

Advocate and Messenger

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136th Year JULY 1997 No. 7

Advocate and Messenger

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

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A LEANING BOUGH

My life is like a leaning bough
That ever feels the strain,
Few are the peaceful moments when
I feel no stress nor pain.

My shadow stretches farther east
As day draws nearer night;
The bough bends nearer to the earth,
It must give up the fight.

But soon the bough will rise again,
'Twill then be evergreen;
'Twill stand with arms spread t'ward the sky
And ne'er again shall lean.

8-13-94 R.E.H.

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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.

136th Year

JULY 1997

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A WELL-DESERVED WOE

Christ said, "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets" (Luke 6:26). The Scribes and pharisees to whom this seems to have been primarily addressed were men-pleasers and consequently were generally approved by the people, but Christ is much displeased with those who speak only what professing religionists want to hear and who do it for the purpose of popularity.

Whereas the true prophets of old were ill-treated and despised, and even stoned to death because they spoke only what God gave them to speak, the false prophets on the other hand enjoyed a general popularity because they only prophesied what they knew the majority of the people wanted to hear.

The true servants of Christ today are still ill-used and abused when they faithfully oppose every false way, while those who avoid all controversy, refuse to maintain strict discipline in the church, and preach only "smooth things" are well received and highly spoken of.

The consciences of the true servants of Christ will not allow them to avoid certain aspects of the gospel in order to escape criticism. It will not allow them to tell transgressing church members that if they will keep quiet about what they have done they can stay in the church. It will not allow them to keep adulterers and adulteresses in the church, etc., etc.

It is well for a man to be favorably spoken of by the humble followers of Christ, and when outsiders have no just grounds to condemn him, but it is not well when a man is popular even among the wicked and disobedient. There is a well-deserved woe pronounced upon such a man.

Remember, Christ was perfect in every way, and yet He was "despised and rejected of men." The apostles were some of the best of men, and yet they were sorely persecuted. Many of the prophets were tortured and stoned, and many a faithful minister of the gospel has suffered greatly for contending for truth and righteousness. Can any faithful follower of Christ today think it strange if they receive the same kind of treatment? If a man is faithful to his calling there is little likelihood that it will ever be said of him, "He doesn't have an enemy in the world."—*Editor*.

We may know most assuredly that any practice or theory that encourages us to condemn people without giving them a fair, honest, and just hearing is wrong, tyrannical, and contrary to the righteous laws of God and man. —*Elder G. W. Stewart, 1917.*

One bright spring morning, a man who was not a believer in God exclaimed, "I'm so grateful for this beautiful spring day!" His wife, who was a believer, then replied, "Grateful to whom, my dear?"

MORE PRECIOUS THAN GOLD

Our faith is more precious than gold for it enables us to love the Lord without ever having seen Him in the flesh, or without knowing anyone else who has seen Him in the flesh. And when He blesses us to feel that love in our innermost being, in its sweetness and fullness, it causes us to “rejoice with joy unspeakable and full of glory” (I Peter 1:8).

When you stop and think about it, this is truly a wonderful and amazing thing, that God who is in heaven communicates faith to His people on earth merely by the exertion of His power, without any physical contact and without their ever seeing Him and without their even knowing what has transpired until after they have received it.

Faith enables us to believe that which we would otherwise deem unbelievable, and to rejoice in that which would otherwise be of no interest to us; and not simply to rejoice, but to rejoice with *unspeakable* joy, or joy that cannot be described, joy which must be experienced before anything can truly be known about it. Hence, those who are void of faith cannot witness with those who possess it. They do not *have the witness in themselves* (1 John 5:10).

The *trial* of our faith is also a very precious thing for it not only brings out the quality thereof, confirming its genuineness both to ourselves and to others, but it is also thereby “found unto praise and honour and glory at the appearing of Jesus Christ.” Anything that accomplishes such high and holy ends is truly more precious than gold, and not just more precious, but *infinitely* more precious, for there is really no earthly substance that can come anywhere close to comparing with heavenly things. —*Editor*.

“Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered” —*Psalms 40:5*.

JOB'S VIEW OF GOD'S OMNIPOTENCE AND OMNISCIENCE

After being reminded of the greatness and glory of the Lord, Job replied to Him, "I know that thou canst do everything, and that no thought can be withholden from thee" (Job 42:2). What a profound truth is this, and how could Job have received it except by faith? How could he have known such amazing things except by revelation? He had no Bible, yet he believed in the sovereignty and omnipotence of God—"Thou canst do everything," says Job, and if we could sit down and talk with him he would explain to us something about this statement. He would tell us that God can do everything that is consistent with His deity and divinity. If it is in harmony with His untarnished holiness, His incorruptible purity and His eternal perfection, He can do it, but otherwise He cannot. For instance, He cannot lie (Titus 1:2). He cannot lie because He is not a liar, and He is not a liar because He is truth personified, "and no lie is of the truth" (I John 2:21). The things that God cannot do arise not from want of power, but from want of will. He cannot will or desire to do that which is sinful. He has no propensity for, nor the slightest inclination toward, evil. And, in His perfect councils there is never any *occasion* for Him to do evil. All His purposes and decrees are centered only in goodness and have nothing but holiness as their end. Even if God *could* sin He has nothing *compelling* Him to it, no *reason*, no *need* and no *desire*. All His purposes are carried out perfectly without it, and in fact that is the only way they *can* be carried out.

