

# Advocate and Messenger

119th Year

June 1980

No. 6

## Advocate and Messenger

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

Zion's Advocate  
Established 1854

Messenger of Truth  
Established 1897

Gospel Messenger  
Established 1878

The Holy Scriptures set forth a God who is Lord of lords, and King of kings. But how few of those kings acknowledge Him as their Superior and seek His guidance in the performance of their duties! No wonder so many of them come to disgrace and failure!

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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 '81

**BETHEL**—7 miles west of Falls Church, Va Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m. Elder Gary Utz, Pastor, Rt. 5, Box 540, Madison, Va 22727. 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 '80

**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 Geatons Trailer Park, I-B, Woodbridge, Va 22192 April '81

**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. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019, Tel. (614) 694-6488 Dec. '80

**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, Bloemery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '80

**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. '81

## 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) 364-1352 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 '80

**MILL CREEK**—Hamburg, Va on Hwy. 211 about 2 miles west of Luray, Va 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014, April '81

# 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.

119th Year

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## MORE ON THE DEATH PENALTY

A few months ago (August 1979) we ran a very able article by Elder Manning Temples setting forth the Biblical position on capital punishment. Brother Temples dealt primarily with the fact that the death penalty is clearly a requirement of God's law, being a just retribution for the violation of certain specified commandments as well as being necessary to the maintenance of an orderly and civilized society.

It shall be my purpose here to approach the subject from a more *statistical* standpoint, in order to show, (1) that the death penalty is, beyond question, a deterrent to the crimes for which it is inflicted, and, (2) that in spite of the efforts of many to "christianize the world" our country has become even more barbaric, heathenistic, immoral and decadent than it was before such highly acclaimed campaigns were ever begun.

As I look upon the deplorable state of affairs in this world I am made to marvel that anyone would still claim to believe in the innate goodness of man. Just the opposite is so obviously the case it would appear that even a fool could see it. Paul said, "Evil men and seducer shall wax worse and worse, deceiving, and being deceived" (2 Tim. 3:13), and the truth of that statement is proven before our eyes each day we live in this sinful world.

In 1889 murders which were discovered numbered 3,568. The very next year there were 4,290. In 1891 there were 5,998 known murders; in 1892 there were 6,791. It is

estimated that undiscovered murders in that four year span were at least one-fourth as many more as those which were known.

It was in the late 1800s and early 1900s that our present approach to juvenile justice had its origin and as a result a juvenile who commits murder today will likely spend no more than a year and a half in some institution. Our society has taken the position that juveniles are not capable of adequately applying the famous "moral calculus". This is the principle described by the eighteenth-century philosopher Jeremy Bentham which states that "crime will be deterred if the would-be criminal views the potential punishment as too great a price to pay for the act he is contemplating." I believe juveniles are quite capable of figuring that out, as evidenced by the fact that they are very capable of calculating that they need not worry too much about what they might suffer if they are caught in a crime since the courts are going to be so lenient with them no matter what they do. If they can figure out the latter it just stands to reason that they can figure out the former.

Leniency toward criminals began to manifest itself long ago in this country. Again, referring to the above statistics, in 1890 there were only 102 persons executed by law in connection with the 4,290 known murders that year. There were more lynched by mobs in that year (127 persons) than were punished by juries and courts. In 1891 there were 128 persons tried and executed by law, while 195 were lynched by mobs.

In 1892, for the 6,791 murders discovered, only 107 were executed by law and 266 by mobs. And even then the "do-gooders" were predicting that it wouldn't be long till "righteousness would cover the earth as the waters of the great deep," when they would have the world christianized. Events have proven the degree of ignorance encouched in those predictions.

More recent statistics show the problem to be far worse

now. In the latter '50s and early '60s there was an "abolitionist" campaign begun and by 1968 capital punishment was abolished, de facto. This was followed by a dramatic upsurge in the murder rate.

In 1968 we were up to 12,500 murders a year. By 1972, there were 18,520; and by 1975, there were 21,310. So drastic was this increase that there began to be an outcry for restoration of the death penalty. This resulted in the execution of Gary Gilmore by the State of Utah in 1976, and a handful of others since then.

We have noted with interest that even with the slight comeback of the death penalty in the middle '70s the annual rate of homicides has decreased from the 21,310 in 1975 down to somewhere between 19,000 and 20,000. This certainly indicates strongly that even this small increase in the execution rate has had a restraining effect upon the murder rate in this country.

I have never believed that the death penalty would deter every potential killer but almost every indicator points to its being a general deterrent to deadly crime. Our failure to execute violent criminals is one of many ways in which we, as a country, have left the ways of God. Intelligent minds can see the dilemma it has created for our prison systems and the violence it has perpetrated upon our society as a whole. David has well said, "The wicked shall be turned into hell, and all the nations that forget God." Our nation has brought much hell upon itself for this very reason. Oh when will we awake?! I fear it will only be *after* it is too late.

EDITOR

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### THE NEW BIRTH—VOLUNTARY OR INVOLUNTARY

(Fourth In A Series)

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (I Cor. 2:9-10).

The eyes, ears, and heart are parts of the flesh. They do

not reveal the things of God. God reveals Himself and the things that He hath prepared for His people, by and through the power of His Spirit.

“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God” (I Cor. 1:18).

“But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God” (I Cor. 1:23-24).

“But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man” (I Cor. 2:14-15).

