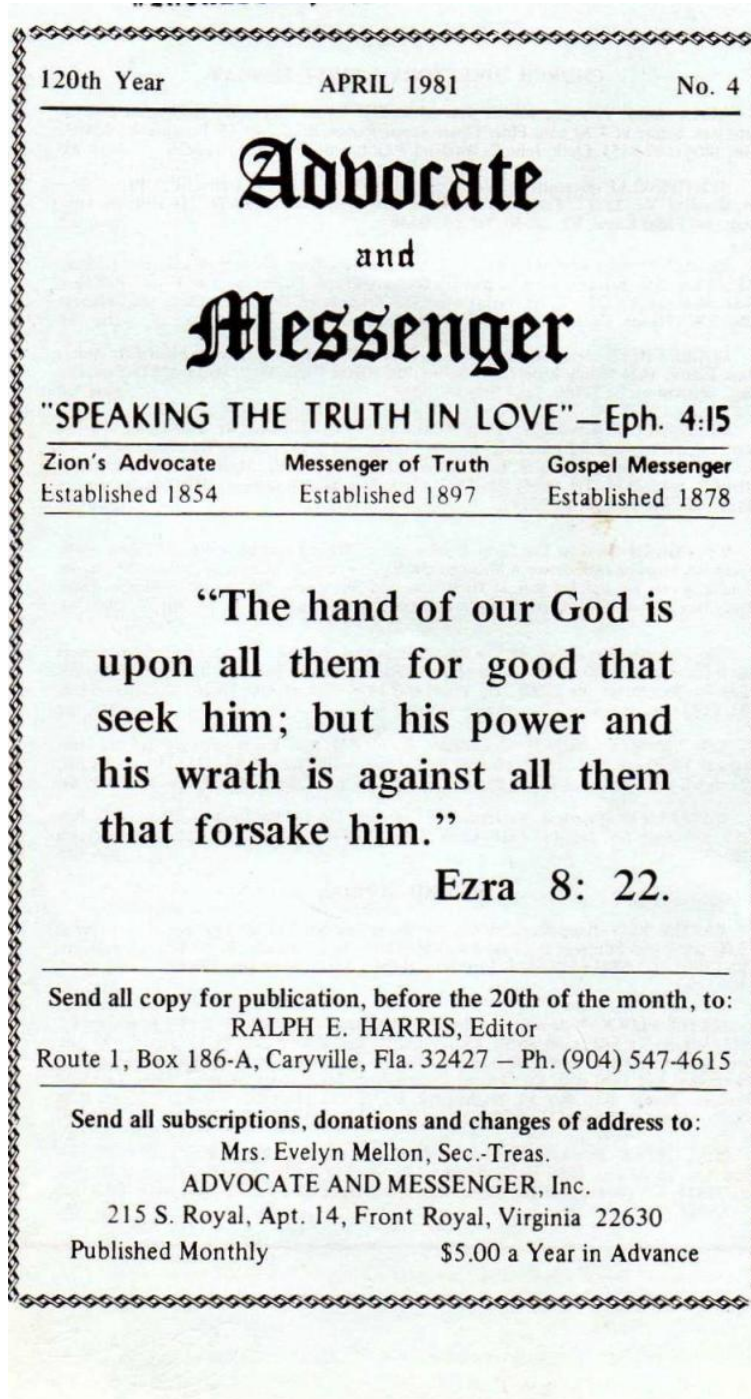


Advocate and Messenger



“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. 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 '81

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

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

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

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

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

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomyery 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. '80

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

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LESSONS FROM THE PRAYERS OF CHRIST

(Part Twenty)

"Neither pray I for these alone, but for them also which shall believe on
me through their word" (John 17:20).

The scope of this prayer has been too much narrowed by many commentators as they have thought that the petitions voiced up to this point apply only to the *apostles*, and that only the last seven verses apply to the church or to believers in general. It is true that some of these petitions have a special application to the apostles and other of Christ's closest disciples and ministers, but it is also clear that much of the entire prayer is applicable to believers of all ages and dispensations. Some parts of it obviously have a special application to those who believe the truth as taught by Christ and His apostles and ministers, as opposed to those of His people who have embraced a perversion of the gospel.

Observe that our Lord speaks of those who "shall" believe. Christ is often pictured by the "blind leaders of the blind" as standing at the door of the dead sinner's heart pleading for entrance, not knowing whether the sinner will believe or not, but John tells us that Jesus "knew from the beginning who they were that believed not," and again John records the statement of Peter when he said to Christ, "Lord, thou knowest all things" (John 6:64 and 21:17). Therefore Jesus could speak with authority and certainty that there would be others who would believe on Him through the words of the apostles. He knew from the beginning everyone who ever would believe

on Him, even to the end of time.

The believers spoken of here are *those who believe the doctrine of the apostles*. There are many in the world today who are indeed born of the Spirit and who believe in God, and, they believe in Christ historically speaking, but they do not believe the doctrine of the apostles because they have never been taught anything but the "commandments of men." "In vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9). But those who possess *true gospel faith* in Christ do so as a result of hearing and heeding the word or doctrine which was taught by the apostles and is now taught by the faithful ministers of Christ.

Comparatively speaking there is very little of this kind of faith in existence, namely because there are relatively few who preach the doctrine the apostles preached. It is this kind of faith, or belief, of which the apostle speaks when he asks, "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:14-15). This is *not* teaching a necessity of preaching to dead sinners in order to bring them to life, but it has reference to the necessity of unbelievers (in the sense of their *not* being properly informed in the teachings of Christ) having the true gospel preached unto them before they can believe as did the apostles. The Christ of the Bible and the Christ which is preached by the world are two entirely different characters.

The Christ of the *Bible* is a glorious and triumphant Christ of whom it is said, "He *shall* save his people from their sins" (Matt. 1:21), but the Christ of the world is a weak, pitiful, beggar who *wants* to save His people but is failing miserably in the effort. This is one reason why true gospel faith is so far superior to that faith which stands in the wisdom of men, which wisdom is foolishness in God's sight (I Cor. 1:19-31, and 2:5).