"I know that thou canst do everything." Job had no doubt as to God's ability to do everything that it was His purpose or will to do. It is a great blessing to possess this knowledge, and if we have it it is the same anchor and bulwark to our soul that it was to Job's. Not everyone has this knowledge, for not only are there hard and obstinate unbelievers in the world but there are also weak believers who speak of what God *wants* to do and is *trying* to do. Such language is not in a strong and more enlightened believer's vocabulary.

"I know that thou canst do everything." Oh, what a profound

truth! What an incomprehensible reality! A being who can do everything! Such a thing is entirely contrary to carnal thinking and natural logic. None of us have ever seen anyone with our natural eyes who could do everything. The most gifted and capable people we have ever known were still very limited in the number of things they could do, and none of them could even create a flea or an atom, much less a world or a universe. Yet, by faith, we believe, yea, we know, just as surely as Job, that God can do everything, everything consistent with His holiness. Isn't it a wonder? "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee" (Jer. 32:17).

Job also knew that *no thought can be withholden from God*. And again we marvel! God is not only a *mind-reader* but He is also a *foreknower*, if we may so speak. He even knows the thoughts we are *going* to think. He knows our thoughts *before* we have them. How could anyone ever fathom such a God as that?

When certain of the scribes said within themselves that Christ blasphemed (Matt. 9:3), He knew their thoughts and said, "Wherefore think ye in your hearts?" Others, tempting Him, sought of Him a sign from heaven, and again it is said that He knew their thoughts (Luke 11:16,17). Again (Luke 5:21), when the scribes and Pharisees began to reason, saying, "Who is this which speaketh blasphemies," Jesus "perceived their thoughts" and said, "What reason ye in your hearts." Also in Luke 6:8 it is said that He knew their thoughts. In I Cor. 3:20 we read that "the Lord knoweth the thoughts of the wise, that they are vain." In Heb. 4:12 the word of God is said to be "a discerner of the thoughts and intents of the heart," and verse 13 says, "All things are naked and opened unto the eyes of him with whom we have to do."

How foolish are those who think God does not know what they think or what is in their heart! One day, to their horror, they will learn, when the curtain of time falls and they find themselves faced with God's dreadful and unavoidable wrath in a miserable prison from which they will never be released.

May those of us who feel to love the Lord and who are aware that He knows our very thoughts, live as close to Him as we can and fill our minds and hearts as much as possible with high and honorable thoughts of Him and His goodness toward such poor worms as we. May we pray as David of old (Psa. 19:14) that the words of our mouth and the meditation of our heart may be acceptable in the sight of our Lord, our Strength and our Redeemer. —*Editor*.

FOREKNOWLEDGE IS NOT CAUSATIVE

A number of people have thought that God's foreknowledge of events was the *cause* of those events. In other words, they have mistakenly concluded that the reason things occur as they do is because God foreknew they would come to pass that way. However, foreknowledge is not *causative*. It does not *cause* anything to come to pass but is simply an awareness of what *will* come to pass. It is not a *decree* of God but an *attribute* of God.

In a very imperfect sense even we mortals have the attribute of foreknowledge. We do not know whether there will be another day of time or not, but we do know that if there *is* another day the sun will rise in the morning and go down in the evening. But of course our foreknowing this does not make it happen. We also foreknew when our children were babes that if they lived long enough they would sometimes be disobedient. But again, our foreknowing this did not cause it to happen.

The apostle Paul made a very clear distinction between God's *foreknowledge* and His *predestination* in Romans 8:29 when he said, "Whom he (God) did *foreknow*, he also *predestinate*..." This shows very emphatically that *foreknowledge* is *not* causative, for God's merely foreknowing His people would never have resulted in their being "conformed to the image of his Son". But His *predestination* is *decretive*, that is, it has the force of a decree, and therefore it *IS* causative. If God's *foreknowledge* alone were causative then there would be no point in His decrees.

To say that God's foreknowledge is causative is to charge Him with sin and wickedness, for He foreknew everything that would ever transpire, including all the abominations men would ever commit. God has chosen to *suffer* wickedness to *exist*, and He often *overrules* it, but He never *causes* it. Man does not need a Divine decree to *cause* him to sin. He does that very willingly without anyone *making* him do it. —*Editor*.



DUTY, NOT COMPULSION

The wise man Solomon said that to fear God and keep His commandments is the whole duty of man (See Ecc. 12:13). Men are not programmed by divine decree to reverence God and to do what He has commanded, but their responsibility in that regard is described as *duty*. Most people know the difference between *duty* and *compulsion*. What a man does as a result of being made to do it by irresistible force is *not* the performance of duty. He can only be said to have done his duty when he voluntarily and willingly complies with whatever his obligation is.