In each of the preceding scriptures certain truths and principles are set forth which are directly opposite to each other. They show the futility of trying to teach spiritual things to the person who is only natural. On the other hand, they show that the spiritual man, or one born of the Spirit, has an understanding of these spiritual truths. Notice that in each of these scriptures two kinds of people are mentioned. To the one, the preaching of the cross is foolishness; to the other, it is power. To the natural Jew it is a stumbling-block. To the natural Greek it is foolishness. To the called, or born again, it is the power of God and the wisdom of God. The natural man cannot receive the things of God. To him they are just so much foolishness. He cannot be bothered with them. They are a waste of time. He has other things to do. Neither can he understand or discern them because they are *spiritually* discerned and he only has a natural mind. But he that is spiritual, that is, he that is born of the Spirit, judgeth, discerns, and understands these things because he has a spiritual mind. At the same time this man who has spiritual understanding is not understood by those who *do not* have that spiritual understanding. To the natural man, the actions, thoughts, words and

deeds of the spiritual man are a waste of time and energy.

ELDER T. EVERETT BEAVERS

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### TITHE

Dear Kindred in the Lord: I desire to write a few thoughts about tithing, hoping it may be of some benefit to you along life's pathway. I do not cast any reflection on anyone's belief but want to stand on the Bible truth.

The practice of paying tithes is very old, reaching back even to the time that Abram gave tithes of all to Melchizedek, king of Salem, at his return from the slaughter of the kings (Gen. 14:17-20). We learn from Genesis 28:22 that Jacob had set a stone for a pillar (a memorial for God's house) that of all that had been given him he would surely give a tenth unto the Lord. Jacob had dreamed a dream, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. The Lord stood above it and assured Jacob of who it was that was speaking to him with the very promise of the Lord being with him and of His keeping grace to sustain him with the promise of all the families of the earth being blessed of his seed. Surely there was a deep gratitude in Jacob's heart for this vision and promise, that he would take the stone he used for a *pillow* and set it up now for a *pillar* of God's house and say that he would give a tenth unto the Lord. Are we giving that much, or even all?

Possibly this may be the source of the definition of the word *tithe* as man thinks about it and the world today uses it, that is to pay or give a tenth part of what you have for the support of the (church); a tenth part of the yearly increase you have been blessed to receive.

There were tithes to be paid to the priest of the Levites for their maintenance; there were tithes to be given for the Lord's feast and sacrifices, to be used in a place the Lord should choose to put His name, and every third year a tithe

was to be given for the poor. Under the law the Lord gave to Moses all the tithes of the land, whether of the seed of the land, or of the fruit of the tree, were the Lord's; it was holy unto the Lord. And if a man would at all redeem ought of his tithes he had to add thereto the fifth part thereof. Yes, tithing was under the law of Moses and it was a sign of thanksgiving and homage and gratitude to God for His watchcare and blessings upon Israel. But *we are not under the law of Moses* but under *the law of grace* and truth, which came by Jesus Christ. This does not lessen our obligation of gratitude and thanksgiving to God for His wonderful grace and mercy; not by giving a tenth of our yearly increase of worldly goods, but by a humble and contrite spirit to present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable service.

Under the law of grace and truth as recorded in the New Testament, neither our Saviour nor His apostles have commanded anything in regard to tithes. As under the law God provided a maintenance for the priests in the tithes, so, under the law of grace the Lord has provided the support of the ministry in that they which preach the gospel should live of the gospel. So we have in the New Testament many examples of giving, not as a tithe of the law but of our servitude to God for His wonderful mercies day by day.

Jesus beheld how the people cast money into the treasury and many that were rich cast in much, but a certain poor widow threw in two mites, which make a farthing, and Jesus called His disciples unto Him and said, "Verily I say unto you, That this poor widow hath cast more in, than all they which cast into the treasury: For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living." This certainly brings to light a far more superior gift than a tithe. This poor widow gave *all she had*, even all of her very living. The Lord requires all honor and glory be given to Him and not just a part.

Jesus has plainly said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." We are told



to render therefore to all their dues; tribute to whom tribute is due, custom to whom custom and fear to whom fear. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. Surely this is the greatest tithe and has fulfilled the law. Yet they that received tribute money came to Peter and asked, "Doth not your master pay tribute? He saith, Yes," but when he was come into the house, Jesus spoke unto Peter, asking him, what about the kings of the earth, do they take custom, or tribute, of their own children or of strangers? Peter replied, Of strangers. Then Jesus said, "Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." The Lord's children are free from the tithing under the law, and Jesus fulfilled it with a tribute money very miraculously received into Peter's hands to give for Jesus the Master and thee. So the law was not offended, but satisfied in the payment Jesus made; He too gave His all, His very life. We tithe by manifesting our love one to another, an honoring service.

In the parable of the pharisee and the publican Jesus declared that the publican went down to his house justified rather than the one that paid tithes of all he possessed. Surely this brings to light the vast difference between the tithe of the law and the true spirit of God's love. Let us also consider the teaching of Jesus as He pronounced a woe upon the scribes and pharisees, even calling them hypocrites for making the outside of the cup and platter clean but within they are full of extortion and excess. They payed tithes according to the law, which, as pharisees and professed keepers of the law they should not leave undone, but they had omitted the *weightier matters of the law*, which was the love of God, honest and righteous judgment, mercy and faith. These were more important than tithing, and they ought to have done them.

We are told by Solomon to, "Honor the Lord with thy

substance, and with the firstfruits of all thine increase." So we are to administer to the poor, and support the church and ministry in their needs, and this is the solemn duty of each and every member of the church. This burden should not be left on just a few. It is to be done in charity and with the love of God, willingly, as the Lord has prospered us, hoping for nothing in return. This is our servitude to God in the church.

Some neglect this duty, and the question comes; "Will a man rob God?" The answer is very plain when we say, "Wherein have we robbed God." In tithes and offerings. So we are told to, "Bring ye all the tithes into the storehouse," (the church) that there may be meat in the Lord's house, and prove Him, if He will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive. Bring *all* the tithes, not just part.

Jesus was made an high priest for ever after the order of Melchizedec. (Read Hebrews, chapters 5, 7 and 8). Praise the Lord for such a High Priest, to whom all honor, homage, thanksgiving, power, glory, and servitude and praise belongs, now and for evermore. Consider this Priest and what He means to you. His greatness exceeds all and He is worthy of all our tithes. May He bless these lines to your comfort and to His praise, and may we not rob God. Submitted in love and with a humble cry, "Lord be merciful to me a sinner."