We will conclude our comments on this verse with one final thought which is precious to those who are blessed to feel their interest in the intercession of Christ. If we are children of God it is a glorious reality that when Jesus prayed this prayer we, individually, were as much in His infinite mind as were those disciples who were then living. And if we are among those who have embraced the doctrines of Christ and His apostles there is a special sense in which we were remembered in this prayer. Embracing the truth exposes a child of God to many things that he would not otherwise be subject to, therefore it was needful that our Lord make certain special petitions in behalf of those who were then, and others who later would be, walking in the apostle's doctrine. Those of that class today are as much included in this prayer of intercession as were those of that day.

EDITOR

STRONG HOLD

Dear Christian friends in the Lord and brethren of the household of faith: a strong hold is a fortified place and a secure retreat; also a degree of forceful, physical or moral power to which one holds. A strong hold may be of great benefit, but some are detrimental or harmful to the cause of Christ. I wish to mention a few thoughts about it both ways.

Let us look at some strong holds that are to be pulled down by us that we may be "vessels unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." Surely we need the Lord's grace and help to accomplish this for we cannot do this in our own strength, as man in his own wisdom reasons he should do; but by trusting in the Lord and walking by faith we purge ourselves from worldly ways and are able to pull down some strong holds that are harmful to the cause of Christ. Now this is not to be done with carnal weapons and reasoning that satisfies the flesh but with the leadership of the Spirit by the power of God

which is mighty through Him to the pulling down of strong holds (2 Cor. 10:4). Dear ones, do not use carnal weapons in your warfare here in this world for it will not bring down the strong holds that men so much cling to. Your weapons are spiritual and mighty and supplied by the Lord that ye may be able to stand in the evil day, "having your loins girt about with truth, the breastplate of righteousness, your feet shod with the preparation of the gospel of peace; above all taking the shield of faith, the helmet of salvation and the sword of the Spirit, which is the word of God, and praying always with all prayer and supplication in the Spirit."

Let us use the whole armour of God to pull down the strong holds of bitterness, wrath, evil speaking, malice and corrupt communication. Let these all be put away and let us be kind and tenderhearted one to another in all we say and do. What terrible strong holds are self-confidence and pride, every imagination of the heart and mind of mankind, the spirit of indifference and everything that exalteth itself against the knowledge of God. These are strong holds that can and must be pulled down and cast aside in order to serve our God in spirit and in truth. Christ sent forth His apostles amidst their enemies without the temporal weapons of the world, even great swelling words, or cunning craftiness or the hidden things of dishonesty, but with the power of the Spirit which was of great effect in the edification of the saints, the defense of truth, and the pulling down of the strong holds of error and Satan's kingdom.

Fleshly wisdom with the carnal reasoning of the mind of the natural man and the imagination of everything exalting itself above others and against the knowledge of God is the greatest strong hold that men cling to and in which they feel secure. It becomes a fortress to them in trusting in their own good works, moral duties, and in their esteem of their own righteousness; a strong hold which must be broken down in order that they serve God with reverence and godly fear.

This we can do by and with the help of the Lord. We are not to compromise truth for error, nor accept every thing. We are to try the spirits. Stand fast in the truth Jesus has taught and grieve not the Holy Spirit.

Yes, we feel unable and unworthy of such a calling, just as the Lord's children have in days of old. Jeremiah felt to be just a child, but the Lord told him to say not, "I am a child". The Lord told him to go and he would be with him. He put forth His hand and touched his mouth, putting His words in Jeremiah's very being to set him over kingdoms, to root out and pull down (the strong holds of the world) and to build and to plant a greater strong hold of the Lord's kingdom. So, we now turn to the strong hold of the Lord's kingdom that is a secure repose and comfort to the Lord's children.

We are told by the prophet Nahum that "the Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him." Surely this is your experience, dear one, as you travel the path of a child of God. You have found the Lord of all mercies to be very good in all His dealings and a sure Strong Hold in the day of trouble. Yes we walk by faith trusting in our Strong Hold for every trial and He does not fail. The brethren who were cast into the fiery furnace found a great Strong Hold in Him. They were delivered and not even the smell of smoke upon them. Likewise David was accused of evil when he went to inquire of the welfare of his brethren. David said, "What have I now done? Is there not a cause?" There is surely a great cause to comfort Zion today as we walk, trusting in God as our Strong Hold. David heard the words of Goliath, the champion of the Philistines who defied the armies of the living God. There was not anyone in Israel who would go against Goliath, but when David came he said he would go. Oh what a Strong Hold David felt as he stood before the man of war and said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of

Israel, whom thou hast defied." What a Strong Hold David trusted in compared to what the Philistines trusted in. He felt secure in the Strong Hold of the Lord for protection and deliverance from the giant. When he ruled over all Israel and Judah in Jerusalem for thirty-three years and being told not to come with the blind and the lame, "nevertheless David took the strong hold of Zion." Trust in the Lord and His strong hold and He will be with you to the end and always be a Friend that "sticketh closer than a brother" in all circumstances.

Zechariah has declared, "Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee" (Zech 9:12). Surely, surely, the prisoner of hope has a great and mighty fortress to turn to, a Strong Hold that will not fail, having all power in heaven and in earth, being able to deliver the prisoner out of the pit wherein is no water, the pit of sin and corruption, mire and clay, the most filthy and wretched condition, being condemned and without the riches of His mercy and grace. In such a pit there is no water to our soul, but with David words we can witness, "He brought (delivered) me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, (Jesus) and established my goings. And he hath put a new song in my mouth, even praises unto our God: many shall see it, and fear, and shall trust in the Lord." Bless His holy name for such a deliverance, which is by the blood of the everlasting covenant. O what a strong hold for prisoners of hope to turn to for comfort and security! Christ has become precious unto you and you have every right to feel confident that this work will be performed to the very fullest. Although you have many doubts and fears about it, since it is committed to Jesus' hands to fulfill, you may safely trust in hope of eternal life which God, that cannot lie, promised before the world began. The Lord had even declared double unto thee, grace sufficient here and eternal glory hereafter. To all

the prisoners of hope that trust in the strong hold of the Lord, you receive of the fulness of His grace here, grace for grace, (double grace) and the full and complete glorious redemption of your bodies into His eternal glory in the sweet by and by. Praise the Lord for the strong hold of the consolation to Israel forever more.

