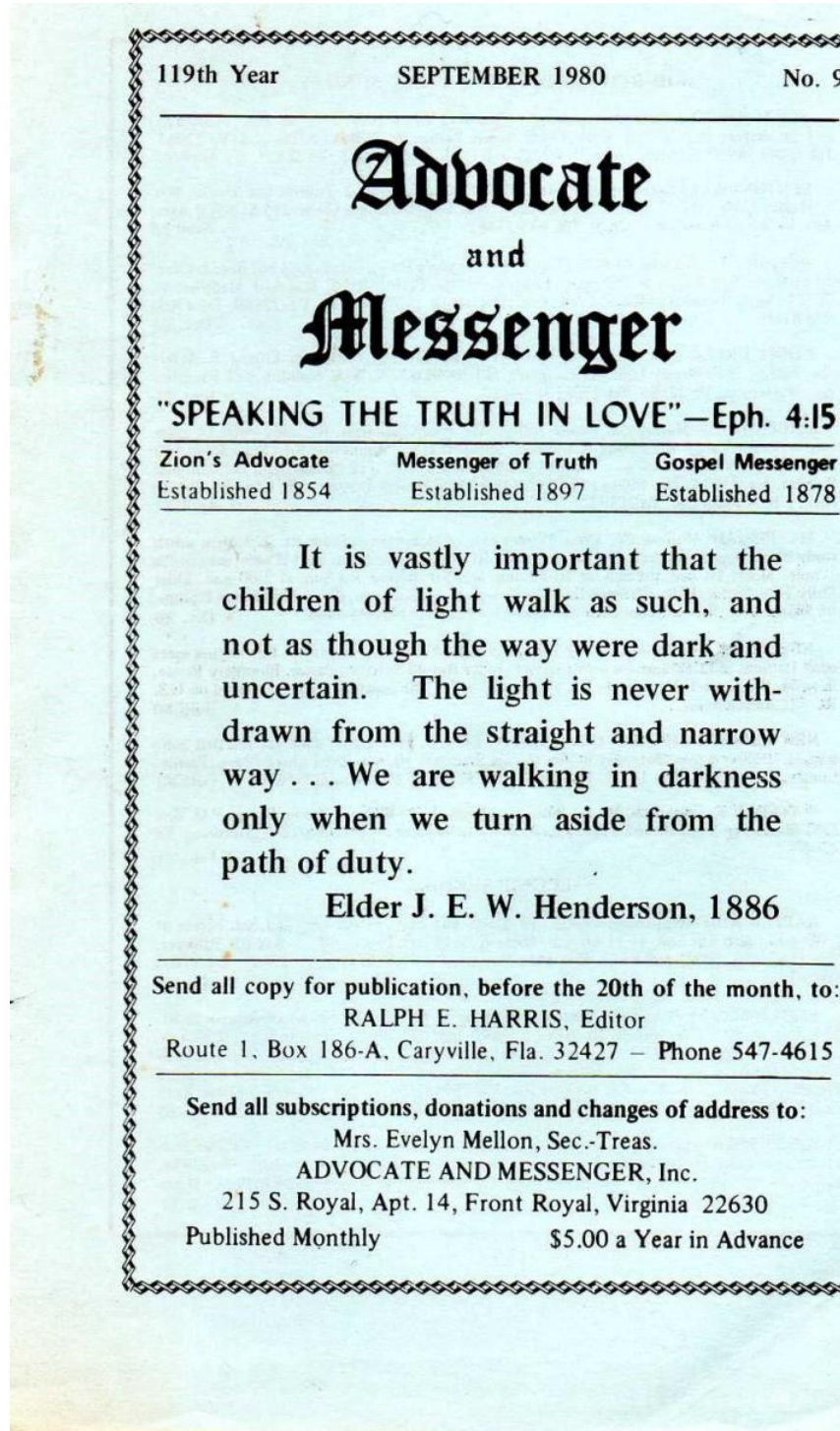


Advocate and Messenger



“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 '81

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz. Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon. Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '81

BETHEL—7 miles west of Falls Church, Va Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m. Elder Gary Utz. Pastor, Rt. 5, Box 540, Madison, Va 22727. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180, Tel. (703) 938-8169 Dec. '81

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '81

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, I-B, Woodbridge, Va 22192 April '81

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019, Tel. (614) 694-6488 Dec. '80

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '80

NEW LIBERTY CHURCH—Champaign, Ill. 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '80

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va, Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va 22657 Feb. '81

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1352 Mar. '81

LITTLE FLOCK—Nine miles southeast of Amelia, Va Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Annual meeting 5th Sun. in October or November and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224. Tel. (804) 231-5480 July '80

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

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LESSONS FROM THE PRAYERS OF CHRIST

(Part Fifteen)

"I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

All the saints shall be taken out of this world by and by, and if God were pleased to do so He could of course remove them at any moment from all the ill-treatment of the wicked, all the trials, tribulations and discouragements of this present life, but in His excellent and infinite wisdom He knows that it is best for us to remain here for a season under the ever-watchful eye of His loving and merciful providence.

It has been said that there could be no greater stage for the unfolding and manifesting of all the glorious attributes of God than the sinful setting in which we dwell. It is the perfect arena for the revealing of the righteousness of God in His merciful dealings toward the saints as well as His overruling power and His terrible wrath against all ungodliness and unrighteousness of men. And if He is glorified in us through His merciful dealings with us, (and He is) then we most assuredly ought to be reconciled to remain in this world for as long as it pleases Him to leave us here. It appears to me that nothing should please a child of God more than to be used of the Lord to the praise of His glory.

Oft'times even some of those whom we consider to be among the best of men and women, many of whom are members of the dear old church, are left here in this world for a long season in a state of awful suffering, and in such cases we

are apt to question why it should be so, and we may never know what purpose there was in it, but of this we can be sure, *God* knows the purpose and He is wholly justified in all He chooses either to do or to refrain from doing.

Some are offended at God for His dealings with men, but those to whom He has revealed His holy nature realize that He cannot do an unloving thing toward one of His little children. It is well said in Hosea that "The ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein" (14:9). None will ever again question the justice of God in His dealings with themselves or others when once they come to see the truth of that which was spoken by those blessed souls in Nehemiah 9:33 when they said, "Thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly."

There are various sorts of evils in this world, and how thankful we should be that our Lord and Saviour has an interest in our being kept from them! We cannot expect to escape *all* the evils to which we are exposed in our present corrupt and naturally sinful state but we do have the assurance that God's grace shall be sufficient to bear us up under their influence and enable us to overcome them. It has not pleased the Lord to keep us from indwelling sin, and as long as we live in this world we will never be free from the existence of sin in our flesh, but we do have the assurance that sin shall not have *dominion* over us and that we are given strength to keep our body under and to bring it into subjection lest we should become a castaway in a timely sense to the joys of the church. We shall not be free from the onslaughts of Satan while we dwell in these mortal bodies, but we are given to know his devices and to avoid them, and we are provided with sufficient armour to do battle with him in and through the name of Christ and thus to overcome all his fiery darts.

I thank God that my Saviour has prayed for me (if I be one of His) that the keeping power of the Almighty Ruler of the universe might be exerted in my behalf to such extent that

the dangers and evils of this unfriendly world shall not finally and completely overcome me. How sweet the hope that ultimate victory over sin, Satan, death and hell are mine through the glorious triumphs of a risen Saviour! May He help us to better serve Him.

EDITOR

**ELDER AND SISTER W. T. DAILY
CELEBRATE THEIR 67TH WEDDING ANNIVERSARY**



Elder and Sister William T. Daily of 419 Raintree Drive, Danville, Indiana celebrated their 67th wedding anniversary Thursday, August 14, 1980. They were honored at a family

dinner at the home of their son, W. T. Daily, Jr., in Indianapolis Thursday evening. Brother and Sister Daily have two other children, a daughter, Mrs. Lucy Anderson, Lake Worth, Florida, and a son, Dr. Robert Daily, Marion. They also have 11 grandchildren and 18 great-grandchildren. Elder Daily was Editor of *Advocate and Messenger* for several years and is presently Editor Emeritus. The many friends and loved ones of this dear couple in many parts of the country will be glad to learn that both of them are able to be up most of the time, though Elder Daily is rarely able to be outside due to weakness. We congratulate them on this occasion and wish them many more happy anniversaries.

PRISON—PRISONER

Dear prisoner of hope; May the Lord give mercy and grace that we together can take comfort and courage in being a prisoner of the Lord. A *prison* is a place of restraint and a state of confinement. A *prisoner* is a person in custody in such a place and condition. A prison is (in some cases) a low and obscure place for the keeping of the malefactors, such as Barabbas, the debtors that did not pay their debts, the robbers and murders; yet dear ones, out of prison cometh the poor to reign and are better than an old and foolish king.

Jesus came in the power and the Spirit of the Lord God to proclaim liberty to the captives and the opening of the prison to them that are bound. Jesus, having all power, was and is able to open all prison doors to all that are bound and set at liberty the captives. Whatever it takes to open the prison I am quite sure it will be accomplished to a jot and tittle. The prison will open, no matter how secure nor how guarded it may be with all the powers of Satan. It shall be done; the prisoner will be set at liberty. It is according to the purpose of God that Jesus is able to do this; to bring out the prisoners, them that sit in darkness, from the prison house. Surely it must be by this deliverance that we are freed from the bond-

age of sin and condemnation and brought out of the pit and prison of corruption into the glorious liberty of the children of God.

The prophet Isaiah said that Jesus was "taken from prison and from judgment." Now Jesus did not commit sin or do anything to be cast in prison for, but it is written in the volume of the book that "I come to do thy will O God." So He hath suffered and died and reconciled the prisoner of hope unto God. Jesus was arrested by the divine justice of Almighty God to make perfect and full satisfaction to God for all the sins of all His people. God's wrath was hereby appeased. For the transgression of God's people was Jesus stricken. Jesus was stricken by divine justice and put to death for our transgression. The Father's will must be accomplished that His name be glorified. So He was taken from this prison, even the prison of the grave could not and did not hold Him secure.

He gave His very life and He came forth as He said He would. The prison of the grave will not hold you, dear ones, for as He is the first fruits, so shall all His people be. It pleased the Lord to bruise Him; to put Him to grief; to make His soul an offering for sin, and from this prison was He taken, for the pleasure of the Lord shall prosper in His hand. What a comfort! What a strengthening of courage and faith to understand that we were brought out of the pit of corruption and condemnation and are no more a prisoner of Satan but are now a prisoner of the Lord.

Now John the Baptist was cast into prison by king Herod, for John had rebuked the king, telling him that it was not lawful for him to have his brother Philip's wife. John was beheaded in prison and the disciples took up his body and buried it, and went and told Jesus. Jesus had heard that John was cast in prison and He departed into a desert place, being moved with compassion toward all the sick and He healed them. This was a great deliverance from the prison of sickness.

While in prison John, having heard of the works of Christ, sent two of his disciples unto him saying, "Art thou he that

should come, or do we look for another?" Surely John must have had a very heavy heart and been cast down in spirit, being in prison for preaching the kingdom of God and commanding men to repent, now asking if he should look for another.

Do you, dear prisoner of hope, become heavy hearted at times, even as David, and say, "Is his mercy clean gone for ever?" Is the prison burden too great? Ah! the Deliverer comes to open the prison: "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." What a great opening of the prison and a great reconciliation this was to John to even know that Jesus understood all as He says, "He that hath ears to hear let him hear."

Among the other conditions He endured, being hungry, thirsty, a stranger and naked, Jesus says, "I was sick and in prison." The Lord's sheep didn't understand when all this had taken place, but Jesus assured them, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." See, you have visited with Jesus and been with Him in prison.

Paul confessed that many of the saints he had shut up in prison. He verily thought with himself that he ought to do many things contrary to the name of Jesus, so he received authority from the chief priest to put the saints in prison, and even when they were put to death Paul gave his voice against them. He consented to Stephen's death and made havoc of the church, entering every house and committing saints to prison. This he continued to do in every synagogue and to other cities, whereupon he went to Damascus with this very reason, and authority to carry out his persecution. But something great happened on the way to Damascus, and it did not happen by chance, for it was the will and purpose of God that Paul become a prisoner of the Lord. He beheld a divine and heavenly vision, to which he was not disobedient and now he was a praying man, walking by faith and preach-

ing the glorious gospel of Christ, confirming the hope of the prisoners of the Lord that Jesus is risen from the dead.

Paul and Silas were beaten with many stripes and cast into prison with a charge to the jailor to keep them safe, who having received such a charge cast them into the inner prison and made their feet fast in the stocks. They were imprisoned because they were casting out evil spirits in the name of Jesus Christ and preaching Jesus in every city, thus it was causing trouble and a great stir among the people. But at midnight Paul and Silas prayed and sang praises to God. Even the prisoners heard them. There was a great earthquake so that the foundations of the prison were shaken, and immediately *all* the doors were opened and everyone's bands were loosed. The keeper of the prison would have killed himself but Paul cried, "Do thyself no harm, for we are all here." Paul preached the word of the Lord unto all that were there, with the keeper of the prison, and he took them the same hour of the night and washed their stripes, for they believed on the Lord Jesus, that was able to deliver from this prison, and they were baptized straightway, he and all his.

Peter experienced a similar deliverance from a prison, for Herod had commanded him to be put in prison with four quarternions of soldiers to keep him. A quarternion is a Roman guard of four soldiers, two of whom watched on the inside of the prison door and two on the outside. This was to be four times that strong, but surely deliverance came. Peter's chains fell off his hands and he was told by the angel of the Lord to gird himself, put on his sandals and garment and follow him. Behold, they went past the first and second ward and came to the iron gate that leadeth unto the city, and this gate opened of its own accord, so Peter, coming to himself was able to say, "Now I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Surely the Lord delivered then and still does, from the prison of satan, unto the glorious liberty of the children of

God, now to be a prisoner of the Lord. May the Lord bless with all mercy the prisoners of hope.

ELDER DAILY HITE

THE SECOND CHAPTER OF TITUS—PART 5

As I sit to write the concluding article in this series my thoughts are of the resurrection and the second coming of our Lord, as Paul reminds us in the 13th and 14th verses; "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

It is my understanding that the apostle means to look for the *fulfilling* of the blessed hope we have within us, for exceeding great and wonderful things will be realized by God's precious people when they come face to face with the Great God whom no man has seen or can see. The apostle Paul, when persecuted for preaching the resurrection of the dead, testified; "For the hope of Israel am I called in question." From man's beginning on earth there have been faithful ones who have searched diligently for evidence of the life after death which became a clear reality with the resurrection of Jesus Christ, the first-fruits from the dead.

To have a zeal for good works is to desire to be more like our Saviour in our ways, our walk, and our talk. To be this way (or to desire to be) makes one very peculiar in a world of earthly people who seem satisfied with this life. We feel, do we not? as the poet said, "When my soul is resting in that promised land above, I'll be satisfied." So, if He purified unto Himself a peculiar people are we not a specially blessed people? We are indeed (if I may include myself) for Jesus said in the sermon on the mount, "Blessed are the pure in heart: for they shall see God." Considering this most seriously, as we must, it is certainly sobering to the minds of mortals as re-

flected in the word of another poet:

Face to face with Christ my Saviour;
 Face to face how shall it be?
 In His glory I behold Him;
 Jesus Christ who died for me.

To live a lifetime upon earth, "looking" for this great event is to be different and causes people to be wondered at as strange. Of course some of our former lives prior to the new birth may have been earthly as we "walked according to the course of this world, fulfilling the desires of the flesh and of the mind; hateful and hating one another, and were by nature the children of wrath even as others." But when the goodness and mercy of God our Saviour appeared toward us, not by works of righteousness which we had done but by His mercy He saved us, the heaven born creature began to look upward for home, and by grace to live as though he would leave tomorrow for the blessed homeland of the soul.

The pilgrimage on earth would be spent in dismal sadness were it not for the fellowship of the saints of God in the church where life here is not only bearable but sometimes exceeding sweet.

ELDER A. J. HYLTON

GREAT BIBLE CHARACTERS

Regardless of how the new birth is received, be it voluntary or involuntary, it is received according to whatever method God intended for it to be received. If the ancients received it voluntarily, it is received that way today. If they received it involuntarily, it is received that way today. We intend to prove in this article that the great Bible characters received it involuntarily; that they were completely passive in it. Therefore it is received that way today, for two reasons; (1) God does not change. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). (2) God is not inconsistent. He would not give us examples of people in the

past and then expect us to believe that it is different with us today.

Volumes have been written about many of the great Bible characters. It is not our intention to try to add anything to what has already been written, but only to show very briefly that their new birth or regeneration was involuntary.

We will begin with those first two boys that were born into the world. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell" (Gen. 4:3-5).

There are many lessons to be learned from this scripture. However the only one that we are interested in at the present time is that there was a difference in these two boys. What made that difference? There were no preachers, churches, evangelists, missionaries, Sunday schools, or any other means of persuading men to believe anything. Why did God respect the offering of Abel and not that of Cain? How did Abel know that a blood offering was required and at the same time Cain felt that an offering from the field was sufficient? The answers are simple; God had given something to Abel that He had not given to Cain. Abel was in possession of the new birth; Cain was not. Here is set forth one of the most fundamental Bible principles: "And almost all things are by the law purged with blood; and without shedding blood is not remission." In Matthew 23:35 Abel is spoken of as being righteous. Who made him righteous? God made him thus. Why did God make Abel righteous and not Cain? Jesus answers such questions in Matt. 11:26 and Luke 10:21; "Even so Father, for so it seemed good in thy sight." Paul also says, "What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion"

(Rom. 9:14-15). So God does what seemeth good in His sight. He has mercy on whom He will have mercy, and giveth not account of any of His matters (Job 33:13). He bestows the blessing of the new birth on whom He will and is not required to explain to anyone why He does what He does.

When we speak of the new birth being involuntary we do not mean to imply that God has forced something on man that man does not want, or that man detests having and yet cannot rid himself of it. When God gives the new birth the recipient is made willing to receive it. "Thy people *shall be* willing in the day of thy power" (Psalm 110:3). If any man be in Christ he is a new creature; old things have passed away; behold all things are become new. He is now a new person, with new desires, new thoughts and new actions.

The first mention of Abraham, one of the greatest characters in the Bible, is in Genesis eleven, where his genealogy is given. Then in the twelfth chapter we have this: "Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse them that curseth thee: and in thee shall all families of the earth be blessed." Notice that the Lord did not ask Abram to do anything. He told him what to do. God also told Abram what He was going to do. There were no conditions in these promises. They were voluntary on the part of God but involuntary on the part of Abram. There are several chapters in the book of Genesis dealing with God's promises to this man Abram. There can be no doubt but that he was in possession of the new birth or regeneration and that it was involuntary on his part.

Now let us see what Joshua says about Abram. "And Joshua said unto all the people, thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father

of Nachor: and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac" (Joshua 24:2-3).

Isaac was the promised son of Abraham and Sarah. Some fourteen years before he was born God promised Abraham that he and Sarah would have a son. "But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year" (Gen. 17:21). Since God purposed to establish a covenant with Isaac, and this promise was first made about fourteen years before he was born, and then renewed about one year before his birth, this covenant was surely involuntary with Isaac. Isaac's birth was a miracle because up to this time his mother Sarah had been barren and unable to bear children. In Galatians four, Paul explains the difference between those born according to nature and those born according to promise. "Now we, brethren, as Isaac was, are the children of promise. So Isaac was a child of promise. What did he have to do with his birth? Isaac being born according to promise is a type or picture of those who are born of the Spirit. Study the fourth chapter of Galatians and you will see how Paul directly likens Isaac's miraculous birth by promise to the birth of the Spirit.

Jacob and Esau were twin brothers of Isaac and Rebecca. Before they were born God said to Rebecca, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 25:23). This proves that there are two kinds of people born into the world; therefore the difference between them is not because of anything that they do here in the world, but the difference existed before they were born. Therefore it is involuntary. Jacob was in the favor of God before he was born. "For the Lord's portion is his people; Jacob is the lot of his inheritance." Jacob and those of whom he is a type, are then the Lord's people. "But thou, Israel, art my servant, Jacob

whom I have chosen, the seed of Abram my friend." So, God chose Jacob even before he was born. (*Continued in October issue*).

ELDER T. EVERETT BEAVERS

THE WORK OF THE HOLY SPIRIT

(Second of Two Parts)

Some men have supposed that all men have the spark of eternal life glimmering within their bosoms, and that if they would devote themselves to fanning this spark into flame for God, men could become truly spiritual. The Bible does not so speak, and we pass this by with mere mention. However, there is another topic which has sometimes been difficult for people to agree upon, which I would mention. I speak of the evident work of the Holy Ghost at Pentecost, when with the sound of a mighty rushing wind and with visible tongues of fire the Spirit visited the worshipers on that occasion. Some have supposed this to be the work of regeneration, which I cannot agree to. Those people were already disciples, already baptized with water baptism, and were already fully representative of the church for that time and place. The apostles also were among them, and for me to agree that the work of the Spirit upon such men was that of regeneration would disagree with all the examples our Lord left us concerning the entering into His church.

We say that at Pentecost the church was given gifts by the Holy Ghost in addition to the inner spiritual life she already possessed; gifts that in view of the departure of Jesus into heaven and the coming trial of faith, and of the need to establish the authority from heaven which the church had been given, the church could not do without. The Book of Acts is primarily concerned with this subject. It shows the church as it was sent out into the world to give testimony to truth, not set adrift alone as some suppose, but guided in all

things by the Holy Spirit. The gifts given to that people were (and in some cases, still are) vital to the church if she is to be a light to the world.

The gifts given to the disciples on that day were very great. As the apostles began speaking in other languages (a sign not to the believers, but to unbelievers) we are to be assured that both the speakers and the hearers fully understood what was said; it was not gibberish, but gospel truth. Jesus Himself had told them to tarry at Jerusalem until they should be given such gifts. The effects which followed were wonderful.

First of all the apostles themselves began to understand for the first time the real meaning of the life, suffering, and death, and the resurrection of Jesus. It is evident that they also understood now the working of the Holy Spirit, and so Peter preached it. The Spirit *only* can give understanding of spiritual things. From that day on they would rely on the Spirit to accomplish for them things they could never do for themselves.

The Spirit had a unifying effect upon the church itself. Not only did it add three thousand souls to the church but it caused them to meet together both day and night, to continue together in prayer, in preaching, in sharing natural possessions, in taking communion together, and in opening their homes to one another. It separated them from all others, and caused them to look for the witness of the Spirit of God within people before taking them into their numbers.

The gifts of the Spirit gave divine authority to what the apostles and the church were doing. Neither could any deny that this work was of God, though some attempted to do so, for none but God could work such miracles. The gifts of tongues and the gifts of healing were especially noteworthy in convincing even those who did not believe.

Never again would the church be so close to the divine pattern in doctrine, in practice, in experience, and in spirit. From this time on, men must return to this time and place to

find a standard to measure their own profession by. Here was the church as it ought to be, and while we may in many ways be like it, we find it a constant struggle to keep the faith as those people received it. One of our greatest joys is to find ourselves in fellowship with them, for we know that their fellowship was with God.

At Pentecost, the Spirit showed the will of God in giving the gospel to other nations besides the Jews. Immediately following Pentecost we have the gospel missionary system unfolded before our eyes. The work of an evangelist is plainly taught. The manner in which church members are to support their church, the way the ministry is to labor for their churches (not for filthy lucre's sake, but of a ready mind), the way the church and ministry are to deal with disciplinary problems, how both the church and the ministry are to be continued in the world, how the churches owe to one another spiritual and physical support without infringing on the rights of any, all these and much more is taught us in this lesson.

The faith once delivered to these saints was given for seasons of tribulation, as well as seasons of great joy. Immediately after Pentecost the church passed into the fires of persecution from every side. Without the blessing of the Spirit the church could not have survived. Nevertheless, the gates of Hell have not prevailed against the church and never shall, for like Samson, who found the honey in the lion's carcass, the church too has been strengthened by God's rich mercies in tribulation. Some of the greatest books of the Bible were written out of the dungeons of Rome, or from exile at Patmos. The church, like the apostle Peter, must live out her days under the shadow of a cross, but her testimony is all the sweeter for it. Who else could sing "Amazing Grace" or "There is a fountain filled with blood" with such power?

We live in an age when men have largely substituted programs of entertainment for true worship, head knowledge for christian experience, and human wisdom for the leading of God's Spirit. No wonder then that modern religion is with-

out power, without grace. To some men, preaching is boring, those songs we mentioned are mere tunes; but to the church they are all the power of God and the wisdom of God. May God richly bless His people to have these blessings of grace while they live in this world, that the church might shine out in her beauty, that the lambs and sheep of God's hand may be fed.

ELDER RAYMOND WEBB
Carthage, Illinois

GOD'S POWER

The wonderful power of God is made manifest every day in the heavens above and the earth beneath. His power is infinite, and we cannot fully behold its greatness. We read in the Holy Scriptures of how God has protected and guided His people throughout all kinds of troubles and tribulations by His mighty power.

Springtime is such a flourishing time of the year and we see evidences of God's handiwork in nature all around us. The fragrant blossoms and flowering shrubbery brings to our minds the power of our living God. This beauty is universal.

It takes the power of God for us to perform our daily tasks. Our prayer each day should be for God's will to be done, and we should trust to the power of God that this will be for our edification. May God grant us the wisdom to acknowledge this great and omnipotent power each day of our lives.

SISTER LENA M. JOHNSON
Strasburg, Virginia

LETTER FROM ELDER HITE REGARDING ELDER TURNER'S ARTICLE

Dear brother in Christ: In the last issue of the A&M (Aug.) there is an article titled "The Second Coming of Christ" by Elder Turner of Arkansas. I do not condemn the brother,

or anyone else who believes as is stated in the article, but I wish to uphold the Bible truth in regard to all matters. I can find no scripture to support Elder Turner's theory and I think I know at least in part his view in the matter. But I *can* find Bible to support the second coming of Christ when He comes to declare the end of time and resurrect these bodies from the dead; and the Scriptures affirm His being born of the virgin Mary *was* the first coming of Christ in a very visible and bodily way.

Jesus possessed a divine, eternal, immutable nature, being equal to His Father in all diety so that He could and did reveal Himself in whatever manner it pleased Him and He did also withhold His identity at His will. Such was the occasion in the fiery furnace with the Hebrew children. And in regard to the den of lions, the Lord sent an angel to shut the lion's mouths. Jesus appeared in another form unto two of His disciples and they knew Him not until He revealed Himself unto them.

Now the first bodily presence of Jesus was foretold long before it actually happened, but it did take place at the appointed time of God the Father. For when the fulness of the time was come God sent forth His Son, to redeem them that were under the law, etc. This was the first and only coming of the Lord Jesus for this purpose, once and forever. The angel of the Lord plainly told Mary that she would bring forth a Son, (His first coming) "And thou shall call his name Jesus, for he shall save his people from their sins." This was the fulfilling of the prophets and was certainly the first coming of God with us, in the person of Jesus.

Now when Jesus was risen from the dead and Mary was at the tomb where Jesus told her not to touch Him, Jesus had something for her to yet do that at this moment was more important than for her to tarry and converse or handle Him. His resurrection was immortal and glorious, divinity had now reunited with His mortal body and Mary was to go tell the disciples that He was risen from the dead and would ascend to

His Father, which did take place, not immediately but forty days later. Jesus presented Himself to Thomas to be touched, and to be handled by the disciples, His feet were held by the women, as Mary would have done. But now let it be known, He is risen. Acts 1:2, "Until the day in which He was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." This affirms that His ascension was not until after His commandments to the apostles.

He was taken up into heaven and the assurance was that the same Jesus shall come in like manner. Jesus said, "I will come again" (the second time) in person to receive His people unto Himself. When the Son of man shall come in His glory and all the holy angels with Him, this will be the second bodily coming of Christ Jesus to gather His children home.

One more witness: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

Elder Harris, I want to stand for the truth; correct me if I am wrong. I do not write to make a contrary writing in any way; but you do with this as you see best for the cause of Christ. If you want to publish any part or all of it you have my permission. May God bless to His honor and glory. In sweet hope, looking for the second coming of Christ.

—Elder Daily Hite

(Editor's note: After going back and re-reading Elder Turner's article in the light of Elder Hite's letter I can see where someone might misunderstand and draw the conclusion that we do not believe in the second, personal coming of Christ. So I have published what Brother Hite has said concerning the matter in order that that point may be stressed. Elder Turner makes a valid point in his article in that there have been various appearances of Christ, in various forms, to men through the ages, but scriptural language does plainly bear out that that manifestation of Christ to men which began with the virgin birth, as well as that final appearance with-

out sin unto salvation are occasions of such momentuous proportions that they not only can but should be referred to as the first and second comings of Christ, or at least His first and second appearances in the sense in which the scripture speaks.

I hope no one has been misled in this matter, and perhaps with these explanations the interested reader will have a more well-rounded view of the subject. I have, from the outset, felt poorly qualified for the preponderant responsibilities which are mine as editor and often fear I may inadvertently allow something into the pages of our paper that will be misleading to some of God's children, or out of harmony with the word of God, therefore I keenly feel the need of your continued prayers that the Lord would bless me with the leadership of His Spirit and with a constantly humble and gentle disposition. I suspect that both the other correspondents in this matter have enjoyed a much greater measure of both these blessings than has this poor writer.)

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 Associate Editors:
 DAILY HITE 5015 Upper Sandusky Road, Marion, Ohio 43302
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GROW IN GRACE

“But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ” (II Peter 3:18). The question might arise within you as to how you can grow in grace. You can do so by putting into practice the things grace teaches you. It teaches you to deny ungodliness and worldly lusts. To obey this teaching you grow in these spiritual things. You could not *grow* in grace unless you were already *in* grace. “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God” (Rom. 5:2). Here someone is mentioned as *standing in grace*, (Also faith has its connection with the grace) which identifies them as *already* being in a blessed state.

We are not only to grow in grace but in knowledge of our Lord. Christ taught those who labour and are heavy laden to come unto Him, find rest, and learn of Him. It would be out of place to reason that this knowledge was in order for God to be our God, for He was talking to people whose God was the Lord.

Children of God cannot reach the point in life that they know it all. There is always something to know and experience in God's service and in the study of His word. Paul, in talking of the gifts given unto God's people says, “For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” (Eph. 4:12-14). Children of God can and should grow in grace and knowledge of the truth until they are established to the extent that they are not carried about by the winds of the doctrine of the world.

In doing this we still know but little of that which is

given unto us to study. I have studied the Bible around fifty years, but not as much as I should have. I am willing to acknowledge that there are many texts and subjects that I have not even had time to really study as I would like. There is so much I don't know; many questions for which I do not have a scriptural answer. I feel sorry for a man that is a know-it-all. There is no limit set to growth in grace. Brethren, continue to grow.

ELDER A. D. WOOD

Glen Rose, Texas

LIVING A CHRISTIAN LIFE

"If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24.

The following is an excerpt from a writing by the late Elder John R. Daily, published in ZION'S ADVOCATE for January 1903. Like so many subjects, it is even more applicable today than when it was first published, over 76 years ago.

"—Some say there is a certain time for each child of God to join the church, a set time when he cannot stay away. If that were true then every child of God would become a member of the church at some time in his life. The fact that a very large number of them never do join the church proves the falsity of that theory. Moreover, if that were true no self-denial would be necessary or possible, for the obedient child would be passive in his obedience and would thus have nothing to deny. Again, instead of the cross being taken up it would simply be laid upon him, and there would be no alternative but to follow Jesus; hence, there would be no place for exhortations to duty or punishment for disobedience. Such a theory has no foundation in the teachings of the Bible, and is at war with the best interests of the church of Christ. Let a child of God who has never joined the church become settled in that opinion and he is likely to stay away, for he will make no effort to deny himself, take up his cross and follow the

Saviour. If he thinks he ought to stay away as long as he can he will try to stay away rather than to go home to his friends as he is commanded to do. Reader, be not deceived by such a false notion, but deny yourself at once, take up your cross, and become an humble follower of Jesus, if you have not yet done so.

Those who are willing to come after Christ are required to take up their CROSS. The word "Cross" has at least three meanings. First, its literal meaning is a gibbet consisting of two pieces laid across each other at right angles, upon which the Saviour was crucified. Second, it is used as signifying the doctrine of the Christian religion, regarded as having for its central truth the atoning death of Christ. See I Cor. 1:17, 18; Gal. 5:11. Third, it is the christian duty of the child of God, regarded as crossing or opposing his flesh, yet being in harmony with the divine nature which has been wrought in his renewed soul by the Spirit of God. It is in this last sense that it is used in our text. Let the willing one, then, take up his cross. It may appear heavy, and the flesh may seem weak, but it should be taken up. When taken up it will be found much lighter and easier than it had before appeared to be. Jesus said, "My yoke is easy, and my burden is light", and the obedient child of God experiences the truthfulness of these sweet words. A cross of the flesh it will ever be, but this is a sure indication that Jesus commanded it to be taken up.

The willing one is required to take up *his* cross, to do *his* duty, and not that of another. One cannot do this for another; each must do it for himself. "Let *him* take up *his* cross" is a very personal requirement. The weight of duty presses upon the willing mind, and is much more burdensome than the actual performance of duty would be, though the performance is regarded as such a cross by the disobedient child. In taking up the cross rest is found instead of weariness, and a burden is exchanged for a joyful service.

Some say they can live a christian life as well out of the church as in it. This is a false notion. One may be a child of

God and have eternal life out of the church, but it is impossible for him to live a christian life out of the church. He may be upright in his moral conduct, and pay his secret devotions to God, and attend upon his public service as a spectator, and rejoice very much as he hears the melting story of the cross proclaimed, but he is not living a christian life if he is out in the world. His standing classifies him with the world professionally. He may be regarded as a "Dry Land Baptist", and he may take great pride in being so regarded. But a "Dry Land Baptist" is such a poor sort of a Baptist that he is really no credit to the Baptists. He may pretend to be very steadfast in the Baptist doctrine, and may be quite skillful in contending for it, but his life is a continued contradiction to his arguments. He talks one way and lives another. To be steadfast in the Baptist faith is not to set upon the "stool of do nothing", and to be immovable in that faith is not to stand still like a stump or a stone. This is Paul's exhortation: "Be ye therefore steadfast, immovable, always abounding in the work of the Lord." In this he teaches that to be steadfast and unmovable it is necessary to move forward in abundant service, and not to sit down or stand still.

The first step in taking up the cross is to leave the world and come to the visible church of Christ. There are many churches that are not churches of Christ, for he is not their founder. To join such churches is not to follow the Saviour, but to go in opposition to Him and His cause. He has but one church, and all that have been set up by men since he founded His church stand opposed to that church. Never join a church the origin of which can be traced to any man. Baptism is the sacred rite that formally separates a child of God from the world. To follow Jesus it is necessary to be baptized in water as he was. To have water sprinkled or poured upon you is not to be baptized at all. Neither the Greek word which means to sprinkle nor the one which means to pour is used anywhere in the New Testament to denote the act of baptism. The Greek word which means to immerse is employed in every place

where baptism is mentioned." -- J. R. D.

Submitted by BROTHER KARL BOBZIEN

The brightest lightning comes from the blackest cloud, and purest faith from life's severest trials.

Sent in by, Sister Violet M. Hielt

When a Christian goes into the world because he sees it is his *call*, yet, while he feels it also his *cross*, it will not hurt him.

—John Newton

CORRESPONDENCE AND NEWS NOTES

UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA AND PENNSYLVANIA

GREENWOOD—First Sunday, October 5, 1980. All day Sunday only. Elder Hollie Redmon, Pastor.

SIDELING HILL—Third Sunday, October 19, 1980. All day Sunday and Saturday night before at Needmore Meeting House. Elder Raymond Pressley, Pastor.

TONOLOWAY—Fourth Sunday, October 26, 1980. All day Sunday only. Elder Douglas Heare, Pastor.

Sister Loretta Lilly of Akron, Ohio, writes:

Dear Brother and Sister Harris: In this age when so many things are changing it's good that we can meet with and share our thoughts with those who believe as we do. It's a great joy to me to read the good writings of the dear ones.

Brother Phil Culpepper sent me some good tapes a few days ago. Some are by Elder Cecil Darity, and some I've just returned by Elder Sonny Pyles. Right now I'm replaying one I had by Brother Harris which he preached at New Hope in Winter Garden, Florida in 1976. It's a great joy to get these tapes. To listen to them is the next best thing to meeting in person. Like in writings, we have these good means of communication when the time we can spend together may be short.

No doubt the things we see going on in the world would be far more burdensome to us if the only way we could see was that we or someone else had to

do some kind of works in order for us to come through all this. Rom. 8:37 always encourages me in every experience. Sincerely.

ORDINATION OF BROTHER MIKE CHASTAIN

Pursuant to a call by "Lost River" Primitive Baptist Church to her sister churches for their ordained authority to meet with them on Saturday, before the Fifth Sunday in June, 1980, at 10:00 a.m. to consider the ordination of Brother Michael Paul Chastain to the full work of the gospel ministry, the following churches responded:

From "Mt. Salem" Association the following Elders: Elias Sarber and Elmer Leiter—"Tippecanoe" Church; Thurman Ritchie and Mitchell Dobson, Jr.—"Oak Grove" Church; Gilbert Stout—"Shiloh" Church; Deacons: Brother Delbert Seneff—"Tippecanoe", and Brother Lloyd Pitney—"Providence"; From "Eagle Creek" Church, Indianapolis, Elder Charles Linton; From "New Bethel", "White Water" Association, Elder Kenneth Morris; From "Little Flock", "White River" Association, Elder Raymond Adkins; From "Little Zion" Association, Elders George Aders—"Mt. Gilead", Lowell Hopper—"Little Pigeon", Leonard Hopper—"Little Pigeon"; Deacons: Glenn Dougan—"South Fork" and Flavis Lanman—"Mt. Gilead"; From "Blue River" Association, the following Elders: Lawrence Motsinger—"Olive Branch", Lloyd Chastain—"Lost River"; Deacons: Buell Crockett—"Stampers Creek", Glen Hypes—"Lost River", Jesse Motsinger—"Olive Branch", George Teaford—"Stampers Creek", and Herman W. Hobson—"Olive Branch".

The meeting was begun by the singing of hymns by the congregation and prayer by Elder George Aders. The presbytery was assembled and by sustained motion Elder Lloyd Chastain was chosen Moderator and Herman W. Hobson, Clerk. The Moderator asked if the church were of the same mind concerning the ordination. The church spokesman, Brother Elbert Chastain, responded that they were. Brother Mike was then asked to speak to the congregation of his experience and call to the ministry. By sustained motion Elder George Aders was chosen to question the candidate, Elder Elias Sarber to deliver the ordination prayer and Elder Lloyd Chastain the ordination charge.

Elder Aders then proceeded to question the candidate at length and others of the presbytery also asked him some questions. The presbytery being satisfied with the proceedings up to the present, by sustained motion desired the presbytery to lay their hands upon Brother Mike. This being done Elder Sarber prayed the ordination prayer. Amid much rejoicing in the Lord, the charge was delivered by Elder Chastain.

The congregation then sang a hymn and Brother Mike and his wife, Beverly, were given the right-hand of fellowship and Brother Mike was delivered back to the church as a duly ordained Elder and the presbytery was dissolved.

(Brother John Fleener, clerk of "Lost River" Church adds the following note concerning this meeting: "We were also greatly uplifted when on Sunday Afternoon at the close of services Sister Beverly, Brother Mike's wife, came forward and asked for a home in the church. She was baptized the following Sunday in Lost River at the home of Brother Mike's parents, Brother Elbert and Sister Dorothy Chastain." —John Fleener, Rt. 2, Box 223, Mitchell, Indiana).

AN APPEAL FOR HELP ON REPAIRING CHURCH PROPERTY

An effort is being made to repair the Union Primitive Baptist Church house, restrooms, and grounds. This church is located near Augusta, West Virginia. Services have not been held for several years. Many repairs need to be made. Our membership is small. Any donations will be greatly appreciated. Donations may be sent to—Elder Douglas W. Heare, Trustee, —Rt. 1, Box 87-I, Romney, WV 26757. Phone: 822-3228.

Obituary

THE ANSWER

On her face lines of care
Told a tale of suffering there;
Though a victim of pain's grip
No complaint passed her lip.

All wondered how that she
Was passed by prosperity.
Such a sainted life she'd led
Why for her a cripple's bed?

For her answer this she gave:
"My release is in the grave.
For from there I will arise
Tis not by ease we gain the prize.

The suffering that I now endure
Will but make my path more sure.
For by such I'm led to see
How He suffered so for me.

If I could but tell the whole
Of His love for my poor soul
You would feel less sad for me
And look to your own eternity."

Brother Bille Richardson
Alexandria, Va. —April 18, 1980

AFRAID OF DEATH?

Afraid of death! that unknown friend,
To all our grief, will bring an end;

Afraid of death! suppose that He,
Had been afraid to die for thee!

Afraid of death! Oh! man of sod,
Death is the door to Heav'n and God.

Afraid of death! Christ and His Bride,
Thy brethren, wait on Heaven's side.

Sister Violet M. Hiatt — 1980
Slightly abridged by the editor

SISTER EFFIE DERFLINGER

Sister Effie Derflinger, age 84, Front Royal, Virginia, passed away May 8, 1980. Funeral service was held for her on May 10, 1980, in Maddox Funeral Home, Front Royal, Virginia; interment in Prospect Hill Cemetery, Front Royal. She was a member of Goose Creek Primitive Baptist Church. Surviving are her husband, Russell Derflinger; four sons, Irvin, Front Royal; Marvin, South Dakota; Robert, Texas; and Clarence of Indiana; five daughters, Virginia Hickerson, Anna Mae

Shrader and Lilian Long, both of Front Royal, and Betty Jo Madigan of Alexandria, Virginia; thirty-five grandchildren; forty-five great-grandchildren; and one great-great-grandchild. Funeral conducted by Elder Hollie Redmon. Written by Elder Hollie Redmon.

SISTER EDITH V. KOONTZ

Sister Koontz passed away March 28, 1980 after a lingering illness in her home and a short stay in the hospital. She was born May 26, 1895, making her stay on earth 84 years, 10 months and 2 days. Her funeral was held in the Luray funeral home by Elder Ernest Long and the writer on the Fifth Sunday in March.

She married Brother Ivan D. Koontz March 24, 1921 and from this union came two daughters, Anna and Dorothy. All of these survive to mourn her passing, along with some precious grandchildren. Sister Koontz loved her Lord and her church and attended faithfully when she was able. In her declining health she came to church on better days, assisted by her daughters. We miss such a dear one greatly but the passing only makes our hope shine brighter of a meeting in a better world on a perfect day.—By her loving pastor, (Elder) A. J. Hylton.

BROTHER HARMAN M. BRUMBACK

Brother Harman was born June 21, 1885 at Opequon, Virginia, and died June 13, 1980 at age 94, 11 months and 23 days. He was united in marriage December 31, 1912, to Fannie Katherine Funkhouser, who preceded him in death February 19, 1956. To this union was born one daughter, Mrs. James M. (Margaret) Douglas and three sons, Henry M. Brumback, Frank H. Brumback, and James I. Brumback. Also surviving are nine grandchildren and 5 great-grandchildren.

Brother Harman united with Cedar Creek Primitive Baptist Church on October 18, 1958. He was ordained Deacon June 19, 1960. He was a faithful member and deacon, always attending services as long as he was physically able. Funeral services were conducted by Elder W. G. Fletcher and Elder Ernest M. Long, June 16, 1980, at the Jones Funeral Home in Winchester, Virginia, with a host of friends and relatives attending.

His body was laid to rest in the Mount Hebron Cemetery in Winchester, to await the glorious resurrection, which is the hope given us through Jesus Christ our Saviour. It is my humble prayer that the family may be reconciled to God's righteous will. Brother Harman is at rest, free from the sufferings and afflictions of this life. He has fought a good fight, he has finished his course, he has kept the faith, and is now ready to receive the crown of righteousness, promised by the Righteous Judge to them who love His appearing. Submitted in love, —Elder Ernest M. Long.

SISTER MARY AYLOR CRUMP

Sister Crump, a faithful member of Robinson River Primitive Baptist Church, Brightwood, Virginia, passed away March 10, 1980 at Culpeper, Virginia. She was born August 12, 1891 at Brightwood and was the daughter of John Merry Aylor and Mary Frances Carpenter Aylor. She is survived by her husband, Malcolm Hugh Crump, Culpeper; one son, Malcolm Hart Crump, and three grandsons of

Ames, Iowa. Also a sister, Bessie Aylor of Orange, Virginia. The minister Floyd Binns, conducted graveside services and Sister Crump was laid to rest in the Culpeper Cemetery, Culpeper, Virginia. -Wirtten by Brother Clyde Cook.

JUDAH ISAAC STOVER

Mr. Stover was born March 22, 1888 in Lakeland, Florida, the son of the late David Stickley and Elizabeth Modisette Stover. He moved to Luray (Page County) Virginia at the age of twelve, with his parents and later moved to Frederick County. He departed this life July 27, 1980, at age 92, at the Winchester Memorial Hospital; he was a patient there for a short while.

Mr. Stover was in the milling business for many years at different locations. He was well known and highly respected for his honesty and zeal to help others. In the several brief visits we had with him and his family in recent months it was apparent he was a kind and lovable man. We regret we could not have known him earlier in life.

I am told by the brethren he was a faithful attender and a loyal friend to dear old Cedar Creek Church as long as his health permitted. From all reports I have received I firmly believe the soul and spirit of Mr. Stover is sweetly resting in the arms of Jesus, there to await that glorious resurrection morning. A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

Surviving is one daughter, Mrs. Nolan (Louise) Brim of Bartonville, who so patiently cared for her father in his declining years; one sister, Miss Lillian Stover of Woodstock, three grandchildren and one great-grandchild. One sister preceded him in death.

A funeral service was conducted at Cedar Creek Primitive Baptist Church July 29, 1980 at 11:00 a.m. by this unworthy writer. Burial was in the Stover family Cemetery at Stover Hall in Page County. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. Submitted in love, Elder Ernest M. Long.

DONATIONS TO THE ADVOCATE AND MESSENGER

Capt. Kenneth Kelley, Maine, \$5.00; Mrs. Mattie Athey Martin, Virginia, \$5.00; Elder Harvey M. Greene, Indiana, \$5.00; Elder Ray Churchwell, Tennessee, \$1.00; Samuel J. Baggaly, Virginia, \$5.00; Mrs. Verta Haning, West Virginia, \$2.00; Katherine Strickler, Maryland, \$5.00; Mr. and Mrs. George Rothgeb, Virginia, \$5.00; Jearl Sutherland, Virginia, \$1.00; Elder and Mrs. Harry Booth, Michigan, \$5.00; Karl Bobzien, Virginia, \$5.00; Mr. and Mrs. Harold Hodges, Georgia, \$5.00; Mrs. Lois Rounetree, Georgia, \$2.00; Mrs. H. H. Koontz, Maryland, \$5.00; Elder E. W. Hooven, Jr., North Carolina, \$3.00; Mrs. Leora M. Manifold, Indiana, \$3.00; Elder Lawrence Motsinger, Indiana, \$1.00; Ellis Blanton, South Carolina, \$5.00; Lottie A. Southard, Virginia, \$5.00; Janet Yates, Virginia, \$5.00; Danny Spears, Florida, \$5.00; A. T. O'Dell, Virginia, \$5.00; Ben Baldwin, Virginia, \$5.00; W. W. Woodward, Virginia, \$5.00; Lucy Goodnough, Virginia, \$5.00; Gerald Fox, Ohio, \$5.00; Mrs. Nannie Mae Hisle, Kentucky, \$5.00; Elder Roy Motsinger, Indiana, \$5.00; Elder Gideon Wilson, Ohio, \$5.00; Groveen P. Ewers, Virginia, \$5.00.

MARTINSBURG—Martinsburg, W. Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton. Rt. 3. Box 207. Willis. Va 24380. Tel. (703) 789-7515. Clerk. Olga Arnold. 236 Warm Springs Ave., Martinsburg, W. Va 25401. Tel. 267-7356. March '81

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va 22132 May '82

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727. Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va. Dec. '80

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '81

UNION—Summerduck, Va Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '80

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '80

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va Meets each 3rd Sun. 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906, Tel. (301) 946-9526. Clerk, Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va 22201, Tel. (703) 524-2590 April '81

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va 25411, Tel. (304) 258-3370. Aug. '80

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '82

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '80

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Mrs. Vergie Mc Bride, Asst. Clerk, Three Churches, W. Va 26765, Tel. (304) 822-3675 Aug. '81

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715 July '80

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718
June '81

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va 22740, Tel. 987-8220
Jan. '81

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 3, Box 207, Willis, Va 24380, Tel. (703) 789-7515. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171
April '82

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk.
Mar. '80

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601.
May '81

HAPPY CREEK—Front Royal, Va Corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Rt. 5, Box 540, Madison, Va 22727. Sister Hazel Priest, Clerk. 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764
June '81

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

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 3, Box 207, Willis, Va 24380, Tel. (703) 789-7515. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385
Dec. '80

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895
Dec. '80

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529
Dec. '80

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874
Dec. '80

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134
Mar. '81