ELDER DAILY HITE

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### BAPTISM

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:3, 4).

Paul teaches us here the ordinance of baptism represents a death, burial and resurrection. The Holy Spirit's work must be acknowledged in the above quotation, for how else could it be said, if we are buried with Him into death by the Holy Spirit, we must also be raised by the Holy Spirit, for a dead body

cannot raise itself. This is the Divine operation wrought in a sinner's heart when he is born of the Spirit. By receiving immersion in water one testifies before God and man that he has been born of the Spirit of Christ. He has thus become dead to the law of sin and death and made alive in Christ Jesus, who is the Author of his faith, and mercies received become the ground of his hope. Yet sin still dwells in his body for his flesh has only been subdued, not killed. But, "Greater is he that is in you than he that is in the world" (I John 4:4). Paul says, "So then, with the mind I serve the law of God, but with the flesh, the law of sin" (Rom. 7:25).

The only way a sinner can receive forgiveness of his sins is by birth in Christ. "Except a man be born again, he cannot see the kingdom of God" . . . "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:3, 5). The water Jesus mentions here is the water of regeneration and renewing of the Holy Ghost (Titus 3:5). And in Hebrews . . . "having our hearts sprinkled from evil conscience, and our bodies washed with pure water." Both quotations refer to the work of the Holy Spirit wrought in a newborn creature. We learn from I Peter 3:21, there is a blessing in water baptism; not the putting away of the filth of the flesh but the answer of a good conscience toward God. Also in Acts 22:16 Paul was commanded to be baptized and "wash away his sins" that the saints would forgive him of all his past offences against them. It was to these people, whom Paul had so recently persecuted, he is now sent to preach the gospel of Jesus Christ. May each reader recall how we of today are always ready to forgive and forget all former offences when the candidates seal their confession of repentance by being baptized in water.

Baptism of the body is a declaration and a confession that the creature has already received an inward baptism of the Holy Spirit. This experience is the new birth wherein one dead in sin is made alive unto God by faith in Jesus and a hope in His mercies. Thus a servant of Satan is made now an heir

and a citizen of Christ's spiritual kingdom. This phenomenal, miraculous and amazing change has been wrought in his soul by Him who causes the winds to blow, rain and snow to fall, storms to cease and boisterous waves to obey His will. And may we suggest no lesser power can cause a creature of Adam's fallen race to be born of the Holy Spirit.

The imparting of the Spirit of Christ Jesus makes one inwardly *one* with Christ. This is the beginning (to him) of his eternal salvation from sin and condemnation. He is now qualified by Christ's Spirit in him to serve the living God, which includes the duty to be baptized in water by a proper administrator—a heavenly called and qualified minister of the gospel of Christ.

There await blessings for all who "put on Christ", live after the Spirit and not after the flesh. No one can serve both God and mammon but Satan will try his best to ensnare every believer in Christ by his false arguments to do everything that is contrary to the will of God. On the day of Pentecost when those who were pricked in their hearts said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37-38).

The history of the Baptists in America tells us there has always been much anxiety to see the Lord's redeemed believers in Jesus Christ come home to their friends telling how great things the Lord has done for them. Very naturally all who are interested in the cause of Zion want to see our churches prosper. There is but one way that leads to a joyful life of discipleship and that way is Christ. None but those who have been born again can enter that living way, which is by faith in Christ Jesus, who said, "Without me ye can do nothing."

Is it not possible the condition, today, of the church Jesus founded is a punishment for our wandering after the world and thus neglecting that better part that still remains?

ELDER GALE F. HANOVER

## THE MATTER OF CHOICE

(Part One)

This is a very fundamental subject and is a theme woven, as a silver thread, through the entirety of the Bible. Yet, it is something that is grossly misunderstood by many of the Lord's children. Some are established in the belief that their eternal destiny is based upon their choice and works while others are at the crossroads of life in their spiritual experiences. The ones that are established in the belief of the creature's choice and works system are trying to get others to follow them and often offend the earnest seekers of truth. Because the ones at the crossroads, when they search their true spiritual experiences, cannot relate to the system of the dogmatic arminian religious advocate. Therefore, they often become confused and discouraged, since their feelings do not correspond with the creature's choice theory.

It seems a shame (but I know it is a mystery known only to God) that many men with high collegiate and university training are so misinformed when it comes to knowing anything about the subject of choice as taught Biblically. Most, if not all, of the so called evangelists, religious theologians and seminaries teach the subject of choice in reverse to Bible doctrine.

The Bible does not leave us void of ample teaching regarding the origin of the initial choice of God's children which was made by Him and Him alone. For He says through the prophet Isaiah "and I looked, and there was none to help; and wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me" (Isa. 65:5). We are informed through this prophet that no one assisted God in the redemptive work of His People. Neither did they assist Him in the choice of them because he (the same prophet) stated in an earlier chapter: "For my name's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver; *I have chosen thee* in the furnace of

affliction" (Isa. 48:9, 10). Notice God made the choice, not man.

It was essential that God make the first choice otherwise there would not have been one made. God has all wisdom and knew man's condition and He did not require them to accept life and live because he knew they were not capacited to do so (something some religious leaders of today do not realize). Man (Adam) by his disobedience to God's law plunged himself and all his posterity into a state of death. And, unless God, by His own choice impart life to our souls we will remain dead and eternally separated from Him. Many have not yet learned this valuable lesson which we will explore in the paragraphs that follow.

In Genesis 2:7, we find the account of the formation of man; "and the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." The writer does not give us the slightest inkling of Adam making a choice and asking the Lord to make him a living soul. You may think, "Certainly not; why that would be absurd;" and it would be, but not any more so than it would be for a man dead in sin to ask for spiritual life. One is just as unreasonable as the other. Nevertheless, God by His own volition breathed into man's nostrils the breath of life; and he became a living soul.