If God forced His people by irresistible degree to do whatever He would have them do then He would never have given them any commandments in the first place. What would have been the point, or the sense, in God's decreeing that men would do whatever they do and then commanding them to either do it or not do it? In such a case the command would be totally without purpose or reason. What sense would it make for God to command a person *not* to do a certain thing and at the same time decree that he *would* do it? And on the other hand what sense would it make for God to command a person to *do* a certain thing and at the same time decree that he would *not* do it?

Christ taught us in Luke 17:10 that "when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." He did not tell us to say, "We have done that which God decreed that we *would*

do," or, "We have done that which God *made* us do."

When we *fear* God, or *reverence* Him, and voluntarily, freely and willingly comply with both His precepts and His prohibitions, then we have done our whole duty. But even then we should not become pharisaical and start thinking in terms of how well we have done or how good we have been, but we should remember that in and of ourselves we are always *unprofitable servants* (not masters) and have only done that which was our *duty* to do.

We should never do our duty with a view to being praised for it, but simply because it is *right* to do it, and because it honors God for us to be obedient to Him. We are not robots put in motion by irresistible force and set to run down in seventy or eighty years. We are rational creatures responsible to our Creator for our thoughts and actions and were put here to reverence, honor and glorify Him.

—*Editor*.

A STEADFAST FAITH

I'd rather be a Baptist
 And with the gospel fed
 Than be the king of England
 With crown upon my head.

I'd rather be a Baptist
 And know the joyful sound
 Than be the greatest statesman
 That walks upon the ground.

I'd rather be a Baptist
 And suffer for the same
 Than have the highest honor
 That mortal man could gain.

I'd rather be a Baptist
 With just a little few
 Than worship with the masses
 Upon a costly pew.

Old John, he was a Baptist
And to him Jesus came
To be baptized in Jordan,
There's honor in the name.

I'm glad I am a Baptist
In truth as well as name,
I want to live a Baptist,
I want to die the same.

Adapted by the editor from an old poem found in the Dec. 15,
1891 Primitive Monitor.

THE DOORKEEPER

“For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness” (Psalm 84:10). Thus, David expressed his choice, which was also his policy in ruling the nation. No doubt there are many who might presume being king would be sufficient to allow them to do anything they pleased, perhaps thinking this is what brings pleasure. But David is speaking after years of experience, knowing the nature of the people, and that a king over such people has responsibilities that he cannot bear without help.

In the years before David became king, Israel was only a loose confederation of twelve tribes who allowed most people to rule themselves. Competition was rife, ambition, violence, and idolatry ruled among most of them. God's Law said NO to them in so many things, but no idol ever said NO to anything. The tribes and families spent as much time fighting each other as they did their enemies. If their enemies invaded the territory occupied by one tribe, in theory the others were supposed to come to their aid, but in fact they often did not. This made it easy for the enemies to overcome the land. It appears that the appointment of Saul as their king was only intended to give him troops so that he could go out and fight their battles

while they went on with their lives. Any home, church, or nation whose citizens will not do their duty is in deep trouble. And King Saul died in battle.

Upon becoming king David began at once to correct that problem. He made Jerusalem the capital, and fortified it, as the political and military center of the nation. His officials and his soldiers were chosen from all the tribes. Then, for a system of checks and balances, he brought the symbol of their national religion, the ark with the priests, into the city. When David went up to worship, his servants must go with him, and thus they were influenced for good. Also, those who were to be ruled, the common people, found it necessary to go to Jerusalem as the center of worship. When David showed them that his monarchy was subject to God's theocracy, the people quickly came to see Jerusalem as a place where justice, truth, and beauty were found. And out from that city went priests to teach the people their duties. It was to be a city every citizen could feel they owned. And thus David unified the nation.

As for his kingly privileges, David saw his office much in the same light Jesus did. He was a servant of the people as well as their lord and master. He earned the respect of the people by doing great things for them. Is it not true that the man who ought to lead the people is the one who can and will? When David went out to fight Goliath, Saul and his sons, and David's own brethren, stood watching. No doubt they expected to see him die, but they raised few objections so long as they did not have to go. But, David won that battle, not by his own prowess but by the help of the God of Israel, and the people honored him for it. David earned his reward. Here is a lesson for every pastor, young or old, if he covets the esteem of people, he must earn it by faithful, loving service. One may obtain offices and power by force or by politics, but trust and respect must be earned. This willingness to serve is the door to the kingdom. It was so with David, with King Jesus, with Paul, with all true ministers.

ELDER RAYMOND WEBB



CHASTENED, YET NOT KILLED

Ministers are to be an example to the flock, as Peter exhorted them in the fifth chapter of his first epistle. Perhaps the flock does not always fully comprehend what a fearful charge that is. It may even be the most sobering aspect of the ministry. Paul said that he and those with him strove to give "no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God" (2 Cor. 6:3-4). By their godly lives they sought to give a pattern for the saints to follow as they followed Christ, and to take away any charge that the enemy might bring against their faith as a result of their conduct. In another place Paul said he sought to "Keep under his body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27).

