

# Advocate and Messenger

121st Year                      JANUARY 1982                      No. 1

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**Advocate**  
and  
**Messenger**

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

Zion's Advocate	Messenger of Truth	Gospel Messenger
Established 1854	Established 1897	Established 1878

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**"I will give thee the treasures  
of darkness, and hidden riches of  
secret places, that thou mayest  
know that I, the Lord, which call  
thee by thy name, am the God of  
Israel."**

**Isaiah 45:3**

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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, Tel. (703) 778-3300. April '82

**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 '82

**BETHEL**—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 948-6453. 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 '82

**GREENWOOD**—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, 1-B, Woodbridge, Va 22192 April '82

**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. Dec. '81

**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, Bloomy Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '82

**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. '81

**WATERLICK**—Waterlick, Va 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657 Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 326, Front Royal, Va 22630. Tel (703) 635-5942. Feb. '83

## 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) 364-1990. June '82

**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 '82

**MILL CREEK**—Hamburg, Va about 2 miles West of Luray, Va. off Hwy. 211 at Rt. 766. 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 '82

# Advocate and Messenger

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

121st Year

JANUARY 1982

No. 1

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## ELDER W. T. DAILY HAS GONE HOME

On the night of November 24, we received a call from Elder Daily Hite conveying to us the sad news of Elder William T. Daily's demise. As most of our readers are aware, Elder Daily was editor of the A&M for several years. He was quite widely known and loved, and in those areas where he labored he was highly esteemed as a faithful servant of God who was very devoted to the principles he believed in. We are sorry to lose him for he proved himself on many occasions to be a close friend and brother, but we are thankful he is out of his sufferings and is now resting where no sorrow can come. See obituary for further details.—*Editor*

## BEGINNING OF VOLUME 121

The Lord in His mercy has provided the means by which to undertake the sending forth of another volume of the dear old *Advocate and Messenger*. I feel today, as I did more than five years ago when the Board of Trustees asked me to take the editor-ship of the paper, that in agreeing to take on the responsibilities of this solemn and weighty position I was obligating myself to perform those duties to the very best of my ability. And though I have constantly labored under a felt sense of my lack of qualification for so great a trust I honestly feel that I can say I have given it my all. I have done the best I could with the limited ability I possessed. I have felt that if

the job was worth doing at all it was worth doing as well as I could possibly do it.

I suppose we will never be able to altogether dispel the notion held by some of our beloved people that an Old Baptist paper is a money-making proposition. I have never known of an instance in which that was the case, and I know for a fact it is not the case with the A&M, nor is it intended to be. The A&M is incorporated in the State of Virginia as a non-profit organization by authority of the U. S. Internal Revenue Service, and even if we desired to do so, we are not allowed to make a profit. But it is only our desire to "break even", which on a month to month basis is difficult to achieve. All funds are handled by our Secretary-Treasurer, Sister Evelyn Mellon, who issues a financial report each month to the editor and to the Board of Trustees.

So far as I am aware the *Advocate and Messenger* is one of only two Primitive Baptist publications in existence set up under the management of a Board of Trustees. Our by-laws require that members of the Board must be Primitive Baptist in good standing, and consequently the A&M essentially belongs to the Primitive Baptist people. Just as our churches do not function on the basis of the decisions of just one person, or should not, so neither does the A&M operate on the basis of the decisions of just one person. Occasionally I receive a complaint or suggestion with regard to matters which concern the welfare of the paper. All such communications are forwarded to the Board of Trustees to be considered and disposed of to the best of their *collective* judgment. I have rather liked this arrangement, and so far it seems to have worked quite well.

As we launch forth on the uncharted waters of another year we keenly feel the need of your continued prayers and encouragement. These are very troubled and uncertain times in our land, and it should be the solemn resolve of us all to try to cleave more closely to those things which are eternal; to devote ourselves more zealously to the things which pertain

to God and godliness and seek by faith to be experimentally anchored more and more strongly to the unshakable Rock of Ages, Jesus Christ. We wish for each of you that this new year will be filled with the choice favors of a merciful and benevolent God.—*Editor.*

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### THOUGHTS ON PRACTICAL MATTERS

I feel impressed to write on some practical things which used to be found good in most all the churches, but in this jet age and space age some seem to have altered in their thinking, or as they would say, "improved", but we do not feel that it is an improvement at all.

#### *Transfer of Church Membership by Letter of Fellowship*

My first experience with letters of fellowship came when I was a small child, yet old enough to remember. At that time I rode with Dad and Mother in a two-seated buggy over very rough roads, some having large boulders in them, about seven miles to the church of their membership. One day my father stood up in conference and asked that he and Mother be granted letters of fellowship to move their membership to a church about six miles from home in another direction. The reason he gave was, "The distance is shorter and the roads are better."

This seemed to me a legitimate excuse at the time and now with many miles behind me and more than a little experience among the Primitive Baptists in seeing how church letters have been used and abused I am really thankful to God for my parents. When a letter of fellowship is granted by an orderly church it is a declaration to all who read it that fellowship exists, and the holder can return, and should whenever convenient, to take communion with the granting church. This is the way it was before Satan taught some of our people to deceive and misrepresent the facts.

Be that as it may, we must chart a course for the future

with resolve in our hearts before God to be honest. That is, that such letters are for convenience only and not a subtle way to be rid of an undesirable member and shuttle them off on someone else. Neither is a letter of fellowship an airplane ticket to fly away from church trouble. If trouble and a state of disorder causing unrest exists there are correct ways to deal with that properly but I do not feel that obtaining letters to leave, especially under the pretense of fellowship which does not exist, will be of benefit to the bearer in the long run. It is obtained under false pretense.

#### *Use of Deacons In Presbyteries*

During my early years in the Church I saw only elders seated in presbyteries, and it was not until I began to go away from home that I saw deacons walk around and lay hands on the candidate who was being ordained. This puzzled me but I feared because I knew that to be rooted in tradition can be very wrong sometimes. However, in Scripture I could only see that elders were used by apostles. Timothy was admonished to "Lay hands suddenly on no man" (I Tim. 5:22). Titus was left in Crete by the apostle Paul to "set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5). I have not found where deacons were thus instructed. Then a wise old deacon told me of his conversation with some elders when he asked, "Can we deacons set in presbyteries and ordain without elders present?" They answered, "No." "In that case," said the deacon, "What good or help are we when the elders are present?" Is this revealing, or is it not? More later the Lord willing.

ELDER A. J. HYLTON

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#### **AN HIGHWAY SHALL BE THERE (ISAIAH 35:8)**

Isaiah referred to a highway, or highways, at least seven times. Evidently he considered this a pretty important subject, and we should also. First, look at the description of the

highway. According to chapter 40, ver. 4-5, it is a good place to travel. "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed."

By traveling in the desert we learn that there are low places and high places; that is, we have flat desert land, also mountains and hills with all being barren as far as furnishing the proper vegetation and moisture to sustain the traveler. So the construction of this highway should be noteworthy to us as the Lord's children, for the valley shall be exalted, or elevated, and the mountains and hills are made low to bring the highway surface on an even plane. It shall also be without curves and rough places and above all the glory of the Lord shall be seen there. Oh! what a wonderful highway when we pause to behold its beauty and observe the signs along the way.

Christ our only hope of salvation from this sin-polluted world, gave Himself so we would have this beautiful highway which will never need repairs and there are no detours. John Gill's descriptive comments regarding the highway are very appropriate, I feel, and the following is a quote from his writings on the applicable portion of Isaiah 35:8: "Not two ways, but one; the way shall be a highway, a way cast up, raised, and *elevated*. This is to be understood principally of Christ, the only way of life and salvation; and of the lesser paths of duty and ordinances; and the meaning is that in those desert places where Christ and His gospel had not been preached, at least for many ages, here He should be made known as the way, the truth, and the life; His gospel preached and His ordinances administered; and multitudes both of Jews and Gentiles should be directed and enabled to walk here. Christ is a highway to both; a way cast up by sovereign grace, which is raised above the mire and dirt of sin, and carries over it, and from it; a way visible and manifest, clearly pointed to and described in the everlasting gospel; it is the King's highway,

the highway of the King of kings, which He has ordered and appointed, and is common to all His subjects, high and low, rich and poor, stronger or weaker believers, all may walk in this way; it is an old beaten path which saints in all ages from the beginning of the world have walked in; it is the good old way, the more excellent, the most excellent one; all obstructions and impediments are removed, cast in by sin, Satan, the law, and the world; nor is anyone to be stopped and molested in this way, and all in it shall come safe to their journey's end."

*Ancient, Yet Modern*

The design of this highway in the desert, even though in ancient times, is as up to date as the most recently constructed interstate system. Our heavenly Father was in the highway building business long before men ever thought about it. He saw the necessity for His children to have a place to travel through this sinful world and prepared the way for their escape via the King's highway. Yes, their righteous souls will be vexed, as Lot's was, by the corruption and ungodliness of this world but they (we) have a highway in which they may be protected from some of the vexation of soul. As we view the highway described throughout the Scriptures we see during the initial construction by the foreknowledge of the builder that there will never be any need for maintenance, alteration or improvement. This is something that is from everlasting to everlasting with all the necessary engineering techniques already applied. Nevertheless, some of the Lord's children are not satisfied with the perfection of this way. For the Arminian Community has tried to modernize this durable and perfect highway by erecting unauthorized signs (false instructions) along the right of way. In addition, they have also attempted to add superfluous auxiliary systems thereto: viz, they have added Sunday Schools, man-made musical instruments, etc., and, it seems, as we observe their practices, that the list of unauthorized activities increases daily.

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### *Limited Access*

In the natural realm we notice that our modern-day super highways have been designed and built with limited access approaches to the main thoroughfare. This seems new and modernistic to us, but God has used limited access to His highway since the dawn of time; that is He calls His people and draws them to this highway. It is not a highway that men of the world can get on and off at will but rather all travelers must come via the proper access route. First of all we, as mankind, must be born again or we cannot see it (John 3:3); and, if we cannot see the highway we certainly will not be able to enter therein. Then, another prerequisite is that we must be drawn by the Father. Jesus said, "No man can come to me, except the Father which has sent me draw him; and I will raise him up at the last day (John 6:44). Access is further limited because Jesus also said, "I am the way the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). According to these texts limited access to the highway spoken of by Isaiah is well established; because the subjects of the Father's grace must be drawn by him to the Son. Furthermore, the only way we can approach unto the Father is through the merits of His Son.

### *Minimum Speed Limit*

While we travel this wonderful highway there are laws we must obey. Otherwise we will obstruct our fellow-travelers lanes and slow their travel. By doing this we will deprive them of the highway's maximum benefits, for if as we travel upon this highway, as members of the church, we do not keep the proper speed this necessitates that our brethren and sisters divert their attention from their own journey because we have failed to live up to gospel standards. By neglecting our responsibilities to maintain the proper speed limit we will slow others in their travels because of the extra burdens they must bear on account of our slothfulness. Therefore, for the benefit of all travelers God has placed a minimum speed limit

on this highway. (*Concluded next month, the Lord willing*).

ELDER DENNIS H. JONES

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### WHAT MUST I DO TO BE SAVED?

It is one thing for the (evangelical?) minister to try to persuade or convince an *alien sinner* to believe in, come to, accept, or place faith in Christ in order to be saved, but it is quite a different thing for the God-called minister to explain to an *humble inquirer* what *he* must do to be saved. In the first instance one is trying to do the work of God. There were those who asked Jesus, "What shall we do, that we might work the works of God?" Jesus answered, "This is the work of God, that ye believe on him whom he hath sent" (John 6: 28, 29). From this we see that believing is the work of God. "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Only God can change the heart. Belief, faith, coming to or accepting Christ, is the product of the work of the Holy Spirit of God in the heart of man.

The alien sinner is not an inquirer. He is only natural and the things of the Spirit are foolishness to him. No matter how hard the evangelical may try to convince him, the alien cannot know the things of the Spirit because they are spiritually discerned, and the alien does not have this spiritual discernment. The humble inquirer on the other hand has been pricked in the heart, and like those on the day of Pentecost, wants to know what he must do to be saved.

The God-called minister knows that the inquiring person has already been saved as far as eternity is concerned, but that he needs instruction as to how he can save himself in many ways right here in time. Peter told those inquiring ones at Pentecost to repent and be baptized, and to save themselves from that untoward generation. So there is a salvation here in time. We sometimes speak of it as *time* salvation, *experi-*

*mental, gospel, or works* salvation. It is a saving *from* error to truth, from law to grace, from self to Christ, from wrong thinking to right thinking.

It is one thing to believe that the Bible was written for all mankind and quite another thing to realize and know that it is written as an instruction book and guide to God's chosen people as to what their proper belief and behavior should be. Paul says, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16, 17). To be sure, all mankind can be benefited from following its moral instructions, but it is and was written specifically to God's people.

It is one thing to believe that all mankind are God's children, but it is quite another thing to know and understand that God has called, chosen, elected and predestinated people in the world.

Let us now go to some actual examples of people who became inquirers because of the operation of God's Spirit upon their hearts. Philip was told by an angel to go to the desert of Gaza. There he met an Ethiopian eunuch who was returning from Jerusalem, where he had gone to worship. This eunuch was reading from Isaiah the prophet concerning Christ. He asked Philip to explain the scripture to him, and from the same place (Isaiah 53) Philip preached unto him Christ. As a result the eunuch believed that Jesus was the Son of God, requested and received baptism, and went on his way rejoicing. This man was saved from ignorance to truth by Philip's preaching. That was an experimental salvation. The eunuch was already a saved man as far as heaven was concerned, but he needed and desired gospel salvation.

Paul and Silas were imprisoned at Philippi for preaching the gospel. The jailor was charged to keep them safely, and he treated them roughly, thrusting them into the inner prison and placing their feet in the stocks. At midnight Paul and Silas

sang praises and prayed. Suddenly there was a great earthquake so that the foundations of the prison were shaken and everyone's bands were loosed, and the prison doors opened. The jailor, seeing the prison doors all opened supposed that the prisoners had all fled, and drew his sword to kill himself, but Paul called with a loud voice, "Do thyself no harm: for we are all here." Then the jailor came trembling and fell down before Paul and Silas and said, "Sirs, what must I do to be saved?" This was the same man who, just a few hours before, had handled them so roughly. He was now a changed man. They told him to believe on the Lord Jesus Christ and he would be saved, and his house. The jailor washed the stripes which had been laid upon Paul and Silas. He was then baptized, set meat before the apostles, and rejoiced with all his house, believing in God.

This jailor was pricked in his heart and was so moved to ask, "Sirs, what must I do to be saved?" The first thing a sinner does when he has so been pricked in his heart is to ask what he must do to be saved. He feels that there is something he must do to be saved in the eternal sense, but God has already taken care of that. He now needs to be saved in the ways that we have already mentioned. He needs gospel salvation. To tell him there is nothing for him to do would not be correct, nor would it satisfy him. There is much for the pricked in heart to do. We need to save ourselves from this untoward generation and from the many evils all about us. This is an everyday, life-long work.

ELDER T. EVERETT BEAVERS

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### CUP

Dearly beloved of the Lord, there are many uses of the term *cup*, yet in the proper sense it means a bowl-shaped drinking vessel. Such vessels are made various sizes. According to the Scripture the cup is used in a spiritual sense to represent different mercies, (It sometimes represents sufferings

as well,—*Editor*) yet it is always the right size and for the right purpose. We will consider its uses more particularly than we will the material of which it is made.

David has declared, "I will take the cup of salvation, and call upon the name of the Lord." This is quite a cup when one feels, as did David, that it was the wonderful mercies of the Lord that delivered his soul from death, his eyes from tears, and his feet from falling. It is a cup that is able to supply all our needs that we may declare, by our walk, that we love the Lord because He first loved us and heard our voice and supplication for mercy and help in time of need. So we are humbled in our feeling to even ask, "What shall I render unto the Lord for all his benefits toward me?" This cup of salvation is great in all respects for it represents all the Lord's benefits to poor sinners. The benefits are both of nature and Divine providence and are very many; not only being delivered from our enemies and blessed with what we need naturally, but the wonderful cup of grace of the Lord's salvation, including all things pertaining to life and godliness. Sanctification, adoption, pardon, justification and eternal are some of the benefits we receive entirely by the free grace of God. Now this cup of salvation is to be an offering of praise for these very benefits received. So we feel to be able to promise to pay our vows unto the Lord in the presence of all his people and continue to call upon the name of the Lord.

Surely David experienced these strong feelings as he declared that the Lord was his shepherd and that he would not want. So, as a table was prepared before him in the presence of his enemies and his head was anointed with oil, he felt his cup to run over with praise for the goodness and mercy of the Lord that he felt surely would follow him all the days of his life, and that he would dwell in the house of the Lord forever. Yes, his cup ran over, and the Lord was the portion of his cup.

Now there is a cup of afflictions and trials that we are to endure or drink of while we live here in this world. Christ had

a cup of suffering and sorrow to endure, for He told Peter, "Put up thy sword . . . the cup which my Father hath given me, shall I not drink it?" This cup was given of the Father and consisted of the sorrow and agony of death by crucifixion for the sins of his people.

When the mother of Zebedee's children came unto Jesus with her sons, worshiping him and desiring that her two sons might sit, the one on the right hand and the other on the left, in His kingdom, Jesus answered, "Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of . . . ?" When they said they were able Jesus told them, "Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with . . ." This was indeed a bitter cup of sorrow and suffering of death, bitter wrath, fury and all the reproaches that was the portion of Jesus to bear. In the agony of His very soul He sweat as it were great drops of blood. Just before this He prayed, "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." When James and John said they were able to drink of this cup they had not considered the very purpose and nature of the suffering thereof; neither had they considered their inability and weakness. They had thought it would be a great honor, and true it would, to be on the right or left side of Jesus in His kingdom, but they affirmed their ability to drink of this cup with a selfish desire of their own, and this is not the way, as Jesus had just told them.

Jesus had said, "Ye shall drink indeed of my cup," but this is not the selfsame cup, but what was like unto it, meaning they should endure much suffering and persecution for His name's sake, for all that will live godly in Christ Jesus must expect to have the reproaches of the world to bear. Many of the apostles suffered a martyr's death and John was a companion in tribulation even on the isle of Patmos for the word of God and for the testimony of Jesus Christ. Paul suffered many tribulations and in Hebrews, 11th chapter, tells us that many of the Lord's children were able to endure their afflic-

tions, drinking indeed of the cup with Jesus, and all obtaining a good report through faith. This may not be drinking of a cup as it seems good to man, but such is the lot of the Lord's children and through faith, by the grace of God, we are able to endure, for His grace is sufficient and He has promised to go with us all the way, even unto the end. The cup that Jesus drank gives us something far better and we are more than conquerors through Him that loved us.

It is evident that the Lord Jesus did accomplish to the fullest extent the Father's will in drinking the cup, and with the most gracious result; that though we have a cup of trials and afflictions, we now come to a cup of blessing. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" (I Cor. 10:16). This is a most wonderful cup of blessing to His children while here in this life, enabling them to so live as to enjoy the blessing of His kingdom as a little foretaste of what it must be to be there. I do not imply, either directly or indirectly that man can not do wrong, for many of them do, and they lose the joys of their salvation here in time. Man, of himself, cannot correct all errors, yet we are condemned for our wrongs and are commanded to do right, and are responsible to God. For, "Ye cannot drink the cup of the Lord, and the cup of devils."

The cup of blessing is a choice blessing above all else when we enjoy the church kingdom as Jesus instructed us. It must be first and foremost in our efforts in every day of life as well as on Sunday. You have no greater cup to drink of than the church kingdom. Since it is the communion of the blood of Christ this cup has a union that surpasses all others, for it has a union with the blood of Christ. The cup contains a fellowship with Christ's death, resurrection and ascension back to the Father; a communion with Him and an enjoyment of the blessings of grace which come through His blood; the cup of the imputed righteousness of Jesus; the cup of peace which He alone gives in reconciling sinners by His blood and giving peace to their soul; the cup of forgiveness and pardon and the

cup of atonement that binds the union with Christ Jesus complete in all respects even in the resurrection. True believers are partakers of this cup and able to drink of it in memory of Jesus and as a testimony of His love and amazing grace. A cup of blessing, a cup of faith, hope, charity, love and forbearance. "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

Dear ones is not the cup of blessing which is the communion of the blood of Christ a very special cup, a choice cup, a cup of thanksgiving unto you even in the sweet and precious promise that He is going to drink it new with you in the Father's kingdom? He is not going to offer Himself again in the sacrifice of His blood but He is coming to drink that cup by fulfilling in the resurrection to take you home to glory and be with a complete union with Jesus in the Father's eternal glory without spot or wrinkle or any such thing.

ELDER DAILY HITE

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#### A WRITING BY ELDER J. A. JUSTICE

(The following article by the late Elder J. A. Justice of Job, Kentucky, was written about 1920, during which time the doctrine of universal atonement was creeping into the churches. It succeeded in splitting them a few years later, resulting in the establishment of a new association—Big Sandy Valley. The article was submitted by Brother Nick Herald of Wadsworth, Ohio.—*Editor.*)

"What think ye of Christ?" (Matt. 22:42). This is the question asked the Pharisees by Christ Himself. They said, "The son of David." Jesus then asked, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" To this no man was able to answer Him a word. So it is today, a failure to recognize the true character of Jesus is the fruitful source of so much error and misconception of His perfect

work as Mediator between God and man.

We often hear it stated that the Old Baptists preach with power and precision the God side of salvation, but absolutely disregard the human side. They mean by this that Christ met all the demands of the divine side, and that it is now left to sinners to comply with the demands of the human side. If that were true it would dispose Christ of His humanity. It denies that Christ came in the flesh. Indeed, we would like to know why Jesus represented us in the flesh if it was not to meet human obligations in the scheme of redemption. Jesus was both David's son and David's Lord, both human and divine. Jesus was the son of Mary and the Son of God. He was put to death in the flesh; He bore our sins in His body on the cross.

Let us in our investigation endeavor to view Him in His fullness, for the apostle declared, "It pleased the Father that in him should all fullness dwell." What a wonderful Saviour! All the essential elements of salvation are blended in Him. It is said of Him, "He shall save His people from their sins." He is full of grace and truth. He came to save sinners; He shall not fail. He is a rock and His work is perfect. All power is given unto Him both in heaven and on earth. He is the only Mediator between God and man. With all this before us we can but look upon His work as a perfect work. Whatever He came to do must be done or else His work is a failure. What then was His mission? Now we all believe that He came for a purpose, and whatever that purpose was, of course, will be, or rather was served. Our friends claim that He only came to prepare or open up a way whereby sinners, by the performance of certain conditions, might be redeemed. For the want of proof I have never been able to believe that. It would, to say the most of it, be only an experiment effort, or offer of salvation.

I read nowhere where God or Christ or the Spirit ever *tried* to do anything. The angel tells us, "Thou shalt call his name Jesus: for he shall save his people from their sins." He was worthy of the name "Jesus" for it means *Saviour*, and

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the *shall* rings out a Divine certainty which fills my heart with rapture and unshakeable confidence in Him. It is said, he that believeth in Him shall not make haste. They are willing to confide in Him and never be so presumptuous as to undertake to help Him. How could one, realizing the weakness of human flesh, tender such weakness as to help such an exalted One? Vain is the help of man, and cursed is man that trusteth in man or maketh flesh his arm. "What think ye of Christ?" From whence did He come? He says, "I came down from heaven." This is He that was in the beginning with God. This was the Divine and perfect character and existence of Christ in the Spirit. The Lord from heaven was a quickening spirit. Still He is the root and offspring of David, the seed of Abraham; the son of Mary made like unto His brethren; made under the law, to redeem them that were under the law.

For what purpose does He come down from heaven, and why is He manifest in the flesh? Let Him testify, "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 lose nothing, but should raise it up again at the last day" (John 6: 38, 39). When He came down from heaven He came for a purpose. That purpose was to do the will of God. Jesus says, "I and my Father are one. My Father worketh hitherto and I work. I come to do thy will, O God." Notice, Jesus came to do the will of God. Paul says, "He came to save sinners." Then we conclude that the will of God was, that He should (not try) save sinners.

Now it was either God's will that He should save *all* sinners, or a *portion* of them. If all, then all will be saved or else Jesus does not do the will of God. But Jesus did the will of God and still all are not saved. Therefore, God did not will the salvation of all, and for that reason Jesus did not come to save all, for He came to do the will of God. I use the expression "all" in the sense of the Adamic race. He did come to save all, but the "all" the Father gave Him (John 17:2). He

came to do the will of God. That will was, "That of all He had given Him He should lose nothing." Jesus says in John 6:37, "All the Father giveth me shall come to me." If the Father gave Him all the race of Adam, then they will all come to Him. But they do not all come. They therefore were not all given to Him. If they were not all given, then we have a special atonement proven, for He came and died for them that were given to Him. Remember dear reader, that the coming depends upon the giving, "all given shall come." Remember also, that the gift did not in any way depend upon conditions performed by the one given, for they were given to Christ before He came down from heaven (John 6:39).

Who then were given, and upon what principle were they given? All that were chosen in Christ and predestinated unto the adoption of children. Then we link the election and atonement together upon this basis that Christ died for those given to Him, and of course, it would be preposterous to think of God giving a people to Christ without previous choice of them and some purpose in view. Then as they were chosen before given, and given to Christ before He came down from heaven, we of course conclude that they were chosen before He came down from heaven. Paul says, "Chosen in Christ before the foundation of the world" (Eph. 1:4). Then when Christ came into the world He had a people, but remember, they were only His by gift or covenant. From that standpoint the angel said, "He shall save His people from their sins." In His death those who were His by gift became His by purchase or redemption. Redemption implies prior ownership. They were Christ's by covenant or gift before they became involved in sin, and He came to redeem them and give them "double for all their sins."

Can we prove that He died for those given Him? See John 10:15, "As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep." Did Christ die for any except the sheep? Remember how that He died for the sheep, and that there is no text in the Bible that contradicts this one. Who then are the sheep? See John 10:29, "My Father, which gave them me, is greater than all." Then we see

that the sheep are the ones that the Father gave Him. He died for the *sheep*. therefore He died for the ones the Father gave Him. The ones the Father gave Him are the ones the Father chose in Him before the foundation of the world. Therefore it is the ones chosen who are the elect for whom Christ died. All were not given Him, therefore all were not sheep, for the sheep are those given Him (John 10:29). If all were not sheep, then He did not die for all, but for the sheep.

But the objector often refers to Isaiah 53:6 . . . "and the Lord hath laid on him the iniquity of us all." They emphasize the expression "us all" as though it meant all the race. Paul says, . . . "for us, that he might redeem us from all iniquity." If He redeemed all the race from all iniquity, what is left to condemn a single one? You will notice in the above that the expression "all" is qualified by the pronoun "us" which restricts its meaning to a specific people. Those people are mentioned in verse 8, where He says, . . . "For the transgression of my people (us all) was he stricken." This shows that it was God's people (chosen ones) for whom He was stricken. In verses 11, 12, we find, "By his knowledge shall my righteous servant justify many." Does the word "many" here mean all the race of Adam? If so all the race will be justified. The expressions, *us all*, *my people*, and *many*, are synonymous expressions, embracing the same people. Then the "all" mentioned will be justified, and as "my people" and "many" cannot be all the race, it follows that a universal atonement is not taught in that chapter. *My people*, as mentioned there, is the same as "all the Father giveth me" in John 6:39, also in John 10:29, "My Father, which gave them me," etc. But we are often referred to 1st Tim. 2:6; "Who gave himself a ransom for all, to be testified in due time" All of whom? Why, all the Father gave Him of course; all of His. If you make the "all" mean all the race, I insist that all will be saved, for the text says, . . . "to be testified in due time." Then all for whom He gave Himself a ransom will receive the testimony in due time. But our friends are scared to death for fear millions will

die and go to hell for the want of it. "He that believeth in him shall not make haste." (*Concluded next month, the Lord willing*).

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### GOD IS A DIVINE SOVEREIGN

"The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will" (Proverbs 21:1).

Whatever God does He does sovereignly; He does it because it is His will, pleasure and purpose to do it. Hence Paul, in speaking of the sovereign choice of His people, and the rejection of the rest, could say, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" (Rom. 9:21). (*Please read the rest of the chapter.—Editor.*) All of this God did for them sovereignly, "that they might be made heirs, according to the hope of eternal life which God that cannot lie, promised before the world began." Who is it that would dare come up in this day and say that God has not done right? We should ever remember that God is a Sovereign, and above all law, therefore cannot do wrong. Therefore "whatsoever the Lord does is right, and this he does that men may fear before him."

And if God thus deals with kings and rulers, is it any great matter for us to conclude that He does likewise with poor peasants in the valley? Why should we think that God, the Divine and absolute Sovereign, was trying to do something for a poor sinner and could not accomplish it because the poor sinner would not let him? Paul says, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." If God wants the sinner willing to receive His blessings, He is a Divine Sovereign; He can make him willing; "Thy people shall be willing in the day of thy power" (Psalm 110:3), and Paul says, "It is God that worketh in you both to will and to do of his good pleasure," and surely working in a sinner a will to serve the Lord, must be a good work. And

again Paul says, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6, 2:13).

Therefore the idea that some have, that God is around over the country trying to get sinners to be saved, is a hallucination of the brain, and is foreign from the Bible truth. God is not going around begging and pleading with sinners to be saved, but what He does is done sovereignly, like a God, and if there was not a text in the Bible to prove to the contrary of such doctrine the experience of christians of itself is sufficient, for well do I know that God never came to me courting and trying to get me to yield to Him, but to the very reverse of that, He showed me the corruption of my poor heart and I melted under the load of guilt and acknowledged my just condemnation, and I felt that I was in the hands of a sovereign God who had a right to dispose of me as He pleased; therefore I could adopt the words of the poet: "*And if my soul were sent to hell,—Thy righteous law approves it well.*" And again I could fully realize the force of these lines: "*Chained to His throne a volume lies—With all the fates of men,—With every angel's form and size,—Drawn by the eternal pen.*"

Therefore I could but fall before Him and acknowledge my guilt and plead for mercy at His hands, and all at once, to my great astonishment, Jesus was presented before me as having paid my debt on the cross over 1800 years ago, and I was made to rejoice with joy unspeakable and full of glory. I then felt truly to be in the hands of the Lord, as the king's heart, and He turned it whithersoever He would. And thus we realize the truth of the Saviour's sayings: "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." And again, "No man can come unto me, except it were given unto him of my Father." Hence when the Lord draws one He makes him willing and never stops short of bringing him off more than conqueror

through him that loved him and gave himself for him; therefore we praise His sovereign name.

ELDER T. S. DALTON

*Zion's Advocate, June, 1893*

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“Sure am I that if our religion has never humbled us, it has done nothing for us—it has left us where it found us, in nature’s pride and nature’s ignorance.”—*Philpot.*

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One of the marks of the apostolic church was the maintaining of strict discipline. “Christ was the only perfect being that ever lived on earth in human form. Neither the apostles nor apostolic churches attained perfection in the flesh; but all intelligent students of the Scriptures and of church history admit that the strict precepts of the apostles were more faithfully observed by the apostolic than they have been by any succeeding churches.”—*Elder Sylvester Hassell.*

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### SUPERFICIAL CONCEPTIONS OF SIN

It is plain that the large majority have very light and superficial conceptions of sin, because they are not in any way really worried or grieved on account of it. Sin is often considered as really a pitiable failing and sometimes as only a trifling fault, instead of being an awful crime against God. It would seem that there are transgressions that are far worse than the sin of unbelief, yet the unbeliever "is condemned already" (John 3:18); and "the wrath of God abideth on him," (verse 36). The Lord looks upon us as being a very sinful race, and therefore He is not in His justice bound in the least to bestow any favors upon us whatever. To take the view that He is under obligations to provide any measures of delivering favor, because of any real merits in man, is to deny that he is actually guilty before Him.

ELDER W. S. CRAIG, 1924

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#### WHAT LAND SO FAVORED AS OURS?

See, gracious God, before Thy throne,  
Thy mourning people bend;  
'Tis on Thy sovereign grace alone  
Our humble hopes depend.

Tremendous judgments from Thy hand,  
Thy dreadful power display;  
Yet mercy spares this guilty land,  
And still we live to pray.

Great God, and is Columbia spared,  
Ungrateful as we are!  
O make the awful warnings heard,  
While mercy cries 'Forbear!'

What land so favored of the skies,  
As these United States!  
Our numerous crimes increasing rise,  
Yet still thy vengeance waits.

How changed alas! are truths divine,  
For error, guilt and shame!  
What impious numbers, bold in sin,  
Disgrace the Christian name!

O turn us, turn us, mighty Lord,  
By Thy resistless grace;  
Then shall our hearts obey Thy word,  
And humbly seek Thy face.

From "Primitive Hymns" 1858  
Song No. 576

“That instrumental music was not practiced by the Primitive Christians, but was the innovation of later times, is evident from church history.”—*Henderson-Buck*.

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## CORRESPONDENCE AND NEWS NOTES

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**From Elder Doyle Griffin, Tempe, Arizona:**

Dear Elder Harris: I surely enjoyed your article about long hair on men. I agree with you. I am talking about shoulder-length hair, not a full cut. Ear-rings on men are a sign of rebellion, and the E.R.A. is also woman's rebellion against the role that God has put women in—home keeper—and one of subjection to their husband . . . May the Lord bless you. In Christian love.

**From Elder Norvel Mann, Lindside, West Virginia:**

Dear Elder Harris: I must write and tell you how very much I appreciate your article in the November issue of the Advocate and Messenger, “More About Long Hair For Men”. Your handling of this very pertinent subject was entirely Scriptural as well as embracing the highest principles of editorial standards.

When I read the article you referred to, I felt a sinking feeling in my very soul. How could language be more plain than that used by the Apostle Paul in dealing with this subject. And yet how have pseudo-religionists wrested it as they do also the other Scriptures? “unto their own destruction,” and that of others also, we fear. May God continue to bless you to uphold the high, but simple principles of the Word of God. By His grace.

**From Elder Coy Brothers, Arab, Alabama:**

Dear Elder Harris: I for one certainly appreciate your article, “More About Long Hair For Men” in the Nov. issue of the Advocate and Messenger . . . I thank God for your efforts in writing the articles for the A&M. In brotherly love.

**From Sister Bethel Roberts, Milledgeville, Georgia:**

Many thanks for the church papers you sent me. I have enjoyed reading them. I don't get to church any more since I am not able to go. I sure do miss not going. I have to walk with a walker and can't get in the church building. Pray for me. Sincerely.

**From an Elder in Indiana:**

Dear Evelyn: I wish to discontinue the A&M. There has been articles in it that I don't approve. So I wish to stop the paper.

**From Sister Thelma P. Grace, Eatonton, Georgia:**

Dear Mrs. Mellon: Enclosed check is for renewal of the Advocate and

Messenger. I have enjoyed its contents for many years and would not like to miss a copy. Sincerely.

**From Sister Margaret Allnutt, Highland, Maryland:**

Dear Mrs. Mellon: I enjoy the Advocate and Messenger so much I would resent missing even one issue. God bless you and keep you always.

**From Sister Mary Griffin, Reidsville, North Carolina:**

Dear Sister in Christ: Enclosed you will find a check for \$10.00. Use \$5.00 for renewal and use the balance to send the A&M to someone unable to pay for it. I truly enjoy the good articles, especially the good editorial writings by Bro. Harris. May God continue to bless you and all that help to publish this wonderful christian magazine is my prayer for Christ's sake I trust. In hope.

#### ORDINATION OF BROTHER GLENN FUNK

On November 21, 1981 "Scottscreek" church near Logan, Ohio met for the purpose of forming a Presbytery to consider the ordination of Brother Glenn Funk to the ministry. After congregational singing Elder Hugh Motsinger offered introductory prayer. After it was determined that the church was still desirous of proceeding with the examination, the Presbytery assembled and chose Elder James Baker, moderator and Elder Jack Allen, clerk, and Brother Funk was invited to relate his experience and calling.

Brother Glenn stated that in the autumn of 1973 he first felt to be a sinner and without hope in his own ability to appease a righteous and perfect God. He felt that he wanted to read but didn't know where to start. He decided to begin in the Book of Psalms, but instead the Bible was opened to Romans, chapter five. As he read, his attention was directed in particular to verse 6, "For when we were yet without strength, in due time Christ died for the ungodly." The force and intensity of that statement so impressed him that it seemed to him Jesus Himself had spoken it to him personally. It brought joy and a sense of relief.

Some time after that experience Brother Glenn attended the ordination of his father, Brother Charles Funk, to the office of deacon. At that service, Brother Glenn first saw the beauty of the Church kingdom. He sought the Lord's guidance, and in February 1978 he asked for a home in "Scottscreek" church. The ensuing weeks of satisfaction were interrupted by a most disturbing and frightening dream. In it he found himself standing before a group of the Lord's people and attempting to preach to them. He tried to forget the dream, rationalizing that he was too young and had not been in the Church long enough to have such a calling.

From that time it seemed that whenever he went to church the subject of the preacher's text was the calling and duty. People were everywhere discussing duty and service. Brother Glenn felt to be under the shadow of impending disaster that could only be escaped through submission to God. Again he prayed for guidance and was impressed to read in Mark, chapter sixteen. As he read he was somewhat relieved to discover no mention of preaching. His relief vanished when he

turned the page and found in the 15th verse, "... Go ye into all the world, and preach the gospel to every creature."

He wrote to his pastor, Elder James Baker, and tried to describe some of the succession of experiences which had been his and the feelings they engendered. At the next regular Saturday afternoon meeting of "Scottscreek" church, Elder Baker asked Brother Glenn to come before the church and to describe for them his feelings concerning his experience and calling. They received his testimony and agreed that he be provided with opportunity to speak before the people from time to time. Some months later he was licensed by the church. Brother Glenn says he doesn't know how to preach but has a desire to attempt it, trusting in the Lord to lead him.

Upon hearing Brother Glenn's testimony the presbytery voted to proceed with the ordination. Elder Robert Shockley was chosen to question the candidate, Elder Kenneth Morse to voice the ordination prayer and Elder James Baker to deliver the charge. After the ordination prayer was offered, together with the laying on of hands, the service was recessed for lunch with prayer by Elder Gale Hanover.

After lunch introductory prayer was offered by Elder Jesse Motsinger and Elder Baker asked Sister Sally Funk to come forward and sit with her husband. He then delivered the charge, using as texts I Tim. 3:1-7 and II Tim. 2:1-7. After the charge Brother Glenn was returned to "Scottscreek" church, which voted to accept the work of the Presbytery. The Presbytery agreed to dissolve after the reading and approval of the Minutes. This being done the Presbytery recommended that a copy of the minutes be given to "Scottscreek" church, a second copy be given to Elder Glenn Funk, and a third be sent to the Advocate and Messenger for publication.

#### NEW PRIMITIVE BAPTIST PERIODICAL

"Quest For Truth" is the title of a new Primitive Baptist publication edited by Elder Marty A. Allen of Martinez, Georgia. In its present form the paper consists of four pages, approximately 11 x 8½" in size, with good quality paper and print. Elder Allen is an able minister and I feel that he is quite capable, with the Lord's blessing, of publishing a paper which will be profitable to our people. It will be especially difficult to keep a new paper afloat in these times of troubled economy but we wish Elder Allen much success in this effort to publish the great truths of our Saviour. Anyone who is interested in obtaining a sample copy or subscribing should address all correspondence to QUEST FOR TRUTH - P.O. Box 4347 - Martinez, Georgia 30907.

#### TEMPORARY ELIMINATION OF SATURDAY MEETINGS AT "BATTLE RUN" CHURCH

For the months of January, February and March, 1982, "Battle Run" church will not hold services on Saturday before the Second Sunday. In other words, Sunday only services. Beginning in April 1982, both Saturday and Sunday meetings will be resumed.—Elder E. S. Skeen, Pastor; Brother John Power, Clerk.

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## Obituary

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### ELDER WILLIAM T. DAILY, SR.

Elder Daily resided in Danville, Indiana and had been a resident of the Indianapolis area for 72 years. For twenty years he was owner of the A-1 Letter Shop. He had been an employee of Addressograph-Multigraph for forty years. He was the last of the sons of a true and noble family, John and Caroline Daily. He was born October 20, 1892 and silently and sweetly submitted to the call of the Master, "Come home," on November 21, 1981, completing his stay of 89 years in honor to the Creator and giver of all life.

On August 14, 1913 he was married to Willa Strange who survives. They were blessed with three children, Lucy Daily Smith, Robert V. Daily, Sr., and William T. Daily, Jr., who each help to bear their mother's load at all times. There are eleven grandchildren and 20 great-grandchildren who complete the family circle.

Elder Daily felt the love of his Saviour in his heart, and being baptized, he became an ardent and faithful member of the Primitive Baptist church. He felt the burden and call to preach the gospel according to the will of the Master, and faithfully served the Baptist cause in honor of his Saviour. He was pastor of Primitive Baptist churches in Virginia while he lived there from 1964 to the middle of 1979, as well as laboring in the churches in Indiana and other states. While in Virginia he also served faithfully as Editor of the *Advocate and Messenger* for more than 10 years until failing health forced his retirement from those duties around the end of 1976. He upheld the truth of the cause of Christ in love and humility and charity and has now left the cares of this world behind and enjoys in spirit a region above, free from sin and temptation; and waiting for the adoption, to wit, the redemption of our mortal bodies. The Lord giveth, and the Lord taketh away; blessed be the name of the Lord.

Services were held Tuesday, November 24, by Elders Charles Linton and Daily Hite in the Shirley Brothers Irving Hill Chapel in Indianapolis, Indiana. His body was laid to rest in the Cemetery near Danville.—Submitted by Elder Daily Hite.

*(Editor's note: We were saddened to learn of Elder Daily's passing, but it is sweet to think of him as now being with Christ, which we know is far better. No temporal state can even come close to equaling the bliss he now enjoys. Elder Daily loved to sing the old songs of Zion but I am sure he never heard a melody here on earth as sweet as the praises of Jesus rendered by the redeemed in heaven. I recall many pleasant seasons with him and Sister Willa in their home in Luray, the love they manifested toward me and my family, and the encouragement they extended. There will always be a special place in our heart for them. It is our prayer that the Lord will enable Sister Willa to bear up under this great trial in a manner which is honoring to Him, which is the way Brother Willie would have it.*

*Our hope is that one glorious day we will join him in that perfect and peaceful abode and share with him the unobstructed wonders of Jesus and His love.)*

#### **BROTHER FRED DIXION WALTERS**

Brother Fred was born November 7, 1899 in Ash County, North Carolina, and died at the Regency Health Center in Banner Elk, North Carolina, November 5, 1981 at the age of 81 years, 11 months, 28 days. He was the son of the late Robert Lee and Callie James Walters. He leaves to mourn, his companion, Jeanette Painter Walters of Kernersville, North Carolina, formerly of Page County, Virginia, whom he married on September 19, 1953. Also surviving is a daughter, Della Jane Walters, also of Kernersville, and a brother, R. Glenn Walters of Fallston, Maryland.

Brother Fred united with the Saint's Delight Primitive Baptist church of Winston Salem, North Carolina, on 2nd Sunday in June 1970 and was baptized the following 4th Sunday. He was a retired building contractor and had spent the last six years in the Nursing Home. We feel surely he is now at peace and free from all sufferings and afflictions, and that his soul and spirit are resting in the arms of our blessed Saviour.

A memorial service was held at the Lain Funeral Home in Kernersville Friday evening, November 6, 1981. The funeral service was conducted Monday, November 9, at the Bradley Funeral Home in Luray, Virginia, by Elder Ernest Long. Burial was in the Beakin's Chapel Cemetery near Luray. "Blessed are the dead which die in the Lord . . ." May the God of all grace and love comfort and console the family and friends in their time of sorrow. Submitted in love by Elder Ernest M. Long.

#### **SISTER MABEL VIOLA WEAVER**

Sister Weaver resided at Marshall, Virginia and was 65 years of age. She was born January 20, 1916 and passed from this life November 24, 1981, in the Fauquier Hospital in Warrenton. She is survived by three brothers; Marvin, Robert E. and Elmer C. Putnam; two sisters, Mrs. Mary Grimsley, and Mrs. Florence P. Hackley. She had been a member of Thumb Run church some sixteen years and remained a faithful and good member until her sudden and unexpected death.

The funeral was held at Royston Funeral Home in Marshall on Friday, November 27, 1981 by the writer, assisted by Elder E. S. Skeen. Burial was in Orlean Cemetery where she was laid to rest beside her departed husband. We will miss her now but remember her for the good she has done in support of the church. She left us embracing the hope of eternal life, and we believe her spirit is rejoicing with the Saviour, until He shall come again to resurrect our vile bodies and change them in the likeness of His own glorious body. By her Pastor —Elder A. J. Hylton.

#### **BROTHER IVAN DEWEY KOONTZ**

The funeral for Brother Koontz, who resided in Luray, Virginia, was conducted Tuesday afternoon, November 17, 1981 at Bradley Funeral Home by El-

der Ernest Long and the writer. Burial was in Mount Zion Cemetery. He died in Rockingham Memorial Hospital on November 14th. He had been a patient since October 6, undergoing two operations.

Brother Koontz was born May 15, 1898 and lived 83 years 5 months, and 29 days. On March 24, 1921 he married Edith V. Varner who preceded him in death on March 28, 1980. Surviving are two daughters, Miss Anna Koontz of Suffolk and Mrs. Dorothy Boze of Charlottesville; three sisters, Mrs. Walter Koontz, Mrs. Russell Martin and Mrs. Harry Long.

Much could be said about this kind and gentle man. We loved him as a very precious brother in the church at Mt. Carmel where he joined on Saturday night, July 21, 1951. He loved the church also and served her faithfully until his illness prevented him. He was ordained deacon on January 24, 1959 and never failed to use this office in an honorable way which was uplifting to the church and praiseworthy to God.

The following was taken from the church record; "On Saturday night when Brother Koontz joined the church, he broke down and cried towards the end of the service. He got up and went outside and sat on the steps. His brother-in-law, Brother Sam Varner, followed him outside inquiring what was wrong. He replied, 'Something happened'. In a few minutes he came back inside and presented himself to the church."

His sufferings are past, his service ended, and his joys with God are now endless. By his pastor —Elder A. J. Hylton.

#### PHILLIP BURNER

It is with much sadness that I try to write a few words in memory of Mr. Phillip Burner, a wonderful friend of our church. The son of Daniel and Elizabeth Strickler Burner, he was born February 13, 1895 and passed away November 22, 1981; age 86 years, 9 months, and 9 days. He will be missed by all four churches in Page County, Virginia, and especially at Mill Creek as he was faithful to attend each meeting day. He requested the song, "Where the roses never fade," and I feel he knows about that now. He left to mourn, two nephews and one niece, who were faithful to him to the end. I never knew a more humble man. Funeral services were held in the Bradley Funeral Home in Luray, Virginia, by Elders Ernest Long and Hollie Redmon. —Elder Hollie Redmon.

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Lois Collier, Illinois, \$5.00; Mabel D. Reed, Indiana, \$5.00; Harvey Cornwell, Virginia, \$5.00; Fred Dame, Florida, \$5.00; John Abernathy, Virginia, \$5.00; Mrs. Lena M. Rion, Virginia, \$5.00; Mr. and Mrs. Lewis M. Rupard, Kentucky, \$2.00; Mr. and Mrs. Russell Johnson, Indiana, \$5.00; Anna Pearl Ford, Illinois, \$4.00; Mrs. Blanche Phipps, California, \$3.00; Mrs. Effie Scott, Indiana, \$3.00; Mrs. Louise Sora, Virginia, \$2.00; Elder Clarence M. Boyd, Ohio, \$5.00; Mrs. Flora M. Bandy, Indiana, \$3.00; Alton Atwood, Virginia, \$5.00; Elder James R. Bowers, Georgia, \$5.00; Mrs. Carl Mortenson, Nebraska, \$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. 2, Box 603-H, Amisville, Va 22002. Tel. (703) 347-5672. Clerk. Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356. March '82

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 22727, Tel. (703) 948-4360. Dec. '82

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. pre-vailling time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '82

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. '81

### 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 '82

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. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '82

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. '82

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. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '82

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 '81

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 '82

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, 505 Grand Ave., Front Royal, Va 22630, Tel. (703) 635-8863. Jan. '82

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. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. 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. '82

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 '82

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, Box 181, Madison, Va 22727, Tel. (703) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '82

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '82

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. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '82

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. '82

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. '81

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. '82

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. '83