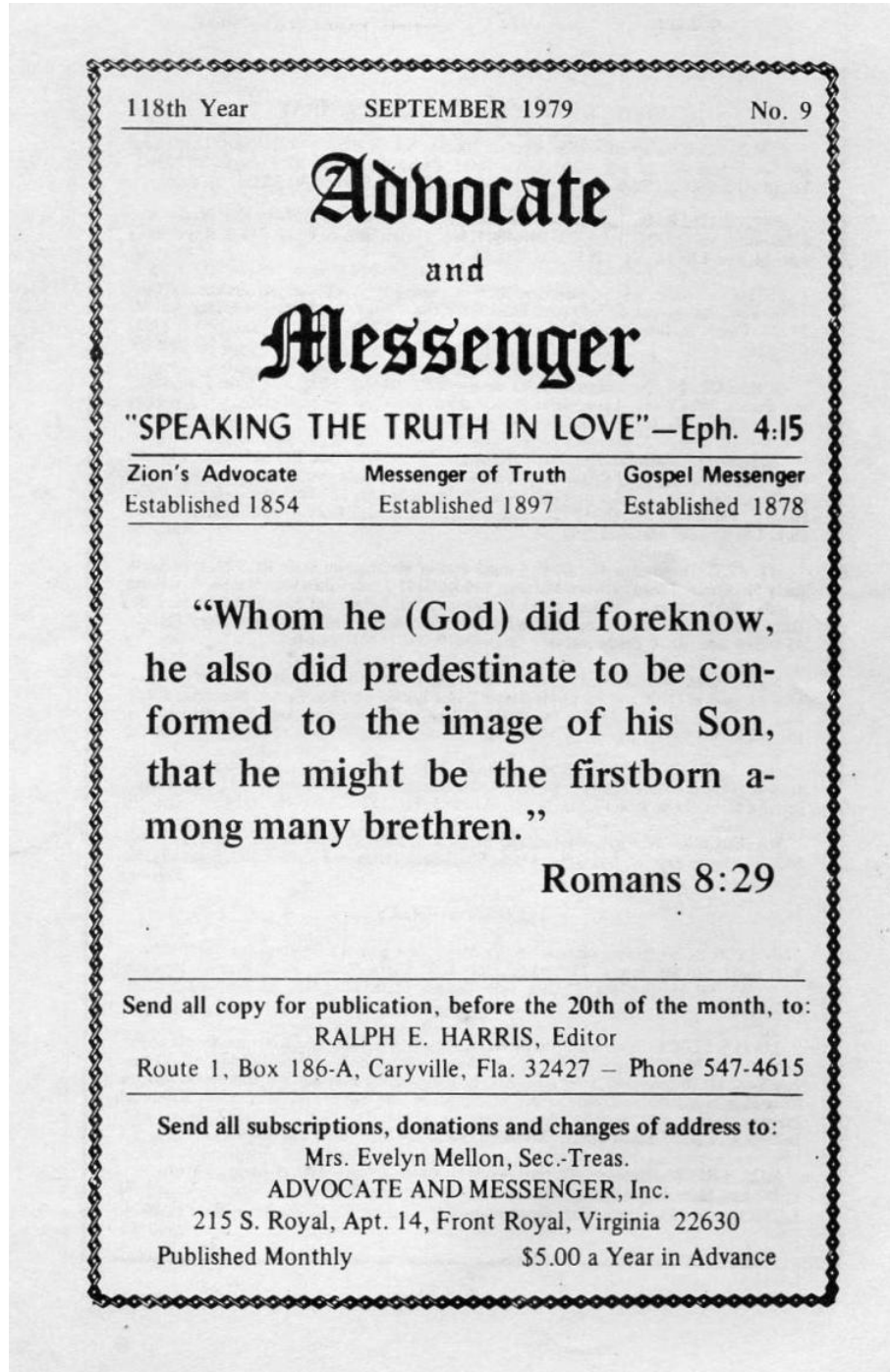


Advocate and Messenger



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

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851 April '79

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 '80

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. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180, Tel. (703) 938-8169 Dec. '79

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 Gleatons Trailer Park, 1-B, Woodbridge, Va 22192 April '80

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. '79

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '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, Richard Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '79

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. '80

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 '80

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LESSONS FROM THE PRAYERS OF CHRIST

(Part Four)

“As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him” (John 17:2).

This entire prayer concerns a people who are special unto the Lord. The apostle Peter speaks of them as “elect according to the foreknowledge of God,” and, “you who are kept by the power of God,” and again, “a chosen generation, a royal priesthood, an holy nation, a peculiar people.” Elsewhere they are designated as, “vessels of mercy, which he had afore prepared unto glory” (Rom. 9:23), “heirs according to the promise” (Gal. 3:29), “the purchased possession” (Eph. 1:14), heirs of salvation” (Heb. 1:14), “heirs of promise (Heb. 6:17), and a host of other titles.

In this chapter alone they are described as, “the men which thou gavest me out of the world, — “Thine” and “Mine” — “those whom thou hast given me,” — “these . . . that thou hast sent me,” — and, they are said to be hated *by* the world because they are not *of* the world; they receive God’s word, believe that God sent the Son into the world, and know surely that the Son came out from the Father. This covers not only the apostles, Judas excepted, but “them also which shall believe (notice they *shall* believe) on me through their word.”

It is to these and these alone that the Lord *gives* eternal life, while those who are left to perish, receive no more than is the just and proper recompense for their ungodliness. Not

being embraced in the electing love of God this decree does them no *good*, but *neither* does it do them any *harm*, for God was not obliged to elect *anyone* so far as anything in themselves or so far as their having any claim whatsoever upon His mercies. He could have rejected the whole race of Adam, the whole mass of humanity, and the result would have been that all of them would have lived and died under the curse of sin, polluted by the fall, dominated by the lusts of the flesh and the power of Satan, eternally ruined, and would have been finally and justly condemned to everlasting shame and contempt in the lake of fire.

We feel that a glorious principle is involved in this prayer that should be of grave concern to all the Lord's people and which they should follow in all their efforts to serve Him. The reader's attention will be drawn to this principle by leaving out part of the text and emphasizing the following part:

"Thou hast *given* him power . . . that he should *give* life." The Father *gave* that Christ might *give*. Those gifts and graces of the Spirit which were *given* to Christ "without measure" were *given* for the good of others, and, He was constantly putting them to that use. On various occasions He refused to use them for His own relief and deliverance. He taught His disciples that, "The Son of man came not *to be ministered unto*, but to minister, and to *give* his life a ransom for many." His was a life of total sacrifice. To Whom much was *given* much was *required*. He was the only Man who ever lived who could say that *fully and to perfection*, "I have glorified thee on the earth; I have finished the work which thou gavest me to do."

This principle is seen later in this prayer when He says, "I have *given* unto them the words which thou *gavest* me," and, the giving was effectual for He continues, "and they have received them." The only thing given to Him *not* to be given away was His people; "those that thou gavest me I have kept." And He still keeps them.

The key to real *living* is in real *giving*. On the other hand

the key to being *miserable* is in being *miserly*. To try to hoard up the Lord's blessings is to forfeit the joy of them ourselves and the joy they could have been to others. Heavenly manna is intended for the day in which it is given. Today's grace will not suffice for tomorrow. If it *will not* be used today it *cannot* be used tomorrow.

"God loves a cheerful giver." And this does not just refer to giving of ones temporal possessions, but it reaches far deeper, to the giving of ones *self*; the *using* of the gifts and abilities which the Lord has given us to the good of others; to the uplifting and strengthening of any who may have need of such. "For none of us liveth to himself," says Paul (Rom. 14:7).

A cheerful giver is one who gives with cheer; he gives with inward satisfaction and fulfillment, and if our giving is done strictly with a view to the glory of our precious and beloved Redeemer, with a deep and reverential sense of love and devotion it *will* be done with cheer, but that cheer will be tempered with much humility as we apprehend that no offering from our polluted hands could ever receive Heaven's sanction except it be made by and through the Lord Jesus Christ as Mediator. "Ye are an holy priesthood to offer up spiritual sacrifices, *acceptable to God by Jesus Christ* (1 Peter 2:5).

Jesus gave His all for us. Is it then a great thing if we should give our all in His service? May He sustain us by His marvelous grace and help us to keep laboring on.

THE EDITOR

NOTES FROM THE EDITOR

The article by Elder Temples concerning the legality of the death penalty, which appeared in the August A & M, was recommended to us by Elder Dennis Jones. We feel that it represents the Bible position on this much publicized issue. Some who used to oppose the death penalty as being "cruel and unusual punishment" have, by observation, come to real-

ize that such a law, at least for certain crimes, is vital to the existence of any civilization. The tremendous amount of crime in this nation has been fostered and nurtured largely by corruption in the courts and by relaxing, and failing to enforce, appropriate penalties against all manner of violations.

• • •

Some of you were probably late receiving your A & M last month. It was more than three weeks from the time the paper was mailed out until I received my second-class copy. We are very sorry that such unreasonable delays occur, but the simple fact is that though postal *rates* have sky-rocketed over the last few years yet the *service* has become less and less efficient. The paper is mailed out usually during the first week of each month. If you consistently receive your paper late it might be a good idea to notify myself or Sister Mellon and let us see if we can improve the situation.

• • •

From the depth of our heart we would like to thank each of you who have supported the A & M in any manner. For the first six months of this year the total cost of publishing and sending out the A & M was \$3,519.32. This gives you some idea of the expense involved in this work. During this same period the combined total for subscriptions and contributions was \$2,966.15. If those of you who have been intending to send a contribution would do so we could get our reserve funds back up where they need to be. We will deeply appreciate any consideration you may give this matter. Subscriptions, renewals and donations should be sent to Sister Mellon. Thank you and may the Lord's rich mercies be bestowed upon each of you abundantly.

(The 1st mark of the Church). The apostolic church consisted only of those persons who had been convicted of sin by the Holy Ghost, and who had given signs of repentance towards God, and faith in the Lord Jesus Christ as the Son of God.

Hassell's History—(See 9th Chapter).

PLEAD

Dearly beloved of the Lord: I plead with you to be mindful of this poor sinner and remember me in your prayers that I be found faithful to the cause of Christ and to the blessed truth that Jesus lived and died that we might live in glory. I plead for and affirm the claim that salvation (eternal life) is of the Lord and is a gift of God. I plead for the cause of Christ here in this world; that our timely phase of salvation must conform to the truth of God's divine word. I plead for the mantle of charity to be cast over my many mistakes, even in this writing, and that we might behold the beauty of the Lord's house and live in unity and fellowship in His kingdom.

All men are sinners. What is your plea? Do you plead guilty or not guilty? My plea is, *guilty*, and I say all men are sinners, some of them know it and some do not. When we say *all men* we mean *all humanity*, not just the masculine gender; even babies cry and give every evidence of being sinners. I plead guilty before God's justice and cry out, "God be merciful to me a sinner." What do you plead? your self-righteousness, your own works, keeping of the law, or your ability to do good to gain favor with God? Can I sing with you, "Just as I am without one plea"? I plead for mercy and grace that a wretch may know what it is to be reconciled unto God by the blood of Jesus, then we can sing together, "Amazing grace how sweet the sound, that saved a wretch like me."

My thoughts and pleading is like Job says, "Oh that one would hear me! behold, my desire is, that the Almighty would answer me." And again, "O that one might plead for a man with God, as a man pleadeth for his neighbour!" Dear ones, I want to assure you that there is some one to plead for you with God and it is none other than Jesus, because He loved you to the full degree that He was obedient unto death in your behalf. Yea, He rose for our justification and has promised to come again to take us home to glory. Even Job raised the question, "Will he plead against me with his great power;" thank the Lord for the answer, "No; but he will put strength

in me," and plead for us and not against us.

Brethren be not at ease but awake to truth and righteousness, for although the Lord said, "Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream;" yet the same Lord has said, "For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many." How true! and, "the Lord standeth up to plead, and standeth to judge the people." Even all people and all nations are before the Lord for He will plead with all flesh and He will give them that are wicked to the sword. So be careful and be not conformed to this world.

The prophet Jeremiah declared the Lord had a controversy with the nations, and surely it is because of evil, sin, and idolatry that He still has a controversy with the nations. Therefore He will plead with all flesh and He will give them that are wicked to the sword. So the prophet Joel has declared that the Lord, bringing again the captivity of Judah and Jerusalem, will gather all nations and bring them down into the valley Jehoshaphat, and will plead with them there, ". . . for my people and for my heritage Israel, whom they have scattered among the nations and parted the land." The Lord is still able to plead for His people among all flesh when and where it pleases Him.

As the above named valley was the place the Lord pleaded with Israel, He uses such places as pleases Him to plead in honest judgment in every case. The king of Babylon had come to Jerusalem and despised the oath of God and broken His covenant. So the Lord said, "I will spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me." I am sure the Lord's way is equal, right, and just, as He says, "The soul that sinneth, it shall die."

The Lord has said, ". . . and there will I plead with you face to face." How true this happened in the above instances, but is it not so that He pleads with you and me face to face. That is, nothing is hid from Him and we stand face to face

before Him who knows all our sins and trespasses. Even though Israel was repeatedly rebellious and time after time had forsaken the Lord, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water; the same is happening in this day, yet God's many and sweet mercies always appear as He pleads with us.

Jacob wrestled with a man (an angel) one night and he called the place Peniel: ". . . for I have seen God face to face, and my life is preserved." His life was preserved although God had said to Moses, ". . . there shall no man see me and live." The Lord had spoken previously to Moses face to face and He talked with Moses face to face in the mount out of the midst of the fire. Here was some pleading accomplished and face to face in all our ways we are commanded to take off our shoes, for where we stand is holy ground. Surely, holy is He that pleadeth my case, and it is holy ground, being face to face in all realities. David said, "Is there not a cause?" And another time when the Lord smote Nabal, that he died, David hearing of this said, "Blessed be the Lord that hath pleaded the cause of my reproach from the hand of Nabal." Yes the Lord pleadeth the cause in the right way and we are commanded to rob not the poor and neither oppress the afflicted, for the Lord will plead their cause.

Ought we not to love Him more and live to His honor and glory? Now therefore it would not be unreasonable that I plead, beg and, ". . . beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And this we can do by the help and mercies of God. Certainly our heart must be in the matter and all our efforts must be motivated by the Spirit of the Lord or else it will be in vain. Our whole souls and bodies and all the powers thereof must be exercised in love and charity or else it will profit nothing and be as sounding brass and a tinkling cymbal.

We are not to think too highly of any man or glory in their attainments, but glory in the Lord. This is to be a living

sacrifice and not like the bodies of slain beasts under the law or like the dead works of those destitute of faith in Christ. This is to be holy because it flows from a principle of holiness by the influence of the Holy Spirit and such sacrifices being both living and holy are acceptable to God through the mediation of His Son who pleads face to face.

I plead with you, brethren, be pitiful, be courteous, love as brethren, rejoice evermore, pray without ceasing, quench not the spirit, hold fast that which is good, see that none render evil for evil unto any man. Abstain from all appearance of evil, and the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. I plead for mercy, grace and faith to be found faithful to abide in the calling wherein I have been called.

ELDER DAILY HITE

THE WAY

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed by it" (Job 28:7, 8).

I am amazed at the cunning, instinct, behaviour and skill of the animal kingdom. God hath endowed them with great wisdom in order for them to survive here in the world. We have been privileged during the last few years to attend a travelogue and adventure series of motion pictures and slides. One of the series this past winter was on Alaska. One of the interesting things that was dealt with was the spawning of the salmon. Each year at the proper time they travel upstream, almost exhausting themselves, to reach the spawning grounds. Three species of salmon were described. When the young are hatched and reach the proper size one species goes to the ocean, one goes to the lakes, and the third remains in the river. How do they know the proper time to go to the spawning ground? How do they know where it is? How do the young fish know where to go when they attain the proper

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age?

How do birds know when to go south for the winter, and how do they know when it is time to return north for the summer? Squirrels store up nuts for the winter, and they only store the good ones. They have not time nor space for the wormy ones. Beavers are skilled at building dams. Birds have wonderful vocal cords with which they praise God with sweet melodies. Each bird has its own special way of building their nests, and they are skilled at it. The eagle's eye is said to be many times more keen than that of a human.

Solomon says, "There be four things which are little upon the earth, but they are exceeding wise: The ants are a people not strong, yet they prepare their meat in the summer; The conies are but a feeble folk, yet they make their houses in the rocks; The locusts have no king, yet they go forth all of them in bands; The spider taketh hold with her hands, and is in king's palaces." We could go on and on about the many qualities of the animal world. How does a cow eat green grass, give white milk, from which we make yellow butter? The answer to all of these questions of course is that this is the wisdom of God.

But the Scriptures say nothing about the animal world having a soul. "And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life; And man became a living soul." I believe that man being a living soul simply means that God has given him something that the animal kingdom does not have. That something is the ability to understand, (if God be pleased to give him such understanding) something about spiritual things and a spiritual kingdom. This is something which the animal world does not have.

Despite the fact of the keen eyesight of the vulture and the eagle, the fierceness of the lion, or the ability of the bee to make honey, there is a path which they know not and cannot see. Isaiah, in talking about the coming of Christ's kingdom says, "And an highway shall be there, and a way, and it shall be called the way of holiness: The unclean shall not pass

over it: but it shall be for those; the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: They shall obtain joy and gladness, and sorrow and sighing shall pass away" (Isa. 35:8-10).

Man has been blessed beyond measure by the loving kindness and tender mercy of our God. Even the ungodly man has been blessed with the natural necessities of life. He can view the grandeur of the mountains and rivers, eat of the fruit of the field, and breathe the good air which God has provided.

David says in Psalm 46:4, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." This is surely the Church, the dwelling place of God, a path that the fowl and lion know not. "In that day a fountain shall be opened to the house of David and the inhabitants of Jerusalem. It shall be for sin and uncleanness." This is the way of the cross. It is the way of grace. "And of his fulness have all we received, and grace for grace" (John 1:16). The doctrine of the resurrection is surely one of the great truths of the Bible. The way of this doctrine the animal kingdom knoweth not.

ELDER T. EVERETT BEAVERS

DO YOU WANT TO REMAIN MARRIED?

(First of Three Parts)

An economist from the University of Chicago recently was quoted by the Associated Press after his seventh year of family research. He reports that couples who comply with following categories are most likely to remain married: (1) Those who do not marry too young or too old (mid-twenties); (2) Those who share the same religion; (3) Those who have children; (4) Where the husband earns a reasonably high salary; (5) And where the wife does not work.

The first category concerning age seems to have less Bible emphasis than the other four insofar as I am able to recall at this time. However, this area is not void of Bible direction by virtue of the necessary implications of the remaining four categories. Also in I Cor. 7:36, the virgin is to have passed the flower of her age. We might easily understand that the flower comes in early spring and is therefore before the season when fruit begins to appear. So with the youth. Physical maturity and a reasonable psychological stability are especially important on the part of the husband, who is to be the leader. Again, we advise that common sense about age will probably be sufficient if the other four categories are in order.

"Share the same religion is the second category." For the true believer this does not mean that you forsake your church in attendance or deny your baptism. To put it in brief, your companion-to-be should already share your religious convictions or you are building on sand instead of the sure foundation of God's word.

For a true believer their religion is the most important purpose in life. Above every goal and desire arises the supreme purpose and pleasure to properly worship God who has saved their soul from endless misery and to serve the saints in His most Holy name. However, it may come as a surprise to some and only a reminder to others that the purpose must be held up by firm doctrine and firm faith if such is to have its necessary influence in our homes. The poet expressed it like this, "How firm a foundation ye saints of the Lord, is laid for your faith in His excellent word." I trust we realize that the word of God is not only an excellent foundation to establish saints in the faith but is an equally excellent foundation upon which to establish a marriage. God in this present day has *only* two institutions which He designed, established and in which He has placed governing laws for its perpetuity or duration. Those two God-ordained institutions are the gospel church and the family unit. A gospel or family purpose based on the Bible has a promise from that it will last in a most

honoring way to Him and rewarding way to us.

Believers have a growing realization that every decision of any consequence is or should be based upon our knowledge of God through His word. So we can be sure that our purpose to worship Him and serve His people *first* has multitudes of opportunities and obligations. Such opportunities and obligations which surround our gospel purpose will give us the answer to a good conscience, will stimulate us to grow spiritually in every way and will lead us all our days to a more happy and close fellowship with our Lord and His people. Some of our opportunities and obligations are: regular attendance to every worship service; regularly visiting in the homes of God's people and hosting the same; and carefully visiting the fatherless and widows in their affliction. This surely requires some giving or sacrificing of our time, certain incompatible natural desires, and our family at times. In a different way than the apostles, but according to the same principles, we *will* suffer loss in the natural realm due to obedience to Christ. (Read carefully Luke 21:16-19). But no matter how much we enjoy the *personal* sacrifice due to the spiritual reward, we should ask ourselves whether or not our companion will resent, be resigned to, or rejoice in such sacrifices.

The big question arises, "What if our fiancée has little or no tolerance for pure religion?" It may be said, "But we love each other deeply." Nevertheless, what if *the* purpose of all purposes is different. Do we not realize that a marriage *must* have more foundation than love in order to be lasting and happy? The most fundamental purposes surely must be compatible or else we become incompatible. The wise person who wrote, "Kissin' don't last but cookin' do", surely meant to express that the fires of youthful love, as well as natural love in its purest form, is not sufficient of itself for happiness.

The union of marriage, like the union of the Church, *absolutely requires* common purposes and therefore *similar* desires and finally a submission to the laws of God which govern

them. For an illustration notice that disciples are to *love* their enemies (Matt. 6:44). Love is essential for fellowship but love is not sufficient when purposes are different or disciples would have *fellowship* with enemies of truth as well as those who love the truth and obey it. May I earnestly implore that we carefully consider that if a couple has the laws of God as their uppermost desire and have a natural love for each other, that there is *from God a promise of happiness*.

In this most earnest endeavor to establish by scripture that God's providence will lead us to a believing companion, some may be thinking of friends or relatives where there are obvious exceptions. Please notice that in every responsible effort that is to be made in life that *most* succeed because of following the rules. We should not think that God will extend in our case His extraordinary mercies to cover a willful and presumptuous failure on our part. On the other hand, let us trust His extraordinary mercies to provide a believing companion.

ELDER LARRY WOLFE

OLD PAPERS WANTED

I would appreciate it very much if any of our readers who have any copies of the following discontinued Church papers, and who would be willing to place them in appreciative hands, would let me hear from them. The papers and dates I am interested in are as follows:

- Messenger of Truthany dates.
- Gospel Messengerany dates.
- Primitive Monitorany dates prior to 1960.
- The Church Advocateany dates.
- Zion's Landmarkany dates.

Also, I am still interested in any issues of Zion's Advocate prior to 1900. I will be more than happy to pay all postal fees.

THE EDITOR

QUALIFICATIONS FOR PARTAKING OF THE COMMUNION

(First of Two Parts)

"But let a man examine himself, and so let him eat of that bread and drink of that cup" (1 Cor. 11:23-34).

How often are scriptures like this one misunderstood! Many people insist it teaches that it is the privilege of every person to sit in judgment upon his own qualifications for partaking of the communion. If he finds himself so, then they would insist that no congregation of assembled Christians would have any right to deny him that privilege. They believe this text proves that no church has any right to sit in judgment on anyone or to deny any their rights to take the ordinances of Christ's Church, no matter what kind of people they may be. How sad it is when people misuse the Scriptures!

Far from teaching that it is the right of all men to sit in judgment on themselves, this text actually teaches just the reverse. The simple fact is, most men resent being judged, and have no intention of doing it themselves. When in the military service back in the early 1940's, I attended chapel services quite often, and of course they urged the communion emblems on all who attended. It was embarrassing to me because the boys who went with me would look at me like there must surely be something wrong with me when I refused to take part. I might as well have said to them that I did not want to go to heaven.

Many of the men around me I knew quite well; some were often drunken, many were profane, several were gamblers, and most could not be trusted around a decent girl. Yet, if I had undertaken to tell any of them that they were not qualified to take the communion, they would have been insulted. Examine themselves? . . . they *could* not, and they *would* not, by *any* Bible standards. Yet they all took the emblems and seemed to feel sure they were worthy of them. Many denominations today practice the same policy; few ever question whether the people are members of any church, and

none to my knowledge outside of the Primitive Baptists ever question the moral and spiritual qualifications of the people.

It always puzzled me as to how they could deny communion to little children, whom they deem to be still in infant purity, while offering it to people who weren't even members of their church. Could this be the intent of the text? You know it is not. And yet, we have had among the Primitive Baptists some who insisted that no church has the right to question the qualifications of members, so long as they love the Lord, or to deny them communion. I wish to stand to be counted among those who believe the Church not only has that right, but will be in serious trouble if she does not fulfill that responsibility.

I remember hearing my father tell about a lady who took communion at a service where he attended, although she was not a Primitive Baptist and knew what the church believed on the subject. When she was questioned about it by a faithful sister, she angrily exclaimed, "I have just as much right to it as you have." Of course, she was mistaken. If strangers walked uninvited into your home and took of the food from your table while claiming they had a right to it, you would surely argue the matter with them; and how much more should we if it be the Lord's table? I am not speaking of those people who are uninformed and who partake through ignorance of our belief; I think there are kind ways to handle that situation without hurting the feelings of people. But I firmly believe that if a belligerent, headstrong man knowingly intrudes into this sacred service when he is not qualified, he ought to be put in his place; if a church permits that to happen, at least more than once, she becomes guilty; and for a pastor or deacon to permit it to continue is unthinkable. These latter ones are servants of the church and cannot subject the welfare of the church to wrongdoers, no matter what their personal feelings may be.

It is not possible to have a gospel church without gospel ordinances. How could there be a church organization

without baptism for instance? That ordinance, when kept in its purity, is like a wall about Zion, keeping the identity of the church plain and distinct in the midst of a confused world. Surely, this is the meaning of Peter's remark (see I Peter 3:21) when he likens those persons being saved in the ark to baptism. I know there are people who insist this means eternal salvation through baptism, but the text refers directly to a church, a congregation of saved persons, and says that it is by clinging to the gospel order that they are saved. The people on the ark were a collection of people saved by the Lord, and hence are representative of the church; as Noah built the ark to save the persons there from the waters of the flood, so the Lord established the ordinances to keep the floods of error out of the church. The rites of baptism may seem strict to some, but it has been the salvation of the church when those who don't belong within Zion's borders are not able to pay the price to enter.

The two ordinances are alike in many respects. Both commemorate the death, burial, and resurrection of our Lord; both are lessons to show what our Lord has done for us, rather than what we may do for the Lord. They are neither one *sacraments* (those acts by which men suppose they can somehow earn merit, or take in something of the spirit graces), but are memorials of the goodness of God to sinners. Just as believers are commanded to repent and be baptized, even so baptized believers are commanded to put uncleanness and take the communion.

What qualifies a man for baptism will also qualify him for the communion table, and we are not to say, when we examine ourselves, "I am not worthy, and will not commune today." This is not a matter left to the discretion of members; our Lord commands, and we must obey. And by the way, let me point out that communion is never mentioned in the Bible outside of a church.

But, some will say, "What if I am not qualified, because there is something in my way?" All right, but the Lord has

commanded, and it is required that we get rid of whatever is in our way. Have we failed to heed His command to be baptized? If so, then we ought to do it. Do we come to His altar and remember that we have sinned against our brother? . . . then leave there our gift and go and be reconciled to our brother, and then come offer the gift. Have we been so worldly-minded that we have failed to study our Bibles, failed to visit with His people, failed to meditate and pray to prepare our minds and hearts? Then let us correct those matters at once, for commune we must if we are to keep the Lord's commandments. We are not to let our self-examination lead us to excuses.

There is an expression near this text that has worried some folks a great deal, and I wish to comment on it. The expression speaks of the danger of eating and drinking unworthily, and so bringing damnation upon themselves. Many humble persons fear that they may have done this, for they do not understand it. *But this scripture does not teach that those who are unworthy may eternally destroy themselves.* The reason our text says to examine ourselves is not to give men a choice as to whether they will or will not commune, but rather because it is a necessary step in making them worthy (in the sense of the text).

Honest self-examination before entering the service of God is good for people; in the Old Testament we are told of the wash basin made of mirrors which stood just outside the tabernacle door for people to use. There is nothing better to convince a church member of his personal weaknesses and sins, and the corruption of our natures.

Inasmuch as we are not to come into God's service with a great self-esteem, but rather depending upon the merits of Christ only, this serves the purpose of humbling us before the Lord. It teaches us that we can't do anything well without His help. And being brought low, we then discern the greatness of the love and mercies of an all-wise God who lets us sit down in His presence. Those who truly eat and drink unwor-

thily are those who have such an exalted opinion of themselves that they cannot discern the body of Christ; these soon lose their sense of fear, and the sense of sacredness and seriousness of the ordinances, and hence will grow weak and sick, and soon fall asleep to spiritual things. The little humble child is no danger to the church; but beware of the ones who have too much pride.

Elder Raymond Webb
Carthage, Illinois

LOVES THAT WHICH HE ONCE SCORNE

Dear Brother Wiltshire: I have felt a desire for some time to try to write a few of my scattering thoughts to you and all of the dear ones of like faith, but when I read the dear old *Advocate* and see how ably they all write, it makes me feel so little and unworthy that I think perhaps it would be better for me not to write; but I hope the dear Lord will direct my mind so I can write a few thoughts; not that I feel my writing will be any benefit to you dear ones, but only hope my mind may feel more at ease, if nothing more. I think it should be our greatest desire when we write or when we talk, to stir up our pure minds, not confusion or strife, but tell the same sweet story of Jesus and the cross, and let our writing be the same.

Peter says, "Yea, I think it meat, as long as I am in this tabernacle, to stir you up by putting you in remembrance." 2nd Peter, 1:13. We find here that Peter said it was meat to him to stir up their pure minds; it helped him; he could rejoice with them.

My dear brother, how sweet it is when we gather around the fireside, with our dear brethren, and talk about Jesus; how He loved His children, and gave His life for them. He visited them when they were sinking down and felt that they were lost; here we gave up all hopes. Why? Because we have been looking to ourselves. What do you see now? Yourself

a great sinner. What evidence is this? You have eyes to see. How do you know? Because you see that your deliverance is of the Lord; you see you could not deliver yourself, for salvation is of the Lord.

So let us talk about Jesus, write about Him, tell one another that it is by grace through faith and that not of yourself but a gift of God. Well do I remember the time when this Gospel was not sweet to me; I hated it, because it stripped me of my glory, and I would tell the dear ones that believed this grand Gospel that if they continued this belief they would be lost; but to my surprise one quiet and lonely night, if I am not deceived, the Lord opened my blind eyes and I saw what a great sinner I was; my mind became troubled, and I saw that I was lost. One strange thing I thought came to my mind then: I thought of the dear Old Baptist people that I had said so many hard words about. My troubles began, it seemed to me I had not a friend in heaven or on earth. I had thought before, if Jesus would not save me He would be unjust, but now I thought:

“If my soul was sent to hell,
God’s righteous law approves it well.”

There came a time when it seemed the dear, good Lord spoke peace to my troubled mind, and this burden seemed to leave me. Then I desired so much for a home with the dear Old Baptists, but how could I ask for a home with them, when I had said so many hard things about them? I would go to church to hear them preach, and it seemed to me the preacher was talking to me all the time. I could not help shedding tears but did not let them know it.

One day dear old brother A. J. Shuler came to me and said, “Brother John, you ought to do your duty; come home to your friends and tell them what the good Lord has done for you.” This dear brother is dead, but he will always be precious to my memory. It was not very long before I asked for a home with you dear ones, and oh how unworthy I felt when they took me by the hand and called me Brother John.

Brother Wiltshire, I find I am writing too much. Now, dear brother, if you feel like printing this, it will be all right, if not will love you just the same. Your unworthy brother in hope of eternal life.

JOHN B. JENKINS

I have never had the pleasure to meet this dear brother to know him, but his writing touches my heart, and feel to say, I hope in sincerity, *God bless him.* —J.G.W.

From *Zion's Advocate*

June, 1914

DILIGENCE AND FAITHFULNESS ESSENTIAL TO SPIRITUAL COMFORT AND ENJOYMENT

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:" II Peter 1:10.

We need to be sure of our election to enjoy a comfortable assurance that we are the children of God. "Keep yourselves in the love of God", not keep God loving you, but keep yourselves conscious that you are beloved of God. It will add to your comfort and will make you a comfort to others. "Keep thy heart with all diligence; for out of it *are* the issues of life" (Prov. 4:23). "All diligence." If we are sad and feel forsaken and no fellowship of the Spirit, no inward peace and communion with God, perhaps it is the result of our neglect. God's way to bring peace to His children is such that we cannot expect it while we are indifferent. If we are sadhearted and cast down, if we feel that the Lord is gone from us, how shall we account for it?

There is a difference between a chastisement and the trial of our faith. "... The trial of your faith, being much more precious than of gold that perisheth..." We ought not mistake a trial of our faith for a chastisement. The most devoted men are tried. "Many *are* the afflictions of the righteous: but the Lord delivereth him out of them all." Abraham was tried in the offering of his son and Moses in his "... choosing rather to suffer affliction with the people of God... Esteem-

ing the reproach of Christ greater riches than the treasures in Egypt:" and Paul who suffered the loss of all things for the excellency of the knowledge of the Saviour.

The most devoted cannot in any degree avoid the trials of their faith, but it does not seem that way in the chastening of the Lord. "I will visit their transgressions with a rod and their iniquity with stripes." We find at times that we have no light and when we try to pray the Lord is so far away, —when we read it is a sealed book, when we speak of the Saviour we do it without feeling or tasting the sweets of the theme. It is as if the Lord had said to us, "You have neglected me, you have treated me as if you thought you could do without me. I have established a throne of grace and you treated it as an unnecessary thing. I have promised to be with you in your meetings but you have forsaken the assembling of yourselves together. 'They that wait upon the Lord . . . shall mount up with wings as eagles,' but you think to mount up without waiting on the Lord. You are quick to devise means to acquire this world's goods but sluggards as to the true riches. You are careful to keep your face and person clean but suffer your conscience to be defiled, and your record to be 'spotted with the world.'"

In Malachi 1:7-14 the Lord takes Israel to task and makes a list of complaints against them, and with but little change it may be applied to us today. We do not "offer polluted bread," but how few today give their whole heart to God. Our best energies go for worldly ends and the Lord is put off with what is left. We do not offer the blind or crippled lamb, but we do as bad; we with half our hearts and energy worship God, and with all our energies we rush into politics or secret societies, or worldly cares, and then we wonder that we are not spiritual minded, we wonder that we are barren, and unfruitful in the worship of God. We give our time to the care of worldly things and sometimes to gesting which is not convenient, and then can't understand why we are so weak in preaching and prayers; why we feel forsaken and cold at our

services. We indulge meditations unfit to let the public see, and God knows our most secret thoughts. "Let your meditations be acceptable in His sight." We forget that He knows our meditations and that His ear is open to all our words. The church is burdened with infidelity. In theory we confess there is a God but we live in many respects as if we doubted His existence. Read Malachi 1st chapter and see how much of it applies to us today.

ELDER J. H. OLIPHANT
Zion's Advocate, 1915

"AND THEY SAID, NOTHING"

"And he said unto them, When I sent you without purse, and script, and shoes, lacked ye anything? And they said, Nothing." Luke 22:35.

The above is a question of Jesus to His apostles, and their answer. From appearances the professed ministers of Christ in this age would need a greater degree of faith, love and zeal than they now manifest, to go as these apostles did, without purse, script, shoes or an extra coat, and on foot, and say when they returned they lacked nothing.

Notwithstanding they are now allowed to go on the cars, carriages and automobiles, and take their up-to-date suitcases well stocked with extra clothing, and some of them with a good supply of cigars, tobacco, etc., and the brethren and sisters supply them with the very best accommodations, and show them the preference in all things, we hear complaint from some of them, of hardships and privations of themselves and families; lamenting that they have to leave their dear wives and children at home, as though they should be allowed to take them with them, no matter how many there may be; thus showing a spirit of lacking something, and we fear some of them do lack something these apostles possessed.

Truly God's ministers, as well as His people generally, are greatly favored and blessed, and I fear, in fact, am sure we do not appreciate His wonderful mercies and blessings as we should; but there is a time coming, I fear, that we will; for Satan is to be loosed for a little season, when the true worshippers of God will be persecuted and have hardships indeed.

We are glad however it is only for a "little season," after which the unbelieving, abominable, murderers, etc., shall have their part in the lake of fire, and His people shall have all tears wiped from their eyes, and there shall be no more death, neither sorrow or crying, neither shall there be any more pain.

Yes, God's ministers, as well as His people, are greatly blessed, and have many blessings, comforts, favors and advantages now which the apostles did not have, and yet we read they went *everywhere* preaching the gospel, notwithstanding they had to endure persecutions, abuse and hardships of every kind.

Now, while it seems that some of God's servants are impressed to attend all of the large Associations and Union Meetings, and have appointments at the largest and most prosperous churches, who have pastors and regular services, you seldom ever hear of one being impressed to go to the destitute and out of the way places, and yet there seems to be a lack of love and zeal, and appreciation of the great blessings and privileges we are permitted to enjoy. When we compare our environments with those of the apostles and followers of Christ in that day we should feel to blush with shame when disposed to murmur and complain, and beg the Lord to forgive us for our ingratitude and lack of appreciation of His great love and mercy. There has ever been murmurers and complainers among God's people, and we presume there ever will be while in this vale of tears, and it seems the more they are prosperous temporally, the less spiritually minded they become. So we can only pray to Him to keep us by His grace, and bless us with more love and zeal, and enable us to be faithful even unto death. Lord grant this for Jesus' sake.

ELDER J. G. WILTSHIRE

Zion's Advocate, July, 1914

FROM MINUTES OF KETOCTON BAPTIST ASSOCIATION 1809

To: *Thomas Jefferson*, President of the United States. Sir: Accept the affectionate address of the Kettocton Baptist Association, holden in Loudoun County, State of Virginia, August 18, 1808. You will permit us to offer you our sincere

congratulations, while we see you about to be relieved from the labors inseparable from the trust you have been called to sustain. But while we appreciate your repose in the bosom of domestic tranquility, we deeply lament the loss of your useful service, which we believe has been a blessing to the United States, and Virginia especially is indebted to your zeal and patriotism. To you Sir, under the superintending providence of the great Father of the human family, we feel ourselves greatly indebted for our deliverance from the falling chains of an ecclesiastical establishment— We have not forgotten that, into your hand, our petition on this interesting subject was put. And we reflect with great pleasure on the wisdom, firmness and zeal that manifested itself in every part of your conduct until the chains were broken, and religious tyranny gave up the ghost, and lies buried in eternal death never to experience a resurrection we hope in this happy country; and the reflection becomes abundantly more pleasing when we view every part of our political life so perfectly in unison with the principles that shone with such superior lustre at that early dawn of your political career. We have seen in your answers to those who have solicited your continuance in the important trust you now hold, the reasons you offer for retiring from the noise and bustle of public life, and feel conscious that age must weaken the external system, and as this is the medium through which the intellectual faculties display their force, when the former, through age or any other cause be impaired, the latter must suffer a proportionable diminution. But at the same time it is with deep regret that we part with your useful talents, although necessity may compel the measure, and frequent changes among public officers in a Republican Government may best secure its permanency without a corruption of its principles; and it will be extremely pleasant, should the nation succeed in the election of a person to fill the trust you hold of like political principles with yourself, and that the Government may without variation maintain the ground it has taken, 'til belligerent powers are taught to respect the principles of justice and equity, and cease to arrogate to themselves the exclusive right of dictating for others, by laws that have no foundation in justice, and are in direct opposition to the laws of all civilized nations— Suffer us to assure you, Sir, that while you retire to the scenes of domestic employment, we sincerely wish, under the smiles of a gracious providence, your comfort may exceed your most sanguine hope, and conscious rectitude shield you from all that pain that is inseparable from a self accusing mind. Here those arrows that malice and disappointed ambition have discharged so liberally during your administration will cease to fly while their authors make haste to find some new victim to satisfy their inveterate rage. And it is our earnest prayer that, when you are called to take leave of all the concerns of public and domestic life, the God of all mercy and goodness may, according to His own sovereign plan of saving guilty sinners, receive you to His right hand where liberty reigns triumphant, and right and justice can never be perverted. Done by order of the Association.

Wm. Fristoe, Moderator.

Thomas Buck, Clerk.

To: The Members of the Ketocton Baptist Association.

I receive with great pleasure the affectionate address of the Ketocton Baptist Association, and am sensible how much I am indebted to the kind dispositions

which dictated it.

In our early struggles for liberty, religious freedom could not fail to become a primary object; all men felt the right, and a just animation to obtain it was excited in all; and although your favor selected me as the organ of your petition, to abolish the religious domination of a privileged church; yet I was but one of the many who befriended its object, and am entitled but in common with them, to a portion of that approbation which follows the fulfillment of a duty.

The views you express of the conduct of the belligerent powers are as correct as they are afflicting to the lovers of justice and humanity. Those moral principles, and conventional usages which have heretofore been the bend of civilized nations, which have so often preserved their peace, by furnishing common rules for the measure of their rights, have now given way to force, the law of Barbarians, and the nineteenth century dawns with the vandalism of the fifth. Nothing has been spared on our part to preserve the peace of our country, during this distempered state of the world; but the difficulties which involve it are now at their ultimate term, and what will be their issue, time alone will disclose. But be that what it may, a recollection of our former vassalage in religion and civil government will unite the zeal of every heart, and the energy of every hand, to preserve that independence in both, which, under the favor of heaven, a disinterested devotion to the public cause first achieved, and a disinterested sacrifice of private interests will now maintain.

I am happy in your approbation of my reasons for determining to retire from a station, in which the favor of my fellow citizens have so long continued and supported me; and I return your kind prayers by supplications to the same Almighty Being, for your future welfare, and that of our beloved country.

THOMAS JEFFERSON

Submitted by Brother Karl Bobzien

MYSTERIES

Did you ever step out on a cloudless night,
And gaze at a starry sky;
Consider all its mysteries,
And wonder when and why?

There are millions of suns in the "Milky Way,"
With a galaxy each of its own.
How many million galaxies there?
Nobody knows, but One.

The Power that pulls the apple down,
Keeps stars in orbits high;
It also causes the "Northern Lights,"
And the "Glow" of the night-time sky.

All mysteries belong to God,
In Heaven, in earth, and sea;
But the mystery greatest of all, is this . . .
His love for a sinner like me.

Sister Violet M. Hiett, September 10, 1978
Martinsburg, W. Va. 25401

OVERHEARD IN AN ORCHARD

Said the Robin to the Sparrow:
 "I should really like to know
 Why these anxious human beings
 Rush about and worry so."

Said the Sparrow to the Robin:
 "Friend, I think that it must be
 That they have no Heavenly Father
 Such as cares for you and me."

Elizabeth Cheney

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CORRESPONDENCE AND NEWS NOTES**UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES
 IN VIRGINIA AND PENNSYLVANIA**

GREENWOOD CHURCH—First Sunday, October 7, 1979. All day Sunday only.
 Elder Hollie Redmon, Pastor.

SIDELING HILL CHURCH—Third Sunday, October 21, 1979, all day Sunday, and Saturday night before at Needmore meeting house. **Elder Raymond Pressley, Pastor.**

TONOLOWAY CHURCH—Fourth Sunday, October 28, 1979. All day Sunday only. **Elder Douglas Heare, Pastor.**

CHURCH TO BE CONSTITUTED IN BRUNSWICK, GEORGIA

The Lord willing, there will be an Old Line Primitive Baptist Church constituted in Brunswick, Georgia, on Saturday, September 29, 1979 at 3:00 P.M. Service will also be held on Sunday following at 10:30 A.M. We will meet in Plant McManus Club House about 1 mile off U.S. 341, just North of I-95. Exit off I-95 on North U.S. 341—cross railroad track—turn left on first paved street (Crispen Boulevard)—after entering plant yard, turn left to Club House.

Those needing more information contact: Brother Dan White, 11 Club Drive, Brunswick, GA 31520, phone 912-264-3467, or, Russell Wiggins, 912-265-2231.

Elder Leon Wiggins
Barwick, Georgia 31720

Obituary

BROTHER WALTER MURPHREE

We, the Church at Little Zion of the Primitive Baptist faith, Dearborn, Michigan, together with Sister Pauline Murphree and family, do humbly bow to our Heavenly Father in saying, "Thy will be done," and not ours. We thank Thee O God of Heaven and earth.

Brother Walter G. Murphree, born January 5, 1912, passed away May 21, 1979. Preceding him in death was one daughter, Neva Murphree, and one son, Charles Murphree. He is survived by his wife, Pauline Creel Murphree; two sons, Wayne and James; two daughters, Mrs. Sharon Bibik and Mrs. Kathy Crosley; 13 grandchildren and a host of relatives and friends.

Funeral services were held Thursday, May 24, 1979, from Little Zion Primitive Baptist Church at 11:00 a.m. and were conducted by Elder Elburn Darris, Elder Howard Edwards, and Brother Vernon Booth with interment in Oakview Cemetery, Royal Oak, Michigan.

Brother Walter joined Little Zion Church and was baptized on January 14, 1962, by Elder Howard Edwards, living out his life in honour to the Lord and His Church, in all ways peaceful and in accord with those with whom he came in contact. I cannot put into words the loss we feel in the passing of this our dear Brother in Christ, but there is one thought of comfort, Brother Walter gave a testimony of his Lord and Saviour by his life here upon this earth. He was faithful to his church, a friend in time of need, a counselor to his family, a Brother in Christ, and a dear friend to us who knew him.

Brother Walter is missed but our loss is truly his gain. I would say to all of us to press on toward the mark of a higher calling, in hope of some day gathering with all the Saints of God to praise Christ our Lord in a more perfect world.

Be it resolved that a copy of this Memorial be entered in our permanent Church records, a copy be sent to our regular papers, and a copy be presented to his wife and each of his children. This done by order of Little Zion Church while in conference, June 9, 1979. Elder Howard Edwards, Moderator.

Submitted by: Brother Mitchell Brothers

APPOINTMENTS FOR ELDER RALPH HARRIS IN MISSOURI AND ILLINOIS

Sunday, (all day) October 7, New Liberty Champaign, Illinois
Monday, (7:00 p.m.) October 8, Pleasant View Palmyra, Illinois
Tuesday, (7:00 p.m.) October 9, Mt. Zion Astoria, Illinois
Wednesday, (7:00 p.m.) October 10, Providence Plymouth, Illinois
Thursday, (7:00 p.m.) October 11, Smyrna Bentley, Illinois
Friday evening through Sunday afternoon, October 12-14, Mt. Tabor
. Hurdland, Missouri
Sunday, (7:30 p.m.) October 14, New Liberty Ashland, Missouri

DONATIONS TO THE ADVOCATE AND MESSENGER

Elder Clarence O. Davis, Ohio, \$5.00; Pam and Kent Stokes, Missouri, \$10.00; Mr. and Mrs. Harry Booth, Michigan, \$5.00; Mrs. Jearl Sutherland, Virginia, \$2.00; Mrs. Bertha Maloyed, Indiana, \$5.00; Mr. and Mrs. Anderson Ashby, Virginia, \$5.00; Mrs. Lura M. Koontz, Maryland, \$5.00; Mrs. Katherine Strickler, Maryland, \$5.00; Friend, Virginia, \$5.00; Mrs. Mary Compton, Virginia, \$1.00; J. W. Peacock, Georgia, \$5.00; Mrs. C. L. Jones, Florida, \$5.00; Rena C. Jenkins, Virginia, \$5.00; Mrs. Nannie Mae Hisle, Kentucky, \$5.00; Elder Ralph Harris, Florida, \$2.00; Mrs. Daisy G. Law, Florida, \$1.00; Little Zion Primitive Baptist Church, Michigan, \$5.00; Orion Hitt, Virginia, \$2.00; Miss Lottie A. Suthard, Virginia, \$5.00; Garland, Lyon, Texas, \$5.00; Elder Lawrence Motsinger, Indiana, \$1.00; Lessie Frazier, Virginia, \$5.00; Janet Yates, Virginia, \$5.00; Elder W. D. Griffin, Alabama, \$1.00; Graves Rothgeb, Virginia, \$1.00; Mrs. Leora Manifold, Indiana, \$5.00; Marvin Galyen, Virginia, \$5.00; Gerald Fox, Ohio, \$5.00; Mrs. Lucy Good-nough, Virginia, \$5.00; Mrs. Minnie DuPont, Virginia, \$5.00; George Rothgeb, Virginia, \$5.00; A. W. Brooks, Virginia, \$5.00; Olga Arnold, West Virginia, \$5.00; James Woodyard, Virginia, \$5.00; Julian Bly, Virginia, \$5.00; Mrs. Olive Mae Thompson, Virginia, \$5.00; C. F. Taylor, Ohio, \$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. Mar. '80

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 '80

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 Walter Lewis, Pastor, Rt. 1, Box 25, Keeling, Va 24566. Aubrey E. Utz, Clerk, Madison, Va Dec. '79

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. '79

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 3rd Sun. a.m. and Sat. before at 2:30 p.m. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601 May '80

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

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. '79

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

commanded, and it is required that we get rid of whatever is in our way. Have we failed to heed His command to be baptized? If so, then we ought to do it. Do we come to His altar and remember that we have somewhat against our brother? . . . then leave there our gift and go and be reconciled to our brother, and then come offer the gift. Have we been so worldly-minded that we have failed to study our Bibles, failed to visit with His people, failed to meditate and pray to prepare our minds and hearts? Then let us correct those matters at once, for commune we must if we are to keep the Lord's commandments. We are not to let our self-examination lead us to excuses.

There is an expression near this text that has worried some folks a great deal, and I wish to comment on it. The expression speaks of the danger of eating and drinking unworthily, and so bringing damnation upon themselves. Many humble persons fear that they may have done this, for they do not understand it. *But this scripture does not teach that those who are unworthy may eternally destroy themselves.* The reason our text says to examine ourselves is not to give men a choice as to whether they will or will not commune, but rather because it is a necessary step in making them worthy (in the sense of the text).

Honest self-examination before entering the service of God is good for people; in the Old Testament we are told of the wash basin made of mirrors which stood just outside the tabernacle door for people to use. There is nothing better to convince a church member of his personal weaknesses and sins, and the corruption of our natures.

Inasmuch as we are not to come into God's service with a great self-esteem, but rather depending upon the merits of Christ only, this serves the purpose of humbling us before the Lord. It teaches us that we can't do anything well without His help. And being brought low, we then discern the greatness of the love and mercies of an all-wise God who lets us sit down in His presence. Those who truly eat and drink unwor-

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. '80

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

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th 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

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 2nd and 4th Sundays 10:30 a.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va 25411, Tel. (304) 258-3370 Aug. '79

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. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va 22630, Tel. (703) 635-3434 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. and Sat. before at 2:00 p.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '79

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. '79

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