In God's formation of man from His own creation He taught us by the sequence of this event the important lesson that life must precede action. It was after Adam became a living soul that the Lord put him in the garden and gave him commandments to govern his activities. He also told him what would happen if he disobeyed them. For in the 16th and 17th verses of the same chapter "the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

According to the subsequent account of Adam's activ-

ities, in the following chapter (ch. 3), he did eat of the fruit that he was commanded not to eat. And, for this act the penalty of death was passed upon man (mankind including the woman also) and the Lord God sent him forth from the garden of Eden. "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." This was done to preclude him from taking of the tree of life and living for ever. Adam by flaunting the commandment of God received the wages of death for that sin. "For the wages of sin is death: but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). The sin of Adam warranted the penalty of death for all men. "Wherefore, as by one man sin entered into the world, and death by sin: and so death passed upon all men for that all have sinned" (Rom. 6:12).

Based on this premise, we in our Adamic nature, find ourselves dead in sin and to the righteousness of God. For "the scripture hath concluded all under sin" (Gal. 3:22). We are not only concluded under sins but we learn by other scriptures (Eph. 2:1-5, Col. 2:13, Rom. 5:15 and II Cor. 5:14) that we are dead in them. Furthermore, the preacher in Ecclesiastes 9:5 tells us "the dead know not anything." Then John comes along years later and gives credence to the preacher's statement by saying "He that loveth not his brother abideth in death" (I John 3:14). So by these scriptural descriptive characteristics we see our true identity by nature, as revealed by the inspired word of God. We are dead, without spiritual knowledge, and in the vortex of sins which will pull us into that bottomless pit of eternal punishment unless the grace and choice of God remove us from the dreadful consequences thereof.

It seems as if men of today have forgotten, or they never knew, the true scriptural definition of a sinner. Neither are they knowledgeable of the source of energy that gives life and motivates the sinful character. For the preponderance of religious teaching in this era depicts sinners as cripples only, rather than dead as the scriptures describe them (mankind in his lost

state). Most of the religious teachers of today project the idea that man did not die in Adam and theorize that he (man) is only a cripple still having a little spark of life. Therefore, all the visiting evangelists and witnesses of the local religious body have to do is to fan the spark sufficiently to energize the lost individual so he/she may reach out and accept eternal life.

It was not necessary for Jesus to theorize because he knows all things and he recognizes those that he did not choose to give life as dead individuals. He said unto one of his disciples "Follow me; and let the dead bury their dead" (Mat. 8:22 and Luke 9:60). Jesus was, no doubt, referring to two types of dead people at this time: those that are dead corporally and those that are dead spiritually. For our Saviour, with his perfection of knowledge, would not have made such an ambiguous statement regarding the natural dead burying each other because he knew they were not capable of doing so. Instead, he was advising this disciple that he had been chosen for service in the Kingdom of God and, under these circumstances, he was to let the spiritual dead bury the one that was dead naturally.

We learn by this that we not only have the sentence of corporal death in ourselves but we are also dead spiritually (II Cor. 1:9 and Col. 2:13). Any person with the faculties of normal reasoning knows when anyone or anything is dead they are void of life. There are no degrees in death or life: we are either dead or alive. For all are concluded under sin and the wages of sin is death. Wherefore we are all dead in sin prior to hearing the life-giving voice of the Son of God (John 5:25), which He speaks according to His pleasure to the dead and impotent hearts.

ELDER DENNIS H. JONES

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### THE SECOND CHAPTER OF TITUS—PART 2

The last two words of the first verse, "sound doctrine" will be the basis for the comments of this article. Primitive



Baptists, who are on the right track, are famous for preaching sound doctrine, and we lay claim to the Holy Scriptures as support and particularly call attention to the eighth chapter of Romans. There, beginning at the 28th verse, the apostle Paul is writing about all things working together for good to them that love God, to them who are the called according to His purpose. Time and space will not be consumed to tell the reader what the "all things" *do not* mean, but what they *do* mean.

The first thing is, "Whom (not what) he did foreknow, he also did predestinate to be conformed to the image of his Son." Foreknowledge and predestination may not work together for good to them that do not love the Lord, but for those who love Him, they certainly do. Herein is the hope of Israel in all ages, that after the resurrection of the dead our bodies will, according to God's all-wise plan, awake with His likeness and bear His image.

Now if eternal life awaits us in the world to come and we should be ignorant of it in our life-span on this earth we could have no joys of salvation. So it comes to our attention next, "Moreover whom he did predestinate, them he also called," and this revelation brings much comfort, satisfaction and rejoicing into the lives of sinners saved by this grace. Predestination and the high calling of the Holy Spirit cannot work together for good to those who do not believe it or love it, but to them who are called according to God's purpose, they certainly do.

"And whom he called, them he also justified." Jesus, as a Lamb, without blemish and without spot was sacrificed to reconcile God's wrath that rested upon His people who were the children of wrath even as others. "For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; To declare, I

say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus (Rom. 3:23-26).

“And whom he justified, them he also glorified.” God has placed His glory upon His people for both time and eternity. This glory caused Paul to say, “By the grace of God I am what I am.” His glory is felt by His Spirit being within us and seen over His congregation where His people assemble in heavenly places.

“What shall we then say to these things? If God be for us, who can be against us?” These *things* work together for good and cause us to boldly say, the Lord is our helper and I will not fear what man will do unto me.

Briefly, this has been presented on “sound doctrine” and next time, (the Lord willing) we will deal with some of the things that are *becoming* to that sound doctrine.

ELDER A. J. HYLTON

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## WALKING BY FAITH

(First Of Two Parts)

"Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1).