Any saint finds that "the good that I would I do not: but the evil which I would not, that I do." If it was true of the great apostle, it is of us also. David found it to be so, as did Peter. Because a minister's life is so much in the public view, because of his position as an example to the church and because Satan will inevitably magnify and broadcast any sins and defects he may have, any slips in the walk of a preacher will have a gravely sad effect and will cause him much distress of mind. And he knows that (God forbid) should his life become a shipwreck, great anguish and discouragement would result among the brethren.

It should not be thought, then, that ministers are not subject, even doubly subject, to the temptations which each saint faces. Those in the pews need not think that the man before them has lived an utterly spotless life during the week past, for we know that is not true. If there is some fatigue upon his countenance it could be because he has felt much of the chastening rod. After all, much has been given to him and therefore much is required, and as he is but frail human nature he often falls short; and God is no respecter of persons when chastening is administered (the preacher is not spared just because he is a preacher).

It should be encouraging to the saints, however, to note that even

though their pastor has felt the rod of correction, he yet remains alive to serve them. Paul said that "in all things" he and his companions approved themselves as the ministers of God. The "all things" of which he speaks is quite a long enumeration of trials and triumphs. Toward the bottom of the list is this phrase: "as chastened, and not killed." So often when we have been chastened severely, we may think that our usefulness is past, that we have behaved ourselves in such a shameful manner that surely God would not see fit to bless our efforts in the kingdom of God. Yet, as time passes, we find that the joy of salvation has been restored, that we have not been cast away from His holy presence, that the bones which He had broken are made to rejoice again and that we have a desire to teach transgressors God's ways. We are yet alive.

The faithful men of God who may read this will understand only too well its truth. Many sad tales they could tell of their struggles with despair as they lay under the chastening of their firm but loving Father, only later to arise with songs in their hearts and renewed zeal to serve Him who was so kind and merciful to them in correcting them, yet sparing them. In one sense we are to forget those things which are behind and go forward in the service of God. We should not go back and dwell on our old sins. It is helpful, however, to remember that after we were chastened, we still lived. Take heart, dear repenting saints, for the Lord is good, and His mercy endureth forever. Your chastening is not for your destruction but for your good and for the subduing of those sins which do so easily beset you.

ELDER MARK GREEN

All that worship which attributes to man that which belong alone to God is idolatry. Children of God who have been quickened, born again, have passed from death unto life, may ignorantly worship idols.—*Elder R. W. Thompson*, 1917.

Generally the man who knows least tries to advise most.

CREATION

We firmly believe that God created the heaven and the earth as recorded in Genesis 1:1, and the formation is the immediate result from the Creator God. John 1:1 says, "In the beginning was the Word, and the Word was with God." Certainly the Lord Jesus, God's only begotten Son, was instrumental in all things that were made, for "without him was not anything made that was made." "He is before all things and by him all things consist" (Col. 1:17). Everything organic and inorganic was complete in six days. The grass and trees were fully developed the day they were made as well as the heavenly bodies and animals.

God sets Himself forth in His word as the Creator. Numerous scriptures are used by David and Isaiah to affirm the creatorship of the Lord. Such is written in Psalm 33:6, "By the word of the Lord were the heavens made: and all the host of them by the breath of his mouth." Isa. 42:5 declares, "He that created the heavens, and stretched them out: he that spread forth the earth, and that which cometh out of it." The apostle Paul on Mars Hill in Acts 17:24 declares to those Athenians who had made the altar to the unknown God, that it was God who made the world and all things therein. These inspired men indeed spoke the truth of the sovereign Creator.

The theory of evolution is not based on fact and denies the power and wisdom of God. Evolution is not true science since everything living yields seed "after his kind." Evolution teaches that something of one particular species can transform in the process of millions of years into another totally different species. This doctrine is indeed a fable devised by the depraved carnal mind that has infiltrated our schools to sway and confuse the minds of the young. This is a serious illness in our society. May God give believers the courage to stand against such heresy.

ELDER DAN PARKER
Danville, Virginia

Going to church doesn't make you a Christian any more than going to the garage makes you an automobile.

OLD MINISTERS QUOTED AND YOUNGER ONES EXHORTED

I am just home from a tour in the Fishers River and Upper Mayo Associations in North Carolina and Virginia. Elder L. N. Barrow of Arkansas and I traveled together. He is a great gift, a lover of peace and a good traveling companion. The churches we visited are in peace and prospering. They are free from fatalism. They are standing for the faith and practice contended for by Elders Gold and Hassell, A. L. Moore, Bodenheimer, W. P. Williard, J. R. Martin, G. O. Key and Branscome.

All the old fathers sixty years ago were agreed on all the fundamental principles of that doctrine and practice as taught in the Bible. Our preachers then were free from hobbies. All spoke the same things. They had no regulators or dictators then but all labored for unity. They contended then for salvation wholly by grace, election, predestination as taught in the Bible, special atonement, effectual calling, final glorification in heaven of all the redeemed.

