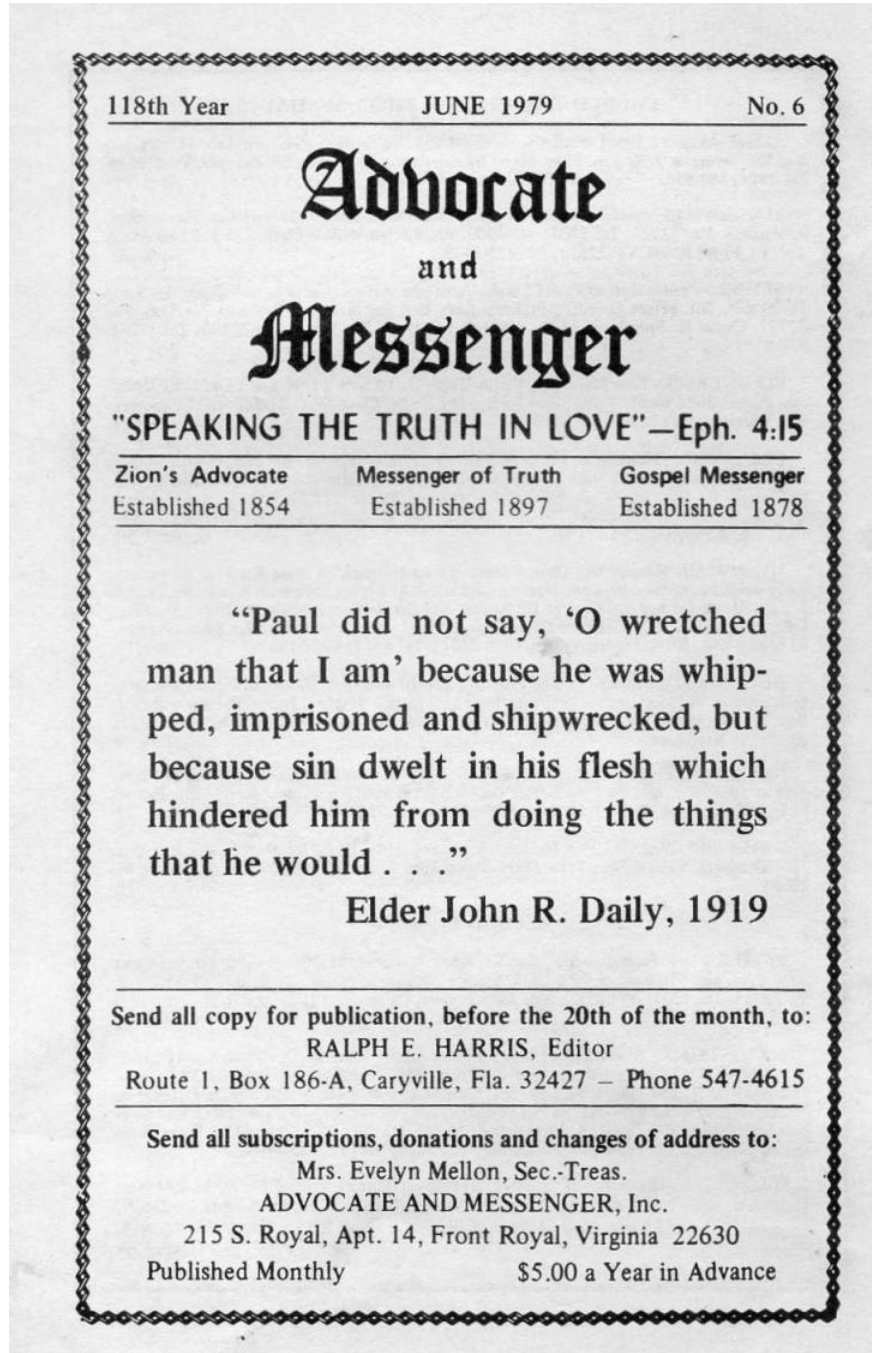


# Advocate and Messenger



“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 [sovrgrace.net](http://sovrgrace.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, Bloomery 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

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## LESSONS FROM THE PRAYERS OF CHRIST

(Part One)

"At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight" Matthew 11:25, 26.

A more confounding and confusing utterance could never be made so far as the religious world is concerned, for the main thrust and emphasis of their teaching is that there can be *no discrimination* on the part of God toward men, yet here we have Christ actually giving thanks to the heavenly Father for His distinguishing grace in *hiding* certain truths from one and *revealing* them to another. Not only this, but instead of assigning the *reason* for this discrimination to the different responses among men to the gospel, He attributes it entirely to the *good pleasure* of God. Those to whom this truth is not revealed cannot see the beauty and blessedness of election and consequently will not give thanks to God for it as did Christ on this occasion.

We think several things may be learned from this short prayer of thanksgiving by our Lord; (1) That it is right for us to both feel and express thankfulness for the fact that God does *not* deal with all men alike; that those who are wise and prudent in their own conceits do *not* share the blessings of God equally with those who are little (babes) in their own sight; that there is a *special* revelation to the humble and tender-hearted which is not made to the proud and boastful; that it is only those to whom the Son is *revealed* by the Fa-

ther who *know* Him in covenant relation and only those to whom the Father is revealed by the Son who know *Him*, (verse 27) so that none can claim such a knowledge but those whom *God* in His mercy counts worthy to receive it.

(2) It is fitting and proper to acknowledge in all our prayers and in all our praise that God is, "Lord of heaven and earth," and can therefore ". . . do what He will with His own" whether it be by *withholding* blessings from some, or, by *bestowing* them upon others; by giving over the wicked to judicial blindness, or, by leading His meek little lambs and babes into all truth. In all things He is *Lord*; He possesses all power and glory and authority whether in heaven or in earth. "He doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35). It would be altogether useless and meaningless to pray to a God who was not "Lord of heaven and earth." May we acknowledge Him as such in all our ways.

(3) We should be reconciled to the will and pleasure of our Lord, even if we do not understand what He doeth. How much more joyous and peaceful is this life if, instead of grumbling at the providences and dispensations of God toward us, we can say in humble submission, yea, even with heart-felt thanksgiving, "Even so, Father; for so it seemed good in thy sight." We should not quarrel with the word of God, nor should we deny that *any* truth exists simply because we cannot get it to fit in with our concepts of what God should or should not have done under certain circumstances, but the simple fact that "it seemed good" in His sight should be sufficient for us to embrace it and be thankful for it.

If we cannot find thankfulness in our hearts for the things which Jesus mentions in this prayer then we do not have "the mind of Christ" (Phil. 2:5), and should examine our hearts and our creeds to see wherein and for what reason we are not "in the faith." May He bless these thoughts to His glory.

THE EDITOR

### TIME

Here it is time for me to send a script to the editor for the A & M and I just now am starting this, but not on time. Time is a very important element of measure for the duration of a thing, a special moment or opportunity. They have just now turned our time ahead one hour and how foolish and unreasonable it is for man to try to change such when all time is in the Lord's power and they cannot change His way.

Time is the period or occasion when something occurs. Day-time and night-time come and go at the Lord's command. Time is to be properly used in wisdom and judgment. Paul admonished the Ephesian brethren to "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." The days surely *are* evil and we need to redeem the time by improving all occasions and by carefully embracing all the opportunities which the Lord presents us for His glory, the good of ourselves and others.

We are not to suffer these seasons to be taken from us by much care and worldly pleasure for if we do we have lost and mis-applied the time the Lord has given us. Therefore we ought to "... give the more earnest heed to the things which we have heard, lest at any time we should let them slip." We need to give diligence and do the more good in time to come.

God's word has declared, "To every thing there is a season, and a time to every purpose under the heaven." Read Ecclesiastes third chapter. May we improve our use of time.

"For when we were yet without strength, in due time Christ died for the ungodly." That is, at the *proper* time, the *right* time, the *unchangeable* time, the *Lord's* time; and this is not the measure of the time of a clock. Jesus said, "My time is not yet come; but your time is always ready." God does not reckon time as mortal man does, and all time is in His hand. The time of the death of Christ had not yet come. But His going up unto the feast of the tabernacle was not yet fully come. He knew He would go but the proper time was not now. The worldly-wise are always ready to partake

of a feast at any time, but Jesus' time was not yet come. Men sought to take Him by force several times but no man laid hands on Him because His hour (time) was not yet come. Jesus went unto the Mount of Olives early in the morning. His was a time of great teaching in spirit and in truth. He sat down and taught the people that came unto Him, judge nothing before the time and judge not according to the appearance, but judge righteous judgment at the *proper* time.

When the apostles and Jesus were come together, and this was after Jesus rose from the grave but just before He ascended into heaven, they asked of Him, "Wilt thou at this time restore again the kingdom to Israel?" Jesus said unto them, "It is not for you to know the times or the seasons, which the Father hath put in his own power." At this time, a time of refreshing just before Jesus went into heaven, for the kingdom had been taken from the Jews for some time, their spirits had been dampened, and their hopes almost destroyed for they had trusted that it had been he which should have redeemed Israel (nationally). Many infallible proofs had been shown the apostles (the eleven whom He had chosen) and He was speaking of things pertaining to the kingdom of God, commanding them that they should not depart from Jerusalem but "... wait for the promise of the Father." At this time it just seemed so encouraging to wait for that promise, which was that He would give them another Comforter that would abide with them forever, even the Spirit of truth, and that they would be baptized with the Holy Ghost not many days hence. Surely this was such a miracle that they could ask, "Wilt thou at this time restore again the kingdom to Israel?" It would seem to them that now is the time.

But Jesus has said, "It is not for you to know the times or seasons." They undoubtedly knew something about the time of the flood, the time of the children of Israel's deliverance out of Egypt, the time of the departure of the sceptre from Judah, the time of natural seasons, such as a time to

plow, a time to sow and a time to reap, but when shall be the time of the coming of the Son of man? of this hour or time knows no man, not even the angels of heaven. The time of a man's death, the time of the end of the world, the time of the second coming of Christ are all reserved in the Father's own power.

When the fulness of the time was come, God sent forth His Son. At the proper and correct time, the time that pleased God, Jesus was born and there is no mistake about the matter, He is the Son of God. He is, was, and will forever be the only begotten of the Father, the Son of God. The time was come that Jesus was to be born of the virgin Mary to do the will of His Father and who can say that it should have been some other time? This was the time that pleased the Father and it must be fulfilled. This *time* it did please the Lord to reveal to some, such as King Herod, for he inquired of the wise men what time the star appeared. The Lord does see fit to illuminate stars for a definite purpose at the right time.

John had baptized Jesus and Jesus being in the wilderness for forty days tempted of Satan and with the wild beasts, the angels ministered unto Him. After John was put in prison Jesus came into Galilee preaching the gospel of the kingdom of God and said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Daniel's interpreting of the king's dream was now come true, that in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed. The time was fulfilled, Jesus was here at that time and the kingdom of God was at hand. Every promise of God shall be fulfilled completely in due time.

John, while on the isle of Patmos declared by the angel sent unto him, "Blessed is he that readeth, and they that hear the words of this prophecy and keep those things which are written therein: for the time is at hand." The time was at hand for John to write in a book what the angel of the Lord showed him and send it to the seven churches of Asia. The time was

at hand for John to behold the power and glory of the Lord Jesus to the extent that he fell at His feet as dead. The Lord laid His right hand upon him saying, "Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter." This was at hand then and the time is at hand now. John beheld many sayings of the Lord that are faithful and true and the Lord sent an angel unto John and he fell down to worship before the feet of the angel. Then the angel said, "See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: *worship God.*" A greater commandment was never uttered than, "Worship God." The time is at hand now and for evermore. This is in Rev. 22:9, 10. "And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand."

Praise the Lord for the time He has given us that we may obtain mercy and find grace to help in time of need. Worship God. Now it must be time for me to say, God bless you all.

ELDER DAILY HITE

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### SCRIPTURALIST OR TRADITIONALIST?

One of the most important questions which a professed child of God can ask himself is whether he is a Scripturalist or Traditionalist—whether he believes the teachings and obeys the commandments of God in the Scriptures, or believes the traditions and obeys the commandments of men (Matt. 15:1-20; Mark 7:1-23). The Lord Jesus Christ, in these passages, solemnly declares that our worship of God is vain if we make void His word through our traditions, and teach for doctrines the commandments of men.

Wayfaring men, even though fools in worldly things, will not err, when under the guidance of the Lord, in regard to



the great truths set forth with the utmost simplicity in the Scriptures concerning the eternity, spirituality trinity, sovereignty, and infinite wisdom, holiness, justice, power, faithfulness, mercy, and grace of God, and His creation, maintenance, and government of the universe, and His making of man in His own image and His giving him a righteous law; and man's voluntary transgression of that law and his thus involving himself and all his posterity in sin and death, his dependence upon God and his accountability to God; and God's choice of His people from eternity to everlasting salvation; and His effecting that salvation by the atoning death and justifying resurrection of His Son and the regenerating and sanctifying power of His Spirit; the establishment of His church as the only religious body on earth; the ordinances of the church, baptism, the immersion of believers in the name of the Father and the Son and the Holy Ghost, representing their death, burial, and resurrection with Christ, and the Lord's Supper, representing their living union with Christ, the bread denoting His broken body, and the wine His shed blood, of both of which they partake by a spiritual faith; their obligation to live in loving obedience to all His Holy commandments; each church having the sole authority to receive, discipline, and exclude its own members, the churches maintaining spiritual relations and obligations to each other; only two classes of officers in the churches, pastors or bishops or elders, chosen, called, and qualified of God, and giving themselves to prayer and to the ministry of the word, not lording over the flock, but setting them godly examples, and teaching, comforting, exhorting, and reproofing them as necessary, and deacons, also chosen, called, and qualified of God, and attending to the temporal affairs of the church, especially the supplying of the necessities of the poor, helpless, and afflicted members; the duty of the churches to minister freely and lovingly of their carnal things to those who minister unto them freely and lovingly of their spiritual things; the second personal coming of Christ to the world to raise the dead and judge

mankind and consign the wicked to everlasting punishment in hell and welcome the righteous everlasting happiness with Him in heaven.

From these fundamental and eternal truths of God's word no human being and no creature in the universe may dare to take one particle, and to them no creature may dare to add one particle; but as a little child receives all the teaching of its earthly parents, so must the children of God receive all the teachings of their Heavenly Father as laid down in His inspired and infallible word, which will endure forever. "Let God be true, and every man a liar" (Rom. 3:4).

Christ said that the Pharisees made void the word of God by their traditions; let no Primitive Baptist imitate these hypocrites (as Christ called them) in this wickedness, and presume to put human phrases or human forms above the truth, love, mercy, and judgment of the word of God, and thus divide the body of Christ and set the factions to warring against and endeavoring to destroy one another. The seventh and apparently the chief abomination hated by the Lord is that person who sows discord among brethren (Prov. 6:16-19). The traditionalist divides and distresses, while the scripturalist unites and edifies the people of God.

ELDER SYLVESTER HASSELL

*The Gospel Messenger, 1904*

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### CONSIDER HER PALACES

(Part Two)

This house, the palace of God, has endured from ancient times until the present and will continue to stand for future generations: "For the Lord he *is* good; his mercy *is* everlasting: and his truth *endureth* to all generations" (Ps. 100:5). We see the palaces of Zion not only existing as the various local congregations of the Church of today but they existed, in a form, with the patriarchs of old.

Some of the Lord's people have recognized Him as King since the morning of time. We find as early as Noah (Gen. 8:

20), Abraham (17:17) and Moses (Ex. 17:15), altars were erected to God, the great King. Now we know from biblical accounts that these men experienced the miraculous deliverances which only God could have accomplished; Noah in the flood, Abraham witnessed the birth of a son to a barren wife of 90 and he himself 100 years old, and Moses the parting of the Red Sea. Although these men were not dwelling in earthly palaces at these respective periods yet they could see the power of the King being manifested which no doubt made them feel they had the favors of the King's palace. John Newton, in the hymn "How Tedious and Tasteless the Hours" expressed it thus: "And prisons would palaces prove, if Jesus would dwell with me there". Oh! what a true statement, for the presence of Jesus makes any dwelling-place, no matter how poor or destitute, a palace to His little children.

Moses later received from the Lord the pattern of the Tabernacle which was subsequent to the erection of individual altars at different locations and on various occasions by the called of God. This pattern, recorded in the book of Exodus beginning in chapter 25, gave detailed instructions on how the tabernacle was to be built. The tabernacle was a very important place to the children of Israel because it was here they met with the Lord. Yes, as His children the Israelites saw His mighty deliverance at the Red Sea they also witnessed the presence of the Lord in the pillar of cloud by day to lead them and by night in a pillar of fire to give them light. Nevertheless they were required to come together at this special place which was the tabernacle. The Lord said He would meet with them there. Listen to the Lord's statement to Israel regarding their coming together at this spot. "And there I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory. And I will sanctify the tabernacle of the congregation, and the altar: I will sanctify also both Aaron and his sons, to minister to me in the priest's office. And I will dwell among the children of Israel, and will be their God (Ex. 29:43-45).

He continues to verify the fact that he will dwell among the children of Israel and be their God. Because, in the chronicle of events regarding the journey of Israel we see another magnificent palace coming into view; that is, the palace for the Lord God: "Furthermore David the king said unto all the congregation, Solomon, my son, whom alone God hath chosen, is *yet* young and tender, and the work *is* great: for the palace *is* not for man, but for the Lord God" (1st Chron. 29:1). God not only chose Solomon for this work but blessed him to complete it. In 1st Kings 7:51 we find the work ended for the house of the Lord by Solomon: "So was ended all the work that king Solomon made for the house of the Lord. And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord."

Following the completion of this majestic house (palace) we find Solomon directing the employment of great rituals to the one who had blessed him in the building of this palace; the palace of the Great King that manifested His presence and approval. He (Solomon) "... assembled the elders of Israel, and the heads of the tribes, the chief of the father of the children of Israel, unto king Solomon in Jerusalem, that they might bring up the ark of the covenant of the Lord out of the city of David, which *is* Zion" (1st Kings 8:1). When this was accomplished by the Priests and Levites we see the glory of the Lord shining forth in His temple. "And it came to pass, when the priests were come out of the holy *place*, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord" (1st Kings 8:10, 11).

The Lord's saints, on this occasion, were blessed with the presence of the king and permitted to enjoy the benefits of His palace. In the midst of all this splendor and personal accomplishment, by Solomon, notice the attitude of humility and feeling of unworthiness displayed by this great and wise

man. Just listen to his words: "But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?" (1st Kings 8:27).

The majority of Israel probably shared Solomon's feelings even though they had been in the King's palace and viewed His glory. No matter how unworthy they felt about being in the King's house however, they departed with a joyful heart. "On the eighth day he sent the people away: and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for David his servant, and for Israel his people" (1st Kings 8:66).

Approximately 931 years after the reign of Solomon a greater than Solomon came, in the flesh, to the troubled mundane shores of earth. This was the Son of God, our Lord Jesus Christ. He was the Son of God incarnate but was supposed (imagined) to be the son of Joseph—the question was asked, "Is not this the carpenter's son?" To this we can answer in the affirmative, he was the legal (note I said *legal*) son of Joseph, the carpenter, even though he was not begotten of him.

Yes, Jesus was a great builder. He was both God and man and built the spiritual house which others could not build. "For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. For every house is builded by some *man*; but he that build all things is God" (Heb. 3:3-4). These brief expressions regarding Jesus are mentioned for vehicles of thought to bring our minds to the position of recognizing Christ as the Builder *of* builders. He is not only the Builder of these spiritual palaces we enjoy to day but is also the Foundation and Corner Stone of the same.

The builder Himself speaks unto Peter saying, "Upon this rock I will build my church: and the gates of hell shall not prevail against it" (Matt. 16:18). This certainly confirms to us that "... behold a greater than Solomon is here" (Matt. 12:42). For Solomon built the magnificent structure of the

literal temple where God manifested His presence but this God/Man, Jesus, built the great spiritual palace, the church. And, it is there He abides with His people continuously.

I know that many thoughts have been advocated about what the expression "this rock" upon which the church is builded actually means. According to my understanding this relates to the revealed principles of Christ which He Himself is the Foundation of in the hearts of His children. To get a clearer view of this let us refer to the writings of the Apostle Paul. In Col. 1:27 he mentions the mystery now made manifest to the saints of God among the Gentiles "... which is Christ in you the hope of glory." First of all we find we must have the Corner Stone (Christ) laid in our heart by the Builder Himself; then as it pleases God we learn by revelation. See Galations 1:15-16. In 1st Cor. 1:30 we read, "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness, and sanctification, and redemption." Since Christ is our wisdom it is of necessity that He first be formed in us and communicate the wisdom and revealed principles of truth upon which the church is established. Therefore Christ is the Rock and the Corner Stone upon which the Church is built. For without Him we can do nothing nor have any knowledge of the principles of truth.

With these thoughts in mind consider the great spiritual palace built by our Lord Jesus. Solomon built a natural structure with all its grandeur but this is as far as he could go. However, the greater than Solomon did that which Solomon could not do, He built this spiritual house of lively stones. So, dear children of God you have been made kings and priests by the precious blood of Jesus and are permitted from time to time to dwell in the palaces of Zion. And, all of this is through the merits of Him that loved us and gave Himself for us.

ELDER DENNIS H. JONES

### MORE THAN ONE WORLD

"They are of the world: therefore speak they of the world, and the world heareth them" (1st John 4:5).

Those who claim that the gospel they preach is the means God uses to save people in an eternal sense say that the world, the entire Adamic family, can hear their gospel and receive it. But notice John says, "He that is not of God heareth not us." So John was not one of those who speaks of the world and the world heareth them. "We are of God: he knoweth God heareth us." Now who is right in this matter, those that are of the world and speak of the world and the world heareth them, or John, who taught as quoted above?

They cry, "The Son died for everyone," and then quote John 3:16 to prove their point, *they think*. But this same John later records the words of Christ when He said, "I pray not for the world, but for them which thou hast given me." Wouldn't it be somewhat strange to die for the world and then say He prayed not for that same world? Die for a people He would not pray for? I John 5:19 says, "And we know that we are of God, and the whole world lieth in wickedness." Here is a world that is separate from God and the people or world that is of God.

I wonder why they that are of the world and who speak of the world so often, never read in connection with John 3:16 of that world which is not with God's people and for whom Christ would not pray? Notice this: "Love not the world, neither the things that are in the world" (I John 2:15). Who is the *world* of this verse? There certainly must be some human beings embraced in the term *world*, but we are taught not to love the world, neither the things of the world. I cannot understand why people make such a display of the world in John 3:16 and then never undertake to show the harmony in these verses quoted in this article.

The Bible states that God loved Jacob and hated Esau. Is Esau in John 3:16? If he was, why would God say He hated him? All who are embraced in John 3:16 are loved of God.

Was there any difference in Esau and Jacob in the mind of Christ when He died for the world? The Bible declares that God changes not. If He loved Esau, and He changes not, and there is no way you can separate him from the love of God, then he will be saved. Those who really study the Bible know it teaches that God's work is perfect, and also, whatsoever He doeth stands for ever.

Christ was made to be sin for His people, the entire world of John 3:16; those He loved. As He *did not love* Esau, Esau was not in the world of John 3:16, for He *loved* that world. Who then are embraced in the world He died for? Those embraced in the election of God before the foundation of the world (Eph. 1:4). "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." Now keep in mind that God's work is perfect. Nothing can be added to it nor anything taken from it. This being true and His people being chosen to this end, that they should be holy and without blame before Him in love, then they *will* be presented to God the Father without blemish or any such thing.

Notice this: "That was the true Light, which lighteth every man that cometh into the world." That is, the world of John 3:16. He did not lighten any of those in that world for whom He would not pray. If He did, then that work stands forever, and if such a man should go down to eternal destruction he would have to go there with his sins atoned.

"For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given me I should loose nothing, but should raise it up again at the last day." He came to do His Father's will. He was made to be sin for His people, having obtained eternal redemption for them. Now the question is this: Did He do this for every individual from the beginning of the world to the end of the world or this age? We know that in connection with this if one for whom Christ died goes to eternal torment he will go there



with His sins put away, Christ being made sin for him. I am saying that John 3:16 embraces those He loved, and those He loved with an everlasting love cannot be separated from His love. Their number, as the sand of the sea shore and the stars of heaven, is innumerable. According to the Bible there is a great many of them.

ELDER A. D. WOOD  
Glen Rose, Texas

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### SOLOMON'S TEMPLE SPIRITUALIZED

(Editor's note: Elder Sylvester Hassell says of this outstanding book by John Bunyan that it is probably the most wonderful piece of spiritual interpretation of Scripture in the world. It was also titled *Gospel Light Brought Out of the Temple at Jerusalem*. The following are a few of Bunyan's seventy points:)

*Mount Moriah*, on which Solomon's temple was built, was a type of Christ, the mountain of the Lord's house, the rock against which the gates of hell cannot prevail. *The foundation stones* of the temple were types of the prophets and apostles. Christ is the foundation of His church personally and meritoriously; but the prophets and apostles, doctrinally and ministerially.

*Solomon*, the wise and wealthy and peaceable king, as the *builder* of the temple, was a type of Christ. The *trees and stones* of which the temple was built were first selected out of the forest and quarry where there were others equally good by nature, and were thoroughly hewed and squared and fitted for their proper place, and then brought to the temple and properly adjusted without noise or confusion; so with God's people, who are chosen by Him in the wild field of nature, then hewed and squared by His word and doctrine applied by His Spirit, and afterwards brought in and added quietly by Him to His Zion.

*The temple, with its chambers*, was narrowest downwards, and largest upwards—different from all other buildings; so the hearts of God's people should be narrow in their de-

sires for earthly things, but wide in their desires for spiritual and eternal things; those in the church who are nearest or most concerned with earth are the most narrow-spirited as to the things of God.

The *pinnacles of the temple* were types of those lofty, airy, heady notions with which some men delight themselves while they hover like birds above the solid and godly truths of Christ; these are dangerous places—Satan tried to destroy Christ on one of them. Christians, to be safe, should be low and little in their own eyes.

The *Porters* had charge of the treasure-chambers, and had to keep diligent watch lest any not duly qualified should enter the house of the Lord; these were types of God's ministers.

The *door of the temple* represented Christ. The *wall of the temple* was His divinely sustained humanity, and the *fine gold on the wall* a type of His righteousness.

The *windows* were narrow without, but wide within; types of the written word, through which as through a glass we now darkly see something of the glory of the Sun of Righteousness. By the light of the written word, the church can see the dismal state of the world and how to avoid it, but by that light the world sees but little (if any) of the beauty of the church.

The *chambers* represented rest, safety, treasure, solace, and continuance. The *two winding stairs* from the first to the second story, and from the second to the third, were types of the two-fold repentance of the child of God, that by which turns from nature to grace, and that by which he turns from the imperfections which attend a state of grace to glory.

The *molten sea* was a figure of the pure word of the gospel, without men's inventions, mingled with the fire of the Holy Ghost.

The *twelve oxen* upon whose backs the sea stood were types of the apostles and ministers of Christ, who should keep their uncomely parts covered with gospel grace, and should

proclaim the gospel in all the world.

A *golden censer* is a gracious heart; *heavenly fire* is the Holy Ghost, and *sweet incense* the effectual, fervent prayer of faith. The *Holy Place* was a type of the church militant; and the *Most Holy Place* a type of the church triumphant. Both parts of the house have the same foundation, and the same family of occupants. . . . Things in the Most Holy Place could not be seen by even the highest light of this world, but only by the light of the *fire of the altar*, a type of the shinings of the Holy Ghost.

The *floor of the temple* was overlaid with gold, like the pure golden streets of the New Jerusalem. The walk of God's people should be beautiful and clean; and, when we happily reach the celestial city, we shall no more step into the mire or stumble upon blocks and stones, or fall into holes and snares, but all our steps will be in pure gold.

"Oh what speaking things," says Bunyan, "are types and shadows and parables, had we but eyes to see, had we but ears to hear!" —S.H.

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#### HOW CAN I . . .

Have a Father without receiving daily care?

Have a brother or sister without their need?

Be a stranger without desiring a heavenly country?

Be a soldier without great sacrifice?

Mourn because of sin if I have none?

Elder Larry Wolfe, 1969

Those closest to the truth, but who steadfastly resist it, are in a position to do *more* violence to the truth than those who miss it by miles. *Why?* Because they *appear* very much *like* the true and acceptable thus *deceiving* the hearts of the simple.

Elder Larry Wolfe, 1978

### THE WORK AND TRIAL OF FAITH

Faith we know is the good and perfect gift of the Father of lights, with whom is no variableness neither shadow of turning, and therefore the sure herald of salvation. But this faith, however good and perfect, is lodged in a vile tabernacle, and is daily and hourly thwarted and opposed by an evil heart of unbelief. Thus it lies so smothered, buried and oppressed under the dead carnal load of unbelief, infidelity, worldliness, filth, hardness, darkness, and sensuality, that it seems utterly extinct and perished.

Like the embers under the ashes, the wheat under the chaff, the tender blade under the snow, the pure gold under the scum of the melting pot, the goodly pearl under the sand of the sea-shore, and the lost piece of money under the dust and rubbish of the room, precious faith is at times lost and buried under the weight and mass of our most vile unbelieving nature. And yet, under this heavy weight and pressure, it lies not as a dead, inert, motionless thing, As Hart sweetly sings, "It lives and labours under load." There are times when it heaves, and gasps, and pants, and breathes, and cries out from beneath its oppressive burden.

Thus Jonah cried out of the belly of hell. Jeremiah (Lam. 3:55) out of the low dungeon. Hezekiah out of the sentence of death, when he turned his face to the wall. The first said, "I am cast out of Thy sight," the second, "I am cut off," the third, "I shall not see the Lord, even the Lord in the land of the living." But were there not the blessed actings of living faith in their cries, their fears, their sorrows, their self-condemnation, their desperate, hopeless, helpless condition? And were they left to perish? Ah, No! Their cry came up into the presence, and entered into the ears of the Lord of Sabaoth, Each and all were delivered, and praised their God and Saviour with joyful lips.

But the office and province of faith is to look out of self for help and deliverance. Unbelief and despair look *wholly and solely to self*, and when the utter ruin and bankruptcy of

the creature are discovered, they sink with the creature into an unfathomable gulf—But faith coming *from* the Lamb of God, looks up and out of self *unto* the Lamb of God. As Jonah looked out of the very belly of hell unto God's holy temple, the type and figure of the Temple made without hands, that is, the holy, human nature of Jesus in which the Godhead dwelt, so does faith look out of guilt, and filth, and misery, and ruin, and helplessness, and hopelessness unto the Son of God, once crucified, and now risen and glorified, and thus casts anchor within the veil. And though the eye of faith be often dim, and its ears heavy and well nigh closed, yet will the one anxiously look out of obscurity, and the other listen earnestly, to see the face and hear the voice of the Son of God.

As a fond wife, anxiously expecting her husband's return, will open the cottage door, and strain her eyes through the dark night to descry (observe) his form, or listen with suppressed breath if she can hear his footsteps, and the longer he delays his coming, the higher will her anxiety rise; so will a believing, longing soul, in the exercise of living faith, look up till its eyes fail, (Isaiah 38:14) to see Jesus, and listen with intense anxiety to hear His still small voice. And are not both these spiritual senses needful to living faith? Jesus says to His disciples (John 14, 19) "Yet a little while and the world seeth Me no more, but *ye see Me*; because I live, ye shall live also." Again, "My sheep *hear My voice*," etc. The command is: "Bring forth the blind people that have eyes, and the deaf that have ears" (Isaiah 43:8). "Look unto Me and be ye saved." "Hear, and your soul shall live."

You have seen the end of the creature, that it is vanity; of your own righteousness, that it is filthy rags; of your strength, that it is utter weakness; of your natural religion, that it is a broken reed and a cobweb garment. You now want power, life, feeling, heavenly manifestations, precious promises applied with sweetness, visits from Jesus, tokens of distinguishing favour, a conscience sprinkled with atoning blood,

and a glorious robe of spotless righteousness cast round your naked soul.

May the Lord speedily grant your desires, and visit your soul with looks of love, rays of mercy, and beams of tenderness, so as to smile you into humility, resignation, patience, gratitude, love, and godly sorrow.

J. C. Philpot, 1840

ZION'S WITNESS

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### SYNOPSIS OF PRIMITIVE BAPTIST BELIEFS

(First of two parts)

The Primitive Baptist Church is the visible Church of Jesus Christ. It is militant in its operation and is vastly different from all others. It is separate from the world and distinct as a denomination. Only this church traces its origin to the days of Jesus Christ and the Apostles.

Always, a Primitive Baptist is a true believer in Salvation by Grace of the Sovereign God. This grace embraces all the elect family of God regardless of their local religious affiliations or geographical location. This is the Church Triumphant, and embraces all of God's praying people everywhere. They will be safely housed in Heaven without the loss of one.

The local militant Church of Jesus Christ has been known by different names down through the ages, such as the First Puritans, Novationists, Paternines, Lollards, Menonites, Waldensees, French Huguenots, Albigenses, Anabaptists and other names, always being identified by these essential doctrines and practices: (1) Belief in God and the authority of the Scriptures. (2) Believers baptism; those who bring forth fruits, meet for repentance. (3) The Priesthood of the believer, "every man a priest," the "Royal Priesthood," the spiritual offering of each praying person and his responsibility in stewardship. (4) Separation of Church and State. Render unto *Caesar* that

which is Caesar's and unto *God* that which is God's; neither looking to Washington, D.C. for a "hand-out" nor to Rome for instruction.

They were first called Baptists in the 17th Century. Today they are known as Primitive or Old School Baptists to distinguish them from the various other churches who call themselves Baptists. Perhaps they are better known as "Hard Shells", a name given them by their enemies. However, the late Mr. Sam Rayburn, and former Speaker of the House of Representatives, stated publicly he was a "Hard Shell Baptist". They are not protestant, as they did not separate from Catholicism but Catholicism from them.

They believe the Church was perfect, as it came from the hands of Jesus; that *any* changes in *perfection* make *imperfection*. No church that has departed from the original New Testament pattern has any legal claim on true church succession regardless of what name they may be called.

Each individual church governs its internal affairs, subject to Christ alone, its King and Law-giver.

Sometimes the church is large in number, for instance in the New Testament we read of 3,000 being added to the church in one day. Other times it is referred to as "little flock". The church has always "contended for the faith once delivered to the saints," caring more to be *right* before *God* than to be *popular* with *men*. They have endured much bitter opposition and persecution from both Catholic and protestant who influenced the State against the Baptists. Ministers have been imprisoned, fined and publicly whipped, not only in Europe and England but even here in some of the Colonies of America. The true Church is always persecuted but never persecuting. It is sometimes driven to worship in dens and caves of the earth but never for one moment does this church cease to exist.

Dr. John Clarke, with eleven others, constituted the first Primitive Baptist Church in America at Newport, Rhode Island, in 1638. Dr. Clarke was a Baptist Minister and a Doc-

tor from London, being driven to America by persecution.

The order of worship of the Primitive Baptists remains plain; simply singing, prayer and preaching. They engage in congregational singing with no choirs, no musical instruments, because there is no New Testament authority for them. The sincere prayer of every true Primitive Baptist is to do no more and certainly no less than the New Testament authorizes.

The Primitive Baptists oppose Sunday Schools, aids, societies and all other auxiliaries for this reason; there is no New Testament authority. Primitive Baptists believe in teaching their children Bible truths, but believe it is the parents duty to do this teaching in the home. Children are to be taken to the church meetings to hear the pure gospel as they were for eighteen hundred years before Sunday Schools were added to the churches. It is an historical fact that the influence of the Church and gospel preaching together with learning the scriptures at home has a much better influence upon the children than has the modern Sunday School. Is this not a challenge to every Christian father? Let him and each member of the family read aloud from the Bible.

The Church is "in the world, but not of the world." It is a house of worship and not for merchandise or entertainment, and all sales, bazaars, shows, plays, parties, games, etc., are not authorized by the word of God.

The Primitive Baptist ministers are called "Elders", a New Testament word, (it is interesting to note that the Strict Baptists of England refer to their ministers only as "Mr."). The title "Reverend" belongs *only to God* (Psalm 111:9), never to man; and they do not attend theological schools, for no school can prepare a man to preach. Paul said the Gospel he preached was not after man, neither was he taught it, but by the revelation of Jesus Christ. Primitive Baptist preachers do not preach for salaries, however they are helped financially by the church.

Primitive Baptists do not believe baptism saves anyone eternally, Jesus is the only Saviour. Baptism is administered



by an Elder, and is by immersion and to believers only. Baptism and the Lord's supper are the two ordinances given by Jesus. Baptism is a gospel ordinance, the Lord's supper is in the Church and reserved for those deemed properly baptized. "After baptism the full fellowship of the Church." It is essential that only properly baptized persons who believe the New Testament doctrine partake of the bread and wine, which are the emblems of the broken body and shed blood of the Lord and Saviour.

Historically Primitive Baptists have always baptized those coming to them from other religious orders or denominations. In this they keep company with the Anabaptists, who were nick-named re-baptizers, first baptizing all who were accepted for membership regardless of previous membership in other orders. Neither do Primitive Baptists allow the sprinkling of infants. *Infant baptism* is not a doctrine of the New Testament. Baptize those only who come bringing "fruits, meet for repentance," hence *believer's baptism, by immersion* prevails.

The late ELDER JAMES BIBLER

Submitted by Elder Daily Hite

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#### ASPIRATIONS

Oh Lord! Thou art so very good!  
 Help me to daily do what I should;  
 To always go about my work  
 Without a grumble or a shirk;  
 To be obedient to Thee each day,  
 In all that I may do or say.  
 Help me to be humble, true and kind,  
 And worship Thee with all my mind.  
 Give me strength to do Thy will,  
 And listen for Thy voice, "Be still."  
 Then when life's battle here is won,  
 May I hear Thee say, "Well done."

Sister Lena M. Johnson  
 Strasburg, Virginia

## PROTECT ME LORD

Be Thou my compass gracious Lord, Through life's tumult'ous sea; Protect me from its treach'rous shoals, And bind my soul to Thee.	When my weak heart is frightened by, The boist'rous waves of sin, Sustain me with fresh streams of grace, And give me peace within.
Help me a steady course to steer, And each encumbrance shed, That I be not borne down with griefs, Of fearsome doubt and dread.	The tossing billows can't surpass, The bounds which Thou hast set, But oft my unbelief is strong, When floods of woe are met.
Thou art the captain, wise and just, Of my salvation sure; Through Thy sustaining grace alone, Shall I, through faith, endure.	Be Thou my steady Anchor Lord, Against the tempter's blast, Speak "Peace be still" to all my fears, And hold my vessel fast.

Be Thou my Lighthouse in the storms,  
And land me safe at last,  
Upon the blissful shores of peace,  
Where sorrows all are past.

The Editor  
May 14, 1979

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**CORRESPONDENCE AND NEWS NOTES**

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**From Elder W. Russell Sutphin, Winchester, Virginia:**

Dear Brother Harris: We at North Fork Church had a good meeting this past Sunday. We had visitors from several of the churches in the area. Our Lord blessed us in our meeting and also for the baptizing in the afternoon as it had rained all morning up until after lunch, the rain stopped and we all went out to the pool where I baptized the three new members who had been waiting since around Christmas. We were blessed in this of the Lord as the rain held off for about three hours.

I hope to see you when you get up in our area the latter part of June. May the Lord continue to bless you and your family, and you in your work. May He continue to bless you to write. I enjoy reading your writings. Yours in Christian love.

**From Barbara Dalton Jones, Fort Worth, Texas:**

Dear Elder Harris: Thank you so much for the booklets and recent months of the *Advocate and Messenger*. My father, the youngest son of Gilbert Dalton, has requested that I let him read them. He has become very interested in my research into his family.

I appreciate you sending me Mrs. (Lola) Carpenter's address. I plan to write her immediately and hope she will be able to give us some new information. One of my father's cousins has a copy of T. S. Dalton's book "The Life and Labors of a Poor Sinner" and will allow us to use it. Thank you for offering to look for us one.

Although my father became a Southern Baptist after marrying my mother, he is still very proud of the Primitive Baptist heritage and what all the Daltons before him seemed to believe and certainly witnessed to in their actions and deeds. I, too, am gaining a new perspective and appreciation for this heritage . . .

... May God continue to bless your efforts in His behalf.  
Sincerely, Barbara Jones, 6504 Whitman Avenue, Fort Worth,  
TX 76133.

**From Sister Loretta Lilly, Akron, Ohio:**

Dear Ones: I've read "House of Cornelius" written by Elder Edwin E. Fowlkes, and believe it to be good to read... In this age of time it's good to know our Lord has given us dear brethren that are still laboring to help us by saving us from false teaching. Brother Fowlkes wrote in a way to be clearly understood.

He wrote me a letter and said he would delight to answer every letter he receives telling how much they liked and enjoyed his book. He is 85 and has to answer in long hand. Typing is difficult for him. His address is: 1031 Watkins Street, Conway, AR 72032.

... May the Lord be with you all. He will see us through.  
Sincerely.

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

**WATERLICK CHURCH** - First Sunday, July 1, 1979. All day Sunday only. Elder Phillip Johnson, Pastor.

**LITTLE CACAPON CHURCH** - Near Levels, West Virginia. First Sunday, July 1, 1979. All day Sunday only. Elder Douglas Heare, Pastor.

**NORTH FORK CHURCH** - Second Sunday, July 8, 1979, and Saturday before. All day both days. Elder W. Russell Sutphin, Pastor.

**WHITE OAK CHURCH** - Fourth Sunday, July 22, 1979. All day Sunday only. Elder J. E. Alderton, Pastor.

**TIMBER RIDGE CHURCH** - Fifth Sunday, July 29, 1979. All day Sunday only. Elder Hollie Redmon, Pastor.

**TONOLOWAY CHURCH** - Two miles north of Pittman's Store in Hancock, Maryland. Was listed in the April A&M for the Fourth Sunday, May 27, 1979, Sunday only. Has been changed to the Fourth Sunday, July 22, 1979, Sunday only. Please note. Elder Douglas Heare, Pastor.

**OLD MINUTES OF THE KETOCTON ASSOCIATION DESIRED**

We are attempting to locate copies of old Minutes of the Ketocton *Primitive* or *Old School Baptist* Association, which was constituted in 1766. From various sources we have been successful in finding most of them but still have some gaps. Following are the years which are still missing:

1766-1771	1805	1858
1773-1791	1838	*1860-1871
1793	1839	1887
1800	1855	1897
1801	1856	**1917

\*No sessions; Civil War and reconstruction period.

\*\*No sessions; flu epidemic.

We will be glad to pay any reasonable price for any of these Minutes; either original printed copies; Xerox, photostats or any other type of copy. Or, if anyone has copies which they do not wish to dispose of, we will be glad to pay for reproduction by any feasible means.

It is probable that prior to the 1790's, printed copies of the Minutes were not made. The one we have for 1772 is handwritten. The earliest printed copy we have is 1792.

Responses may be directed to: **Brother Karl F. Bobzien**, presently Assistant Association Clerk, 5911 Camberly Avenue, Springfield, Virginia 22150.

**APPOINTMENTS FOR ELDER RALPH HARRIS IN THE NORTHERN VIRGINIA AREA**

- Saturday and Sunday, June 23-24 . . . . . Mt. Carmel, Luray, Virginia
- Monday night, June 25 . . . . . Thumb Run, Near Marshall, Virginia
- Tuesday night, June 26 . . . . . Washington, Washington, D.C.
- Wednesday night, June 27 . . . . . Robinson River, Brightwood, Virginia
- Thursday night, June 28 . . . . . Bentonville, Bentonville, Virginia
- Friday night, June 29 . . . . . Thornton's Gap, Sperryville, Virginia
- Saturday night, June 30 . . . . . Alma church, Alma, Virginia
- Sunday A.M., July 1 . . . . . Waterlick, Waterlick, Virginia
- Sunday night, July 1 . . . . . Hawksbill, Near Stanley, Virginia

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**Obituary**

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**BROTHER GROVER HARRIS**

We, the members of Pleasant View Church, do bow in humble submission to God's will in the loss of our dear Brother in Christ, Grover C. Harris of Palmyra, Illinois, on May 3, 1979. We truly realize our loss is his eternal gain but we will surely miss him as he was seldom absent from meeting.

We resolve a copy be published in the *Comforter* and the *Advocate and Messenger* and a copy be sent to the family. Done by order of Pleasant View Primitive Baptist Church. (Brother Grover was the Father of Elder James R. Harris).

#### SISTER SARAH BURNER

Sister Sarah Burner, age 86, of Luray, Virginia, passed away April 3, 1979 at Page Memorial Hospital where she had been a patient two days. She was born November 3, 1892 in Page County, and was a daughter of the late Daniel and Elizabeth Strickler Burner.

She is survived by a brother, Philip H. Burner of Luray, one niece and two nephews. A funeral service was held for her at the Bradley Funeral Home at Luray by her pastor assisted by Elder Ernest Long. Burial was in Evergreen Cemetery in Luray.

Sister Sarah was a devoted member of Mill Creek Primitive Baptist Church and served as church clerk for many years. She will be greatly missed by those who loved her. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

Elder Hollie Redmon

#### BROTHER DANIEL BRUBAKER

Brother Daniel W. Brubaker, age 51, passed away in Page Memorial Hospital, April 10, 1979 where he had been a patient five days. He was born April 17, 1927 in Page County to Leo David and Emma Rebecca Ruffner Brubaker.

On November 1, 1952 he married Cora Lee Seekford who survives. Also surviving are three daughters, Mrs. Francis Nastase of South Fork, Pennsylvania, Misses Mary Ann and Nancy Brubaker of Luray; a sister, Mrs. Ernest (Virginia) Long of Luray, and one grandson.

A funeral service was held Friday, April 13, 1979 at the Bradley Funeral Home where many friends gathered to pay their respects. Burial was in the family cemetery near their home. May the Lord bless them all is our prayer.

Elder Hollie Redmon

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Lois Ingram, Illinois, \$6.00; Mrs. Betty Barnitz, Missouri, \$5.00; Mrs. Russell Stow, Florida, \$5.00; A Friend, Virginia, \$5.00; Lynda Garner, Virginia, \$5.00; Mrs. A. D. McLamb, North Carolina, \$1.00; Mrs. William Rudacille, Virginia, \$1.00; Mrs. Sadie Kerlin, Virginia, \$2.00; Mary Cameron, Virginia, \$5.00; Evelyn P. Butcher, Maryland, \$5.00; A Friend, Virginia, \$5.00; Mrs. Terry Thompson, Ohio, \$2.00; Ressie Kauffman, Virginia, \$5.00; Mrs. O. F. Carpenter, Virginia, \$15.00; Mrs. Eva Woods, Illinois, \$5.00; Elder Wayne Thacker, Indiana, \$5.00; Mr. and Mrs. Larry Austin, North Carolina, \$1.00; Karl Bobzien, Virginia, \$5.00; Mr. and Mrs. R. H. Helms, Virginia, \$5.00.

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. and 1:30 p.m. Elder Dwayne Fletcher, Pastor, 21 - 2 Florence Tollgate, Florence, N.J. 08518. Tel. (609) 499-2491. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel. 267-7356. Mar. '80

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va 22132 May '80

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder Walter Lewis, Pastor, Rt. 1, Box 25, Keeling, Va 24566. Aubrey E. Utz, Clerk, Madison, Va Dec. '79

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '80

UNION—Summerduck, Va Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '79

### THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 3rd Sun. a.m. and Sat. before at 2:30 p.m. 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 87-1, 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