ELDER DAILY HITE

ELECTION IN CHRIST

(Continued From March Issue)

As we continue our thoughts on the doctrine of election in grace we find Jesus telling some of His apostles about great tribulations that are to come upon the earth, "And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days" (Mark 13:20). From this we learn that God has an elect, chosen people. Paul in writing to the Thessalonian church says, "Knowing, brethren beloved, your election of God."

Jesus says, "My sheep hear my voice" (John 10:27). So, Jesus has sheep. Where did He get them? The Father gave them to Him (John 6:37). In John 17:2, the Lord's prayer, we hear Jesus say to the Father; "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." From Romans 8:29 we learn that God foreknew somebody; "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Not only did God foreknow somebody but He determined that this somebody should be conformed to the image of His Son. And how better could they be conformed to the image of the Son than to be taken out of the Son? This subject we shall take up shortly. However we want to call forth one more witness concerning the foreknowledge of God toward His people. In Ro-

mans 11:2 Paul says, "God hath not cast away his people whom he foreknew." Now we want to show definitely that there is also a people in the world whom God did not foreknow in the sense that He foreknew His chosen people.

To be sure God knew all His creatures from beginning to end. But there is a difference between His creatures and His chosen people. God did not know all mankind as His chosen people, although He did know all mankind as His creation or as His creatures. In Matt 7:23 Jesus says, "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Again in John 10:26 He says, "But ye believe not, because ye are not of my sheep, as I said unto you." In this reference to what He had said unto them before He was no doubt referring to what He had said in John 8:44, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." This was surely a blistering, scathing denunciation to those unbelievers.

In the previous verse (John 8:43) Jesus was telling them (the unbelievers) why they could not understand Him. "Why do ye not understand my speech? even because ye cannot hear my word." To be sure they heard His natural voice, but they had no spiritual ears to hear. And why did they not have spiritual ears to hear? Because they were not of His sheep. "My sheep hear my voice" (John 10:27). Thus we see that there are those who are chosen and there is a people who are not chosen. Those chosen have ears to hear, and those not chosen do not have ears to hear. Those who hear do not hear in order to be chosen, but they hear because they are already chosen. The hearing is wonderful and good news to them because it is evidence of their being among the chosen.

Peter says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto

obedience and sprinkling of the blood of Jesus Christ: Grace unto you and peace, be multiplied." Notice that they were not elect because they were obedient, but they were sanctified (set apart and cleansed) by the Spirit, *unto* obedience. They have been sprinkled by the blood of Jesus and so cleansed, and not they should be obedient in thanksgiving to Him who hath cleansed them. This election was in Christ who is the husband and bridegroom of His people.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). (To be continued, D. V.)

ELDER T. EVERETT BEAVERS

THE SCATTERED BONES

"Our bones are scattered at the grave's mouth, as when one cutteth and cleaveth wood upon the earth" (Psalm 141:7).

David, in this Psalm is appealing to his Lord to remember His mercy and to hear his voice. He asks for a watch to be set before his mouth and for the door of his lips to be kept. He pleads that his heart be not inclined to evil and that he be prevented from eating the dainties of the wicked and from practicing their works. He asks the righteous to smite and reprove him and he will receive it as kindness and if they fall into calamities he will pray for them. And when the judges of the righteous are overthrown in stony places, they will hear David's prayer for them and consider his words are sweet. Then comes the gem of mystery quoted above, "Our bones are scattered at the grave's mouth." David continues, "My eyes are unto thee, O God", and he begs that his soul not be left destitute. He pleads that he not fall into the snares and the gins of the workers of iniquity but that the wicked might fall into their own nets while he escapes.

This Psalm seems to be the practical teaching and a trea-

tise on the proper conduct of every believer in Christ which seems to the writer to be the answer to the mystery of "our scattered bones". Other references to this Divine work are found (we think) in Matt. 12:29-30 and Luke 11:21-22. May we suggest the scattered bones represent our mortal flesh after regeneration. Our "old man" of sin does not nor can it have any part in the heavenly kingdom. It becomes dead in sins—as lifeless before God as are barren and lifeless bones which are a figure of our life of flesh before God. The *new, spiritual man*, is made alive unto God by faith in Christ Jesus, which is the work of God's grace in the heart. For further information on the Spirit of Christ imparted to an earthly creature and the consequent warfare that accompanies this miracle of grace, read carefully and prayerfully the seventh chapter of Romans.

All persons are of the earth earthy, born sinners, enemies to God and strangers to His grace. Paul, speaking of his experience said, "When the commandment came, (judgment by the law of Moses) sin revived and I died." What died? the invisible ruling part of his mortal body, will, stony heart, fleshly wisdom, seared conscience and all of him that depended on and was fed by his vanity, ego, pride, lust and everything else that had previously governed his conduct, purpose, judgment, love, hate; everything that prompted his past actions, both small and great is changed, subdued and killed when Jesus appears, revealing to him how near to eternal death his past and present footsteps are—how near to eternal banishment from God—how near to his just doom! David must have realized those bones, scattered as they were, bore evidence of no care, no proper arrangement, but lay where the stroke that formed them had caused them to fall, and close to the grave of their destiny!

In the school of grace, ("they shall all be taught of God") when one becomes concerned about the state of his soul and wonders what will become of himself at death he will flee

to the law of Moses, only to find that instead of pardon and peace it has added to his sins for he is unable to obey its commandments (to perfection) and his troubles increase. In due time Jesus comes to his rescue, pardons his sins and raises him to a new life of faith, hope and sonship of God, whom he can now call "Abba, Father!" He has become dead to the law (of works) by the law of life in Christ Jesus, imparted in his soul by the Holy Spirit. To him, old things have passed away and all things have become new. Yet our spirit still lives in mortal flesh, and like Paul, "with the mind we serve the law of God and with the flesh the law of sin."