They taught a complete separation between the church and world. They believed that the proclamation of the gospel belongs to gospel subjects. They contended then that the child of God in regeneration or the new birth is wholly passive, being under a physical law, — *life precedes action*. After the new birth the child of God is under a parental law. All the commands and exhortations are to living children of God. God requires obedience of them. They are now commanded to seek, knock, ask, walk, run, to repent, be baptized, keep His commandments, “put on the whole armour of God,” “work out your own salvation with fear and trembling,” “take heed unto thyself and the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee.” This is for the preacher and all other children of God to save themselves by godly living from a disobedient walk and from false and bewitching teachings.

On the day of pentecost after they were baptized they were commanded to “save themselves from this untoward generation,” not save themselves in heaven with an eternal salvation. “He being

perfect became the author of eternal salvation.” Peter in speaking of eternal salvation says, “Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved.” This is eternal salvation.

When Peter started to walk to the Lord on the water and began to sink he said, “Lord save, or I perish,” —not in heaven with an eternal salvation, but save me from drowning. *There are many phases of salvation.* We cannot harmonize the Scriptures unless we make the proper division of the word of truth. “Baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God.”

Elder Gilbert Beebe, 1848, said: “We now venture to affirm that there is not a passage in the Scriptures of truth where the common or providential salvation of the creatures of God is ascribed to Christ. The name *Christ* signifies *anointed*, and Christ is anointed ‘to preach good tidings to the meek; to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound,’ etc... All men He has *saved* in His general providence, the elect He *saved* in Christ Jesus the Lord.” Elder Beebe also said, “A strict conformity to Scriptural terms would prevent controversy among brethren who are substantially of the same faith.”—*Editorial, Vol. 2, Page 645.* (Elder Pittman and I have insisted on all using Bible terms on controversial points). Elder Beebe again said, “We believe that man generally *acts voluntarily in sinning against God...* We believe they act *voluntarily* in the development of their sinful propensities.”

Elder Beebe contended that we are blessed in obedience: “It becomes us as pupils in the Old School of Christ to learn of Him, for He is meek and lowly, and we shall find rest to our souls, and to acknowledge all other things which are named in the context (II Pet. 1:9), and requiring diligence on the part of the disciples of our Lord. Who that has traveled far in the Divine life has not learned that the things urged by Peter are essential to their peace, happiness, fruitfulness, confidence, and assurance. Wherefore the rather, brethren, give diligence to them, and may the gracious Lord in the

fullness of His grace make us to walk worthy of that high and holy vocation wherewith He called us.”

Elder John Clark, Editor of *Zion's Advocate*, 1870, said, “He threw down the walls of Jericho by the blowing of rams horns and put to flight the armies of the aliens by breaking and exposing concealed lamps with the shout, ‘The sword of the Lord and of Gideon!’ It is also written in I Cor. 1:21 that ‘it pleased God by the foolishness of preaching to save them that believe.’ In this it is affirmed that He *saves* believers by preaching. Paul directed Timothy that by taking heed to himself and to the doctrine he would save himself and his hearers also. But this salvation was from error and delusions, from false and heretical teaching and a wayward disobedient life. But the salvation of the sinner from eternal death, that salvation which is of the Lord, and is an everlasting salvation, must be without agencies or instrumentalities other than the Word of God which is the Lord Jesus Christ.”

Elder Hassell said, 1904, “The preaching of the gospel is not to give life, for God alone can do that, but it is to teach, exhort, comfort, edify, warn and reprove the living children of God, to save from error and disorder, confusion and division, and establish them in the faith which was once delivered unto the saints. God works in both the ministers and hearer, etc.”

Elder J. F. Johnson, Kentucky, 1859, said of I Cor. 1:21, “Preaching is calculated to *save* the believer from trusting in the wisdom of the world. The salvation here alluded to is not that salvation which Christ accomplished when He laid down His life for His sheep. That salvation was exclusively of the Lord.”

We often need *salvation* from divisions such as were among the brethren at that time, and other errors that the wisdom of this world invents and upon which their religion is based. This is where our people stood nearly sixty years ago and the greater portion stand there yet.—**Elder Lee Hanks**, *The Advocate and Messenger*, 1938.

The Lord is pleased with us most when we resist wrong and patiently bear reproach for His name's sake.

CORRESPONDENCE AND NEWS NOTES

From Elder Brian Ballenger, Hagerstown, Indiana:

Dear Elder Harris, I began reading the A&M this morning and felt impressed to write you. I agree completely with what you said about preacher's meetings. I have been very bothered concerning this matter. I am what you would call a "younger minister", and hope that I would not despise being taught. Certainly we all need to continue learning and growing in Christ.

There are clear evidences of the confusion that is being caused as a result of these liberal moves. It seems that the Scriptures teach a simple method or mode of worship. When we stray from the teachings and commandments of God can we expect anything but confusion?

I am grateful, and I trust thankful to God for your willingness to stand boldly in the face of adversity. I'm sure there will be ridicule. I pray the Lord will give you strength and comfort.

I am thankful for the older brethren who have stood for the truth and had a desire to walk in a way that God desires for His people and the Church. What would the Church be if God's children did not have a desire to strictly follow in the ways of Jesus.