As long as Jesus was in plain view, the apostles used faith very little. Jesus supplied all their needs, answered all their questions, made most of their decisions for them, so they didn't need to walk by faith. When the apostles saw Jesus taken away by the crucifixion, a feeling of hopelessness and fear as black as night settled around them. It was necessary for Jesus to leave them to finish His work, but it was also important to the apostles that He go, for in going He forced them away from physical evidence of salvation, to depend on God. This great change in their attitude appears quite strongly at Pentecost.

When a child is very small, he is quite often fearful and sleepless in the dark unless he is close enough to touch his parents. As he gets older he will be content to be farther away if they are close enough to hear his call. As a child grows up he will be satisfied to move farther and farther away, until sometimes, especially during the teen years it seems that they would like to leave home entirely. This is life, but it is hard for parents to adjust to. Strange, how that same lad or girl, when they finally do get away from home, find themselves brought back home again by their own hearts. They still want to be touched, even if by letter or phone.

God's children are like that little child. They begin life almost totally dependent upon others. Like children, they can do only small tasks in the Lord's house, for they depend upon others to guide them. As they grow in confidence, they learn to shoulder greater responsibilities, until they finally go out to measure their strength against the world. If the church has planted wisely the seeds of the gospel love and fellowship, those people will not stray far, for they will return time after time to be touched. There is only one place that is truly home, and their hearts will make them come back to it.

Faith is that inner substance that causes the saint to reach

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out to touch the hand of God. Be the night ever so dark, or our fears ever so great, so long as we can feel that reassuring hand, or hear His voice, we have confidence. Faith has little to do with long explanations; a child does not have to be told how big and strong his daddy is, or how he makes his living for the family. He only knows that when he gets hungry, he can come to the table at mealtime and find food that will be good for him. He knows he belongs there and that the family loves him. Neither does a Christian need long scientific dissertations upon the powers of God in order to believe that God is his Father. "By faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." He has such an inborn love for God and confidence in His love and power, that he simply knows in his heart that God made the universe with him in mind, that God still controls it all, and there is no need to be fearful about it. He knows God will not lie to him about anything.

We are told in the Bible to fight the good fight of faith. There are two great enemies to faith which urge us away from that course of life. The first enemy is the wisdom of the world, which tells us we can get along just fine, and prosper, if we will heed the right teachers, have a little confidence in our abilities, get out on our own at the job of our choice. Did not Satan offer Jesus the challenge to feed himself by turning stones into bread? But our Lord knew that bread made that way is not satisfying, nor is it pleasing to God. Jesus did not feed His apostles from the fish which they caught, but when Peter swam ashore he found a fish already cooked upon coals of fire.

The second great enemy to faith is the voice of conscience that tells us how weak, sinful, and unworthy we are to come to the Lord. When we have strayed into sin, or have given way to carnal influences, we find we are unable to pray, to read the Bible, to visit with the saints, to listen to preaching, to do our respective duties as good church members. Satan, whisper-

ing in our ears all the while, is sure to tell us all about it. Indeed, if it were not for God-given faith within, we would be overcome by these enemies, and would never come near the church. It was very wise of God that He allowed affliction to fall upon the Prodigal Son in the threefold form of hunger, loneliness, and self-condemnation, for these were the things which brought him up short; but it was faith in his father that turned his feet back homeward to confess his needs in a repentant spirit. How greatly blessed is that person who can lay aside the sin of faithlessness, and run with patience his race without giving heed to these two enemies, for they are the cause of most of our troubles.

We are taught that the saint must walk by faith, not by sight. As a boy, I learned to swim very quickly after I finally learned the secret of how to stay afloat. At first, I battled the water, thrashing my arms and legs around violently, and all I did was splash a lot of water without going anyplace. Finally one day, I just took a deep breath, relaxed, and lay down in the water as if it were a soft bed. To my surprise it buoyed me up without any trouble at all. Soon, by moving my feet and hands, I found that I could move about. Fear had kept me from learning sooner. And that is often the way it goes with my learning to walk by faith. When we dismiss our fears, and simply do as He says without fighting the harness, we get ahead all right.

ELDER RAYMOND WEBB

*Carthage, Illinois*

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### **“REVEREND,” A TITLE BELONGING ONLY TO GOD**

As I sat here at home, studying God's Holy Writ this morning suddenly the subject “reverend” came across my mind and I began thinking about some very dear relatives and many other dear friends who use this word referring with all ease to some mortal man, seemingly not considering even for a moment what they have said. And as I thought upon this for a

few moments, I seemed to be impressed to make an effort to write a few lines in hopes that some dear child of grace somewhere might have his eyes opened to the extent that he would refrain from using this word anymore with reference to some poor sinful man, as if that man were the same as Jesus Christ our Lord.

I know many men whom I feel live very good moral lives and who yet very often disobey God's teaching flatly by using this word "reverend" with reference to a mortal man. (See Matt. 23:9, which I hope to refer to later). Without a doubt because God knew how these names "father" and "reverend" would be used by millions of His little children all down through the ages of time He taught that they should not be so used.

The word "reverend" is only found once in the entire Bible; that is in Psalm 111:9. "He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name." But as we well know man has tried to take over in His room and stead and teach man's way of life and thereby the minds of millions of God's little children have been poisoned and they are now groping about in darkness, living somewhat miserable lives, trying to bring to pass that which Christ has done in the long-ago. Note; "He hath commanded his covenant." This was with all three of the members of the Godhead, before the world was made, and we can rest assured it will all be fulfilled, as sure as God is God. Now, by His doing this great work Himself, "holy and reverend is his name."

Now let us read three verses concerning what our Lord has said we should not do. "But be not ye called Rabbi: for one is your Master, *even* Christ; and all ye are brethren. And call no *man* your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, *even* Christ" (Matt. 23:8-10).

Now, kind friends, when you call any man "reverend", you are saying that he is your redeemer, because the one

spoken of by the Psalmist as reverend "sent redemption unto his people". It was He who was responsible for your home in heaven when this life is over. When men are called "Father" or "Master" in the same sense as Christ Himself it is indeed not pleasing in the eyes of our Dear Redeemer, or our Holy and Reverend Lord. Even before I knew why I should not do so, I was never able to address some poor, sinful mortal as "Reverend", "Father" or as "Master". I seemed somehow to blush with shame when I would even consider such a thing and if I felt, out of respect for his office, I should address him by some title I would use the word preacher.

To me it is a great sin to call a man "Reverend". It might not seem so to you but do please consider what I have said for Christ's sake and perhaps He will give you understanding. You might, if interested, get your Concordance and look up how many times the word "elder" is used when referring to the office of the ministry. It often refers to those who are older, but many times it is used referring to ministers. This is a good title, I feel, to use when speaking of or addressing ministers. Humbly submitted.

ELDER DAVID P. BRIDGMAN

*Montgomery, Alabama*

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#### THE TONGUE

Why do we ever speak harshly,  
 To those who are sharing our load?  
 Love lightens the burdens we carry,  
 And life is a long rugged road.  
 We may not see another tomorrow,  
 And today's precious moments will fly,  
 And we never know when's the last "greeting" –  
 Nor which is the last "goodbye".

The tongue is an unruly member;  
 A beast that is never at rest.  
 Let's try our best to restrain it,  
 For we hurt most those we love best,  
 Though it may never be conquered,  
 Just for today we can try,  
 For we never know when's the last "greeting" –  
 Nor which is the last "goodbye".

Sister Violet M. Hiatt, 1980.

### AN ABSOLUTE AND PERFECT SATISFACTION

Did the God of heaven and earth, from the foundation of the world, arrange that His only begotten Son should come to bear the sin of His people on the tree? Is it a fact that when that one offering was made for sin—that one offering of the body of Christ—it was a full offering? Is it a fact that Jesus Christ cried out, "It is finished?" Is it a fact that the Apostle Paul declares that by that one offering He hath perfected forever them that are sanctified; or, in other words, them that are set apart unto the service of God? That is the meaning of the word *sanctify*, set apart to the service of God.

Now get in mind if you please, this eternal truth. When the Lord Jesus was sacrificed on the accursed tree, the one offering that was there made was an absolute and perfect satisfaction for all the sins of all the children of God, or else the work was not finished by Divine Grace. Can you get that thought through your mind? I once heard of a dear old Elder being told by a man, "I have my soul to save, sir," and the dear old Elder said, "I haven't; the Lord Jesus Christ did that more than eighteen hundred years ago."

ELDER CHARLES WATERS—1906

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### PEACE

Peace and pleasure is the pursuit of the world. Many rules have been laid down, and many are the paths followed, but none have been able to attain that which the Christian has found in Christ. Ministers may plan and arrange church buildings. They may employ the best of singers and the finest of amusements, and seek to remove every thing that is not in harmony with the carnal will and thus have all in peace, but they can never find that joy of heart, that rest of soul and peace of conscience that the renewed soul obtains by faith.

Some give all they can and make sacrifices to carry out



their idea of that which will fit them for heaven and make their peace with God. They have certain standards to live by, but although they labor hard to put them in execution they find that they are encumbered with many impossible objects. Laws and ordinances cannot make a sinner perfect. They cannot remove sin in the guilt nor the stain. "With man this is impossible." They cannot satisfy justice and make their peace with God.

When enabled by faith to see the beauty of the cross and to believe that Jesus died for our sins and arose for our justification there is hope. Therefore being justified by faith, or seeing that our sins are answered for and put away by the blood of our Saviour, we have peace with God through our Lord Jesus Christ. This is a peace that passes understanding and is full of glory.

ELDER J. HARVEY DAILY

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### SPEAKING THE TRUTH IN LOVE

"But speaking the truth in love, may grow up into him in all things, which is the head, even Christ" (Eph. 4:15).

In other words follow the truth in love, and be sincere in our love for our fellow christians, and show our true love for them, as we cannot be children of the one heavenly family without loving one another, yet we may, and can, and sometimes do fail to show our love for our fellow brethren that we should, but we should show this while we are adhering strictly to the doctrine of Jesus Christ our Saviour, which is the truth. We should live in love, one with another: Truth and peace should always be found together and where love exists, peace will always be found.

We decided some years ago that when we get so we do not love our brethren and desire their peace and welfare in the world, we will just quietly withdraw and go to ourself, and not disturb them with our folly. We have seen so many

in our day that profess great love for the brethren for a while, and then turn and do them all the harm possible, by way of dividing churches and associations, and then get off and boast of the number of followers they were able to drag after them, that we have become thoroughly disgusted with such and shall never strive to be the leader of a faction or party, but greatly desire to live with the dear old family of God, and enjoy their love and fellowship, and have the blessed privilege of loving them and having a name among them. Therefore Paul would say, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

ELDER T. S. DALTON

*Zion's Advocate, 1897*

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### CORRESPONDENCE AND NEWS NOTES

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**From Elder Clarence Davis, Clinton, Ohio:**

Dear Brother in hope: . . . I have meant for some time to let you know how much I have enjoyed the articles, "Lessons From The Prayers Of Christ". May I say I have indeed had many hours of sweet meditation in the thoughts you have stirred up as I read your writings on this subject. I know in these short articles you cannot bring out all the sweetness therein, but thanks be to God they can cause me to search for more. I am sure that is what you have in mind for us to do.

May the God of all love bless you and yours is the humble prayer of . . . Your unworthy Brother in hope.

**From Brother C. F. Taylor, Akron, Ohio:**

Dear Elder Harris: . . . I find myself walking in that lonely valley, but I found in the September, 1971 A&M a very heart-warming message, "So Great A Cloud Of Witnesses" written by Elder Ralph Culy and I felt I was not walking in the dark valley. I never heard him preach but he was blessed to do some

good writing, like the others who have, and are still, writing . . . I am sure most, if not all, the Lord's ministers are discouraged largely (at times, Ed.) and like the poor apostles, say we might as well go back to our work as fishermen. But the only discharge is disability and death.

Now with the poet: "Let me love Thee more and more -If I love at all, I pray-If I have not loved before-Help me to begin today." Sincerely.

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

**WATERLICK**-First Sunday, July 6, 1980. All day Sunday only. **Elder Phillip Johnson, Pastor.**

**LITTLE CACAPON**-First Sunday, July 6, 1980. All day Sunday only. **Elder Douglas Heare, Pastor.**

**NORTH FORK**-Second Sunday, July 13, 1980, and Saturday before. All day both days. **Elder W. Russell Sutphin, Pastor.**

**WHITE OAK**-Fourth Sunday, July 27, 1980. All day Sunday, and Saturday before, 2:30 P.M.; supper, night service. **Elder J. E. Alderton, Pastor.**

**CEDAR CREEK**-Fourth Sunday, July 27, 1980. All day Sunday, and Saturday before. All day both days. New date. **Elder Ernest Long, Pastor.**

**MUSKINGUM ASSOCIATION**

The Muskingum Association of Regular Predestinarian Baptists has been invited to meet with the **Beulah Church** at the Madison School house east of Newark, Ohio, on July 25, 26, 27, 1980. Go east on Route 16 about one-half mile beyond city limit sign to intersection of County Road 585 (first flashing light) and turn right to school house, which can be seen from the highway. All lovers of the truth are welcome.

**APPOINTMENTS FOR ELDER RALPH HARRIS**

Wednesday night, June 18 . . . . . "Little Flock" . . . . . Near Amelia, Va.  
Thursday night, June 19 . . . . . "Robinson River". . . . . Brightwood, Va.  
Friday night, June 20. . . . . "Thumb Run" . . . . . Near Marshall, Va.

Saturday a.m. and p.m., June 21 . . . . "Barrows Run" . . . . Near Warrenton, Va.  
 Sunday a.m., June 22 . . . . . "Mt. Carmel" . . . . . Luray, Va.  
 Sunday night, June 22 . . . . . Unconfirmed  
 Monday night, June 23 . . . . . Unconfirmed  
 Tuesday night, June 24 . . . . . Unconfirmed

#### ORDINATION OF ELDER MICHAEL PITNEY

The Thompson Primitive Baptist Church near Columbus Grove, Ohio, together with the ordained help of Sister Churches, met on March 22, 1980 to consider the ordination of Brother Michael Pitney to the work of the ministry. The following Elders and Deacons responded to the call: Elders Walter Graves, Nolan Pitney, Howard Edwards, Sterling Scott, Durward Edwards, Daily Hite, and Tom Pitney; Deacons Arthur Saul, Joe Neikirk, Charles Patterson, Clifford Chandler, Troy Marcee, Marvin Pitney, Vernon Booth and John Hite. Also in attendance were Elder Clarence Davis, Frank McCarty and Deacons Lloyd Pitney, Kenneth Ratcliff, Eugene Johnson and David Brubaker.

Elder Walter Graves was chosen Moderator and Brother John Hite, Clerk. Elder Durward Edwards was chosen to question the candidate on doctrinal points and practices held by the Primitive Baptists; Elder Nolan Pitney to offer the ordination prayer and Elder Howard Edwards to deliver the charge. These functions, together with the laying on of hands by the presbytery, being performed to the satisfaction of all, Elder Michael Pitney was declared a properly ordained minister of the gospel. The right hand of fellowship was extended to Elder and Sister Pitney; a motion was approved to have all the Presbytery sign Elder Pitney's credentials; the Minutes were read and approved and by move and second the Presbytery was dissolved.

#### ORDINATION OF ELDER VERNON BOOTH

"Little Zion" Primitive Baptist Church of Detroit, Michigan, together with sister churches who had sent ordained assistance, met on March 29, 1980 to consider the ordination of Brother Vernon Booth to the work of the Ministry.

The Elders in attendance were: Howard Edwards, Elburn Dorris, Nolan Pitney, Walter Graves, Tom Pitney, Daily Hite, Durward Edwards, Sterling Scott, Michael Pitney, Darvin Edwards, Wayne Fuson, Jerry Thatcher, Jim Whittington, and Raymond Pressley. Deacons in attendance were: Joe Neikirk, Marvin Pitney, Nick Herald, Charles Patterson, Trig Edwards, Clifford Chandler, Orville Mays, Tom Edwards, Ovis Curneal, Otis Edwards, Fred Hawks and John Hite.

The Presbytery was organized by choosing Elder Howard Edwards, Moderator, and Brother John Hite, Clerk. Brother Booth was called upon to preach and to relate his christian experience and call to the ministry, which was ably done.

Elder Daily Hite was chosen to question the candidate as to doctrinal points and practices of the Primitive Baptists. Elder Nolan Pitney was chosen to offer the

Ordination Prayer and Elder Howard Edwards to deliver the Charge. These functions (together with the laying on of hands) being performed to the satisfaction of the Presbytery and the Church, and declarations being made to that effect, Elder and Sister Booth were extended the right hand of fellowship by the Church and sister Churches.

Credentials were approved and signed by the Presbytery and delivered to Elder Booth. Minutes were read and approved and by sustained motion the Presbytery was dissolved.

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## Obituary

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### ELDER ROBERT MURRIEL WILLETT

A notice of Elder Willett's illness was run in the May issue of the A & M, but about the time that issue was mailed out we were deeply saddened to learn that he had passed away on April 25, 1980. Elder Willett was an able man of God and will be greatly missed by those among whom he labored.

Elder Willett was born at Lawson, Missouri, September 7, 1896, to Benjamin F. and Lezzie A. (Malotte) Willett. On March 3, 1921 he was married to Nina A. (Bales). To this union was born two children; Edna M. (Willett) Erickson of Kansas City, Kansas, and a son, Ray N. Willett, who preceded him in death in 1960. There were three granddaughters and seven great-grandchildren, (three boys and four girls). Also surviving are two brothers; Francis L. Willett of Shawnee Mission and Raymond R. Willett of Topeka, Kansas; four sisters; Roma H. Richardson of Birmingham, Ala., Pauline Wood and Nellie Nolting of Dallas, Texas, and Helen Hoch of Kansas City, Kansas. Elder Willett is also survived by his devoted companion, Sister Nina. They had been residents of Platte City, Missouri, over 40 years, where Sister Willett still resides.

Elder Willett was a member of Kansas City, Missouri, Primitive Baptist Church, which is still Sister Willett's home church. They brought letters there after they left the Mount Pleasant church near Excelsior Springs, Missouri, where he was pastor for a number of years.

The following verse was turned to by one of his granddaughters (a daughter to Edna) as she opened her granddaddy's Bible: "So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:12). But we look forward with sweet hope to the day when the dead in Christ *shall* be raised out of their sleep, and they, together with those saints who shall be living when Christ returns, shall be changed and fashioned like unto the glorious body of Jesus (Philippians 3:21) and ushered into the endless bliss of the glory world, where sorrow, sickness and death shall never come. May the Lord strengthen the family in this their loss.

Funeral services were held April 28, 1980 at the Rollins Funeral Chapel, Platte City, with Elder Wilmer Harper officiating. Interment was in the Platte City Cemetery.

We received word that Elder Willett sang church songs his last day, and when someone told him he should probably rest his throat he told them he had one more song to sing, and he sang it—his last song, "I'll fly away, some happy day."

#### ELDER CHARLES CARPER SAWYERS

Elder Sawyers was born November 11, 1891 and passed this life February 3, 1980, making his stay on earth 88 years, two months, and 23 days. He married Laura Meta Phibbs on May 12, 1920, who preceded him in death. He honorably served his country and was discharged from the Army March 17, 1920. He united with Galax Primitive Baptist Church the second weekend in June, 1926, and was ordained to the ministry May 11, 1940.

Elder Sawyer leaves four sons: Lacy, Eldridge, Earlie, Alton, and two daughters, Eula Sawyers and Mildred Testerman, to mourn his passing, however, at the same time to cherish the fond memory of this loving father. Elder Sawyers served many churches in this area for many years and was loved and respected by all who knew him. He was one of the humblest men to ever preach and walk among the Lord's children; never causing trouble or division. He died a member of Galax Primitive Baptist Church.

As the writer of this obituary, I can honestly say that I never met a more devoted man to his calling and family. He mourned the passing of his beloved wife as long as he stayed here and would often speak of the time when he would see her again. There is not a second's doubt in our minds about the destiny of this great man, remembering the words of Jesus, "A tree is known by the fruit it bears."

His funeral service was held at Galax Primitive Baptist Church on February 5, 1980. Elders Walter Evans and Jess Higgins and Brother Richard Thomas officiated. His body was placed beside his beloved wife in Fries Cemetery to await the glorious resurrection of these vile bodies. In Micah 6:8 we find these words: "He hath shewed thee O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." This verse describes beautifully the life of Elder Charles C. Sawyers. —Elder Jess Higgins.

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Chester B. Heitt, West Virginia, \$2.00; Mr. and Mrs. Raymond Lee, Virginia, \$5.00; Mrs. A. D. McLamb, North Carolina, \$5.00; Glen Reeves, Texas, \$5.00; Little Zion Primitive Baptist Church, Michigan, \$10.00; Evelyn F. Butcher, Maryland, \$5.00; John J. Woodward, Illinois, \$1.00; Mrs. Barbara Humphreys, In memory of her Mother, Mrs. Lillie Gibbs, Illinois, \$10.00; Mrs. Gladys L. Lomano, Florida, \$5.00; Mrs. Mable Burnett, Virginia, \$5.00; Mrs. Harvey Agnew, Virginia, \$3.00; Mr. and Mrs. William Cusac, Ohio, \$3.00; Mrs. Virginia P. Kane, Virginia, \$5.00; Mrs. Josie G. Thomas, Virginia, \$1.00; Mrs. Eva H. Woods, Illinois, \$5.00; Marvin Galyen, Virginia, \$5.00; Mr. and Mrs. R. H. Helms, Virginia, \$5.00; Charles H. Funk, Ohio, \$5.00; Ernest Long, Virginia, \$5.00; Bertha Maloyd, Indiana, \$5.00; Elder T. Everett Beavers, Indiana, \$5.00.

MARTINSBURG—Martinsburg, W. Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. and 1:30 p.m. Elder Dwayne Fletcher, Pastor, 21 - 2 Florence Tollgate, Florence, N.J. 08518, Tel. (609) 499-2491. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W.Va 25401, Tel. 267-7356.

March '81

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

May '81

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. '80

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. '80

### 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 '80

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

April '80

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. '80

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 '80

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. '80

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. '80

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 '80

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 '80

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. '81

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 3, Box 207, Willis, Va 24380, Tel. (703) 789-7515. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '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. '80

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 '80

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, Rt. 5, Box 540, Madison, Va 22727. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764 June '80

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sundays 10:30 a.m. and Sat. night before the 4th Sun. 7:30 p.m. Elder Eddie Fewel, Franklin, In (4th) Elder William Shockley, Kokomo, In (2nd). Clerk, Alma Rogers, 412 Ohio Ave., Troy, Ohio 45373; Tel. (513) 339-7715. May '80

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. 3, Box 207, Willis, Va 24380, Tel. (703) 789-7515. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '80

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. '80

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. '80

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. '80

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. '80