

Advocate and Messenger

119th Year FEBRUARY 1980 No. 2

Advocate
and
Messenger

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

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Jesus is the Saviour of all for whom He shed His blood, and not a beggar, knocking at the door of the sinner's heart, pleading for permission to enter that He might save the soul.

Elder J. E. W. Henderson
The Gospel Messenger, 1898

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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 '80

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. '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, Bloomyery 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 '80

Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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LESSONS FROM THE PRAYERS OF CHRIST

(Part Nine)

“Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me” (John 15:7, 8).

By the *words*, here said to be delivered to the disciples, may be understood the doctrines of the gospel, which were given to the apostles and were to be preached by them and disseminated among the Lord’s people throughout the known world. These truths, preached and taught by Christ, had not previously been expounded unto men except in a variety of shadowy figures, types, allegories, etc., under the dispensation of ceremonial sacrifices and offerings, and in various typical occurrences in the lives of the saints during that period. But now those sacred truths were set forth by Christ with a clarity and blessedness which prompted men to exclaim, “Never man spake like this man” (John 7:46). On various occasions and in a variety of ways God spoke to the old Jewish fathers by the prophets, but in these last days He has “spoken unto us by his Son” (Heb. 1:1, 2), which is a much clearer and more glorious manifestation of the precious truths of the gospel.

Christ speaks here of two things that the disciples had been brought to the knowledge of; (1) that those things which were given to Christ, as the incarnate Son of God, were *of* the Father; and (2) that He undeniably “came out from” the Father. And as a result of this knowledge they *believed* that He was sent by the Father. And what a great salvation was this

knowledge and faith to the devoted followers of Christ! for it was the denial of these very truths which sealed the destruction and desolation of the Jews as a people and issued in the death of untold thousands of them at the hands of Titus, President of Syria, only a few years later, the dispersion of the survivors into all parts of the world, and their spiritual darkness and destitution even to this day.

The blind Scribes and Pharisees looked with contempt and despite upon the miracles of Jesus and accused Him of casting out devils by the prince of the devils, but the disciples, having an inward application of the word of God to their hearts by the power of the Spirit, and an experimental acquaintance with Christ, could look with joy and praise upon those same miracles. They *knew* this power was given to Him of God. They enjoyed a wonderful advantage in all their observations of the mighty works of Jesus which they were blessed to witness, for they *knew* He was sent of the Father and that the works He did testified *of* the Father. The *true* disciples of Christ in all ages have, by faith, enjoyed this same advantage. How thankful we should be if we have ears to hear and eyes to see!

Christ said to the unbelieving Jews on one occasion, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him." And on another occasion Philip asked Him to show them (the disciples) the Father, and Christ replied, "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

The means by which the true disciples of Christ were

brought to a correct view of Him and His relation to the Father, and to a knowledge of the *source* of His power, wisdom, omniscience, etc., as well as a supply of all the gifts and graces of the Spirit, which He had the power to communicate to His disciples in whatever measure He pleased, was the "words" which the Father had given Him and which He in turn gave to them. "I have given them the words" . . . etc., and as a result "they have known" . . . etc. And thus the source of the knowledge of the mysteries of the gospel in every age is "the word of God," as attended by the enlightening influence of "the spirit of wisdom and understanding, the spirit of knowledge and of the fear of the Lord," which is said to "rest upon" Christ (Isaiah 11:2). This knowledge is not simply in the *letter* of the word but is an *experimental* knowledge of the word as received through the influence and teaching of the Spirit in the *soul*.

The Jews, as a people, had an intellectual acquaintance with the letter of the Old Testament Scriptures but they totally missed the spiritual import of those divine books. It has been demonstrated time and time again that a mere reading of the Bible, or even a life-long study of the letter of it, does not bring the student to a knowledge of the truth, or to a true acquaintance with its Author.

In verse 14 of the chapter with which we are dealing, Christ says again, "I have given them thy word; and the world hath hated them" . . . etc. One of the plainest evidences we can enjoy that we have a true, spiritual understanding of the word of God is that the world hates us and the doctrine we contend for. We may be sure that true vital godliness (which must necessarily be based upon a correct adherence to the word of God), will only win us the *hatred* of the world. But great are the rewards of those who are found "walking in truth" (II John 4).

EDITOR

LETTER TO A & M READERS

Dear A & M Readers: As an Associate Editor of this fine publication I keenly feel my unworthiness because I recognize my inability as a writer and my slothfulness in timely submission of articles. Notwithstanding my own shortcomings I feel this periodical has a fine editorial staff. And, the addition of Elder Hylton in September of last year will (if blessed of the Lord) facilitate the continued printing of the fine articles you have been accustomed to.

I appreciate the labors of fellow servants not only of this church paper but for each paper that publishes the truth of God. The articles contributed by each writer represents a labor of love for the cause of Christ. The preparation of written articles entails much study and time prior to their submission to the printer in final form. Judging from the numerous articles written by some I know they must spend many laborious hours in this effort. Therefore, I have acquired a great appreciation for our church papers.

In our travels among the Lord's people in different areas, many have expressed their approval and enjoyment of various articles published in the past. This is encouraging and makes all efforts expended seem worthwhile. For after all, a paper without readers would be of no avail. We especially appreciate the fact that the A & M, as well as other periodicals, reaches the shut-ins and those that may not be able to otherwise mingle with the Lord's believing children on a regular basis.

Entrance into this new year finds us with great unrest among the nations of the world. This also includes the perplexing situation our own beloved country finds herself in, with her citizens being held as hostages in Iran. Certainly, we are experiencing a time when the prayers of God's children are urgently needed (prayer is always a necessity if we are to survive) in our behalf, peradventure the Lord will hear from heaven and grant a peaceful resolution to some of our nation's problems. And, if it is not in accord with His will may he grant us grace to deal with them honorably.

We humbly solicit the prayers of each reader as we stand on the threshold of this new year. Because it is not just our nation that is under attack per se, but the minds of the Lord's little children are being exposed to, and sometimes contaminated with, all types of trashy literature and other means of communications. So, it is of utmost importance that we beseech God's blessings upon us that He will continue to favor His believing children, as well as mankind, with good sound literature for their edification and instruction during this new decade. In gospel bonds.

ELDER DENNIS H. JONES

(Editor's note: *Thank you, Brother Dennis, for your good letter. With the exception of the reference to your shortcomings we fully endorse the sentiments expressed therein. We appreciate your willingness to assist us in this labor of love and pray that the Lord will continue to bless you in your efforts to write for the paper. We beseech you, our kind readers, to pray for our entire staff and all who labor in the gospel, that the walls of Zion might be built up, and the Lord's name exalted and extolled.*)

FULL

Dear kindred in the Lord: This seems like a complete word of itself, yet I desire to write a few thoughts in regard to the use and meaning of it as it is taught in the Bible. I do not imply in any degree that I am full of wisdom or understanding above anyone else, for I am like Paul, less than the least of all, and a wretched sinner indeed. So I need the mercy and grace of the Lord every day, that I be found faithful to the cause of Christ. Therefore I am not full to the extent that I do not need anything. "I need Thee, blessed Jesus, for I am very poor; A stranger and a pilgrim, I have no earthly store; I need the love of Jesus to cheer me on my way, to guide my doubting footsteps, to be my strength and stay."

As long as we feel the need of such help and grace we

are not full, and yet there is a sense in which we *are* full, for all of this is promised and supplied by the Lord. If a person is so full (of the riches of this world) that he has no need of anything, that one has the promise of the Saviour, "I will spue thee out of my mouth." Such an one does not know that he is wretched, miserable, poor, blind, and naked. What a miserable condition to be in! so full as to have need of nothing!

The term *full* is used in connection with that which is perfect, or complete; that which wants nothing and is satisfied. The apostle John speaks in the second epistle as having many things to write, but he trusted to come unto them face to face, that their joy might be full. So we trust that what we write may help in some measure that our joy may be full or satisfied, at the present, though we may not see you face to face.

Surely dear children, when we meet face to face in unity of the Spirit in the service of God and in every day life to share one another's burdens the best we can then our joy becomes full. And we are told to look to ourselves, that we lose not those things which we have wrought, but that we receive a full reward. So let us look to ourselves to take heed to the teachings of Jesus that we not lose the joys of our salvation while traveling here below, thus receiving a full reward. It is only a foretaste of the joy and glory of a full reward of that inheritance promised to the Lord's children with Jesus in eternal glory. Yes, there is even a difference, for here the reward is mixed with carnal joy and pleasure, while over there it will not be mixed with any carnal feeling whatever. It will truly be full of eternal joy and glory to His praise.

To be full of faith and wisdom and of the Holy Ghost and endued with a plentiful measure of the gifts and graces of the Spirit are important qualities and attributes that are bestowed upon men today to serve the tables of the Lord's house. This is a wonderful blessing of the Lord to have these graces of being full or containing a sufficient measure thereof to serve the Lord in sincerity and truth. David has declared,

“Happy is that people, that is in such a case: yea, happy is that people whose God is the Lord.” Their garners were full of the goodness of God as they were delivered from the hand of strange children, thus affording all manner of store, or provision for all. Thus with full garners or granary and store house the oxen would be strong to labor and there would be no complaining in our streets or breaking in nor going out. The sons and daughters will be strong plants grown up and polished corner stones after the similitude of a palace.

There are many warnings in the word of God that we be not carried away with the fullness of this world, that when we have eaten and art full we shall bless the Lord our God and not forget to keep His commandments. We are to beware lest when we are full we be lifted up with pride and forget the Lord our God, who delivered us from bondage and fed us and clothed us, and say in our heart, our power and our hand hath gotten us this wealth. There is a blessing in our obedience to the teaching of the Lord and a chastisement in disobedience.

Solomon asked to have removed from him vanity and lies and to be given neither poverty nor riches but to be fed with food convenient; lest He be full, and deny the Lord to take the name of His God in vain. So let us be careful and beware lest we do the same. Jesus has described the light of the body as the eye; “If therefore thine eye be single, thy whole body shall be full of light.” What a wonderful light fills the whole body when our eye is single to Jesus! It is even as a bright shining light, even the candle of the Lord. Notice the opposite, for, “If thine eye be evil, thy whole body shall be full of darkness.” And, “If therefore the light that is in thee be darkness, how great is that darkness.” Therefore we are to lay up for ourselves treasures in heaven, then will our eye be single to Christ and the whole body full of light. What a wonderful condition for the Church to be in! full of light in the whole body to serve the Lord.

Jesus is declared to be the Son of God with power and being full of the Holy Ghost and full of grace and truth. Truly

Jesus was and is full of the Holy Ghost for the Holy Ghost was upon Mary, who was overshadowed by the power of the Highest and the child was declared to be a holy thing and to be called the Son of God. The prophet Isaiah even declared the Spirit of the Lord God to be upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord. And He judgeth not by the hearing of the ear or the seeing of the eye, but with righteous judgment He looks upon His sheep. So He must be full of the Holy Ghost to do the Father's will.

James speaks about a wisdom that is full of some particular fruits and attributes. This wisdom is from above, therefore it is first pure, then peaceable, gentle, and easy to be entreated. Surely it is a blessed wisdom for it is full of mercy and good fruits, and it is without partiality and hypocrisy in any way. We surely enjoy good fruits and here is a wisdom that is full of good fruit. It is also full of mercy and it never gives too much or too little or runs out of a supply. And of His fulness have all we received, and grace for grace. The earth is declared by David to be full of the goodness of the Lord and this too must surely be His mercy. David also says, "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water." The earth, O Lord, is full of thy mercy and full of thy riches, bountiful indeed is the fulness thereof.

We are admonished in many ways as Paul did the saints which were at Ephesus and the faithful in Christ Jesus; that they be strengthened with might by His Spirit in the inner man, being rooted and grounded in love, that they might be able to comprehend with all saints the breadth, length, depth, and height of the love of Christ, that they be filled with all the fulness of God. This indeed is a full measure of God's goodness and mercy. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

We should live to be found unto praise and honor and

glory at the appearing of Jesus Christ, and although we do not yet see Him, yet believing, we are able to rejoice with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls. What a full and complete salvation you have and a full glory and inheritance to enjoy, being joint heirs with Christ Jesus. Submitted in full hope of eternal life beyond this world.

ELDER DAILY HITE

CHRIST, THE HUSBAND OF THE CHURCH

"Thy Maker is thine husband" (Isa. 54:5), and, "He that hath the bride is the bridegroom" (John 3:29). "My beloved spake, and said unto me, Rise up, my love, my fair one, and come away" . . . "Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee" . . . "He brought me into the banqueting house, and his banner over me *was* love" (Solomon's Song 2:10, 1:4; 2:4).

In these scriptural passages is portrayed the Maker of the Church which is God, creating His people in Christ Jesus, which is not to be confused with the creation of man from the dust of the ground. While the great power of the Almighty created all people as the posterity of Adam, God's elect in this natural posterity are created, by the same power, through a change of heart in the Spirit of Christ. These passages also depict the drawing love that calls God's children out of darkness into His marvelous light.

The people among this lot who are willing and obedient to respect His laws compose the visible Church of God. The Husband's mercy endureth forever and is very longsuffering, for he is the Head and the bride the weaker vessel.

Through time, as we read in the Bible, some played the harlot and were given up for their whoredoms by running after and worshiping other gods. This was not in the eternal sense but they were cut off from His blessed love and presence in the visible church. In such time all the dear churches may have made mistakes and committed many sins, but if they

were not found in spiritual adultery, Christ, as the perfect example, is full of forgiveness and has not put His bride away or called for a writing of divorcement.

“Look not upon me for I am black” . . . “I am black, but comely” (Solomon’s Song 1:6 & 5). While men may choose what *appears to them* to be the perfect girl for a wife, it was not so with Jesus. The bride that God had chosen for His Son was black from the sin of Adam’s transgression and dead in trespasses and sins. She only appeared comely because God had chosen her in Christ Jesus before the world began that she should be holy and without blame before Him in love. Only in God’s eternal wisdom did she appear beautiful when He viewed His Son dying on the cruel cross as the Redeemer of His bride from her sins.

Romans 5:6-8 tells this wonderful story: “For when we were yet without strength, in due time Christ died for the ungodly. But God commendeth his love toward us, in that, while we were yet sinners Christ died for us.” We can say therefore with the apostle Paul, as an expression of unworthiness and faith in His blood: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief” (1 Tim. 1:15). Out of the blackness, Jesus, the bright and morning star, has caused the day star to arise in the hearts of His people giving rise to hope that: “Unto you is born this day, in the city of David, a Saviour which is Christ the Lord.”

“Husbands, love your wives and be not bitter against them” (Col. 3:19). Jesus does not command anything of us that He does not do Himself. Sure He is vexed at times at the misbehavior of the Church but His vexation is of short duration. This assurance is given by the prophet Isaiah, 54th Chap. “For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee.” (Please read the rest of the chapter).

“Defraud ye not one the other” (1 Cor. 7:5). Husbands and wives are to live together (1 Peter 3:17). Jesus does not deprive His precious bride of His sweet presence for He says, “I will never leave nor forsake thee” and “where two or three are gathered together in my name, there am I in the midst of them.” His wife is admonished to be faithful in practice and “not forsake the assembling of yourselves together.” Yet His commandments are not grievous but it is easy because the love of Christ constraineth us. We hear His bride speaking in Psalm 27:4, “One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his holy temple.” The wife is constantly in need of comfort and if her husband is not with her she will likely seek it elsewhere (Matt. 5:32) in which case the husband “causeth her to commit adultery”. What a loving and faithful One Zion has for a Husband. His love is eternal and when this life is over He will raise our bodies from the grave and change them from corruption to incorruption and take us to Heaven to live with Him while the ceaseless ages of eternity roll. “Christ the first-fruits, afterward they that are his at his coming.”

I believe that every true servant of Christ has some of the zeal as expressed by the apostle Paul, “For I am jealous over you with a godly jealousy: for I have espoused you to one husband, and that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ” (II Cor. 11:2-3). Surely it is well that we pause and take a long clear look at Jesus, the simple man, who with no earthly home or possessions; no wife or beautiful lady holding his arm as he walked, such as would give prestige to men of the world, but saying, “My kingdom is not of the world.” Thus, His glory, His riches, His beauty are hidden from the world and revealed to the babes in Christ which compose His bride. Are husbands and wives supposed to render due benevolence to each other? (1 Cor. 7:

3). Jesus has done it, and still is. I believe Zion will do the same.

ELDER A. J. HYLTON

EFFECTUAL PRAYER BASED UPON OBEDIENCE

“For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened” (Luke 11:10).

We need to study closely in order to arrive at the true meaning of the many expressions found in the Bible on this matter. Not every expression in the form of a prayer is answered. It must mean if the Lord's people ask according to the Bible rule they shall receive according to this text, and I believe that is true. Just any old way of asking does not answer to this verse of scripture. In Matthew 6 we are told not to do our alms to be seen of men and that when we pray to be seen of men we have our reward. We stand condemned of the Lord. So here is a form of praying that is not included in the verse at the head of this article.

“And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight” (I John 3:22). Here is the answer to the verse we are dealing with. God hears everyone who keeps His commandments, and does those things that are pleasing in His sight. It is in this sense that Luke uses the expression, “For everyone that asketh receiveth,” that is, those who are keeping His commandments.

James gives us a very important lesson when he says, “Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts” (ch. 4: V. 3). Any time our asking is for this purpose we are asking amiss. Is it not possible that most any of us might reach this point when we are walking after the flesh?

“That whatsoever ye shall ask of the Father in my name, He may give it you.” We are not asking of the Father in the name of Christ when we ask amiss, to consume it upon our

lusts. In James, Ch. 5, we are taught to pray, confess our faults, for "the effectual fervent prayer of a righteous man availeth much." May I say that every one that prayeth in this manner according to God's way will be heard and in time will enjoy the blessings of God. Are we praying and at the same time believing that He heareth us? The basis of the "hearing" of these verses is based upon being *righteous*.

ELDER A. D. WOOD

THERE SHALL ARISE FALSE CHRISTS

"For many shall come in my name saying, I am Christ; and shall deceive many" Matthew 24:5.

These are words that were spoken by Jesus to His apostles during His ministry here on earth. These words were prophecy of men which Jesus knew would rise up among His people, and claim to be doing the work which He had already accomplished. It is a great wonder to me that the majority of the religious world is completely blind to the true meaning of the words: "It is finished", which Jesus spoke when He bowed His head and gave up the ghost as He hung on the cross. The Primitive Baptists have always been willing to accept the fact that Jesus knew what He was talking about when He spoke these words. He had finished the work which God the Father had given Him to do; the redemption of His people from their sins. When He spoke these words He knew that the Divine justice had been satisfied, and that His people would not have to suffer eternal punishment.

However, since the early days of the Church, we have had, and will have until the end of time, men who come in His name saying, "I am Christ." I have never heard one of these men actually speak these words, but many times I have heard them boldly proclaim that, unless they help Him, Christ will lose some of those for whom He gave His life on the cross. This is an open denial of the words Christ spoke when He said, "It is finished." One of the writers of the New Testament

made the statement that Christ has once suffered for sins that He (Christ, not the preacher), might bring us to God. Now He, (Christ) either did, or did not, bring us to God. I am going to insist that He *did* bring us to God, otherwise He was defeated. and we know that He has never been defeated and never will be.

Some of the men who are claiming credit for the work that Christ has already done, we know are doing so ignorantly, because their preaching and teaching is so far out in left field, so to speak, that it is apparent that their eyes are blinded to the truth. Others hit so close to preaching the true gospel, and then still claim a part in the eternal salvation of sinners, that it is apparent that for the love of money, they are preaching what the world wants to hear. I believe these men are truly called of God to preach the gospel, but a big name, big money, and an easy living means more to them than serving the Master.

I believe I can say without fear of successful contradiction, that if salaries for the so-called ministry were cut off, ninety percent of these men would find other lines of work. I doubt seriously if even ten percent of them would work out a living with their hands, and by the sweat of their face as we understand the Bible to teach that it is honorable for a man to do, and at the same time continue to preach their doctrine.

The Bible states that they that preach the gospel, shall live of the gospel, but that certainly does not teach we are to preach the gospel on Sunday morning and expect the church to keep us and our families up all the remainder of the week. Neither does it teach that the minister is to travel many miles to serve his churches at his own expense and at the expense of his family. The church is to see to his needs in all that is necessary for him to serve that church, and also to come to his aid in the event he gets down and out due to sickness or injury, or anything else beyond his control. This last statement applies, however, to all members of the church. A church that is awake to its duty will never stand by and let a member

suffer need when a helping hand could be extended.

These facts, though the true teachings of the Bible, are not popular with the world because they take the glory from man and give it to God. Also, these teachings do not bring in the money. Men who advocate that they must preach, baptize in water, carry the gospel to foreign lands, and other such doctrines, are in a very subtle way saying, "I am Christ, just as Jesus said nearly two thousand years ago that they would do, and they are deceiving great multitudes with such teachings.

ELDER JIM TURNER, JR.
Little Rock, Arkansas

THE CROWN OF LIFE

"... Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

This was written to the angel of the church at Smyrna, one of the seven churches of Asia, and was written them for their comfort. I know that the general opinion of the religious world is that if a person is faithful until death, he will receive a crown of life, and that crown of life is a home in Heaven when this life is ended. But the text does not say *until* death, but *unto* death. There is a great deal of difference in the two prepositions. To be faithful *until* death would mean that a person would have to be faithful an entire lifetime, and then receive a crown of life after this life is over; to be faithful *unto* death means to be faithful even if our faithfulness should bring us to death; if our life should be taken from us because we would not deny the true service of God. That is, even though we should be threatened with death for being faithful, we should not let this deter us, but should continue faithful, remembering the commandment of Jesus to "Not fear them that have power to destroy the body only, but rather fear Him who has power to destroy both soul and body in hell."

Daniel was faithful unto death, for even though God de-

livered him from the mouths of the lions, he faced death rather than to deny his God. Where was Daniel's crown of life? if we realize the supreme joy of Daniel's soul when he realized the felt presence of God in that Lion's den, I am sure we would not ask about his crown. Did Daniel know that God would deliver him when he went into the den of lions? *No!* He knew that God was able to do so, but he did not know that He would.

The three Hebrew children were faithful unto death, even though God delivered them also; but Stephen was faithful unto death, and did die defending the truths of the Son of God. Where was Stephen's crown of life? I am sure that Stephen had already received the crown of life many times before he was actually put to death, for God gives this crown from day to day as His people travel the rugged pathway of life; but in being faithful *unto* death, as Stephen most assuredly was, he received in the moment of death the richest crown, perhaps, that he had ever known. And what was that crown? the felt presence of his Saviour in the agony of death.

What could be sweeter at any time than to have the manifest presence of Jesus with us, to hear His glorious voice in time of trouble, saying, "Be not afraid, it is I," and to feel the tender touch of His hands as they comfort us in our sorrows? Yes, they stoned Stephen to death, but in the moment of death we hear him whisper this prayer, "Lord, lay not this sin to their charge," and then his spirit passed on into the great Beyond. If we can only be as happy as Stephen was in the hour of death, it will indeed be sweet to die. Why was he so happy in the moment of death? because Jesus was with him and had sweetened the dregs of death.

The poet so truly expressed the feelings of God's children, when he said, "And prisons would palaces prove, if Jesus would dwell with me there." When God's children are faithful in the service of God He always gives them the crown of life, and the greater the sacrifice required in service, the greater the crown. I am glad to believe that there is no condition,

no circumstances in life so great that Jesus cannot overcome its ill effects and make His people happy. David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." When God's servants undertake to preach the gospel, if Jesus is with them to crown their efforts, all is well; but they must faithfully put forth the effort in order to receive the blessing. All through the years of the past there have been some of God's children who have had to make great sacrifices in order to serve God, but when they have proven faithful, He has always opened a way for them to render service.

Jesus said in Matt. 10:22, "And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved." Does this mean that we will have to endure to the end of life in order to be saved in Heaven? If so, there will not be many people in Heaven, will there? This does not mean that they will be saved in Heaven for thus enduring, but saved here from the pitfalls that lie along the pathway of life; saved from the terrors of a condemned conscience, and saved from a life of remorse.

If we remain faithful under all circumstances, even unto death, God's grace will overcome anything that we will have to endure in this life, and we will be crowned with the sweet smiles of His approval. What could be better and more to be desired than this? Our faithfulness will not make Heaven any more certain for us but it will cause our lives to be happier here. Again the poet said, "Jesus can make a dying bed, as soft as downy pillows are; upon His breast I'll lean my head, and breathe my life out sweetly there."

Suppose we are not faithful, what will be the result? if we are unfaithful we have no promise of receiving the crown of life, and most of God's children, I am sure, can testify to the emptiness and loneliness of those hours when Jesus does not show His smiling face because we have been unfaithful. I think sometimes that preachers are not blessed to preach,

hearers are not blessed to hear, and prayers are not answered, because of unfaithfulness.

Much more could be written on this subject, but we forbear because of a lack of space. Let us remember this: If we want to enjoy the felt presence of the Lord in this life, and surely nothing could be more desired by a child of God, let us be faithful under all circumstances and conditions.

The Late ELDER RUFUS K. BLACKSHEAR

From GOOD WILL, October 1947

SAVED FROM THE DEATH OF THE WICKED

It is our mercy God would not let us die in our natural state; for we were once dead in trespasses and sins; but He would not let us perish with the ungodly. He *would* change our hearts, He *would* humble us and bring us to His feet, He *would* work in us the knowledge and confession of sin, He *would* reveal Himself unto us as He does not unto the world, He *would* make Himself precious, supremely precious to our souls. In short; He *would* fulfill the scripture in a sovereign way in the salvation of our souls, "I will have mercy on whom I will have mercy," and all because we trust He bore to us an everlasting love, and had predestinated us unto the adoption of sons by Jesus Christ, having ordained and fixed in His eternal mind that we should stand holy and without blame before Him in love.

God having opened our eyes to see how sinners are saved and our hearts to covet a deeper and deeper knowledge of the love of the Father, of the spirit, and of Christ, only as we can realize from time to time the presence, peace, life, mercy, and love of God can we know anything of inherent holiness and enjoy true happiness; for do we not find that indwelling sin, temptations, afflictions, and crosses of various kinds from without and within contribute to make us know and feel that this is not our rest, that it is polluted, and that the world is not our home, nor the people of it our companions, nor the conversation of it our theme, nor the

pleasures of it our comforts; for cannot we honestly say we neither want the *life* nor the *death* of the wicked?

Being in some measure made strangers and pilgrims, and separated, as we trust we are, from the world for God and His glory, it is our desire and prayer, especially when spiritually-minded, that we may lean, like favored John, upon the bosom of a dear and incarnate Redeemer, and find a resting-place and make our bed in His heart's affections, and in God's own time be fully assimilated into the image of Christ and be swallowed up in His ineffable glory, and love. If the Lord, then, has by an act of sovereign grace delivered us from the power of darkness and translated us into the kingdom of His dear Son, though we may be little, and despised, yet if we are the least of all God's children, and, in our own eyes, the meanest of all His subjects,—whether fathers, young men, or babes in Christ, if we know the power of divine truth on our hearts, are worshipers of a Three-One God, and if we have tasted at all that He is gracious, and have been brought to mourn over our sins, to hunger and thirst after righteousness, and are seeking a city which hath foundations, whose Builder and Maker is God, then truly may we say, "The Lord hath done great things for us whereof we are glad;" and if favored, as we trust we shall be, to enter into the kingdom of His glory, shall we not as sinners saved by grace, redeemed by blood, clothed in the fine linen which is the righteousness of saints, saved from all our sins for ever and ever,—shall we not cast our crowns before the throne, and give all the praise to God and Christ, and with all our powers acknowledge, "Thou art worthy?"

THE GOSPEL STANDARD, 1890

"EVEN TO HOAR HAIRS WILL I CARRY YOU"

I was born in Franklin County, Va., on the 17th of February, 1794, consequently I now lack 10 days of 88 years of age. I grew up to about 18 years of age when my father moved

to this country. I was a wild wayward boy; two things I did not do—get drunk or use profane language. I was married on the 10th of January, 1819, when reformed to some extent, but was still a great sinner.

In the fall of 1822 I became concerned about my soul's welfare. I can't ascribe it to any particular thing. I seemed to fall in love with religion and hate sin. It grew on me 'til I felt like I would be willing to be a bond slave for life, if it would entitle me to heaven. I even wished I could change situations with a beast. It occurred to my mind, if I really want religion so bad, why don't I try to get it? I then resolved to try and set a time to begin at the next night's meeting. When the time came I went up to be prayed for, but pharisee, hypocrite, was about all I could feel. I felt like I was a hypocrite, and that fear has haunted me ever since. The more I tried the worse I saw myself, until I went into a state of despair. I felt like I had committed the unpardonable sin; but on the 18th day of December, 1822, while on my knees in the woods, I never have known what I was saying or thinking. There was a little space that I never have known what was the state of my mind, but all at once there was a sudden flash that seemed to affect my whole body. I felt strange, and wondered if that could be the necessary change. I looked up, still remaining on my knees, and a gush of love seemed to run all over and through me. I rose to my feet, saying glory to God. At that time I had no doubt that I was born again, and started to the house to tell my wife, but before I got out of the woods a thought came into my mind that I might be mistaken. I stopped and looked around; the leaves on the ground and buds on the bushes all seemed to be praising God, and I did not feel like myself. It seemed like there was not weight enough in me to break egg shells. The doubt was gone, and I felt like it would be a sin to doubt it.

Some time after this these words came into my mind: "He that believeth, and is baptized, shall be saved." Jesus said it, and it is impossible for Him to lie. I felt like I did be-

lieve, but had I been baptized? I had been told that I was christened when an infant; was this baptism or not? I was greatly concerned to know, for if I had been baptized I had the promise of Him that could not lie that I should be saved. I had no preference between the different denominations. I loved all alike, but was certain that if I went to the Baptists for advice they would say it was not baptism, and if I went to the Methodists or Presbyterians they would say it was. I was very anxious to know.

It occurred to my mind that the New Testament was the proper place to look to settle the difficulty. I set in to read and see all the baptizing operations, which side had the most evidence, and to my surprise found no evidence for infant baptism or sprinkling for baptism. My father and mother were Baptists. I feared this might have some influence, and I wanted to be honest, and determined to read through again and mark every place that favored infant baptism or sprinkling for baptism, and after looking the second time for it and not finding it, I have been satisfied ever since that it is not in the New Testament, neither expressed or implied, so I joined the Primitive Baptist Church, and was baptized in March, 1823, and have had a name among the Primitive Baptists ever since, but have often thought if they knew me as well as I know myself, they would exclude me.

Of all things I hate hypocrisy the worst, and yet I am afraid I am troubled with it. I know I must soon depart, and my only hope is in the mercy and grace of God, and the precious promise: "Your life is hid with Christ in God, and when Christ, who is our life, shall appear, then shall ye also appear with him in glory;" and "I give unto them eternal life, and they shall never perish;" and such like; and I believe and trust it, rely upon it, though in myself a poor sinner. If I believed in final apostacy, I should be miserable, but bless God for His faithful promises to the contrary.

Brother Clark, if you think this worth publishing do so; if not, it will be right with me. It is probably my last attempt

to write anything for publication. Love to all that love our Lord Jesus Christ in sincerity.

M. HODGES, in *Zion's Advocate*
Fountain Head, Tenn., Feb. 7, 1882.

THE EVIL WHICH THE LORD CREATES

"I form the light, and create darkness: I make peace, and create evil: I the Lord do all these *things*" (Isaiah 45:7).

The Hebrew word *rah*, rendered *evil* in Isa. 45:7, means primarily physical evil, such as, sorrow, suffering, calamity, famine, pestilence—not sin, but exactly the opposite, the Divine punishment of sin, as shown plainly in Isa. 3:11 and 31:2; it has this meaning about a hundred times in the Old Testament. In the present passage it is manifestly the opposite of peace, as darkness is the opposite of light; it is trouble or distress on account of sin.

In about two hundred passages in the Old Testament *rah* means moral evil or sin, which we know from the Scriptures and the holy character of God, does not come from Him, but is disobedience to Him, rebellion against Him, and which He hates, threatens, and punishes. He does not even tempt, much less compel His creatures to sin (James 1:13).

There is not only no truth but no sense in saying that sin is a creature, for it is the act of a creature, transgressing the law of his Maker. To charge the authorship of sin upon God is the most awful blasphemy a creature's tongue can utter.

ELDER SYLVESTER HASSELL
The Gospel Messenger, March 1908

A.D. 1534. Birth of Episcopalianism (separation from her Romish mother) by the Act of the British Parliament. Luther's Bible completed.

S. Hassell, in *Gospel Messenger*

(The 10th mark of the Church). That while the ministry received *voluntary* help from the churches, they were *not salaried*, but labored themselves, more or less, for their own support.

Hassell's History—(See 9th Chapter).

(The 11th mark of the Church). The sending out of the divinely called and qualified ministry by the Holy Spirit in themselves and in the churches, their going forth, withersoever the Lord directed them, in simple dependence upon Him, and their preaching the gospel to every creature, whether Jew or Gentile, and especially shepherding the lambs and sheep of Christ.

Hassell's History—(See 9th Chapter).

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PONDERING

When alone I sit and ponder,
 Then Oh! my Lord, I view in
 wonder,
 How very good you are to me,
 Though I'm unworthy before
 Thee.

I know that Thou canst surely see,
 The sins that are inside of me,
 For I'm a poor unworthy worm,
 But in Thy promise my trust
 is firm.

I know the Scriptures plainly
 teach
 That Thy dear people all will
 reach,
 A wonderful place! a glorious home!
 When in this world we no more
 roam.

Sister Lena M. Johnson

THE RESCUE

Why did I choose the woods path
 today?
 And why did I hasten my step?
 Perhaps I heard a slight whisper,
 "One of My creatures needs
 help."

A tiny Wren, caught in the branches,
 Head down, and crying with
 fright:
 I gently untangled its fetters,
 And it flew away, out of sight.

He cares, and provides for His
 creatures;
 He tells us so in His word.
 And I think the angels were smiling,
 When I rescued God's little bird.

Sister Violet M. Hiett

CORRESPONDENCE AND NEWS NOTES

**TEMPORARY CHANGE IN BATTLE RUN'S
 MEETING TIME**

Battle Run Church, Rappahannock County, Virginia, has notified us that they will not hold their regular Saturday service in February of this year. Saturday services were also cancelled for December and January due to the uncertain weather conditions in those months. Beginning with the month of March, 1980, regular Saturday services will be resumed. Elder E. S. Skeen is the pastor.

**TEMPORARY CHANGES AT
 THORNTON'S GAP CHURCH**

Thornton's Gap Church, near Sperryville, Virginia, voted in December to call in their Saturday meeting for the months of January and February, 1980. The February meeting which

has been cancelled falls on Saturday, the 16th. We are sorry we could not get this announcement in the January issue. **Elder E. S. Skeen, Pastor.**

EDITOR'S NOTE

I now have **Volume 2** of the writings of **Elder T. S. Dalton** available upon request. If anyone should wish to contribute to the expenses of printing it will be applied to publication of other old writings. I also still have a few copies of the second printing of Vol. 1 of Elder Dalton's writings available.

THANK YOU NOTE

Sister Janet Yates of Middletown, Virginia writes: "My mother and the rest of my family would like to thank everyone who sent cards, or called, or came to see us during the illness and death of my father, Brother Lester Yates. May the Lord bless you all."

Obituary

BROTHER LESTER YATES

Brother Lester Lee Yates was born July 27, 1891, the son of William Rufus Yates and Tellie Ryan Yates. He departed this life December 1, 1979, making his stay on earth 88 years, 4 months and 4 days.

Brother Lester, (this was the way he wanted to be addressed), resided at Sperryville, Virginia, and joined **Thornton Gap Primitive Baptist Church** there in June, 1928. He was ordained as a Deacon, September 1935, and also served as church clerk from November 1935 to December 1970. He performed his duties well in both of these offices. He loved the Church above all else, and was faithful to the end. The last time he was at the meeting of **Thornton Gap** he was so weak he had to be assisted into the building and to a seat, which took about 10 minutes to accomplish. Brother Lester always said he wanted to be at **Thornton Gap** if he had to crawl up the steps into the building.

On September 30, 1920, Brother Yates married Kathleen Hudson. To this union was born two children; a son, William Hudson Yates, and a daughter, Eleanor Yates Curry. William resides at Roanoke, and Eleanor at Woodstown, New

Jersey. On December 29, 1948, (his first wife having passed away) he married Evelyn Auker Bixenstine. To this union was born two daughters, Miss Janet Edna Yates and Miss Lois Evelyn Yates, both of Sperryville, Va. Brother Lester brought up a nice family who respected him and the Church very much. Two of his daughters are faithful members at **Thornton Gap**.

He is survived by his wife, his son and daughters, and one sister, Eva Yates Brubaker; also five grandchildren. There was one grandson who preceded him in death.

Funeral services for him were conducted at **Thornton Gap Church**, Sperryville, Virginia, December 4, 1979, by Elders: E. S. Skeen, Ernest Long, Raymond Pressley, William G. Fletcher, Phillip Johnson, Tolliver Utz and Gary Utz. His body was laid to rest in Fairview Cemetery, Culpeper, Virginia, to await the glorious resurrection which is the promise of our Lord to His dear People. Brother Lester looked forward in hope and anticipation to the second coming of Jesus.

May the Church, his family and his many friends be reconciled by the amazing grace of God. May the words of Paul in 2nd Timothy 4:7,8, comfort you as you think of Brother Lester's life and look forward to being reunited. Submitted in love.

Elder E. S. Skeen

SISTER IOLA COX

Sister Iola Cloe Cox, 68, of Marlborough Point, died Saturday at her home, January 5. She is survived by two daughters; Mrs. Nancy M. Dow of Stafford County, and Mrs. Gail C. Payne of Augusta, Georgia; one son, Lt. Col. Franklyn C. Morrison of Adana, Turkey; four sisters; Mrs. Katherine Cann of Fredericksburg, Virginia, Mrs. Ruth Smith of Stafford County, Mrs. Linnie Bevan of King George County, and Miss Mary Payne Cloe of Fredericksburg; two brothers, Mr. Richard A. Cloe and Harvey Cloe of Richmond, Virginia.

Sister Cox was a very devoted member of Greenwood Primitive Baptist Church. Before coming there, she was a member of Hopewell Primitive Baptist Church for forty-three years. She will be missed by her devoted family and churches.

A funeral service was conducted for her Wednesday in Elkin-Smith Funeral Home with burial in Oak Hill Cemetery to await the coming of the Lord. The ministers who conducted the short service were, her pastor, Elder Hollie Redmon, and Elders Emory Alderton and E. S. Skeen. Blessed are the dead which die in the Lord.

Elder Hollie Redmon

(Editor's note: I was personally acquainted with Sister Cox and considered her a very dear Sister in the bonds of God's rich grace and mercy. I am saddened by her departure from the standpoint of the loss sustained by her family and by the church, as well as neighbors and friends, but made glad from the standpoint that she is now free of suffering and is basking in the unobstructed presence of her beloved Saviour. Her last letters to me gave abundant evidence of the weakness of the flesh as well as the presence of a faith that would not fail. I hope it will not be thought unpropitious or out of place for me to give a few excerpts from those letters and

from my reply. I believe it will be strengthening to the faith of God's children to observe the attitude of Sister Cox in her afflictions, particularly to those who are passing through similar trials. On September 5 she wrote:

"Dear Elder Harris: I'm doubtful this will be legible even if I can make sense out of my thoughts – but you've been on my mind so much I decided I'd try to write. It has been just a year since I was diagnosed as having Leukemia. I'm still in remission, much to the doctor's amazement, however in May I developed Osteoporosis involving the lumbar and thoracic regions of the spine. I have been in great pain and am almost completely immobilized. Most of the past 3 months I have been in the hospital."

"The above is the sad part of my story. I'd like to list those blessings that have been bestowed upon me; I need to do this, Elder Harris, to bring to mind the things I'm apt to forget. When I was told I had Leukemia I wrote you of feeling it all would be all right and I felt thankful to God for His presence. When this latter ailment occurred I went all to pieces. Of course intense pain will devastate a person, but I prayed in vain for patience to withstand the awful pain and to feel the presence of my God with me. I said "in vain" but surely, surely He has been with me or else I could never have come through."

"Again my family gathered around. Very seldom was I left alone. And always a nurse in attendance. Again the dear Old Baptists joined in prayer for my recovery. Oh! how I do appreciate that!"

Sister Cox goes on to tell of the efforts made by her family for her comfort and of visits from her pastor and other ministers. She expressed disappointment at missing the associational meetings and some special appointments and says this was "hard to bear, but I must learn to take these disappointments too."

She continues, "Elder Harris will you pray that my faith will be strengthened that I might overcome this terrible weakness of spirit and once again feel with all my heart it's going to be all right! . . . Oh, may God forgive me if I dare to think He is not just in all He does . . . A little Sister I hope."

Then again, on September 11, she wrote apologizing for the above letter, feeling it was not written with proper prayerfulness. She says, "It's true I'm sick and heavy laden, but haven't I learned by now that I must take it to the Lord in prayer? Oh! He is there to help and heal and lift that heavy burden for me! Oh give thanks unto the Lord for His mercy endureth forever. And when the dark days come again let me call upon Him again, knowing He will never fail me."

The day after I wrote to you last week a cyclone struck our place. We live on the banks of the Potomac. We have about 3 acres – dense wooded land. My room is on a corner of the house and is over one-half glass. I was alone when the fierce wind struck, although Nancy and Philip came running to me. I watched large trees, some over 200 years old, just pulled right up by the roots and thrown down. Nancy and Philip got me to the center of the house. A large sycamore crashed down just missing my room by a foot or so. But, Brother Harris, not even a window pane was broken! We lost nine trees in all. Some struck between the car and the house, and some between an apple tree and the dining room window. But no one was hurt and the property itself, house, tool shed, cottage, etc., all undamaged. We all lifted our voices in thankfulness to Almighty God for His care and protection. I shall never forget the sight of that mighty wind pulling up the trees.

"I'd better not try to write you any more now. It's too hard for you to try to read. May God bless you all. Please pray for this weak sinner. In hope, Iola Cox."

The following is an excerpt from my reply: Dear Sister Cox: . . . First of all let me assure you that I do not fault you for the letter you wrote earlier in the month. We all have our down-sittings as well as our uprisings, and when our old feeble frames are racked with pain and disease it becomes even more difficult to keep up a cheerful and lively disposition.

I am bothered with high blood pressure and from my earliest recollection I have had asthma. The two conditions do not go together well. When treated with drugs the former requires a depressant, while the latter requires a stimulant. I don't know to what extent they may counteract each other. Also I have a lot of pain from pinched nerves, I suppose largely due to sitting at a typewriter so much. So, I feel bad a lot of the time, and this in turn makes it difficult sometimes for me to be as cheerful and outgoing as it is my nature to be. And, in dealing with the public it is not possible to explain all this to each one I come in contact with. Consequently, I am often fearful that someone will misunderstand and think I am just not as concerned as I should be. Happily though, for folks like myself, the Lord's enlightened followers are a very tender-hearted folk and willing to bear long and show great kindness, even when they are not treated as lovingly as they ought to be.

That was quite a remarkable deliverance you all experienced during the recent high wind. Such things remind us how helpless we are and how soon our frail lives would be snuffed out were it not that the Captain who guides our ship also controls the waves.

In closing I will say thank you very much for having a desire to write to such a poor worm as me . . . Please pray for me and mine. Unworthily yours. R. H.

The reader will recall that in her letter of September 5, Sister Cox expressed the need of prayer that she might once again feel with all her heart that everything was going to be all right. I am satisfied that if she could speak to us now, she would joyfully exclaim . . . "Everything *is* all right.")

DONATIONS TO THE ADVOCATE AND MESSENGER

Cecil S. Hayes, Illinois, \$5.00; Mrs. John B. King, Tennessee, \$25.00; R. R. Varnes, Florida, \$5.00; Mr. and Mrs. Paul Motsinger, Mississippi, \$5.00; Mrs. Herbert W. Rees, Ohio \$3.00; Mrs. Daisy Caport, West Virginia, \$5.00; Juanita Walterschied, Illinois, \$25.00; Mrs. Mildred Carter, West Virginia, \$5.00; Mrs. Franklin Olinger, Virginia, \$3.00; Alton Atwood, Virginia, \$5.00; Anna Pearl Ford, Illinois, \$12.00; Elder Douglas Heare, West Virginia, \$3.00; Elder Levi Williams, Indiana, \$5.00; Elder A. D. Wood, Texas, \$1.00; Mrs. Ruth Hammett, Texas, \$5.00; L.E. Farley, Maryland, \$3.00; Mrs. Mary Thomas, Indiana, \$5.00; Mrs. Elva Payne, Virginia, \$5.00; Clyde L. Cooke, Virginia, \$5.00; Mrs. Elsie M. Jones, Virginia, \$5.00; Elder J. E. Alderton, Maryland, \$2.00; Elder Fred Griffith, Alabama, \$1.00; Elder Dennis Jones, Georgia, \$8.00; Karl Bobzien, Virginia, \$7.00; Jessie B. Ramming, Illinois, \$5.00; Dorothy I. Higgins, Arizona, \$5.00; Mrs. Margaret Saul, Ohio, \$2.00; Mrs. Bessie Spittler, Virginia, \$5.00; Isaac C. Reams, Florida, \$2.00; Mrs. P. J. Boyd, Ohio, \$5.00; Mrs. Hazel P. Lun, Kentucky, \$5.00; Mrs. Esther B. Snapp, Virginia, \$5.00; Mrs. Ruby Brewster, Ohio, \$2.00.

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. '80

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. '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. '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. '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. 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. 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