It seems a little thought is needed on David's figure of the scattered bones (if our view of this lesson is correct). We remember the question God asked Ezekiel (37:3), "Can these bones live?" And he answered, "O Lord God, thou knowest." The Lord then commanded him to prophesy unto them, which he did, and the *Lord caused* sinews to come upon them and skin to cover them. Ezekiel was then commanded to prophesy to the wind and breath came into them and they lived. Here is the power of God shown upon His elect whose flesh is as dead before God as the dried bones Ezekiel saw and the scattered bones around the grave's mouth in David's Psalm. We should always well remember our flesh cannot serve, worship or even pray to God by reason of its death in sin. Yet God does enable one, although a sinful creature in his flesh, to serve God by reason of the Spirit of Christ bequeathed to him. In this state, so mysterious to our fleshly wisdom, Satan will try to claim some credit to our flesh as he did with Moses at the rock. (For details of Moses' offence and God's punishment to him see Num. 20:2-12; also Deut. 3:23-27, and 32:51-52).

For my precious brethren in the ministry who have been patient enough to have read this far, may I relate an incident that is said to have once occurred?—to wit: A certain minister was blessed with unusual liberty as he preached, and as he

stepped down from the pulpit a brother deacon gave him his hand, saying, "I want to be the first one to tell you that you have preached a great sermon today," and the minister replied, "You're too late brother, Satan has already told me that;" for if we have done all that is commanded of us we are to consider ourselves but unprofitable servants, said Jesus in Luke 17:10. How vain is all flesh! and could the brethren read our thoughts at certain times they would see us as dry bones scattered haphazardly about the grave of error waiting to claim us as God consigned the body of Moses—to an unmarked hidden grave.

ELDER GALE F. HANOVER

PREACHING CHRIST—A RIGHT AND WRONG WAY

In Philippians 1, after Paul had spoken of the things that had happened unto him falling out to the furtherance of the gospel and some waxing bold to speak the word of God, he says, "Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds." I do not think Paul was well pleased with, nor endorsed, preaching Christ on contention, but rather was showing the manner in which *some* preached Christ. Two classes of preachers are mentioned here; some of good will, some of envy and strife. Paul rejoiced in the fact that Christ was preached, but he did not appreciate the *manner* of some who intended to add affliction to his bonds. You have heard it said you could go hear the different factions of Baptists among us and you could not see any difference in them. To some extent this is true, at least on many of the doctrinal points.

Is it not true that many times preachers will promote their faction of Baptists by preaching Christ of contention, envy and strife and by the agitation of some point but the others of love, knowing that the true servants of God are set

for the defence of the gospel? It seems to me that it is equal to making a hobby of something when a man continues to agitate some particular point. To be quarrelsome, envious, striving about words to no profit, etc., results in divisions and factions among God's people.

What a great thing it would be if the Lord's people would quit promoting some division and all labor to be of one mind, striving together *for* the truths of the Bible. Granted, some might have or hold to many of the truths of God more closely than others, but who are they that are free of error to the extent that they are justified in saying they are more holy than others—promoting their faction?

God's people should strive to hold to the principles of truth on discipline and fundamental doctrine; whatever the Bible teaches. We as Elders and factions perhaps have many times preached the truth, but in envy, being contentious about the matter rather than in love. Is it not possible that this has been done among us in the past and even in the present? When we weigh ourselves in the balance we will come up lacking. I might be wrong in some of these things but these are some of my thoughts.

ELDER A. D. WOOD

ABRAHAM LINCOLN A PRIMITIVE BAPTIST IN PRINCIPLE

Some New Facts About Lincoln's Parents by
Thomas McGregor, Assistant Attorney General of Kentucky

The parents of Abraham Lincoln deserve a fairer estimate than has been allotted to them by most biographers of Lincoln; and the story as told by the records that are still to be found in the archives of Little Pigeon Baptist Church, near Lincoln City, Spencer County, Indiana, of the devotion paid by the parents of Lincoln to Him who guided the lad of Pigeon Creek in the hour of the nation's travail, goes far to give to

them their true estimate. In fact they were well to do pioneers of their day; of sturdy, ancestral stock, owned a farm, domestic animals, tools and a family Bible, neighborly, sacrificing and active church-going members.

Generally it has not been known that any of Lincoln's family were church members, and especially outside of Pigeon Creek Church were their religious views unknown. Until very recently the church itself, as composed today, did not even know that its records contained information that long ago would have set at rest many conflicting views, as well as supplied the missing link in the true history of the Lincoln family.

By far the most important recent discovery of Lincoln records has been the old book of Pigeon Creek Church, its well preserved condition testifying to the excellency of the turkey-buzzard pen and brier-root ink of the days in which it was "pretty pinching times" for the Hoosier boy, Lincoln.

Pigeon Creek Church was founded on June 8, 1816, the year Thomas Lincoln and his family moved from Kentucky and settled on Little Pigeon Creek, in what was then Warrick County, Indiana Territory. It was then as now, the chief church in that vicinity. When the "meeting house" was built, its site was selected about a mile west of Thomas Lincoln's home, the church building today occupying practically the same place.

When Lincoln's mother died, she was buried between their home and the church, the graveyard not having been at that time started at the church, but when Lincoln's sister, Sara Grigsby, died in 1828, she was buried at the church burying ground, where her grave is yet to be seen, marked by a rough stone.

This church with its continuous existence since 1816, has only two books containing its records or Minutes; the first covering the period from 1816 to 1840. It is in this book that we find Abraham Lincoln's father, stepmother,

and sister were active members of the Hard-Shell Baptist Church of Pigeon Creek, and this old book, with its deer skin cover, the hair still remaining, not only reveals in its crude historic way the true religion of Lincoln's parents, but gives us the best insight yet found to his own religious views.

Thomas Lincoln and Nancy Hanks were married by a Methodist minister by the name of Jesse Head, but shortly afterwards they united with one of the churches of the Licking-Locust Association of Regular Baptists in Kentucky, and when Nancy Lincoln died in Indiana, Abraham, by his own efforts, had their Kentucky pastor, Elder David Elkins, to come to their wilderness home and preach his mother's funeral.

After Thomas Lincoln had married Sally Bush Johnson, he sent back to his Kentucky church and obtained his letter fellowship, and as the Minutes on June 1, 1823 shows, that he united with the Pigeon Creek Church, by this letter, and his wife, by experience. From that date until they moved to Illinois, in 1830 their names appear frequently in the Minutes of the church proceedings. Thomas being one of the pillars of the church, acting as moderator, on committees to investigate the conduct of the brethren and sisters, and messenger to associations, bearing the letter of Pigeon Creek to her sister churches.

The authenticity of this record is found on its title page as follows: "Book for the purpose of recording the Business of the Church of Christ constituted by the Regular Baptists at Pigeon Creek."

The organization of this church follows on the second page: "Saturday, June 8, 1816, the Baptist Church of Jesus Christ known by the name of Pigeon Church, Warrick County, Indiana Territory was constituted by Brother John Weldon & Thomas Downs a presbytery called for that purpose whose names, numbers & articles of faith and government are as follows: First the Church chose B. Samuel Bristow Moderator

and Thomas Downs Clerk, for the meeting." (Spelling and capitals and omission of punctuation, etc., as appears on the book, and the articles of faith and copy of Minutes that follows, will be as they appear in the church record.—J.T.J.)

Following this are the names of thirteen members, and then immediately following are found the articles of faith, which in this church as in all Hard-Shell Baptist churches, was the creed of faith and practice. They read:

"1st. We believe in one god the Father the word & the holly gost who hath created all things that are created by the word of his power for his pleasure.

"2nd. We believe the old & new testaments are the word of god there are every thing contained there is necessary For our Salvation & rule of faith and practice.

"3rd. We believe in the fall of man and That he is Incapable of recovery unless restorred by Christ.

"4th. We believe in Election by grace given us in Christ Jesus Before the world began & that God Calls regenerates and Sanctifies all who are made meet for Glory by his special grace.

"5. We believe the righteous will persevere throw grace to glory & none of them finely fall away.

"6. we believe in a general resurrection of the Just and unjust and the Joys of the righteous and the punishment of the wicked Eternal.

"7. we believe that Good works follow after justification.

"8. We believe that baptism and the Lord's supper are ordinances of Jesus Christ and that true believers are onely proper subjects and the onely proper mode of baptism is immersion.

"9. We believe the washing of feet is a command to be complied with when opportunity serves.

"10. we believe it is our duty severally to report the Lord's table and that we ought to administer the Lord's sup-

per At least twice a year.

"11. we believe that no minister ought to preach the gospel That is not called and sent of God and they are to be proved by hiering them (*hiering* is a misspelling of the word *hearing*. Editor) & we allow of none to preach Amongst us but such as are well recomended And that we aught to Contribute to him who Faithfully Labers Amongs us in word and Doctrine According to our several abilities of our temporal Things."

The historical minute which records the affiliation of Thomas Lincoln and his wife with this little pioneer church of God, attesting the fact that the boy Abraham was reared in a home, though rude and humble, it was pregnant with the teaching and the sweet influence of the Lowly Nazarene, reads;

"June the 7" 1823

The church met and after prayer proceeded to busyness.

"1st. Inquired for fellowship.

"2nd. Invited members of sister churches to seats with us.

"3rd. Opened a dore for the Reception of Members.

4th. Received Brother Thomas Linkhon by letter and

5th. the case of Sister Elizabeth White called for & refered.

"6th. The church appoints Messengers to Represent them at the next association: Young Charles Harper & Wm. Stark and the Clerk to prepare a letter to be inspected AT our Next Meting.

"7h. Received Brother John Wire by Relation And Sister Linkhon and Thomas Carter by Experience."

As young Lincoln read every book he could get his hands upon, borrowing from friends who lived far away, there is but little doubt that he many times thumbed this little deer-skin-bound volume containing the Minutes of Pigeon Creek church, either at the meeting house before the long service,

or at the home of the clerk, Wm. Stark, where it was kept, and if Abraham was not present on the Saturday morning when his parents joined the church, he was certainly at the baptizing the next day when his stepmother and Thomas Carter were immersed in the waters of Pigeon, as this always was occasion for a gathering of the whole neighborhood, and especially the young folks. (*Concluded in May issue, the Lord willing*).

HE KNOWS OUR INABILITY

Recently while in deep meditation about the experience of the Lord's people, I felt deep down in my heart that I wanted to hear God's children talk about their experience. I said, "I wish I knew how a christian feels."

While examining myself and seeing so much that I detest in the flesh, I asked myself the question, "Does the Lord, who is so good, pure, holy, just, wise, powerful, and loving, love such a wretch as I? Is it possible that I can be His child?"

I read this sweet expression: "For He knoweth our frame; He remembereth that we are dust." How I rejoiced and praised His holy name! He does not expect perfection in us. He knows how sinful, poor, and needy we are. We do not have to appear before a Just and Holy Being in our own righteousness, but in the righteousness of Jesus.

We go in the name of Christ, our Elder Brother, who is so good and merciful. He knows that we are depraved and all polluted with sin and cannot save ourselves; but, thank God! the precious Saviour came to earth for that express purpose: to bear our sins in His own body and put them all away by the sacrifice of Himself. He paid all the debt. His precious blood cleanses us from all sin. He knows the corruptions of our hearts, but the blood of Jesus, who, through the eternal Spirit, offered Himself without spot to God, lovingly purges our consciences from dead works to serve the true and living

God. Malice and hatred are removed, and our hearts filled with His pure love by the Holy Ghost which is given unto us.

Thank God He does not deal with us after our sins; nor reward us according to our iniquities. He knows we cannot keep the law (to perfection), and He kept it for us. He knew that all of our righteousnesses were as filthy rags, and He clothed us with His own spotless righteousness. He is merciful to our unrighteousness. He loved sinners. Bless His holy name! He ate with sinners, and commended His love to us while we were sinners. He knew that we had no strength, but, in due time, He died for us. "Like as a father pitieth his children, so the Lord pitieth them that fear him." His mercy to us poor sinners is from everlasting to everlasting. He forgives all of our iniquities; He heals all of our diseases; He redeems our life from destruction; He satisfies our mouth with good things. He is a Sun and Shield to us and gives grace and glory, and no good thing will He withhold from them that walk uprightly.

When I think of the awful corruption in the world religiously, morally, socially and politically, were it not that the dear Lord is merciful to our unrighteousness, we would all be hopelessly lost. Man continues to degenerate. Pride, fashion, covetousness, worldly mindedness, formality, envy, carnality, etc., are having a blighting effect in Zion. Where is that love, forbearance, gentleness, kindness, forgiveness, that should characterize us as followers of the meek and lowly Saviour?

I am often heart-sick when I see strifes and contentions, hobby-riding, magnifying seeming differences, making "mountains out of mole-hills," and each wanting to say the last word. O! Lord, have mercy upon poor, afflicted Zion—Associations dropping correspondence with an Association for the errors of one or two churches, making the Association a disciplinary body. Preacher jealousy is a dangerous thing and plays its part. Perilous times are upon us! Surely men are heady, high-minded, self-willed, lovers of pleasure more than

lovers of God! We so much feel the need of God's mercy and kind remembrance of us all. Our hope for time and eternity is in the grace and mercy of Him who is our refuge, strength, and a very present help in time of trouble.

ELDER LEE HANKS
The Gospel Messenger, 1913

OLD SCHOOL BAPTISTS ARE NOT CALVINISTS

There was much in the life and principles of Calvin which prevents our recognizing the reformer of Geneva as being orthodox in his theology. The so-called Calvinistic principles to which they adhere were advocated centuries before the birth of Calvin. The renowned historian Moshiem, tells us that their origin is lost in the remote depth of antiquity. We find in the words of the Pedobaptist historian, that, "Before the rise of Luther and Calvin there lay concealed in almost all the countries of Europe many persons who adhered tenaciously to the doctrines of the Anabaptists."

We love to tread the path beaten out by those who have earnestly contended for the principles so dear to our hearts. As we turn to the pages of history following the paths made red by the blood of martyrs, we find no period this side of the apostolic age as the date of their birth, and the places where the Nazarene walked and taught the scene of their nativity. As we follow the path lit up by the imperishable deeds of others we find the principles for which these persons contended and for which we contend as we hold aloft the blood stained banner of our Master, are—*predestination, particular redemption, the total depravity of man, effectual calling, and the preservation of the saints.*

ELDON A. HUCHISON
Primitive Monitor, Jan. 1917

A.D. 1830. Mormon Church founded by Joseph Smith, of New York. S. Hassell, in *Gospel Messenger*.

A THREE-LEGGED STOOL

They say the Primitive Baptists are right where Christ left them over eighteen hundred years ago, but that is a mistake, for Christ said He would never forsake them. They say we are on the stool of do-nothing; if so, it is a three-legged stool, supported by God the Father, God the Son, and God the Holy Ghost, in the work of their salvation, while they, the accusers of our brethren, have but one leg to their stool, the leg of their own works; it keeps them all the time busy keeping it from falling over, and they cannot sit still.

The church says she sat down under His shadow with great delight, and His fruit was sweet to her taste. Moses commanded the children of God to stand still and see the salvation of God. David said the Lord commanded or made him lie down in green pastures beside the still waters. God also commands His people to be still. But the poor Arminian has not faith enough to be still.

The enemies of the church say that it is ridiculous to suppose that God would leave His cause in the hands of a few ignorant Primitive Baptists. That is the truth; He holds His people and cause in His *own* hands, and controls both His cause and His people. I suppose Noah's doctrine was contemptible in the eyes of those progressive ones, who made light of him in his day. But he was by faith moved with fear and built an ark to the (timely) saving of his house.

W. Lively

Primitive Monitor, 1890

HARDSHELL BAPTISTS

The enemies of the church gave her the name "Hardshell" more in derision than anything else, but I have never objected very much to being called by that title. I feel quite in agreement with Brother W. Lively, who, in an 1890 issue of *Primitive Monitor*, said; "I think as to the name "Hardshell", I would rather be a "Hardshell" than no shell at all. I

would rather be in the "Hardshell" church than in no church at all."

"When we call to remembrance that a "hardshell" egg hatches something that can fly, and that a "softshell" egg hatches lizards, scorpions, snakes, frogs and terrapins, I still think I would rather be a "Hardshell" than a "Softshell"."

If the term "Hardshell" means someone who stands firm upon the principles upon which the Church was established and does not intend to change those fundamentals to suit the changing tide of public opinion, and if it means one who believes in the maintenance of strict discipline in the Church, even if it means the censure of myself or my kin, then I gladly admit to being a Hardshell, and wish that all others of God's people were also.

EDITOR

CONTRASTS

Two boys went to gather grapes. One was happy because they found grapes. The other was unhappy because the grapes had seeds in them. — Two men, being convalescent, were asked how they were. One said, "I am better today." The other said, "I was worse yesterday." — When it rains, one man says, "This will make mud"; another, "This will lay the dust." — Two boys examining a bush, one observed that it had a thorn; the other that it had a rose. — Two children looking through colored glasses, one said, "The world is blue." And the other said, "It is bright." — Two boys having a bee, one got honey, the other got stung. The first called it a honey bee. The other a stinging bee. — "I am glad that I live," says one man. "I am sorry I must die," says another. — "I am glad," says one, "that it is no worse." "I am sorry," says another, "that it is no better." — One says, "Our good is mixed with evil." Another says, "Our evil is mixed with good."

Anonymous

From "Voice For Health"

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GOD IS

In the heavens above us,
 The earth below;
 The dynamic force that makes them go;
God is!

In the smallest flower,
 The lowliest weed,
 The trees of the forest, the tiniest seed;
God is!

In the force that surrounds us,
 The air that we breathe,
 The tornado's fury, the sunset at eve;
God is!

In the hearts of His children,
 Through peace and through strife,
 From infant to adult, and all thru' their life;
God is!

Sister Violet M. Hiett (1980)

MY LITTLE BURDENS

Some of the little hurts
About which I complain,
Would hardly ev'n be noticed
By those who know *real* pain.

Some of the little weights
Under which now I mourn,
Could hardly be compared with
The burdens some have borne.

None of the little wrongs
Which at my heart have torn,
Should ever ev'n be mentioned
With those my Lord has borne.

O help me, Dearest Lord,
To always be aware,
That *any* load I carry
With *Thine* cannot compare.

Help me with patience bear
Whatever falls my lot,
Heav'n will wipe each tear away,
And pain will be forgot.

Elder Ralph E. Harris
—March 20, 1981

CORRESPONDENCE AND NEWS NOTES

From Brother Weldon Wood, Axton, Virginia:

Dear Elder Harris: I enjoy the *Advocate and Messenger* very much, and especially so this winter while being shut in for a spell with surgery, so can testify that from experience it has been a help and comfort to one shut-in.

Brother Harris, if you might find space to announce it, our Association, the **Original Mayo**, wishes to extend a hearty welcome to all orderly Primitive Baptists to come visit and worship with us in our associational meeting, to be held, the Lord willing, with **Leatherwood Church** May 15, 16, and 17, 1981. The church building is located **four miles north of Martinsville off Route 57 East**. Always desiring an interest in the prayers of God's people.

From Sister Loretta Lilly, Akron, Ohio:

Dear Brother and Sister Harris: We enjoyed a good meeting in Akron yesterday (3-8-81). Elder Daily Hite encouraged us to remember that "the promise is sure to all the seed" (Rom. 4:16). . . . In this age it is so dear to hear of God's great power, and know the Holy Spirit is not limited by anything we do or don't do.

We are thankful Elder Clarence Davis could be in the meeting after only being home from the hospital a week. To me this proves his love for our Lord and His church. He spoke also. It's so good to have good church meetings and hear brethren expound the Scriptures. John 6:37 is encouraging. In remembering it there's no room to doubt that the promise is sure to all the seed. May our Lord be with you all. He will see us through. With love.

P.S. As we were leaving Brother Hite told me to write the *Advocate* and say, "The promise is sure to all the seed." He says it much better than I write it.

**UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES
IN VIRGINIA AND PENNSYLVANIA**

BENTONVILLE—First Sunday, May 3, 1981. All day Sunday only. Will be held in South Warren Volunteer Fire Department Building ½ mile north of Bentonville, Virginia, on Route 340.—Elder Tolliver Utz, Pastor.

MILL CREEK—Second Sunday, May 10, 1981. All day Sunday only.—Elder Hollie Redmon, Pastor.

HAWKSBILL—Third Sunday, May 17, 1981, and Saturday before. All day both days.—Elder Ernest Long, Pastor.

THUMB RUN—Third Sunday, May 17, 1981, and Saturday before. All day both days.—Elder A. J. Hylton, Pastor.

SIDELING HILL—Third Sunday, May 17, 1981. All day Sunday and Saturday night before at Needmore Meeting House, 6½ miles north of Needmore, Pennsylvania.—Elder Raymond Pressley, Pastor.

HAPPY CREEK—Fourth Sunday, May 24, 1981. All day Sunday, Friday night and all day Saturday before.—Elder Gary Utz, Pastor.

ROBINSON RIVER—Fourth Sunday, May 24, 1981. All day Sunday and Saturday before; all day both days.—Elder Tolliver Utz, Pastor.

SALEM-HOPEWELL—(To be held in Salem Church Meeting House, Richmond, Virginia) Fifth Sunday, May 31, 1981. All day Sunday and Saturday before; 2:30 p.m. Saturday.—Elder Tolliver Utz, Pastor.

TIMBER RIDGE—Fifth Sunday, May 31, 1981. All day Sunday only.—Elder Gary Utz, Pastor.

REPORT ON THE FRAZIERS

It was my full intention to give some information in the March A&M about the tragic automobile accident in which Brother Rodger Frazier and his family was involved on January 24, but failed to do so, mainly I suppose because my mind was occupied with so many other things, but it certainly was not because I was unconcerned. We were all deeply saddened to learn of their injuries and their loss.

Brother Rodger, his wife, and two children were hit head-on by a truck which was traveling on the wrong side of the street near Manassas, Virginia. Their little eight-year-old

girl was killed, (see obituary) Sister Frazier was badly injured and Brother Frazier suffered some head injuries, including a concussion. Their little boy received only slight injuries. One of Sister Frazier's legs was broken, once just above the ankle and in four places above the knee. A pin has been placed in the lower break and a plate 18 to 20 inches long has been inserted to span all four of the other breaks. The last report we had was that both Brother and Sister Frazier are improving. Brother Rodger was not in the hospital long but Sister Frazier was there for quite a spell. She is home now and can get about some with a walker.

We deeply sympathize with them in their loss, for though with time it will become less painful to bear, yet it will always leave a mark of sadness upon the lives of those who knew and loved little Allyson. Let us all continue to be much in prayer for this dear family and let us be mindful of them in all the other godly ways in which it is our duty to bear another's burdens. Anyone wishing to write may use the following address: **Rodger L. Frazier—P.O. Box 243—Remington, VA 22734.**

Obituary

SISTER LINDA PAINTER BRADLEY

Sister Bradley passed away August 24, 1980 in Rockingham Memorial Hospital, Harrisonburg, Virginia, after an extended illness. She was born February 25, 1911, the daughter of the late Harvey M. and Della Painter. She married Ervin Bradley on January 17, 1931, who preceded her in death. To this union were born two daughters; Delores Waylond and Nancy Turner. Sister Bradley is survived by these two daughters and by two brothers; Harvey Painter, Jr., and James M. Painter, and by one sister; Jeanette Walters.

Sister Bradley joined Alma Primitive Baptist church in November, 1930. The God of all grace blessed her to bear her sufferings with much patience.

Funeral services were held at Bradley Funeral Chapel, Luray, Virginia, conducted by Elders Elmer Skeen and Ernest Long with interment in the family Cemetery at Stanley, Virginia. May the Lord bless and keep all those who loved her and who miss her.—Elder Elmer Skeen.

SISTER MARY FRANCES FERS

In loving memory of our dear Sister in Christ, who departed this life December 8, 1980.

Sister Mary was born in Cambria, Montgomery County, Virginia, June 22, 1890. She was the daughter of the late Elder John and Etta Mae Hall Wilson. She married Joseph N. Fers in 1925, and to this union one child was born. Her husband passed away in July, 1960. Surviving is her daughter, Mrs. Barbara Rafferty, of Royal Oak, Michigan; a sister, Mrs. Ruth Waterworth, of California; a brother, Merle Wilson, also of California, and six grandchildren.

Sister Mary originally united with the Wilson's Grove Church in Virginia. She joined Little Zion Church in Dearborn, Michigan by letter on October 23, 1948. She very much enjoyed the church meetings where her feeling of praise and thanksgiving to her Heavenly Master was expressed in the words of God's servants, and in the songs which were sung. She was a staunch believer in the doctrine of salvation by grace. She attended church meetings as often as her health permitted until her death. She was at the meeting two weeks before her passing. Though her presence in our midst is greatly missed, we feel that our loss is her gain.

Funeral services were held at the Little Zion Church building in Dearborn, Michigan, and were conducted by Elders Howard Edwards and Vernon Booth. Interment was in Parview Memorial Gardens, Livonia, Michigan.

Resolved that a copy of this resolution of respect be placed in the church records and copies be sent to members of the family and to the church papers for publication. This done by order of the church.—Elder Howard Edwards, Moderator, Brother Lonnie Prater, Church Clerk.

BROTHER JOHN WILLIAM REEDY

Brother Reedy was born July 8, 1902 at Linnville, Rockingham County, Virginia and died January 11, 1980 at Rockingham Memorial Hospital, Harrisonburg. He was the son of the late Eli Richard and Mary Frances Ritchie Reedy. He was married twice. In August, 1935 he married the former Ada Andes and to this union five children were born; three daughters, Mrs. Thelma Anders, Janet Mills, both of Broadway, Virginia, and Mrs. Violet Miller of Timberville, Virginia; two sons, Donald W. and Clarence L. both of Broadway, Virginia.

Brother Reedy was baptized August, 1950 by the late Elder Clarence Frazier into the Brock's Gap Primitive Baptist Church. He was ordained deacon on the Fifth Sunday in October, 1950, which office he served faithfully until his death. He also served as Clerk and Treasurer of his church for many years. His first wife Ada passed away December 6, 1958. He then married Jennie Barkley, December 20, 1959.

He is survived by his wife, Jennie, two brothers; Homer and Howard, both of Lancaster, Pennsylvania; four sisters, Tracy Trout, New Providence, Pennsylvania, Maggie Reedy, Ada Mae Reedy and Hattie Bare, Linville, Virginia, and by the above-named children and ten grandchildren and a host of other relatives and friends.

Funeral services were held in Brock's Gap Church, January 13, 1980, conducted by Elders J. Tolliver Utz, assisted by the Mennonite Minister, J. Ward Shank. Interment was in St. John's Cemetery, Timberville, Virginia.—Elder J. Tolliver Utz.

BROTHER IRDLLE ESTES GALYEN

Brother Estes was born May 1, 1903, to the late Yancy and Molly Galyen. He married Margaret Haga on December 15, 1925. To this union was born four daughters and three sons. Brother Estes was baptized into White Oak Primitive Baptist Church on the Fourth Sunday in June, 1964, by the late Elder C. W. Alderton and his pastor, (the writer). He passed away on February 9, 1981 at his home. He is survived by his devoted wife, Margaret, and daughters; Mrs. Janet Gay, Mrs. Rena Brooks and Mrs. Glenna Bryant; sons, Garnet, Vernon and Arnold Galyen; two sisters, Mrs. Virgie Robinson and Mrs. Maude Bright; and one brother, Raymond Galyen.

Funeral services were conducted on February 12, 1981, in the chapel of Wheeler and Thompson Funeral Home, Fredericksburg, Virginia, by the writer. Brother Estes loved to sing and his fine tenor voice will be greatly missed, but we are glad that his afflictions of this life are past. He fought a good fight; he kept the faith; henceforth there is laid up for him a crown of righteousness in Heaven. May God bless and comfort this dear family is our prayer. Humbly submitted—Elder J. E. Alderton

ALLYSON NICOLE FRAZIER

Little Allyson, the beloved daughter of Brother (Licentiate) Rodger Lee and Sister Bonnie Taylor Frazier, was killed in a tragic automobile accident on January 24, 1981. She was born January 22, 1973, making her stay on earth 8 years and 2 days. She is survived by the above-named parents; a brother, Rodger Lee, Jr.; a maternal grandfather, Bernard G. Taylor; a maternal grandmother, Marie M. Quann; plus a large number of Aunts and Uncles, cousins and friends.

The services were conducted by her pastor, (the writer) from Moser's Funeral Home, Warrenton, Virginia, on January 29, 1981, assisted by Elders A. J. Hylton, Raymond Pressley and Gary Utz. Interment was in the Cemetery at Remington, Virginia. We feel to know that Allyson is asleep in Jesus, *a blessed sleep*. We ask that you please continue to pray for this dear family and for each other. Humbly submitted—Elder J. E. Alderton.

DONATIONS TO THE ADVOCATE AND MESSENGER

A. M. Modisett, Virginia, \$2.00; Vera M. Lyons, Virginia, \$5.00; Ray Carlton, Florida, \$10.00; John M. Lathrop, North Carolina, \$10.00; Mrs. Hester Coleman, West Virginia, \$20.00; Mrs. Eddie Soper, Virginia, \$1.00; Elder Robert Webb, Illinois, \$5.00; C. M. Dillon, Mississippi, \$5.00; Elder Fred Griffith, Alabama, \$2.00; William Jones, Iowa, \$5.00; Mrs. Willene Mize, Georgia, \$15.00; Mrs. A. P. Duren, Alabama, \$1.00; R. W. Cusac, Ohio, \$5.00; Mr. and Mrs. Joseph Sides, Illinois \$1.00

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, Amisville, 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. Bloemery 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. '81

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