I would hope that we all would consider serving Jesus with a prayerful heart. May the Lord be your comfort and your guide. I love you for the truth's sake.

From Brother Floyd Rybolt, Ashland, Missouri:

Dear Elder Harris, I would like to report the wonderful meeting at *New Liberty Church* March 28-30. We had a large crowd on Saturday and Sunday. There were 16 preachers and they were all blessed to speak very sweetly. We had visitors from 7 different states.

The Lord has promised to be with us when we meet singing, praying and preaching. It was evident He was there in the love and fellowship that was present.

On Sunday morning at the close of service, Brother Daryl and Sister La Vania Daniels came asking for a home with us. They were gladly received by letter.

I love the words of Matthew 11:28-30. They mean so much to a little child of God, which I hope I am.

To our visitors we want to say thanks for coming, and please come again. Please pray for us as we try to walk in a way that will be pleasing to our Saviour.

From Elder Kemp Walker, Clemmons, North Carolina:

Dear Elder Harris, I appreciate the stand you took on the meetings in the last (May) A&M. I can witness with you on so many of your articles. Hope you and family are well as usual. Edith had a stroke about two years ago. She can get around very well, and goes with me to church. I have had by-passes, hip, and other operations. We are thankful things are as well as they are with us. In Hope.

**LETTER OF RESIGNATION FROM ELDER
MOZINGO**

Dear Brother Harris and members of the Board of Trustees:

Over the years I have very much appreciated the privilege and opportunity to participate as a member of the Editorial Staff of the *Advocate and Messenger*. It has been a great honor to be part of this dear old paper started by Elder John Clark.

As I look back over past issues of the paper I realize that I have failed to produce the number of articles that I should have. Although I appreciate the opportunity to write articles I have not had the time or burden to write as much as I believe an associate editor should. I believe that some other of our brethren who carry the burden to write on a consistent basis would better serve the paper in the capacity of Associate Editor. For this reason I am requesting that my name be removed from the Editorial Staff of the *Advocate and Messenger*.

Brother Harris, I have stood amazed over the years at your tireless efforts to put out the paper month after month. Your selfless efforts,

your kind and tender friendship toward me and your devotion to the Advocate and Messenger have been a source of encouragement and strength to me. I grieve that my efforts have been so few that they have added to your burden of producing a full issue each time. Thank you for your kind and gracious patience with me.

To the members of the Board of Trustees I want to express my appreciation to you for your faithfulness to the Advocate and Messenger and also for your gracious longsuffering with my poor efforts. I love you all so much in the Lord and cherish the sweet fellowship that we have with one another. I can't begin to express how much I have missed seeing you since I moved from Virginia to Tennessee. How good and pleasant it was to visit with you last year at Mt. Carmel and Cedar Creek. I look forward to the time when the Lord in His Providence allows me to visit with you again.

To the readers of the *Advocate and Messenger* I want to express my appreciation to you for the kind and gracious words of encouragement you have given me over the years. I feel that my efforts have fallen far short but thank each of you for your gracious support.

It has been a blessed privilege for me to have been allowed to contribute to the dear old *Advocate and Messenger* over the years. I hope you will accept my heartfelt gratitude for giving me that honor.

I pray that God will continue to bless you in your service to Him. In hope, *Elder Lonnie Mazingo, Jr.*

(Comments: Elder Mazingo has served on the editorial staff since July of 1985 and we have greatly appreciated his efforts in behalf of the A&M. However, in view of the fact that he does not feel he has either the time or the burden to write as much as he feels an associate should, we would not expect him to try to continue filling that place. I have personally expressed my thanks to Brother Lonnie for his kind and brotherly letter and for his contribution to this effort to send out good, sound, instructive and edifying material to our readers, and I feel confident I can speak for the entire staff in expressing their mutual appreciation for his help over the last

several years. May the Lord bless and prosper his future labors in whatever capacity He is pleased to use him in His service.

Writing regularly on religious subjects is not an easy task, as those who have tried it will testify. It requires much study, prayer and meditation, to say nothing of the time and labor involved. I think it is a human failing, of which most of us are guilty, not to rightly appreciate the effort that goes into such an endeavor, or at least not to express our appreciation for it as we should. This, no doubt, has contributed to discouraging some of our brethren from writing as much as they otherwise would have.

I am presently writing several pieces each week for the newspaper I work for, in addition to all my other duties. I have been very thankful to the Lord for sustaining me in my little efforts thus far, and I am keenly aware of my need for His continued blessings. There is much hardship involved in faithful service to God and His people, but we are admonished to endure this hardness as good soldiers of Jesus Christ (See II Tim. 2:3). We are indeed involved in a warfare if we are trying to live a godly life in the midst of this crooked and perverse nation, and there is no way we could be victorious if we went into the fray depending upon our own strength and ability. Israel of old never was successful when they tried it, and we won't fare any better than they did if we follow their foolish example.

There is much unrest in Zion at the present time and that always adds greatly to our burden as editor. Any time our people are divided on any issue it creates problems for us for we cannot stand with both sides on any question, and those we do not stand with are always offended and thus we lose subscriptions. We have made a number of enemies over the years as a result of simply standing right where we have always stood.

Please pray for us, and if and when you feel inclined to find fault with our efforts please do so in love. We are striving to live as close to the Lord as we can and to follow the path the former editors walked in, insofar as they followed Christ. And so far as I can tell they got very close to doing it right.)

UNION MEETINGS

SOUTH RIVER (Browntown, Va.) —First Sunday, Aug. 3. All day Sunday only. Scheduled visiting minister, Elder Stanley Cadle.

LITTLE FLOCK (Amelia, Va.) —Fifth Sunday, Aug. 31, and Saturday before. All day both days. —**Elder Raymond Pressley**, Pastor. Ph. (540) 948-4337.

EBENEZER ASSOCIATION

Happy Creek Primitive Baptist Church will host the one hundred sixty-ninth annual session of the Ebenezer Association. It is scheduled to be held Sunday, Aug. 10 and Friday and Saturday before. It is to be held in the South Warren Fire Hall in Bentonville, Virginia.

EASTERN CAROLINA FELLOWSHIP MEETING

The 1997 Fellowship Meeting will be held at the *Healthy Plains* Primitive Baptist Church, Wilson County, North Carolina, the fifth weekend in August beginning on Friday, Aug. 29. Services will be held Friday and Saturday at 10 a.m. and 1:30 p.m. and on Sunday at 10 a.m.

Healthy Plains Church is located approximately 35 miles east of Raleigh at the intersection of NC 581 and Healthy Plains Church Road, 5 miles south of Bailey. From Raleigh take U.S. 64 East to U.S. 264 East to NC 581 South to the church. From I-95 North or South take U.S. 264 West (exit 121) to NC 581 South to church.

All lovers of the truth are invited to attend. —**Elder Randall Saunders**, Pastor.

MT. SALEM ASSOCIATION OF INDIANA

The Lord willing, the Mt. Salem Association of Indiana will convene with the *Oak Grove* Primitive Baptist Church near Gifford, Indiana, on Aug. 22, 23 and 24. There will be services all three days with meals being served at the church. The Friday service will

begin at 10 a.m. and the Saturday and Sunday services will begin at 9:30 a.m.

The *Oak Grove* Church is located 1 mile north of Gifford on State Road 46 to County Road 550, then 1/4 mile east. We invite all that can to come and be with us. There are homes that will entertain guests and several motels in the area.

The church also plans to have a Thursday night service beginning at 7 p.m. Elder Darvin Edwards from Ohio and Elder Monroe Hamon from West Virginia are planning to be with the church during this meeting.

For more information contact Elder Tommy Sarber at 219-773-7699, Elder Thurman Ritchie at 219-956-3669, or Elder Mitchell Dobson at 219-956-4853. Please pray for this meeting.

GULF COAST FELLOWSHIP MEETING (FLORIDA)

The Lord willing, the 5th annual Gulf Coast Fellowship Meeting of Primitive Baptists will be hosted by *Little Vine* Primitive Baptist Church, located at 1558 Honeysuckle Road, Dothan, Alabama, on the 5th weekend in August.

Services will begin on Friday, Aug. 29. Friday and Saturday services will be at 10 a.m., 1:30 p.m. and 6 p.m. and Sunday services at 10 a.m. Lunch and Supper will be served each day.

The church members welcome visitors to stay in their homes, but lodging is available at several name-brand motels within two miles of the church. Ramada Inn 334-702-0031 gave the best rates for those dates; Double \$44.00 which includes a full buffet breakfast. Holiday and Hampton Inns 334-671-3700, quoted a \$55.00 per night rate, including a continental breakfast. Reservations are required at least two weeks in advance at both motels.

Little Vine Church warmly welcomes everyone to worship with them in this meeting. For further information call Elder Rodney Stewart 850-626-9937, Bro. Billy Eaddy 334-588-3925, or Bro. Birdie Bond 334-693-2344.

SEQUATCHIE VALLEY - BLUE RIDGE ASSN.

The Sequatchie Valley - Blue Ridge Association is scheduled to be held with the Chattanooga Primitive Baptist Church the second weekend in August, commencing Friday morning August 8. For more information contact Brother John R. Stone, 423-867-3272.

ORDINATION OF DEACON

At the request of *Hawksbill* Primitive Baptist Church of Stanley, Virginia for ordained help to consider the ordination of Brother Eddie W. Wilson to the office of deacon, the following Elders formed themselves into a presbytery on Saturday, May 17, 1997: Elders Gary Utz, Tolliver Utz, Forest Atwood, David A. Roberts, Paul Trautner, and Ernest M. Long.

The following deacons were also present: Brethren Sam Baggaly, Aubrey Utz, Ronnie Brown, Carroll Shuler, Graves Rothgeb, James L. Painter, Lewis Judd, Tom McIntyre, Johnnie W. Huffman, Carlton Priest, Louis H. Hite, Warren H. Wilson and Mike Turner.

After it was determined that the church was of the same mind with regard to the consideration of Brother Wilson's ordination, the presbytery was formed by naming *Elder Ernest Long* Moderator and *Brother Warren Wilson* Clerk. Brother Graves Rothgeb was then appointed to speak for the church, Elder Forest N. Atwood to question the church, Elder Tolliver Utz to question Brother Wilson, Elder Paul Trautner to offer the ordination prayer and Elder Gary Utz and Ernest Long to deliver the charge.

Both the church and Brother Wilson were questioned and the presbytery agreed to continue with the ordination. The ordination prayer was then offered by Elder Trautner and the laying on of hands by the Elders was carried out.

Brother Wilson's wife was escorted to a seat beside him and the charge was delivered by Elders Utz and Long using Joshua 1:6-9, Acts 6:1-4 and I Tim. 3:8-13 as texts.

Hawksbill church expressed their satisfaction with the work of

the presbytery and Brother Eddie Wayne was turned over to the church as a duly ordained deacon.

The Minutes of the ordination were then read by the Clerk and approved by the presbytery, after which the presbytery was dismissed with prayer by Elder Tolliver Utz.

During the singing of hymns the congregation came forward and shook hands with the newly ordained deacon and his wife. The service was then dismissed by Deacon Eddie Wayne Wilson.

PLEASE CHECK YOUR EXPIRATION DATE

Please check the label on your paper for the expiration date. Prompt renewals save time, postage, and helps financially. Your help is greatly appreciated.

Sister Alta Mae Tolley, wife of Elder S. T. Tolley has recently been diagnosed with cancer of the lungs. We ask all our readers to remember her and her family in your prayers.

Brother Carroll Shuler of Stanley, Virginia, passed away on June 18 and his funeral was held at *Hawksbill* Primitive Baptist Church on June 20 with Elder Ernest M. Long officiating. An obituary will follow the Lord willing.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

A Friend, Fla., \$50.00; Marvin M. Pitney, Ohio, \$15.00; Bro. Eddie W. Wilson, Va., \$20.00; Bro. W. W. Woodward, Va., \$40.00; Nelda S. Ritter, Tenn., \$30.00; Mary Lee Olinger, Va., \$5.00; A Friend, Ky., \$15.00; Julie Tonks, Tenn., \$5.00; Melvin Farmer, Ind., \$10.00; Larry Hunter, Ohio, \$5.00; Jessie E. Neely, Mo., \$5.00; Clara Miller, La., \$5.00; Irene Pittman, Va., \$5.00; Mrs. Frank B. Flippo, Va., \$10.00; Elder Wayne Thacker, Ind., \$5.00; Elder James E. Robertson, Jr., Tex., \$20.00; A Friend, Ga., \$10.00; Pearl Harbett, Ind., \$5.00.

LITTLE FLOCK - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July '98

MARTINSBURG - Martinsburg, W. Va., Corner Wilson St. and New York Ave.; meets 2nd Sun. 10:30 a.m.; Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2000

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April '98

NORTH FORK - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 20158-9526, Tel. (540) 338-5531. May '98

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (540) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (540) 948-4360. Dec. '98

THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m. and Saturday night before at 7:30 p.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, Rt. 1 Box 309, Shenandoah, Va. 22849, Tel. (540) 652-8625. April '98

MT. BETHEL - Three Churches, W. Va.; Services 3rd Sunday at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 63 Box 2320, Romney, W. Va. 26757. Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '97

NEW HOME - Covington Co., Ala., From Gantt, Ala. go west 5 mi. on 82 to 23 and take the right; Coming from Red Level, go east on 82 to 23 and take the left, go 4/10 mi. and take the right on 7, go 3 mi. on pavement and 1 1/2 mi. after pavement ends, turn at church sign at top of Clay Hill, Church 1/4 mi.; Meets 3rd Sunday at 10:30 a.m.; Elder Ralph Harris, Pastor, 3687 King Rd., Caryville, Fla. 32427, Tel. (904) 547-4615; Bridgman Harris, Clerk, 386 E. Saunders Rd., Lot E. 514, Dothan, Ala., Tel. (334) 792-5614. Mar. '99

SIDLING HILL PRIMITIVE BAPTIST CHURCH - near Needmore, Pa., take 522 north to Needmore through town, second left on state road 655, three miles to Y in the road, take left to stop sign, take left 1/4 mile, sign on left to the church, 5 miles from Needmore, Pa.; Services each 3rd Sunday at 10:30 a.m. except for the month of March; Needmore Primitive Baptist Church meets 3rd Sunday in March at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Alice Mellott, Clerk, RD 1, Box 1050, Needmore, Pa. 17238, Tel. (717) 573-2885. Oct. '97

SOUTH RIVER - Brownstown, Va.; Meets 3rd Sunday at 10:30 a.m.; Sister Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718. July '97

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder David A. Roberts, Pastor, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394; Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July '99

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), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m., Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115. April 2000

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (540) 347-3538. Mar. '98

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 722 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484. May '98

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764. June '98

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. '97

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605. Dec. '97

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854. Dec. '97

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '97