and is not complimentary to all. It speaks of Jews and Gentiles, of sheep and goats, or tares and wheat, of saints and sinners. Not all hear the gospel alike; an obedient saint hears it with approval, while a rebellious sinner thinks it spans him. A student may gain knowledge, a fearful man courage, a laboring man strength, a lost man guidance, a suffering man grace, and a dying man hope, all from the same message, as the Spirit applies it to each as He wills.

Now we want to be practical in what we say. Solomon

said, "To everything there is a season, and a time to every purpose under the heaven." There is a time to sit and listen, a time for learning; and there is a time to get up and use what we have learned. The Church will help a Christian, but it cannot live his life for him. We are told to bear one another's burdens, but the same language almost immediately tells us that every man shall bear his own burdens. So I would like to begin by talking to our young people.

Is your church helping you? Could you tell us, please, what it is you would like the church to supply that you want? Maybe we could begin by asking you what you want out of life, and how the church could help you obtain it. Maybe you feel that the church is too much concerned with hard, old doctrines, and that these have little bearing upon your needs. Certainly, you will have found out that you will get quite a bit of advice from your pastor and from the church members (that is what brothers and sisters are for), though you may feel that much of it is not desirable. I remember getting a lot of advice; but then, I also got lots of encouragement too. And when I stumbled or failed or got into troubles, the church folks came around and helped me get started again, usually with a better outlook. They listened to me when I wanted somebody to talk to. The church, if we will listen, will teach not only doctrines, but also acceptable standards, self-discipline, and wise everyday rules. If we refuse to heed, then we will have to learn from life itself, and life has very little pity for weak persons. We ought not to forget the Prodigal Son. Few persons really like instruction, but all people, young and old, need it badly.

So, my young friend, if it seems like you are getting more instruction than you really want, just remember that the time will come when you will certainly need it. Preaching is not really someone talking down to you, as though you were a child; it is wisdom that came from hard experience on somebody's part, someone who is trying to spare you some of the

ordeals they may have passed through themselves. It comes because they love you and want to help you.

So, when your meeting time comes and other activities all seem to conflict with church, what will you say? Will you say, "Oh, I don't want to go to meeting today." Well, then, what would you prefer to do? "Oh, I would like to go with my friends and have a good time." But the church folks are your friends, the best on earth. "Yes, but they are sort of old-fashioned, and sort of dull sometimes, and they won't do anything very interesting or different." Well, that depends on what we think is interesting, doesn't it? But, what do you want to do with your life? "Oh, I want to finish school, get a job, maybe get married and have a family." Now those are certainly all good things. Do you think you are ready for all of them, right now? For instance, do you think you could handle the pressures of a job? Maybe you won't like all the people you have to work with, and it will be hard to have people criticize you all the time. There are times when the salary just won't be big enough to make it worth while.

And what about keeping up a home? That is a full time job too, one that has a lot of drudgery about it. The finest house on earth will either be a palace or a prison, depending on how we feel about it. And could you take a little child and train him up to be a responsible adult? It would be a full-time, 24 hours per day job, one that you cannot escape from at any time. Are you ready for it?

Almost anyone can get a job if they want one; almost anyone can make a down payment on a car or a home; and almost anyone can bring a child into the world. But what then? Do you know why there is such a drug and drinking problem in our land today? And why about two out of every five marriages end in divorce? It is not lack of money; it is a lack of something much more basic to human needs. People need friends, and they need faith in God; they need a strength of character that will not quit when things begin to get tough.

There can never be lasting peace of mind, or pleasure, or satisfaction with life if these things are missing. And here is where the church helps. (*To be continued, D.V.*)

ELDER' RAYMOND WEBB

Carthage, Illinois

CAREFULNESS ABOUT OUR SERVICE TO GOD

God's people should be careful where they sit down according to the Bible. "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion" (Psalm 137:1). They were carried away into captivity and sat down by the rivers of Babylon. This is a place of confusion for the Lord's children. They said, "We hanged our harps upon the willows in the midst thereof." Those that carried them captive required of them a song, but their answer was, "How shall we sing the Lord's song in a strange land?" This certainly establishes the fact that we should be careful about our service unto God here in the world. The rivers of Babylon is not a good place for the children of God.

In Luke 10:39 you will find these words; "And she had a sister called Mary, which also sat at Jesus' feet, and heard his word." Here is the place for the Lord's people to sit,—at the feet of Jesus, hearing His word. In Mark 5:15-19, you will find the man out of whom the Lord cast a legion of devils, "sitting, and clothed, and in his right mind." This man, after the devils had been cast out, wanted to be with Jesus, but Christ taught him to go home to his friends and tell them how great things the Lord had done for him.

There is no doubt but that many of the Lord's people are sitting in darkness and being led away from the truth, and are ignorant as to where they are really sitting. Here is where the true, God-called, minister can give gospel light unto them. "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace" (Luke 1:79). The minister, with the help of the Spirit, is to turn

them from the darkness of ignorance to the light of truth, and therefore, from the power of Satan to the Lord of glory.

To sit down in the right place there is safety for the Lord's sons and daughters. Micah 4:4 says, "They shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it." There are great and wonderful lessons taught in connection with the words *sit* and *sat*. The reader should follow these thoughts on to a greater extent. The above just touches upon the great lesson. Let us be careful where we stand *and* sit in the service of God. Let us *sit* at the feet of Jesus and hear His word, and *stand* clothed with the whole armour of God, etc.

ELDER A. D. WOOD

CEREMONIAL ORDINANCES FULFILLED BY CHRIST

Under Mosaic dispensation the Jews were spoken of by the Gentile nations as "the circumcision", while the Jews often made reference to the Gentiles as "the uncircumcision". Now under the New Covenant dispensation Paul tells us, "He is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God" (Rom. 2:28-29). Now if a man is circumcised from the standpoint of trying to measure up to all the precepts of the Mosaic law the same apostle informs us, "Christ shall profit you nothing" (Gal. 5:2). The reason this is so is because such a man is looking to be justified by his obedience to the law rather than submitting himself to the righteousness of God (Rom. 10:3). Paul plainly tells us, "Christ is the end of the law for righteousness to every one that believeth." Therefore why should one seek to be justified by a law which is no longer in force? a law which Christ has fulfilled and has

therefore brought to an end? Again Paul says, "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21); and again, "That no man is justified by the law in the sight of God, it is evident" (Gal. 3:11); and finally, "If there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21).

EDITOR

THE SHIELD OF FAITH

In his giving a list of the various pieces of armor God has provided His people, Paul places special emphasis upon the shield of faith. "Above all," he says, "taking the shield of faith" (Eph. 6:16). The special significance of this valuable piece of armor is found in the fact that by it the children of God "shall be able to quench all the fiery darts of the wicked." Without this part of the christian armor the other parts could not be effectively employed. Faith embraces the truth, by which our loins are to be girt about. Faith enables us not only to submit to the righteousness of God but also to render acts of obedience in a manner which the Lord accounts righteous and which makes them acceptable in His sight. Faith directs our steps in accordance with the gospel of peace and it is by faith in Christ and His salvation that our minds are protected against the doctrines of devils. It enables us to make a right use of God's word, the sword of the Spirit, in the destruction of error. It is therefore compared with a shield, for as that piece of military equipment often turns the harmful missiles which were hurled in its direction, so faith acts as a barrier between us and the efforts of Satan to harm us. These onslaughts of the wicked, as every believer well knows, are very grievous and deadly, and if we would be wise we shall neglect no part of the precious armor the Lord has so graciously given unto us.

EDITOR

IF THE DEAD RISE NOT

It is true the world loves us not; we are plagued by sins, and temptations; we have sorrows which the world knows nothing of, but are there not times given us of sweetest joy in the Lord Jesus? Though our conflicts be many, and sharp, yet is there not in the Saviour peace which passeth all understanding? And does not the Holy Ghost, the comforter, give us according to His pleasure, to realize heavenly, unspeakable melody in our hearts to the Lord?

But if in this life only we have hope, if all hope beyond this stage of mortality is to be taken from us, if death be the end, if the grave be the finality, if the dead rise not, if there be no resurrection, if in this life only we are to realize the consummation of all that we hope for in Christ, then we are of all men the most miserable—for what is our hope in Christ? Is it not to be saved from sin, to be delivered from the old man which is corrupt according to the deceitful lusts? for our hope is that our old man is crucified with Christ, that the body of sin might be destroyed.

In this life how often are we made to cry out, "O, wretched man that I am! who shall deliver me from the body of this death?" Deliverance we do not, and cannot, expect to fully realize in this life. But by the faith of the operation of God we are enabled to sing, "I thank God through Jesus Christ our Lord."

"If in this life only we have hope in Christ," then what could have possessed Moses that he should be found—"choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures in Egypt." What could be the meaning of the confession that "We are strangers, and pilgrims on the earth, that *here* we have no continuing city, but we seek one to come; we seek a city whose builder and maker is God; we desire a better country—that is, a heavenly." O, have not our souls been made exceeding glad,

when the wonderful revelation has been declared in us by the Holy Ghost, that "God is not ashamed to be called our God, for he hath prepared for us a city" (Heb. 11).

In this life many infirmities and vexations encompass us; here we are held in "the bondage of corruption;" but our hope beyond this life is "the glorious liberty of the children of God." Now we groan within ourselves, but are waiting for the adoption, to wit: the redemption of our body, for we are saved by hope, but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it (Rom. 7:18-25). But if there be no resurrection of the dead! if there be no redemption of our body! then we are waiting in vain, our faith is vain, if the dead rise not; "the spirit of adoption" would be manifestly a lying spirit, for the adoption, to wit: the redemption of the body would never be. We are yet in our sins, "if in this life only we have hope in Christ." Death then would be able to separate us from the love of God which is in Christ Jesus our Lord (Rom. 8:38).

ELDER FREDERICK W. KEENE
The Gospel Messenger, 1886

MOMENTOUS TRUTHS OF THE FUTURE

The Scriptures plainly teach that Christ will come in person a second time to this world to raise the dead and judge the world in righteousness; and nothing but ignorance or unbelief of the Scriptures denies these most solemn and momentous truths of the future, which have been believed by the people of God from before the Flood to the present time, and will undoubtedly be believed by them until these great events occur. These tremendous Divine prophecies are not to be philosophized or falsely spiritualized or explained away or exploded as having already taken place; no matter what all mankind may say, they are to be received as the teachings of God concerning the future closing scenes of the present dis-

pensation.

That the Lord Jesus Christ will come again in person to this world, and raise all the dead, both just and unjust, and will judge them in perfect righteousness, and send the wicked to an ever-burning hell, and take the righteous with Him, in glorified souls and bodies, to the everlasting blessedness of heaven, is the unmovable conviction of every truly humble and reverent believer of the following Scriptures of eternal truth: Matt. 22:23-33 & 25:31-46; John 5:22, 28, 29 & 14:2-3; Acts 1:11 & 17:31; I Cor. 15:23; I Thes. 4:13-18; II Thes. 1:7-10; II Tim. 2:18; Heb. 6:2 & 9:27-28; II Pet. 3:3-13; Jude 14, 15; Rev. 27:11-15.

ELDER SYLVESTER HASSELL

The Gospel Messenger, 1914

SOUNDNESS IS SCRIPTURALNESS

The Holy Scriptures, interpreted in the light of all other passages of Scripture and in the light of the Divine Spirit who indited them, are the only and the perfect test of soundness in doctrine and practice. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). "Let God be true, but every man a liar" (Rom. 3:4)

The Written Word of God is the Divine and unchangeable standard by which every matter of faith and conduct is to be judged. No man and no set of men can do away with this standard in the slightest degree, and substitute human inventions in its place nor can they add to or take from this Divine standard, to the least extent, without drawing upon themselves the righteous and fearful judgments of God (Deut. 4:2, and 12:32; Matt. 15:1-9; Rev. 22:18-19).

The highest wisdom of man is utter folly in comparison with the wisdom of God. The perfect truth of God set forth in the Scriptures cannot be improved upon by men. The

proclamation of scriptural truth in love tends to glorify God and to edify His people; but the perversion of that truth tends, so far as the corrupter is able, to the dishonor of God and to the destruction of the visible church. To ascertain the exact scriptural truth on any subject, the entire Scriptures must be diligently, reverently, and prayerfully searched, and no statement bearing on the subject must be left out of consideration. We must not read our own thoughts into the Scriptures, but we must read God's thoughts out of the Scriptures.

ELDER SYLVESTER HASSELL
The Gospel Messenger—1901

GEMS OF GOD'S GRACE

Blessed are they that mourn, and who weep in the night,
For in the clouds of sorrow there is a hidden light.
To behold a clear sky is not always our measure,
But from heaven above it is often God's pleasure,
To visit His elect by His presence in a cloud,
That fills a sad heart like a holy air-shroud.

The anguish and pain in one's heart is a must,
To prepare an heir of heav'n for the Light from the east,
Not meant for his joy, but to bring him to repentance,
While he mourns his sad state and fears his death-sentence,
Which awaits his poor soul from God's holy frown,
Till faith in Christ is given and mercy is now found.

The Jews of old times, sought not the clear light,
When they made their devotions to set them aright;
But welcomed the cloud, the sign of God's presence,
When He forgave them in mercy, which is His holy essence;
While we in our sins and governed by our reason,
Cherish happy days and long for bright seasons.

Piercing of the heart must be borne by virgin Mary,
In pain, tears and sorrow, for God's ways are contrary,
To the wisdom of our flesh, for joy comes from sorrow,
And the clouds of today do but hide the light of tomorrow;
Even Jesus must die to come into His glory,
And a taste of His life is every heir's glad story.

Now God, in His wisdom, grants the best for poor mortals,
To keep them alive to the law of His portals,
So we have heat and cold, some joys and some pain,
Pleasures and sorrows, some sunshine and rain;
And restraints that He gives us are in the right measure,
As needful to our souls as the bright days of pleasure.

Elder Gale F. Hanover

GOD CAN

“Who is this that darkeneth counsel”
 And questions the wisdom of God?
 Canst thou guide the earth in its orbit,
 Or bring forth a plant from the sod?
 Canst thou change the times or the seasons,
 Command the South wind to blow?
 Canst thou still the winds of the tempest,
 Or order the rain and the snow?
 Canst thou form from the dust of the ground,
 A man in the likeness of God?
 Canst thou give him the brain and the muscle,
 To nourish that life from the sod?
 Canst thou change that man, a vile sinner,
 Content with the world and its ways,
 To a penitent, God-fearing creature
 Who utters his first song of praise?
 God can, and gives faith to that creature,
 Who, though feeling the sting of the rod;
 Though feeling he’s almost forsaken,
 Will not doubt the wisdom of God.

Sister Violet M. Hiett (1980)

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CORRESPONDENCE AND NEWS NOTES

**NOTE OF THANKS
FROM ELDER AND SISTER BOWLES**

Dear Elder Harris and readers of the *Advocate and Messenger*:

Greetings in the name of our Lord Jesus Christ. The article by Elder Harris in the March issue of the A&M regarding my health and expenses brought such a response of cards, letters and gifts we hardly know how to respond. Regrettably we can't thank everyone personally as some letters came without an address.

My wife and I have wept, not only for the kindness of so many of the Lord's dear children, but prayers from friends I have known from churches in many states, old and young, from nursing homes, many dear ones saying they lived alone although in their 70's and 80's.

Some letters were so inspiring, telling of great afflictions, yet expressing the goodness and mercy of God and their love for our Blessed Lord and His church. Our hearts are warmed by the kind words and prayers, and for the dear ones who told of afflictions we shall endeavor to pray continually. The many generous gifts will ease the financial burdens, but the friendship and fellowship of so many friends, many we have never met, we shall never forget.

I will soon be 49 years old, the Lord willing. The Lord has been so good to me. I endeavored to preach the gospel for His glory. As we live in hope of eternal life, waiting to see our Lord face to face, we submit to His will. I ask the prayers of God's people both for myself and my dear wife (Marjorie) who, I know, lives in some degree of fear. Again thank you all and may the Lord continue to bless you with needed and sufficient grace in life is our prayer. Yours in Blessed Hope.

(Editor's Note:) *I also wish to express my deep, heart-felt gratitude to each of you who responded to my appeal in behalf of Elder and Sister Bowles, and I hope that others of you,*

if you have not yet done so, will yet find it in your heart to respond, even if you can do no more than wish them well and assure them of your prayers in their behalf. I am greatly encouraged and heartened by the outpouring of love and temporal aid that you have given these dear people and I know our Lord looks with great approbation upon such acts of kindness. May He abundantly bless each of you.

THE SANDUSKY ASSOCIATION

The 149th Session of the Sandusky Association of Primitive Baptists will be held, the Lord willing, with the Honey Creek Primitive Baptist church on June 26, 27, and 28, 1981, and will be held in the Scipio-Republic School Building in Republic, Ohio beginning at 10:00 A.M. prevailing time. Republic is a small town on State Rt. 19 with Routes 18 and 67 leading into it and is 3 miles north of State Rt. 224 running east and west or about 25 miles north of Bucyrus, Ohio, with just the one school in the south part of town. If anyone desires any further information about the meeting, or if anyone wants to come to our place the day before, feel free to contact us. Our phone is 614-465-3781.—Elder Daily Hite, 5015 Upper Sandusky Road, Marion, Ohio 43302.

NEWLY CONSTITUTED CHURCH

Inasmuch as a new church has been constituted at Prattville, Alabama, I have been requested to let various ones know when it took place, etc. For a few months brethren, sisters and friends of various churches, especially around Prattville, have been meeting each Second Sunday night and in the early part of this year they began to hold services each Sunday A.M. in one of their homes in Prattville. Having many gracious evidences of the Lord's sweet smiles of approval, showing His smiling face in each service with an outpouring of His gracious Spirit, as well as helping us to overcome various obstacles that Satan might be expected to place in our way, the dear brethren and sisters concluded that He had given His approval for us to constitute, which we did on Saturday afternoon, April 11, 1981.

We constituted with 7 members, but one young brother who had been eagerly waiting opportunity to offer himself, not wishing to join the new church by letter but by experience and baptism, as soon as we were constituted and went into our first conference came forward and was received, to be baptized that same afternoon. We see evidence of others desiring to unite with the church, and we pray they will if God is in the matter.

All of us realize it is a great undertaking for us to buy a plot and to build a church building, etc., but as we start out on this journey with no funds to begin with, we all have strong faith that God is with us and if so we know He will see us through. Should anyone wish to help with this effort, looking to Him for the blessings, we can all assure you it will be most graciously appreciated. Checks may

be mailed to Deacon Alford L. Payne, 110 Beth Manor, Prattville, Alabama 36067, or to myself. Yours in His never-ending love.

Elder David P. Bridgman
3568 Pelzer Avenue
Montgomery, Alabama 36109

ORDINATION OF DEACON

"Little Zion" Primitive Baptist Church of Dearborn, Michigan, met at 10:30 a.m. Saturday, March 28, 1981, having previously requested sister churches to send their ordained help to examine and, if thought proper, ordain Brother Lonnie Prater a deacon. The following Elders and deacons responded: Elders Durward Edwards, Nolan Pitney, Otis Buell, Kenneth Wilson, Robert Mayhorn, J. C. Hager, James Whittington, Harry V. Booth, Tom Pitney, and Howard Edwards; Deacons Joe Neikirk, Ovi Curneal, Lloyd Hoskins, Trigg Edwards, Tommy Edwards, Charles Patterson, Orville May, James Bryant, Marvin Pitney, and Clifford Chandler.

Elder Howard Edwards was chosen moderator and Elder Tom Pitney clerk. Elder Durward Edwards was chosen to question the candidate, Elder Nolan Pitney to voice the ordination Prayer and Elder Harry V. Booth to deliver the charge. These functions being performed to the satisfaction of all, Brother Prater was declared a properly ordained deacon and delivered back to "Little Zion" church. The congregation extended the right hand of fellowship to Brother Prater and his wife, the Minutes were approved, and the Presbytery disbanded.

UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN NORTHERN VIRGINIA AND WEST VIRGINIA

GOOSE CREEK—First Sunday, June 7, 1981, and Saturday before. All day both days.—Elder J. E. Alderton, Pastor.

ALMA—First Sunday, June 7, 1981. All day Sunday only.—Elder E. S. Skeen, Pastor.

MARTINSBURG—Second Sunday, June 14, 1981. All day Sunday, Saturday before 2:30 P.M.; supper, night service.—Elder A. J. Hylton, Pastor.

UNION (SUMMERDUCK)—No Union Meeting this year due to entertaining the Ketocton Association in August. Regular services.—Elder J. E. Alderton, Pastor.

BARROWS RUN—Fourth Sunday, June 21, 1981, and Saturday before. All day both days.—Elder Raymond Pressley, Pastor.

CORRECTIONS

In Elder Beaver's article for April there is a typographical error. On the sixth line of page 93 the word *not* should have been *now*. This error changes Elder Beaver's meaning and I try to call attention to *all* such errors. This was my mistake and not Elder Beaver's or the Printer's. It gives me no grief to *admit* my errors, but it does give me grief to *make* them.—Editor.

Also in the April issue we showed Elder Tolliver Utz as pastor of Salem-Hopewell. It should have been *Elder Hollie Redmon* instead. This also was my error. Your forbearance is desired.—Editor.

Obituary

SISTERS MAGGIE L. PLESSINGER AND EDNA O. LEE

Sister Plessinger was born May 2, 1892 at Liberty, Indiana. She departed this life August 28, 1980 at McCullough Hyde Hospital, Oxford, Ohio. She united with Sugar Grove Primitive Baptist Church in June, 1948. She was a strong believer in the doctrine and practice of the Primitive Baptist Church, and a faithful member to attend and always ready to labor for the welfare of the church. Her husband, Walter, never joined but was a very strong believer and supported her in her faithfulness. Sister Maggie was laid to rest in College Corner, Ohio, August 30, 1980. Services were conducted by Elder Robert Shockley, Assisted by her pastor, Elder Hugh Motsinger.

Sister Edna O. Lee was born in Preble County Ohio, September 10, 1887, and departed this life September 28, 1980 at Richmond, Indiana. Sister Lee had been a member of Sugar Grove Church since October of 1912. Most of that time she had filled her seat at the meetings. Her seat is now empty, but her memory is very vivid in our minds. In our last visits with her she talked of her many mistakes. She spoke about how she had been scourged and received many stripes for her

wrong doings. She was content and at peace. She said she did not think she would be back to church. "I think Jesus is calling," was her expression. She also was laid to rest in College Corner. Services were also conducted by Elders Shockley and Motsinger.

These two Sisters grew up together and were very good friends all their lives. Everyone loved them and we miss them both very much. We are happy in the knowledge that they are asleep in Jesus, awaiting the call of our Dear Saviour, when He shall come and say, "Come ye blessed of my Father and inherit the kingdom prepared for you from the foundation of the world." We bow in humble submission before our Lord.

When my way groweth drear, Precious Lord linger near,
When my life is almost gone.

Hear my cry, hear my call, hold my hand lest I fall,
Take my hand, Precious Lord, lead me home.

Both obituaries submitted by Sister Edith Shockley.

WIFE OF BROTHER ELDO M. OLIVER

It is with much sadness that I attempt to pen a few remarks concerning my dear companion's departure from this life. Her health had not been good for some time; however, she had a heart attack that took her on to that better home. When the Lord says your time here is enough there is nothing human hands can do to keep one here with all the new instruments we have. I realize it was God's time, but I can't say it was mine. Yes, we know the Lord giveth and the Lord taketh away. Blessed be the Lord. He has never made a mistake and never will.

The Lord gave her to me on the 25th of December, 1918, and let me keep her 62 years, lacking seven days. If I am not deceived He told me, while I was coming out of a parking lot at the grocery store, that it wasn't for me to have her any longer. She was born February 7, 1901, and passed away December 18, 1980, making her stay here 79 years, 10 months and 11 days.

She and I and her sister-in-law joined the Primitive Baptist Church at the same time in 1920, and she was faithful until her death. To our union was born one girl, Cathryn and one son, Horace Callaway. We three are left to mourn her passing, together with a host of friends. We bow to God's will as best we know how. —Her unworthy husband, Eldo M. Oliver.

DONATIONS TO THE ADVOCATE AND MESSENGER

Martha Simpkins, West Virginia, \$3.00; A Friend, Virginia, \$2.00; Ada Randall, Alabama, \$2.00; James R. Germany, Alabama, \$1.00; G. C. Reeves, North Carolina, \$2.00; Mrs. Mary Smith, Florida, \$5.00; Mrs. F. R. Powell, Michigan, \$5.00; John F. Rice, Florida, \$20.00; Mrs. Margie Swinger, Michigan, \$25.00; E.M. Oliver, Alabama, \$5.00; Mrs. Mary Cameron, Virginia, \$5.00; Edith Payne, Virginia, \$25.00; Little Zion Primitive Baptist Church, Michigan, \$10.00; Mary M. Skelly, Virginia, \$2.00; Irvin Utz, Maryland, \$5.00; Alma G. Solomon, Maryland, \$5.00; Betty A. Barnitz, Missouri, \$5.00; Elder and Mrs. Elmer Skeen, Virginia, \$5.00.

MARTINSBURG—Martinsburg, W.Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002. Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401. Tel. 267-7356. March '82

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

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727. Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va. Dec. '80

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042. Jan. '82

UNION—Summerduck, Va Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '81

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor: each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill. Tel. 725-1372. July '81

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727. Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va 25411. Tel. (304) 258-3370. Aug. '81

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851. Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625. April '82

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834. Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834. Dec. '81

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757. Tel. (304) 822-3228. Mrs. Vergie Mc Bride, Asst. Clerk, Three Churches, W. Va 26765, Tel. (304) 822-3675. Aug. '81

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 '81

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '81

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va 22740, Tel. 987-8220 Jan. '82

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. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '82

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '82

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton. Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '81

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '81

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 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '82

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '82

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '81

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529 Dec. '81

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. '82

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '81