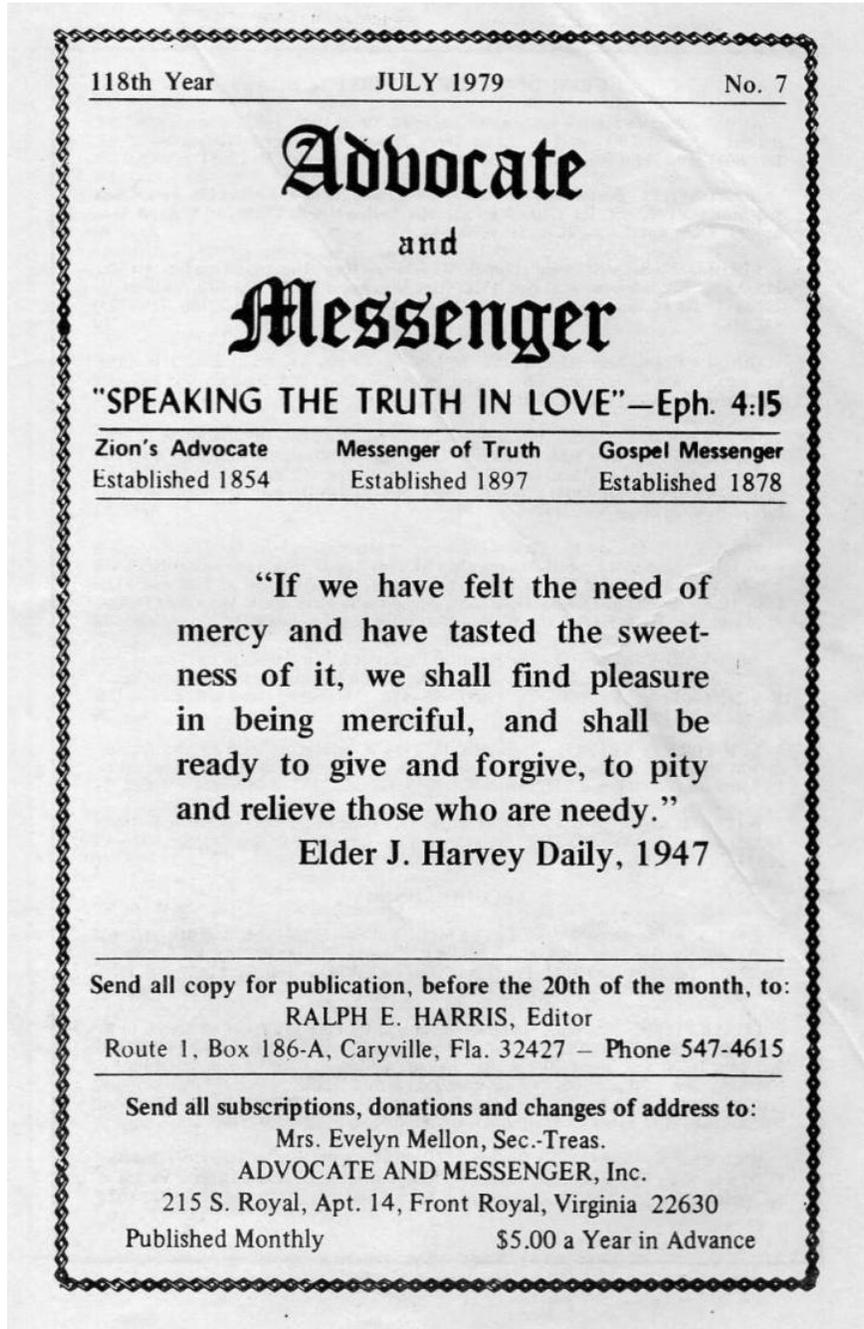


Advocate and Messenger



“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 '79

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 Gleadons Trailer Park, I-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, Blooming Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '79

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 '79

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

Devoted to the cause of Truth and Righteousness as believed and practiced
by the Old School or Primitive Baptists in all ages.

118th Year

JULY 1979

No. 7

Published monthly by Advocate and Messenger, Inc.
215 S. Royal, Apt. 14, Front Royal, Virginia 22630

\$5.00 a year in advance; 50 cents a copy.

Second Class postage paid at Front Royal, Va. and at additional
mailing offices. USPS 008500

LESSONS FROM THE PRAYERS OF CHRIST

(Part Two)

“And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt” (Matt. 26:39).

The occasion of this prayer was when Jesus came with His disciples to Gethsemane just prior to His betrayal. The contemplation of the agonies which lay just ahead pressed in upon Him now with a force under which no mere man could have borne up. Mortal tongue could not express the weight of these sorrows, but our Lord verbalized them as near as the human vocabulary would admit when He said, “My soul is exceeding sorrowful, even unto death.” The Holy Spirit, through Matthew, tells us simply that He “. . . began to be sorrowful and very heavy.”

But how little do we know of the aggregate miseries with which our Lord was laden at this time! These were such tortures as the wicked must endure for all eternity, and which we also would have had to suffer had He not borne them for us. And if we knew more of the magnitude of these torments we no doubt would think much more highly of that blessed atonement which freed us from such awful judgment and which procured for us a blissful home in the Glory World; it would no doubt occupy a more prominent place in our meditations and in our prayers of thanksgiving and praise. O what wretched men we are that we do not dwell more frequently and feelingly upon this grand theme!

The *posture* of our Lord during this season of prayer al-

so gives us some insight into the depths of His sufferings; He "fell on his face." There was no lower depths to which His righteous soul could sink, and there was no lower plane to which He could prostrate Himself than to *fall on His face*. And though we will never pass through anything like the fathomless miseries of our Lord, yet we have at times felt such soul-troubles that we deemed it appropriate to *fall on our face* before the King, for no other posture seemed suited to such poor, weak vessels of clay nor consistent with the weight of our petitions.

Indeed! who are we that we should undertake to obtain an audience with the King of all the earth? Were it not for the mediation of Christ in our behalf our hearts would fail at the very thought of approaching unto His Majestic Presence. It is only "... by the blood of Jesus" that we can be so bold as to "... enter into the holiest" (Heb. 10:19-20).

No small measure of our Lord's suffering arose from the anticipated hidings of His Father's face, for it was during the actual experience of that dreaded withdrawing that He was later to cry out with a loud voice, "My God, my God, why hast thou forsaken me." What a bitter stroke it must have been; how infinitely disagreeable it must have been to His pure and holy nature to have to suffer the interruption of that perfect, peaceful and continual communion which He had heretofore enjoyed with His Father! What an awful ingredient was this in the cup of suffering to which He refers in this prayer!

It is a sad commentary upon our native corruption and upon the grievous impairment of our sense of values that we do not recoil with greater dread from the very thought of being out of communion with our Heavenly Father. Such communion is absolutely vital to a life of godliness and its value is far too great to be told, yet how indifferent we often are to a loss of that precious blessing! If we were more spiritual we would look with far greater horror upon the loss of it, and would spend far more time in prayer that the Lord would not

withdraw it from us. We would take greater care to follow that hallowed injunction of our Lord, "... Continue ye in my love. If ye keep my commandments, ye shall abide in my love" (John 15:9-10).

On the occasion of which our text speaks, our Lord sought solitude even from His closest disciples, Peter, James and John. This was a prayer of anguish. The time was now due for Him to be betrayed into the hands of wicked men, and not only to suffer the most cruel death they could inflict, but also to undergo severe soul troubles, described by Isaiah as "... the travail of his soul" (53:11); troubles which were inconceivable to men, both as to their number and their nature.

This was a matter between Him and the Father, and thus He teaches us that under such circumstances solitude is preferred so that distractions may be better avoided and full concentration may be given to the subject of our supplications. Hypocrites love to pray "... standing in the synagogues and in the corners of the streets, that they may be seen of men," but this is because their only motive for praying is to try to create the impression that they are wonderfully pious and good. But those prayers which arise from sorrow, pain and necessity, and which are an expression of the humble and sincere desire of the soul, and which have the glory of God as their ultimate object, will, unless circumstances dictate otherwise, be brought quietly by the petitioner to the throne of grace where an audience with God alone, in secret, is desired, rather than the approval and applause of men.

Our Lord also teaches us through this prayer that it is acceptable and proper to seek deliverance from our troubles, trials and afflictions, with this stipulation and understanding: "if it be possible," or, if it is consistent with the mind and will of the Father. Sometimes He has a purpose for our afflictions that we might be made more Christ-like. Therefore to pray for deliverance strictly for the sake of ease and merely considering our own will in the matter would be the same as asking

the Lord to withhold some of His choice favors from us, for it is through *sanctified afflictions* that we learn some of our most valuable lessons. Therefore when we pray to be freed from our sufferings we should subjoin an "if it be possible," and ask to be made submissive to the Lord's will. And indeed, in *all* matters, it behooves us to say, "Not my will, but thine be done."

We conclude that there was no other way for the redemption of men than through the sufferings of the Perfect Lamb of God, for "if it had been possible" we feel certain the Father would have granted the petition of Christ and would have let this cup pass from Him. Christ, as man, dreaded the agonies of the cross to such extent that if there *had* been a way possible He would have avoided them. But here we see His *complete* submission to the will of His Father, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." O that we might also be blessed with such submission in all our sorrows and adversities, for therein is the only *real* peace and calm in the midst of the storm.

Our Lord "prayed the third time, saying the same words." In this we see something of that importunity or persistence which is spoken of in Luke 11:8, and we learn from thence that if the need be great, and our cause is a just one, and our soul is sufficiently burdened and tried, it is not wrong to go to the Lord over and over with the same petitions. This is not that *vain repetition* practiced by those who think they shall be heard for their much speaking (Matt. 6:7), for though we may be repetitious in our supplications yet they are not *vain* repetitions so long as they proceed from the sincere desire of the soul.

Our Lord seems to have prayed about an hour, at least on the first of these occasions as recorded in our text, but again, He was not like those who "for a pretence make long prayers" (Mark 12:40) for His petitions were from the very depths of His soul. It is "pretence" which makes prayers un-

duly long and *ignorance* which gives rise to repetitious ones.

We realize that we have been treading deep water in these reflections and we beg the reader's forbearance where we may have been unclear or erred in our thinking. Much may be learned from a close observance of our Lord's exemplary life and conversation. We leave these few thoughts for your prayerful perusal and trust the Lord will add His blessings thereunto. "Lord teach us how to pray."

YOUR UNWORTHY EDITOR

A TRIBUTE TO ELDER WILLIAM T. DAILY

Not being one to highly regard eulogy after death, but to esteem better the fine old sentiment of "giving the roses now", I have decided to write this in honor of a faithful servant and dear brother in Christ.

Elder Daily, who lived in Virginia in his childhood while his father, the late Elder John R. Daily, was serving churches here, moved to Indiana. From there he was called back to Virginia about sixteen years ago to take care of the churches vacated by the death of his brother in the flesh, Elder Harvey Daily.

From this fine, Christian family has come much service for the cause of Christ and I am sure much benefit for the Primitive Baptists. Their knowledge of music, the good hymns that have been written, and their leadership in this field, is one of many ways they have contributed much to the Church. Because of Elder Daily's declining health and advancing years this leadership may draw to a close but we have in our hymn books the fruit of musical and faithful gifts in the songs we sing in our church services.

While residing in Virginia, Elder and Sister Daily lived lives of Christian leadership and influence which is notewor-

thy. The dignity that carried them while he was pastoring churches branched back to the church service in the family background covered above. We think this was well and good. According to the writer's observation, Elder Daily was wise in church and association business. While maintaining gospel practice in the churches he served, he saw the vital need to maintain unity and fellowship with churches who may have been less rigid. The strength that they displayed in high Christian morals, has been much help to those around them, especially to young people growing up in a changing world of moral decay.

The years that he served as Editor of the *Advocate and Messenger* and the editorial material written at his hand will long be remembered by the faithful readers of this dear old paper.

Now that they are moving back to Indiana to be near their children in their declining years we wish them the best. May the dear Lord who has carried them by His strength, blessed them by His grace and preserved them to this moment, be very near to comfort them as they descend the western slopes into the sunset of this life. In high regards.

ELDER A. J. HYLTON

Willis, Virginia

(Editor's note: I feel confident all who know and love Elder and Sister Daily will much appreciate this sweet bouquet of "flowers for the living". We of course realize that all men have their faults, but to live a long, godly and useful life requires much grace, favor and blessing from God, which we feel Elder and Sister Daily have plainly had, and it is our sincere prayer that they may live out the remainder of their days under the same kind providence and grace which has led them "safe thus far", and that they may die in the good graces of the Lord's humble poor. It has been one of life's sweetest pleasures to know this dear servant of God and his precious companion. Their new address is: **419 Raintree Drive, Danville, Indiana 46122.**)

INTREAT

Dear kindred in the Lord: I intreat you to cast the mantle of charity over my imperfections one time more while I come to you with a few thoughts in regard to the term, intreat. This is to ask earnestly and urgently; fervently to prevail upon for whatever is sought; to prevail with all sincerity. Oh, how I need to intreat the Lord every day to keep me in the strait and narrow way, the plain path of the servant of the Lord. It is not without a cross to bear and may the Lord give strength, mercy and grace to bear our cross daily. "Must Jesus bear the cross alone and all the world go free? No! there's a cross for everyone and there's a cross for me."

To intreat is to intercede or speak in one's behalf as it was when Abraham's wife, Sarah, died; Abraham stood before the people of the land and the children of Heth to plead with them, "If it be your mind I should bury my dead out of my sight; hear me, and intreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah, which he hath, which is in the end of his field." So Abraham intreated the children of Heth to plead to Ephron for him, and Ephron granted this request, so Sarah was buried in the cave of the field of Machpelah before Mamre, which is Hebron in the land of Canaan. The field and the cave that is therein, were made sure unto Abraham for a possession of a burying place by the sons of Heth (Gen. 23).

There is wonderful power intreating in the right way and to the right source. Isaac was forty years old when he took Rebekah to wife and he intreated the Lord for his wife and she bear twin boys, Jacob and Esau. The one people were to be stronger than the other and the elder would serve the younger, ". . . that the purpose of God according to election might stand, not of works, but of him that calleth." Isaac intreated the Lord for this and in the right spirit. Please notice also the spirit of Hannah's intreating the Lord of hosts, "If thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid." So Sam-

uel was born. Hannah had said unto Eli that she was a woman of a sorrowful spirit and had poured out her soul before the Lord. Surely this is the proper attitude to intreat, and the proper One to go to, to pour out one's soul.

Israel did evil in the sight of the Lord, so the Lord delivered them into the hand of the Philistines forty years. A certain man of Zorah, of the family of the Danites, whose name was Manoah, intreated the Lord to let the man of God (angel of the Lord) come again unto them. Manoah's wife had seen and heard this angel but Manoah was not with her at the time. So the Lord hearkened to the voice (intreating) of Manoah and the angel came again teaching them what to do, and so it was that Samson was born, who grew with the blessings of the Lord confirmed mightily with all he did. This supplication was not in vain, for it was to the Lord and in the right spirit.

When Israel was in Egypt Pharaoh would plead and intreat, in his way, but to no avail. So Pharaoh would call to Moses and Aaron to intreat the Lord to take away the plagues, promising that he would let the people go. Pharaoh would not keep his promise, but that he might know there is none like unto the Lord their God, Moses intreated the Lord and the plague was stayed. Likewise also the rain, hail and thunders caused Pharaoh to plead for relief, but Moses intreated the Lord. The plague of locusts was very great and still Moses went out from Pharaoh and intreated the Lord to remove them and the Lord did so by turning a mighty west wind to carry them into the Red Sea. There was a thick darkness in all the land of Egypt for three days and yet one more plague must come that ye may know that the Lord doth put a difference between the Egyptians and Israel. The first born in all the land of Egypt shall die and there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

Oh, dear pilgrim, who is going to intreat and plead our case now. It must be nothing short of the blood of Jesus. As

it was then, the figure of that to come, the blood on the lintel and door post, was to Israel a token of the Lord that the destroying angel would pass over their homes. Oh! how my heart melts in love and humility and my eyes fill with tears as I write this and meditate on Who is intreating for me.

None were to go out of their homes that night for there was a great cry in Egypt for there was not a house where there was not one dead. This passover in memory of deliverance that night was to be kept as an ordinance to "thee and thy sons forever, that when the children ask, What mean ye by this service? ye shall say, It is the sacrifice of the Lord's passover." It is the Lord's passover for He has intreated and pleaded our case to the satisfaction of His Father who accepted the one offering for sin, in all ages, as a complete and full atonement for all the redeemed of the Lord. Read John Ch. 17 and you will feel to know more fully how Jesus has interceded and intreated to the Father in your behalf.

"The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." How easy to be intreated and pleaded, this wisdom from above. It enables one to do as the father of the two sons in the account of the lost son returning home; the elder son became angry and would not go in to the feast but the father came out and intreated him, saying unto him, "Son thou art ever with me, and all that I have is thine. It is meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found."

"Amazing grace! how sweet the sound! that saved a wretch like me. I once was lost but now am found, t'was blind but now I see." A true intercessor; a true mediator, who pleads our case; not on our merits but solely according to the Father's will and wondrous, eternal love. Jesus has prayed the Father in our behalf, "I pray not for the world but for them thou hast given me out of the world." He *pleaded* with the Father for us, intreating that all of them

the Father gave Him would behold the fulness of His glory, being heirs of God and joint-heirs with Christ Jesus. Bless His holy name for intreating to this extent.

Ruth 1:16 bears record of a clinging and binding affection in love and fellowship for one another as our love and affection in unity of the Spirit and fellowship with the Church binds us with a tie that is stronger than natural ties. Ruth said, "Intreat me not to leave thee, or to return from following after thee." This is surely a pleading and affectionate feeling from the heart. Ruth and Orpah had been admonished by Naomi to return to their own land and their mother's house, seeing how the Lord had dealt bitterly with them by taking her husband and sons in death. Orpah kissed Naomi as they wept and bid one another farewell and returned to her own house, but Ruth clave to Naomi. This was such a heart-felt affection and although Ruth knew not what was before her, yet she pleaded with Naomi to ". . . Intreat me not to leave thee."

Is this our love for the Church and cause of Christ? Ruth not only intreated Naomi to let her remain with her but above all else, to go where she went, to lodge where she lodged. "Thy people shall be my people, thy God my God; and where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me." What a union! What a tie! What a stedfast and fervent intreaty! Bless the Lord O my soul!

I intreat you therefore brethren, "be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." I intreat you to be of good comfort, be of one mind, (the mind of Christ) be firm in the truth, stand in the old paths, and the God of love and peace be with you. Submitted in love to the cause of Christ.

ELDER DAILY HITE

CHRIST DESCENDING AND THEN ASCENDING

(First of Two Parts)

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." Eph 4:8.

The history of nations is a story written in blood, The heroes of earth and the rulers of men, like Alexander the Great, the Caesars, Napoleon, and their modern day counterparts, have literally waded through streams of human blood and misery in order to wear their crowns. How cleverly they maneuvered other men to do their suffering for them. But with *our* King in Zion it was not so, for while he was born King of the Jews, yet in ascending to His throne He earned the right by suffering for His people. He began His ascent on high by first descending.

One might say our Lord descended in steps. *First*, He descended from Heaven itself, with all its glory and perfectness, down to the level of earth, from the abode of God and all the holy angels down to the realm of men. *Secondly*, He descended not to the glory of nations, but rather to the very least and most despised nation on earth, perhaps the very least deserving. *Thirdly*, He descended not to a comfortable place among them, but rather to a place of poverty, toil, privation, and grief. *Fourth*, He descended even further down into the place of a servant of men, having no home of His own, no wife or earthly descendants, spending His entire life making life easier for others at the expense of His own.

And then, He descended even further down into the griefs and troubles of men, so far down that even His friends and companions would not defend Him, without even a legal recourse, so far down that Pilate in one breath would pronounce Him innocent and in the next say, "Take him away and crucify him," so low that even God would darken the heavens and rend the earth in displeasure, forsaking His son and letting Him hang upon a Roman cross to die. Finally, He descended so deeply into sorrow and grief that He came to that silent place where hands no longer move nor lips

speaking, into the stillness of the prisonhouse of death and the grave.

How great was the descent of Christ! From the praise of angels to the scorn of men, from the glory of Heaven to the shame of Golgotha, from perfect bliss to the silence of a tomb! As low as any of His people went, He descended.

There are those nominal Christians about us today who know nothing about His suffering. It is commonly preached by such men that to win Heaven all one must do is accept Christ, that is to say, accept Him in His glory when all suffering is past. This is not Christian life at all, nor was it the intent of the apostles, like Paul, who would know the fellowship of His suffering as well as the power of His resurrection.

Let us put the doctrine of such men to the test for a moment. Would it not be fair to define acceptance of Christ to mean that we would own Him publicly, before men as well as in our own consciences, to stand by Him in His hour of need and trial, and bear with Him our fair share of whatever befalls Him, especially seeing that He is bearing them all for us? Would we do less for even an earthly friend? Then, tell me, you who believe you can pay lip service to Christ and obligate Him to your salvation, tell us at what point in His life you will choose to join in with Him in His suffering and trials. Would you come to Him at His birth in the poverty of the stable, to share that with Him? Remember, there was not only the lack of shelter and hospitality, but there was eminent danger from a jealous Herod who sought His life. Or, would you wait and walk with Him across the wilderness mountains to Jordan to be baptized there by the servant of God?

How many there are in this world who continue to wait for a convenient season, unwilling to present themselves even when things are easy! But Satan added forty days of temptations to that occasion, Jesus Himself going without food all that time, so men began to regard it dangerous to be His disciple. Would you go to His side while He preached the gospel of the Kingdom and men took up stones to stone Him? Would

you claim Him then? Or would you give up home and family to walk the weary miles with Him on His journeys, hungry, tired, and homeless, often spending nights out on some mountain wrestling with some burden in prayer. Perhaps you would accept Him by stepping to His side as He went to meet the mob in the garden, or when He stood blindfolded in the palace of the high priest, or in Pilate's judgment hall, receiving the blows of fist and whip, the spitting of the proud, the scorn of the mighty, the crown of thorns from the soldiers? Or will you say, "Now I will claim Him for my friend!" as the soldiers drive the nails through His hands and feet, lift the cross and let it drop into the hole dug to receive it, letting Him hang there naked and shamed between two thieves?

Watch Him as the pallor of death spreads over Him, while He struggles to lift the weight of His body by pressing against the nails, enough to catch another breath, so that He might speak those six times more. Would you claim Him here? And finally when His body was taken down and laid in the tomb, and His disciples went hopelessly away with their world turned upside down, would you come to lie down beside Him in the tomb? His apostles could not do so, nor could His mother or brethren; are you stronger than they? No, we answer for you. If accepting Christ is the way to Heaven, the best of men will never get there. "We did esteem him stricken, smitten of God, and afflicted!" But God accepted Him, and that is all that matters.

ELDER RAYMOND WEBB

Carthage, Illinois

Shortest verse in the Bible . . . John 11:35; *Longest* verse in the Bible . . . Daniel 5:23; *Shortest chapter* in the Bible . . . Psalm 117; *Longest* chapter in the Bible . . . Psalm 119; *Middle* verse in the Bible . . . Psalm 118:8.

WHAT MARVELOUS BLESSINGS!

"For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:36).

Kind reader, as I sit here this fine day, May 29, 1979, in the quiet of my humble place of abode I have a deep feeling that as I am rejoicing so greatly I should do something to try to honor my dear Lord and perhaps this is all I can do at this moment, not knowing if it will be of any benefit to anyone. But will try to share some of my many thoughts and happy feelings at this time.

As you noted in the outset I gave these words from one of God's inspired writers for your benefit and for all that have a desire to know and do the will of our Dear Lord. I am amazed at God's goodness to poor sinners such as myself. In some of the foregoing verses, such V. 25, we are taught how we became subjects of the glorious gospel of Christ; that which feeds our poor, hungry souls so often, whereas we, the poor gentiles, had not known such glorious benefits; had not had a gracious place where we could gather together out of the storms of life where there are rivers of water in a dry place; where we that are hungering and thirsting after righteousness can drink freely of the fountain of the water of life and our poor souls can so sweetly rest in a Saviour's love and we can behold all the glorious things we have to live for, and even more to die for and thereby rejoice in great measure.

Let us notice V. 28. What happened to them in days past because of their unbelief can likewise happen to us as individuals this very day if we allow Satan to fill us with unbelief. Now as concerning the gospel, they were enemies. What an awful predicament they must be in. But do you not also know some who were amongst us once and looked upon as tall cedars who today have no part in the glorious gospel of Christ and have cast themselves out into outer darkness and live no more in the sweet and gracious fellowship of God nor His true followers. How awful this is! and yet I fear too often we who are striving to know and do His blessed will allow ourselves to

forget how we are blessed in having a sweet home in the dear old Church here below.

Beloved children of God; each day when we are blessed to arise from our beds and behold the light of another day let us strive to thank Him over and over for the glorious benefit that we are still permitted to live. I am sure you feel as I do, that we should try to keep house for Him in the best way we can and to rejoice that He is still mindful of us to the extent that He still pours out His blessings upon us in great measure and that we are permitted to shed many tears of rejoicing and can love the *dear saints of God*; that we can still behold our old sinful Adam nature and abhor it and can see how sweet and precious are our dear brethren and sisters in Christ; that we can have a deep desire to beg God in behalf of them daily and, above all, those who so kindly ask us to remember them.

Oh! how we are sometimes humbled at such a request! even from some who are so young and tender in age. I was recently so touched by a very precious young brother, looking to be barely in his teens, as I was in services with him for three days and in the end a sweet communion meeting. He asked me three times during the meeting to especially remember his precious grandmother who was in the hospital. I have tried so many times to beg the Lord that if it can be His gracious will this dear Sister in Christ might once more be blessed to go home and to enjoy a few more days upon the shores of time. I was so impressed with this sweet young Brother along with several others who so solemnly took part in this delightful service which was held at Hatley, Mississippi, Sunday PM, May 20th. Something to long remember with much delight!

Now these are most humbling thoughts found here in Rom. 11. We poor gentiles have been so graciously blessed. In Ch. 12, V. 1, the apostle begs us to prove to ourselves and to others who might be concerned how that we truly do love our Lord. When he tells us, or begs us, by the mercies of God, to present our bodies a living sacrifice, holy, acceptable unto God, he tells us it is our *reasonable* service. Now what did he

tell us to do? *Present our bodies*. Not just a bit of our minds now and then, not just our eyes, ears, heads, hands or feet but our *bodies*. Present them in what way? A *living* sacrifice; one that is born again and called not only from a state of death in sin, but also in a gospel sense, to serve God first each day. Not just one day out of the week, or perhaps as is the case with some, one or two or three Sundays a month and no weekdays at all. Is this showing appreciation to God for all He has done and is doing for us? He says here, "holy, acceptable." You might say, "Yes, but no one is sinless." How true, but that is not saying we have to be *sinless*, but is telling us to be *obedient*. God knows our abilities for He gave them to us. From no other source can they come. There are many, many proofs for the above statement, that is, what is meant by *holy*. See Lev. 11:44, 19:2, 20:26, 1st Peter 1:16 and many others.

Kind friends, if we want to truly live happy lives, walking in sweet fellowship with our dear Lord, it is absolutely necessary that we put Christ first in our lives for He plainly tells us so in His sermon on the mount. We cannot serve two masters for we will love one and hate the other. We cannot serve God and mammon. How true this is, and it will ever be true! There is no amount of money, nor fame, nor glory in this earth that can begin to compare with the benefits to be derived from doing as our Lord tells us through His apostles. We are to glorify God in our bodies and in our spirits which are His. To me that is as plain as it can be said. Let us consider these things and we can rest assured the Lord will give us understanding. Yours to ever be found trying to serve the one true and living God.

ELDER DAVID P. BRIDGMAN
Montgomery, Alabama

(The 4th mark of the Church). The maintenance of strict discipline.

Hassell's History—(See 9th Chapter).

Much of the New Testament is composed of instruction to right living and is written in language that needs no explanation if carefully studied. The definition of words we do not know the meaning of, will be found in any good dictionary if one will but take the trouble to look them up. While there possibly has been and still is some neglect in ministers exhorting to duty coupled with the work of the Holy Spirit, the erring Christian cannot put all blame on the preacher for not being instructed as they may need.

Elder Gale F. Hanover, 1974

IDLE WORDS

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36).

The expression "idle word" means worthless or useless, having no reason to have said what was said. I suppose all of us are guilty in some measure at least. Anyway, I have made some foolish statement and felt condemned for the same. How careful we should be in our conversation! The tongue is described as an unruly evil. The love of money is spoken of as "the root of *all* evil." "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jere. 2:13). To forsake the Lord is evil; to fail to do as He has commanded is evil. "See that none render evil for evil unto any man." So if we render evil for evil we must give account unto God for failing Him in this matter.

All of us say things that have no meaning, or no reason for saying them, and especially is this true in repeating hearsay or bad tales to hurt someone. There is a difference between speaking to hurt someone and just making a foolish remark. I am not upholding anything that might be wrong, but it is a great sin to be speaking evil of someone without a reason that would justify doing so. Certainly we should uphold the truths of the Bible, but that does not mean to go

about carrying tales, when maybe it does not concern us or our church. To carry tales across the States, or to tell others what to do at a distance about their church business, are both evil.

The church is an independent body and often makes mistakes. Especially is this true when we fail to ask the Lord to direct us in our efforts. "Never throw mud, you may miss your mark; but you must have dirty hands."—Joseph Parker. This comes from an evil conscience. Many times conditions are such that it is much better to say *nothing*. Sometimes people will urge a minister to express himself so they can use it to fit in with what they are promoting. Lord help us to make a strong effort to live, talk and walk as it becometh the servants of God.

ELDER A. D. WOOD
Glen Rose, Texas

SYNOPSIS OF PRIMITIVE BAPTIST BELIEFS

(Second of two parts)

The Primitive Baptists believe in missionary work as directed by *God*, but are opposed to the modern systems and missionary boards. Jesus said, "Go (not send) into all the world and preach the gospel." The power of the evangelist in the planting of churches is dynamic, urgent and needs to be practiced, and encouraged. They went not only in the planting of the New Testament Churches, teaching and baptizing, but also in the Colonies of America Baptist preachers went everywhere preaching, believing it is better to serve *God* than man. King George had said, thou shalt not preach—but *God* had called them to preach.

Thirty-seven years ago I met Elder Lee Hanks, to whom is accredited the planting of twenty-six new churches. He did this by preaching and visiting in the areas where no Primitive Baptist church existed, indeed going into the highways and

hedges. Fathers and mothers and little children came to love him and also the doctrine of grace preached by him. All these ministers went, trusting in God, preaching the pure gospel of Jesus Christ and Him crucified, Salvation by the Grace of God.

Primitive Baptists believe the Bible, the written word, is the inspired word of God, (Jesus being the Living Word) and the only rule of faith and practice. There is much misunderstanding throughout the world because of misapplication of the Bible. When the moral teaching of the Bible is truly lived by the members of the Church, the Church is a blessing to the entire community. Yet most of the teachings of Jesus is addressed to His followers, and the epistles are to the saved, the Church, and are not to the world in general. The first few verses of each epistle will verify this. The popular text, "Behold, I stand at the door and knock", is addressed to the lukewarm church, and not to the unsaved sinner (Rev. 3:20).

Primitive Baptists believe in the *Triune God*, that the Father, Son and Holy Spirit are three, yet one, and equal in power.

One of the principle differences distinguishing the Primitive Baptist people from all others is their belief regarding eternal salvation. First that all need salvation there can be no doubt. "Dead in trespasses and sins"—Neither are there degrees of death. None are willing or able to save themselves from this lost and ruined condition. Rather, in God's eternal love, He *chose, elected and predestinated the eternal salvation* of multiplied millions of persons, a number known only to *God* and their particular names are recorded in Heaven before God created the world. "Chosen in Christ before the foundation of the world."

Jesus came to earth, suffered and died for those chosen ones, redeeming them from the awful curse of sin; the Holy Spirit calls, regenerates, and gives the new birth sometime during their life on earth, (the Holy Spirit is always effectual, reaching all of God's chosen people wherever they may be,

regardless of whether they have heard the gospel or read the Bible).

There is no text in the Bible that says Christ came to offer salvation to anyone. It says, "He *shall* save His people", and He did just that. Primitive Baptists believe what Jesus said, "Ye must be born again", but that this spiritual birth cannot be brought about by all the combined efforts of men. Life must precede all feeling and action. Belief, faith, and good works are evidences of the spiritual birth and not the cause of it.

Before the Revolutionary War three-fourths of all denominations believed the doctrine of election and predestination. Primitive Baptists do not believe God sends anyone to everlasting punishment except for sin. That is where they go when left in the position in which they have placed themselves. Predestination and election shows God's eternal love and the salvation of all the redeemed in Jesus Christ the Lord. One will have no trouble with this doctrine if he truly believes in the sovereignty of God; that He is the King of Kings and Lord of Lords. He says, "I will have mercy on whom I will have mercy", ". . . O man, who art thou that repliest against God?"

It is very important that the word of God be rightly divided for a correct understanding. For example, there are two phases of Salvation spoken of throughout the Bible. One is eternal which is wholly by the grace of God. The other pertains to time—our life on earth. "Work out your own salvation" is spoken to those who are already saved eternally and means a salvation from trouble and sorrow which we often bring upon ourselves by disobedience.

Another stumbling-block to many who do not "rightly divide" is the phrase "all men", or "the whole world". The expressions are mostly to be taken in a restricted sense as indicated by the subject under discussion and seldom do they mean the whole human race.

True Primitive Baptists believe there will be a resurrection

of the dead, both of the just and the unjust, and that the joys of the saved and the punishment of the wicked will be everlasting and both will be everlastingly conscious of it (Matt. 25:46); Jesus coming again to gather the bodies of His "jewels" and to change them to spiritual, immortal bodies and to reunite them with the soul and spirit and take them to that home He has prepared where there will be no misunderstandings and disappointments, no tears, no death, sorrow, crying or pain. What a glorious future for those who love Him. This is the Church Triumphant. All who love God are in this Church.

The writings of Elder W. L. Johnson and the Hassell's History together with forty-seven years of Primitive Baptist influence, their fellowship in England and from coast to coast in our own Country, their ministry, their longsuffering and prayer have helped me to write this.

The following quotation of the English Baptists in 1644 A.D. from page 524 of Hassell's History may prove both interesting and beneficial: "Thus we desire to give unto Christ that which is His, and unto all lawful authority that which is their due; and to owe nothing to any man but love; to live quietly and peaceably, as it becometh saints, endeavoring in all things to keep a good conscience, and to do unto every man (of what judgment soever) as we would they should do unto us: that, as our practice is, so it may prove us to be a conscionable, quiet and harmless people (no ways dangerous or troublesome to human society), and to labor and work with our hands that we may not be chargeable to any, but to give to him that needeth, both friends and enemies, accounting it more excellent to give than to receive."

Hospitality is another mark of the Primitive Baptist Church and is one necessary qualification of any ordained Elder. To my own appointments have come many protestants, some Roman Catholics, as well as Negroes, Indians, Jews and Hindus. At many of our appointments lunch has been served; all were cordially invited to stay for lunch and in this regard

both mother and the Church says—company first. Submitted in love.

The late ELDER JAMES BIBLER

Submitted by Elder Daily Hite

DO WE HAVE A JAVELIN IN OUR HAND?

“And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: And David played with his hand (upon the harp). And Saul sought to smite David even to the wall with the javelin” (1st Samuel 19:9).

The word *evil* in the Scriptures sometimes has reference to afflictions, punishment, or something displeasing unto the Lord. Certainly the Lord was displeased with Saul as he sat in his house with his javelin in his hand to smite David. Is it not true that God’s displeasure is upon us when we have our javelin in our hand to take the life of our brother? Paul says, “But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?” There is no question but Saul provoked the Lord to anger by his action. This is always true when the Lord’s people are disobedient.

When we walk as men we will claim that we are more holy than our brother. The Pharisee prayed, “God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.” The spirit he manifested showed his self-righteous attitude, which is condemned by the Bible in many places. Inspiration by no means upholds any ungodly action anywhere in the entire word of God. The things that were mentioned are condemned by His word, as well as the attitude which was manifested in the prayer. This attitude has been manifested in the past as well as in the present. “Which say, stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all day.”

Now an example in the New Testament: “I wrote unto the church: But Diotrephes, who loveth to have the preemi-

nence among them, receiveth us not." All of these places both in the Old and New Testaments condemn the self-righteous spirit. If someone wants to take the life of another or to harm them in any way is it not caused by the holier than thou spirit? In some way it must have its connections with sins committed against a brother. The Bible teaches that the church should not be partakers with the unfruitful works of darkness but shun the appearance of evil, or execute the laws given unto the Lord's people. If it is done in the right spirit it cannot be classed as a self-righteous spirit.

ELDER A. D. WOOD

Glen Rose, Texas

GOD'S BEAUTY IN US

A Christian lady entered a bookstore to buy a little devotional book. She had purchased one the day before, and now she wanted to buy another one for a friend. When the clerk said the price was fifty cents, she told him that the other clerk had only charged her twenty five cents the day before. They looked up the price, and it turned out to be fifty cents. When she was paying for the booklet, she also insisted on paying the extra twenty five cents for the booklet from the day before. The clerk said this was not necessary, but the lady insisted it was the honest thing to do. A man standing near-by who had observed the incident remarked, "It always pays to be honest." But the little lady said, "No, sometimes it *costs* to be honest. It just cost me twenty five cents, but God would have me to be honest, and I am willing to pay the cost."

In the Scriptures God commands us to walk honestly before them that are without. This may cost us something, but God has also promised that if we do we will have lack of nothing.

Irving D. Larson

Selected by Sister Lena Johnson

Slightly abridged by the editor

NO CONTRADICTION

Does it not seem like a contradiction when the apostle prays that the Ephesians might "comprehend with all the saints what is the breadth, and length, and depth, and height, and to know the love of Christ which *passeth knowledge?*"

How can they know the love of Christ which *passeth knowledge?* But the prayer is that they may have the *saint's portion* of this knowledge as God may reveal it to them by faith, and in a felt sense of it when it is shed abroad in the heart by the Holy Ghost. Wonderful love of Jesus, who died for us, and is exalted by the right hand of God to give us repentance and forgiveness of sins.

THE LATE ELDER J. HARVEY DAILY
ADVOCATE AND MESSENGER, DATE UNKNOWN

PREPARING

We dusted every precious pew,
And washed the windows well,
The mops were rinsed so many times
It would be hard to tell.

In every mind there was this tho't,
"Big meeting's coming soon!"
"We must prepare and clean it all;"
The soap was rich perfume.

From other times we knew it true
The wonders were to come,
So we must clean and shine this place,
In this our precious home.

We've felt His touch so many times
While we were sitting there.
We know He heard our humble cries
And answered whispered prayer.

We gathered when we'd cleaned the church
And smiled in fellowship;
Was toil so sweet for each of us;
A cup of love to sip.

Sister Sarah Hobbs
Pavo, Ga. 31778

SOUTH RIVER (BROWNTOWN)—First Sunday, August 5, 1979. All day Sunday only. Elder Phillip Johnson, Pastor.

EBENEZER ASSOCIATION

This year's session, the 151st, will, D.V., be entertained by the Robinson River church, 2nd Sunday, and Friday, and Saturday before, August 10, 11 and 12, 1979. It will be held in the Robinson River church building in Brightwood, Virginia. For further information call or write: Brother Aubrey Utz, Madison, VA 22727. Phone (703) 948-4360.

KETOCTON ASSOCIATION

This year's session, the 213th, will be entertained by the Washington church on the 3rd Sunday, and Friday and Saturday before, August 17, 18 and 19, 1979, in Osbourn Senior High School, 9005 Tudor Lane, Manassas, Virginia 22110. Directions are as follows:

- (1) COMING FROM THE EAST (From Fairfax, Arlington and Washington, D.C.) OR FROM THE WEST (From Warrenton, Front Royal and Gainesville) ON ROUTES 29-211. In Centerville, Va., turn South on Rt. 28 (Centerville Road) all the way into downtown Manassas, where it curves right and becomes Church St.; then turn left on Main St., go across the Railroad; turn left on Prince William St., then almost immediately turn right on continuation of Main St.; then turn left on Tudor Lane. School will be in plain sight ahead and to the right. PARKING: Some in front of school, but mostly beyond it and on far side, with direct access to dining room in building
- (2) COMING FROM THE WEST (From Culpeper and Nokesville) on RT. 28. Approaching into Manassas the road curves right into Cockerell Rd., continues as Center St.; then turn right onto Main St., go across the Railroad; turn left at Prince William St.; then almost immediately turn right onto continuation of Main St.; then turn left onto Tudor Lane. School will be in plain sight ahead and to the right. PARKING: Same as in (1) above.
- (3) COMING FROM THE WEST (From Gainesville) OR FROM THE EAST (From Arlington, Falls Church and Washington, D.C. ON I-66.) Turn South on RT. 234. Several blocks after entering Manassas, road curves half right onto Grant Ave.; continue into downtown Manassas, past Court House; go across the Railroad and turn left onto Prince William St., and just beyond Main Street coming in from left, turn right onto continuation of Main St.; then turn left on Tudor Lane. School will be ahead and to the right. PARKING: Same as in (1) above.
- (4) COMING FROM DUMFRIES, VIRGINIA, ON RT. 234. In near edge of Manassas, road curves half right onto Richmond Ave.; then turn left onto Main St.; then turn right on Tudor Lane. School will be in plain sight ahead and to the right. PARKING: Same as in (1) above.

The dining room adjoining the kitchen and cafeteria space may be entered directly from the main school parking area, and is immediately adjacent to the auditorium; which in turn is on the main front corridor of the school building.

It is suggested that any baskets and containers of prepared food be brought into the dining room immediately on arrival in the morning of each day. There will be refrigeration available where required for perishables, and may be used overnight. A cafeteria employee will be present to supervise the placing and removal of items in the refrigerated space. The entertaining church will furnish all plates, cups, napkins, knives, forks and spoons; hot and cold drinks. Others bringing food need not include these things.

WARNING NO. 1.

There are two Osbourn High Schools in Manassas or vicinity; the one where the Association is to be held is at the address shown above, and is under the Town of Manassas School Board. The other one is in an entirely different location and is under the Prince William County School Board. Just follow the directions given above, and you cannot go wrong.

WARNING NO. 2.

Gasoline service stations in the general Washington area and as far out as Manassas are largely closed on Sundays, and generally close early for gasoline sales on Fridays and Saturdays; some even close early on other weekdays. On the open highways and in smaller towns further out in the State things are not so tight. It is suggested that those coming from a distance try to come in with a full tank, or as nearly so as possible. Some stations limit their sales at all times to so many gallons or so many dollars, although this is not uniform. **For any further information, or clarification, contact: Brother Karl F. Bobzien (703) 451-6874, Springfield, VA**

MUSKINGUM ASSOCIATION

The Muskingum Regular Predestinarian Baptist Association will convene, the Lord willing, with the Scotts Creek Church near Logan, Ohio, on July 27, 28 and 29, 1979. It is to be held in the Ohio National Guard Armory. Directions: When coming to Logan on Route 33 take Route 93 at the overpass and go to the first traffic light which is Front Street. Turn right at the light and follow this street until you come to the Armory which is on the right and has "Ohio National Guard" on the front of the building.

SCIOTO ASSOCIATION

The 175th session of the Scioto Association will be held, the Lord willing, in the elementary school building, Ashville, Ohio, beginning Friday at 10 a.m., before the Third Sunday in August, 1979. All who feel to be poor in spirit and in need of the Lord's mercy are cordially invited. Ashville is on St. Rt. 316, two miles East of U.S. Rt. 23. **For further information call or write Elder Gale F. Hanover, 17147 Ward Road, Ashville, Ohio 43103. Phone: 614-983-2777.**

LEBANON ASSOCIATION

The Lord willing, the 146th session of the Lebanon Association will be held with Taylor's Creek Church, Swayzee, Indiana, on August 17, 18 and 19, 1979 at 10:30 a.m. **For further information write: Brother John Edward Johnson, R.R. 2, Gaston, Indiana 47342.**

ORDINATION OF DEACON

In accordance with a call from **Harmony Primitive Baptist Church**, Alexandria, Ohio, the church met on Saturday, May 19, 1979 to consider the ordination of Brother Herbert Funk to the office of Deacon.

After songs of praise, the introductory prayer was offered by Elder Wayne Fuson. Elder Jack Allen asked that all Elders and Deacons in the call and any other ministers present that were in fellowship with us to come forward and form the presbytery. The following responded: **Elders**; Clarence Davis, Gale Hanover, Clarence Boyd, Daily Hite, Charles Boyd, Wayne Fuson, and Jack Allen. **Deacons**; Roscoe Bradley, Otis Edwards, Charles Funk, Ted Ray, and Eugene Johnson.

By approved motions Elder Jack Allen was chosen moderator of the presbytery, Elder Wayne Fuson, Clerk, and Elder Clarence Davis to question the candidate. After the questioning by Elder Davis, the moderator gave opportunity for others of the presbytery to further question Brother Funk. Elder Daily Hite responded with additional questions. Brother Funk was then asked to relate his experience of grace. This being done and all questions being satisfactorily answered, a motion was approved to proceed with the ordination.

By approved motions Elder Daily Hite was chosen to offer the ordination prayer and Elder Gale Hanover to deliver the charge. The presbytery kneeled by the candidate and after the prayer the laying on of their hands was given to Brother Funk. Sister Lou Funk was then escorted to be seated by her husband during the delivery of the charge.

The charge was delivered from the 6th Chapter of Acts and Isaiah 50:10, after which Brother Funk was returned by approved motion to the church as a fully ordained Deacon. The church sustained a motion to approve the work of the presbytery and receive Brother Funk as an ordained Deacon.

Motion was sustained that the Minutes of this presbytery be approved and authorization was given to send a copy of the ordination Minutes to the *Advocate and Messenger* for publication. By approved motion the presbytery was dissolved after prayer by Elder Clarence Boyd.

(Note from Elder Fuson: The all day service at Harmony church was well attended. After a good and orderly ordination service in the morning, a pleasant noon hour was shared outside under the trees with bright sunny weather throughout the day. In the afternoon, meeting was held with praises to our Lord in both the song service and the preaching that followed.)

DONATIONS TO THE ADVOCATE AND MESSENGER

Karl Bobzien, Virginia, \$15.00; Elder Everett Beavers, Indiana, \$10.00; Marvin Galyen, Virginia, \$1.00; Elder Dwayne Fletcher, New Jersey, \$5.00; Mrs. Gladys Lomano, Florida, \$5.00; Floyd DeJarnette, Arkansas, \$5.00; G. C. Reeves, North Carolina, \$1.00; Elder Ralph Harris, Florida, \$5.00; Harriet H. Armentrout, Virginia, \$5.00; Mrs. Lester Haning, West Virginia, \$2.00; Mrs. Virginia V. Farmer, Virginia, \$5.00; Mrs. Lois Roundtree, Georgia, \$3.00; Virginia Alexander, Virginia, \$5.00; Mrs. Louis Hite, Virginia, \$5.00; Mrs. Kathleen Swing, Virginia, \$1.00; Mrs. F. R. Ratliff, West Virginia, \$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, Bloomy 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. Elder W. G. Fletcher, Pastor. 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. '79

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 '79

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 '79

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 '79

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