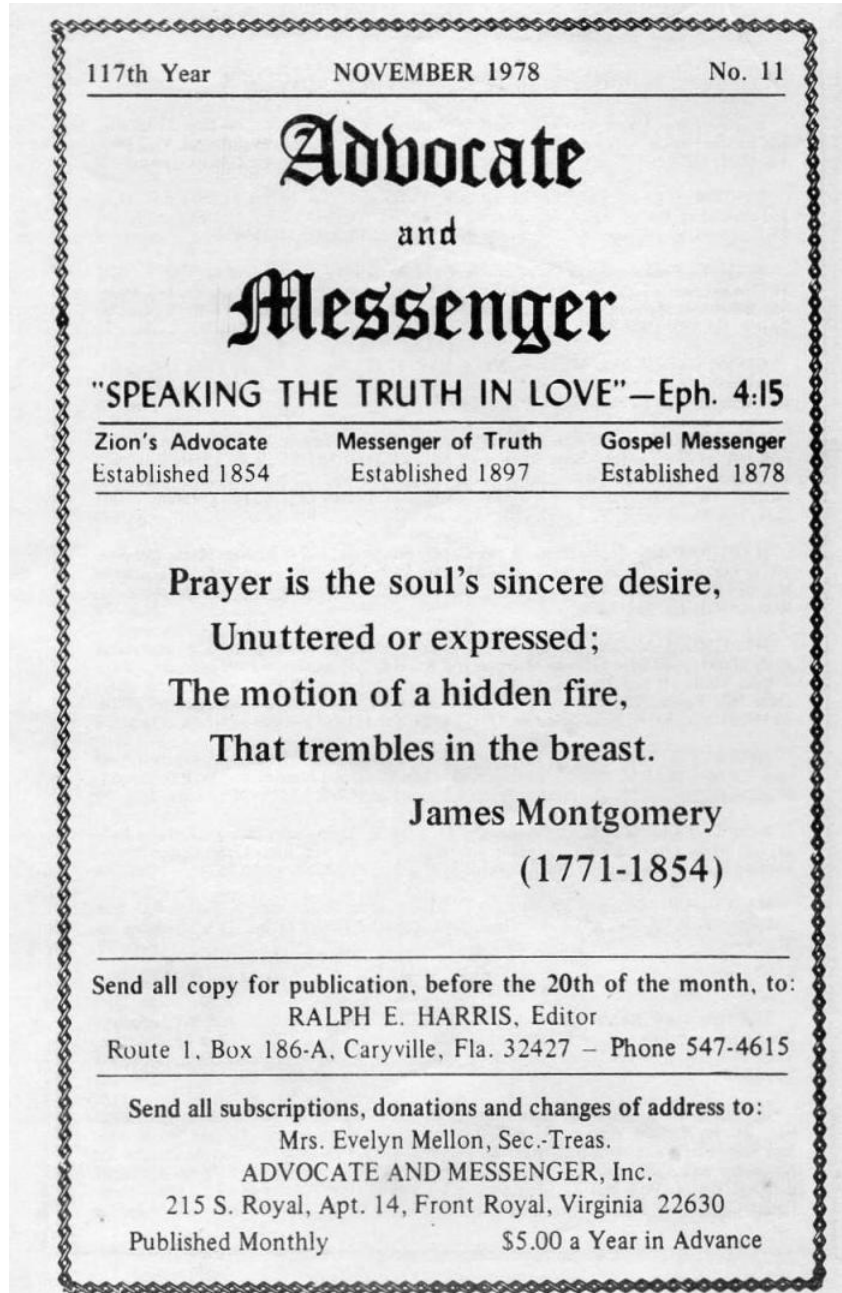


Advocate and Messenger



“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovgrace.net
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CHURCH DIRECTORY - FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851 April '79

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Sat. before at 2:00 p.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 '79

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 C. W. Alderton, Pastor, Brightwood, Va, Tel. Whitehall 948-4744. Madison Co. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180, Tel. (703) 938-8169 Dec. '78

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '79

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, I-B, Woodbridge, Va 22192 April '79

MARTINSBURG—Martinsburg, W. Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. and 1:30 p.m. Elder Dwayne Fletcher, Pastor, 21 - 2 Florence Tollgate, Florence, N.J. 08518, Tel. (609) 499-2491. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W.Va 25401, Tel. 267-7356. Mar. '79

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. '78

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 Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715. The meeting house is located on U.S. Rt. 522 in Needmore. July '79

NEW LIBERTY CHURCH—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Richard Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '78

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. '79

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 Dec. '78

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 '78

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DEPRIVATION PROMOTES THANKSGIVING

We do not believe in God's enlightened people observing days, and months, and times, and years (Gal. 4:10). There is nothing worthwhile observed on any so-called Holy-day but what ought to be duly taken into account on every other day of the year as well. Thanksgiving, for instance, should fill an important place in the Christian's *daily* life. Even when our prayers seem lifeless and cold we can still think of many things for which to humbly thank our Beloved Heavenly Fa-

ther and our Precious Saviour, the Lord Jesus Christ, and at least a part of every day should be spent in so doing.

We take so many things for granted, partly because they are among the more common blessings, in the sense that they are regularly received whether we ask for them or not. But no blessing is common in the sense of being insignificant or of poor quality. Most of these more *ordinary* blessings are vital, even to the sustaining of life itself. How long would we live if God did not give us another breath? What if God should speak to the plants and bid them cease their photosynthesis and all our oxygen became carbon dioxide and the rain ceased to fall? As foolish as it may appear to the carnal mind *God is in all these things* and without His providential hand to sustain and uphold we would immediately perish.

How many of us pause along through the day and thank God that we can breathe? Most likely those who have no lung problems rarely give it a thought. But let a man experience the misery of a bronchial disease and let him perhaps fight for every breath through an entire night (which I have done many times) and then let him experience the relief of once more being able to breathe easily, and if such a man fears God he will breathe a prayer of thanksgiving that he can again inhale and exhale pleasantly without the agony of suffocation seeming to close in around him.

So it is with any blessing which we more or less have come to take for granted and the value of which we to a great extent have forgotten or become unmindful. Let that blessing be removed from us or limited for a time and we are brought back to a realization of its true worth and are made to think much more highly of it than before, and, in addition to this, we are made to feel the need of thanking God for it and asking Him to continue to supply it according to His knowledge of our need. It is necessary therefore that we be deprived of a felt sense of the Lord's mercies at times if we are to be brought back into a right relationship with Him; that our blessings might be elevated in our estimation from ordinary to extra-

ordinary and that we might be kept at the throne of grace.

I trust that I am not a total stranger to such gracious dealings of the Lord with His people. It has been habitual with me over the years to entreat the Lord to deal with me in such way as to make and keep me lowly and humble before Him, for I feel that unless we occupy such a position we cannot be of any real service to God's people, nor can we enjoy a close communion with Him. If I have not badly misjudged the situation the Lord has been very gracious to continually bring before me very vivid reminders of my weaknesses, shortcomings, imperfections and deficiencies, so that I must say now as I did when I first began the Christian warfare, *I am nothing and Christ is all in all. I am not sufficient of myself to even think a good thought, but my sufficiency is of God (II Cor. 3:5).* A self-sufficient, self-exalting person is not a *truly thankful* individual.

As long as I dwell in this old tenement of clay I expect to endure sufferings. I trust that I shall be found sufficiently worthy, from the standpoint of obedience, that at least a part of those sufferings will be for Christ's sake. And, I am assured by His word that such will be the case if I labor to serve Him in truth and righteousness. But even for such sufferings as these I can be thankful, because, "this is acceptable with God" (I Peter 2:20).

May the Lord help us to spend more time in thankful praise. It is a very profitable employment. It promotes reverence for God, joy in the Holy Ghost and sweet communion with our risen and glorified Saviour. Pray for me, for my dear loved ones, and for one another.

THE EDITOR

To whom is Christ the power of God and the wisdom of God? Those who ARE (already) called of God. (I Cor. 1:24).

IN HIM WAS LIFE

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men” (John 1:1-4).

At least four profound, fundamental truths are set forth in the above scriptures. First we see that the living Word, Jesus Christ, was with God the Father from the very beginning, equal in power and authority with God, and that He actually was God. Secondly, we learn that all things were made by Him. This is in harmony with Paul’s writing to the Colossian church. “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence” (Col. 1:16-18).

Thus we see that He has the preeminence in the creation of all things, both natural and spiritual, for Paul speaks of both visible and invisible things. The invisible things are surely *the things of the Spirit. Therefore He is the author of eternal* and spiritual life. He has the preeminence in the continuation of all things because by him all things consist. Peter says, “Who are kept by the power of God through faith unto salvation ready to be revealed in the last time” (I Peter 1:5).

Third, we learn that in him was life. As we look about we see life, both animal and vegetable, all around us. Vegetable life has the power to reproduce itself, in that its seed is in itself (Gen. 1:11). In Gen. 1:20-25 we learn of the creation of animal life and how God blessed them, and commanded them to multiply. In verses 26-28 we learn of the creation of man. God said, “Let *us* make man.” This tells us that all three per-

sons of the Godhead, Father, Son, and Spirit, had a part in the making of man. We learn also that God told them to be fruitful and multiply and replenish the earth and subdue it. This power to reproduce and multiply is vested in the living Word, Jesus Christ, because in Him was life.

Neither animal nor vegetable could reproduce itself except the power to do so were given to them by Him in Whom was life. *Fourth*, we learn that *this life was the light of men*. Notice that life comes before light, and this light was to man, not to plants and animals. Plants and animals have no knowledge, idea or conception of God whatever. This life that was the light of men is spiritual and eternal life. This simply means that before we can understand anything of a spiritual nature that we must be in possession of this spiritual and eternal life. *Then* we are in a position to see the light of the knowledge of the glory of God in the face of Jesus Christ. We can *grow* in grace and in the knowledge of the truth.

The true light that lighteth every man that cometh into the world was Jesus Christ. Jesus said, "Search the scriptures, for in them ye think ye have eternal life: And they are they which testify of me" (John 5:39). There is no eternal life in the scriptures, but they testify of the One in Whom was life. Men often get the idea that by their own efforts or their own will they can have faith, belief, and that God will then give them eternal life. In the eternal and spiritual sense man is dead unless the living Word has first given him life. Dead men cannot have faith, come to Jesus, accept Christ, believe or repent, until they are made alive by the One in Whom is life.

If men were not dead in this spiritual or eternal sense, why did Jesus say to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God" (John 2:3). Nicodemus thought that Jesus was talking about being born again naturally, but He was talking about being born spiritually. That which is born of the flesh is flesh, and that which is born of the Spirit, is spirit. Nicodemus was already born of the flesh, and so are all men and women. To

enter into the kingdom of heaven, whether it be the church (the kingdom of heaven here on earth), or eternal heaven above, they must be born again; and this birth comes from the One in Whom was life, the living Word.

The apostle Paul declares in I Cor. 2:14, "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: Neither can he know them because they are spiritually discerned." Now if the natural man can receive these things why did the inspired apostle say they cannot? Men are born as natural men and remain that way until they are born again, born from above, born of water and of the Spirit, born of God or regenerated. There is only one source of this regenerated life; that is the living Word, Jesus Christ, for "In Him was life."

ELDER T. EVERETT BEAVERS

EXCELLENT

To be excellent is to be superior and excelling in quality in all ways; to be select and extremely good of its kind. Man and his work is always imperfect, so in that way it falls far short of being excellent. But when we begin to meditate upon the wonderful work of God and His lovingkindness toward poor sinners we are able to behold an excellent work, as David said, "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings."

Surely the lovingkindness of the Lord is excelling in quality and far superior to all else. It enables one to rely on the merciful promise of God and find grace and strength sufficient for the steps of the way. Excellent lovingkindness, by reason of which an individual puts their trust under the shadow of His wings and finds refuge to his soul and protection from the storms of life. Yes, the child of God can indeed feel the

warmth of the shadow of his wings to even declare, "O Lord our Lord, how excellent is thy name in all the earth! who hath set thy glory above the heavens." The Lord's name is excellent, so take the name of Jesus with you; it will joy and comfort give you. There is no other name like the Lord's name, for His name alone is excellent; excellent in all phases of it—Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace, Jesus the Christ, the Lamb of God that taketh away the sin of the world—excellent in all ways.

God hath highly exalted His Son and given Him a name which is above every name; an excellent name, that at the name of Jesus every knee should bow and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. He was much better than the angels, and had by inheritance obtained a more excellent name than they. The angels had a good name but Jesus had a more excellent name. The Lord did not say to any of the angels as He did unto His Son, "Thou art my Son, this day have I begotten thee."

Daniel was blessed with an excellent spirit, so much so that knowledge, understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts were found in him above all others. He was blessed with an excellent spirit which certainly must have been the spirit of the Lord in all truth. It was with such an excellent spirit that Daniel was able to tell of the handwriting on the wall and such a spirit whereby he believed in God and the Lord shut the lion's mouths to preserve Daniel in the den of lions. Such a spirit humbles a person instead of exalting one, enabling a person to give all the praise, honor and glory to the Lord where it belongs.

It was thus that Paul felt to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Paul understood this to be a treasure in earthen vessels, that the excellency of the power might be of God, and not of us. Thus he did declare that he came not with excellency of speech or of wisdom, (that is of man) for he neither received it by man nor was he taught it by man, but by the revelation

of Jesus Christ. So he was determined not to know anything among you, save Jesus Christ, and Him crucified. This shows very definitely that preaching is not accomplished by the excellency of this world and wisdom, but by the Spirit of the Lord.

Now Paul speaks about the different gifts that God hath set in the Church; different gifts but all of the same spirit, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Then he says for us to covet earnestly the best gifts, "And yet shew I unto you a more excellent way." Covetousness is forbidden in the Church and even otherwise among the Lord's children, but we are here to fervently desire and zealously affect or encourage the best gifts. We are not to avoid them but eagerly pursue and to be exhorted to follow after. The best gifts are not of the highest class but walking humbly in truth and righteousness in a practical way so as to be beneficial to the cause of Christ. Now Paul says, above all this I show you a more excellent way. The more excellent way to serve the Lord is the grace of charity and love to the saints of God, for it is evidence of a man passing from death unto life in the new birth and without which he is nothing, though he may have ever so great gifts. So the grace of charity exercised in love is evidence of a new and living way, a plain and pleasant one, a safe and secure one, a more excellent way than all the afore mentioned gifts, even as Jesus is the Way, the Truth and the Life in all the excellency and glory for it excels all also.

There is an excellent glory that surely belongs to the saints of God and is in heaven itself prepared by the Lord Jesus Christ for every one that the Father gave Him. Peter speaks of this for he was an eyewitness of the majesty of Christ, for He received from God the Father honor and glory when there came such a voice to Him from the excellent glory, "This is my beloved Son, in whom I am well pleased." Peter declares this voice came from heaven and he heard it when they were with Him in the holy mount. This excellent

glory spoke out with a voice that was from heaven, the habitation of the holiness and glory of God, and where He displays the glory of His being and perfections. It was from God Himself as the Father of all glory, glorious in all His works and ways. What a wonderful witness we have in the voice of God speaking out in strong words of truth that cannot be overthrown, "This is my beloved Son." There can be no mistake about this and He is our excellent glory. The Father said He was well pleased in Him and surely he is still well pleased in all Jesus said or did and the victory is ours through our Lord and Saviour Jesus Christ.

Now this excellent glory is yours to share, for He hath begotten you again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance that is incorruptible and undefiled, and fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. It, the excellent glory, is reserved by the power of God and you are kept by the same power, so there is an excellent glory for all the redeemed of the Lord. Praise His holy name.

Jesus said, "I have glorified thee (the righteous Father) on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory (excellent glory) which I had with thee before the world was. And the glory which thou gavest me I have given them; that they may be one, even as we are one." So this excellent glory is very definitely yours to share where there is no spot or wrinkle; where there is no night, no need of the sun; "for the glory of God did lighten it, and the Lamb is the light thereof." We which are alive and remain unto the coming of the Lord shall not prevent them that are asleep, for the Son of man shall come with great power and glory and the holy angels with him and shall gather his elect from the uttermost part of the earth to the uttermost part of heaven. We shall be changed in a moment in a twinkle of an eye and we shall see him as he is and be satisfied, for we shall be like

our Jesus and praise Him in all His glory. What a heavenly glory, an incorruptible glory, a sweet, everlasting glory, yea, a very excellent glory. Praise be to the Lamb of God now and forever more.

Submitted with no thought of being excellent myself but looking forward to *His* excellent glory.

ELDER DAILY HITE

CHARGING GOD FOOLISHLY

Often people say things they do not really believe. They have failed to think sufficiently to see the results of such statements and maybe they charge God foolishly. I heard a man say he believed the Bible sent more people to hell than it saved, then qualified his remark by saying, "They thought the written word was all that was necessary, separate from the Spirit or grace of God." Yet he taught that God used the gospel as the means of saving souls in glory.

If what he taught on one hand was true, then God provided means of saving people in heaven that would send more of them to torment than He would get saved for Heaven, thus charging God foolishly with devising a plan that would send people to hell.

I understand that the scriptures were given for a *good* purpose; to be of help to the Lord's children. "All scripture is given by inspiration of God, and is *profitable* for doctrine (teaching), for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." It is wrong to think that God uses the gospel as the means of saving those who are dead in sin. Our text says, "That the *man of God* may be perfect, thoroughly furnished unto every good work." Not for the purpose of someone becoming a child of God, but for *the man of God*.

We know that *if* the gospel is the means of people having

eternal life or a home in Heaven, then all who do not hear the gospel and those who reject the word of God, will go to torment. No wonder some of those who preach in that manner will say there will just be a few saved. According to their ideas it would look reasonable to them that such would be true.

It is great to have the proper instruction as to how people are saved, but the many theories taught in the world are confusing, yet many will follow most anything gotten up by man, teaching for doctrine the commandments of men. Jesus is the only name given whereby people are saved, but most of the ideas taught will embrace man's work somewhere in connection with it, or else no salvation for the man, making the salvation of man his own responsibility, and saying that God has done all He can.

The gospel is very important to *the man of God*, but not to *make* children of God.

ELDER A. D. WOOD
Glen Rose, Texas

THE FOOLISHNESS OF PREACHING

“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe” (I Cor. 1:21).

It does seem strange that anyone should refer to anything that God does as foolish, but such is human nature at times even in a saint, and all the time in the wicked unbelievers of the world. There are times when Satan will so describe the gospel, and the enemies of the truth always chime in with him in chorus. A poor preacher when he hears these things looks within himself, at his nature, his human weakness, at his gift—which he doubts—at his accomplishments if there are any, and much of the time he has to bow his head in shame and confess that the accusations are true in his case. He medi-

tates on the great battle against sin, and his own utter helplessness in facing it, and he just has to confess that it seems utterly *foolish* for him to even open his mouth. Any time a Christian goes forward in a public profession, he must expect to face such things.

In a thousand ways, by human standards, the Lord's way has appeared foolish. God said to the prophet of old, "You go preach to Israel . . . but they are a stiff-necked people and will not hear you." So then why go? Jonah sat waiting under the gourd vine, intensely angry with the Lord who was not, after all, destroying the hated city. "I knew you were full of mercy and forgiveness, and I told you so before I came on this journey!" he told the Lord. How foolish it made him look, after all the trouble he had been through.

Ananias knew Paul was a destroyer of his people. Now, go to him and make himself known to this man? It did not seem wise at all. In later years, Paul would stand before men bound in chains, with the marks of whips on his body and the filth of prisons on his clothing, trying to convince men of the gospel. What a contradiction!

The Lord waited until Moses and Aaron were 80 years of age before He sent them back to Egypt. But, then, on another occasion, He chose a very small boy, Samuel, to go scold the High Priest Eli, a patriarch of great age and honor. And He chose another young man who said of himself that he was the least person in the very least family of Israel, and then whittled the army He gave that man to command down to 300 men before sending them to fight. In the time of Jesus, He chose 12 very common men, with the minimum of education or wealth, to be his Apostles. And He chose a man, once insane and living in a tomb; a woman considered unfit to be in polite society; another young man cast out of the temple by the Jews, and many others of like position in the world, to be the first into the Kingdom. "The Publicans and harlots go into the kingdom before you," he told the Pharisees; and so they once had been, until Jesus rescued them from such

things, and they were not guilty of them any more. No rational human beings would choose as God chooses.

Paul must have felt very little and weak at Athens. Here at the seat of culture and knowledge, Paul preached the "unknown God that they ignorantly worshipped" and they branded him a babler at once. See the great temples to the gods, the statues of heros, poets, kings, men of worldwide fame in music, art, and literature, to say nothing of philosophy. Could they not point with pride to the greatness of their nation, though all were dead? And here stands Paul to tell them that the dead shall live again. Moses once cast down a rod to become a serpent in proof of his powers divine; all Paul could do was speak, and by their standards he was not an orator. David and Solomon had great power and wealth; Paul had only the story of Christ crucified.

Even the Philosophers could boast of their own popularity and following; Paul's followers were a sect everywhere spoken against. The gospel of Jesus only! —against kings and armies, against religions and temples, against tradition and human belief, against all human reason or wishes! Had not God spoken by Paul, it would have been impossible to accomplish anything at all.

One of the great mysteries of life is the manner in which God speaks to His people. Nothing is more important to know, especially when it comes to recognizing those servants whom God chooses to send, and to recognize the message God sends by them. So many imitations and perversions have appeared in the world, so that it becomes almost impossible to say what or who a Christian really is, that if the church does not walk prayerfully here she will lose her life in the world.* Even the best of men and the wisest are often deceived in this matter, and it always leads to trouble.

The majority of men do not believe that God calls men

*Brother Webb is not to be understood as meaning the Church will cease to exist in the world, but that *local* churches may die through improper care and prayerfulness. —Editor.

at all, save in a general way of inviting them to come to Him. They claim that religion is a matter of personal choice by the sinner, and that abilities to do this are innate in all men who need only encouragement and instruction. This I admit to be true; but I hasten to add that human religion . . . if we suppose we knew which to choose . . . is still not all the same as spiritual service and this latter thing is the only thing acceptable with God after all. If we did achieve human religion, it would only deceive us and fail.

As Jesus said to His disciples, "You have not chosen me but I have chosen you", and again, "No man cometh unto the Father but by me," or yet again, "except the Father which sent me draw him." Men may achieve much in the field of morals, social and charitable work, but unless all their works spring from a true spiritual mind, a God-quickened soul, they remain just what they began, dead works. None were more religious than the Jews, none more wise and philosophical than the Greeks, but both stumbled at the foundation stone of Christ, and both stand condemned in chains of darkness to this day.

Let me propose a series of questions and answers to show our belief in this matter.

Question: "Does God choose men and women, personally, to fulfill His own purposes and plans?"

We answer, "Most certainly, yes, and this is proven by both the scriptures and by human experience."

Question: "Does God call *all* men in this fashion?"

We answer, "Certainly not. He calls those in time who were chosen in Christ before the worlds were made. He does not call devils, save only in the sense that He may make use of them in the fulfillment of the divine counsels, as in the case of the calling of Judas Iscariot to be one of the apostles and to betray Jesus."

Question: "If God calls men personally . . . that is, He calls this man sitting here in the church congregation, but

not that one walking down the street outside the window . . . how do we know that it is so?"

We answer, "God does not tell us to judge His works. Our judgment is limited to what we see of the faith, deportment, and gift that a man may possess. It may be that God may call that man outside the window too, in His sovereign time and manner, but until He does so, that remains His business."

Question: "Will not the preaching of salvation only by the grace and calling of God, be the cause of churches dying for lack of interest and zeal?"

We answer, "The preaching of the cross never harmed anyone, if that preaching was in the proper spirit, time and place. We admit that many churches have been literally preached to death by men who thought they were preaching sovereign grace, but who were in fact only touching on a theme or two, and these only in the initial phase of the subject."

We believe God calls men for a purpose. His calling is intended to awaken them from death, and then from error. It is intended to begin a work which God will also bring to a conclusion. Romans 8:28 tells us that God foreknew a people; it also informs us that God predestinated that people to be conformed to the image of His son. Since this is so, it is perfectly consistent that God would also call them, justify them, and glorify them.

If all this be so with God, what man has any right to preach predestination or election only, and then claim to have preached all the gospel? We say that if God called a man, he did so expecting him to be a good man, a believer of the truth, a faithful servant who fills his proper place. Salvation that brings a man to such a place will harm no one; any preaching that stops short of this, and leaves a sinner following a path of sin, will do great harm. Preaching should always have a practical effect on God's people.

A call to the ministry is certainly one of life's greatest

mysteries, and most of all to the one called. Nothing is more upsetting or confusing to that man, than a knowledge from which he cannot escape day nor night, that God has laid holy hands upon him; not one reason can that man find to justify what he feels within. It may arrest him in the pursuit of work or pleasure, family or public business, and say, "Soul, come away!" And though he may try to hide it, the Lord will also make the matter known to the church, so that both the Spirit *and* the Bride will say, "Come!" The church will also be impressed with the calling, and they will strive to use, to encourage, to strengthen that gift, for they know it is for their good that the man is called.

It is impossible to preach spiritually without a calling; and while the world constantly tries to do it, the result is only that the world has been deceived and confused by the mass of uncalled men they have taken to themselves. How strange it is, that the man who is truly called would doubt it so often, while the man who is not is filled with such assurance about the ability he possesses. A heavenly calling is always a matter of faith in God, not in the flesh, and no amount of schooling or practice can ever be a successful substitute for the real inward work.

Let us never be deceived to think that simply because a man is called to preach (for example) that he will preach; or that he will preach the gospel always, even if he does preach; or that he will always preach in the right spirit, time, place, or to the right persons, or on the proper subjects. We have no assurance that a man will even remain true to his high calling. Even the apostle Paul had conflict in this matter.

A calling, in itself, does not qualify a man to preach. It only gives him the inward authority to step out in faith. If he does preach, he will need years of study of the Bible, lessons of all kinds to humble him and give him compassion for people, to make him prayerful, kind and forgiving, to make him strive to lead people in the true gospel way. I have known many teachers who held a teaching certificate, but could not

teach! I have heard many men who may have had a sincere calling, but who could not quote the scriptures correctly to save their lives. And I have known some preachers who were afraid to take a stand on anything, right or wrong. I am not doubting their calling; I am challenging the careless way they have exercised what God gave them.

On the other hand, I listened to an old brother preach the other day whose knowledge of the Bible amazed me. His life is clean; his compassion for people is beautiful to behold. I love to hear him pray, for it is evident that he has been at the throne of grace many times from both his attitude and his expressions. Now here is a man who is a fit ensample to the flock, a man who has measured up in life. We are privileged to know some young men who are starting out in this same road, and we pray God to bless them to be faithful to the very end. If we are commanded to make this calling and election sure, let us be assured that it will not be finally, entirely secure this side of heaven, nor will we be through with that battle until we reach that beautiful place. Would it not be wonderful to be able to say with Paul, "I have fought a good fight, I have kept the faith, I have finished my course, and I am ready to be offered!"

In I Tim. 3, the apostle Paul gives the qualifications for preachers and deacons. I observe that these are not merely for men who are beginning in the work, but the same qualifications continue as long as they serve. If a man holds a place of honor and leaves the faith, or loses his honor or personal rectitude, nothing on this earth can ever give back to him what he will lose. He may have once held a place of high esteem and privilege; but never again can he fill that position. Far too many men have preached with power once, but then forgot to watch and pray, and so fell into disgrace; many have tried to regain it, to get people to forget and let them go on preaching. But like a fine musical instrument that is broken, and can never again play quite so sweet a tune; or like a fine car that is wrecked, and can never again run true; so men who

try to live in sin and still preach the gospel can never be a really effective influence to the church again. Many have brought much pain and division into the church with their efforts to do so.

It is a fact of history that shortly after the death of the apostles, most heathen temples in the area of Southern Europe were deserted. Why? Someone preached the gospel. It is also true that within a century many of the idolatrous activities of the heathen were being incorporated into so-called "Christian Churches" in a new version of heathenism. Why? It was because someone did not choose to preach the gospel of Christ. How can we overlook such lessons and say the gospel is not effective?

Foolish as it seems, I would rather be a little Old Baptist preacher, respected and wanted by the Lord's little people, than be president of this nation. The Lord's way has brought burdens at times; but it has brought blessings money could never buy, and the sweetest of companions along the way. And His promises are still so sweet.

ELDER RAYMOND WEBB
Carthage, Ill. 62321

FRAMEWORK OF PRIMITIVE BAPTIST FAITH Article Seven

Primitive Baptists believe in a felt, or experimental, religion. In his closing remarks at the Scioto Association this year Elder Gale F. Hanover cited four steps in the Christian experience, although he did not elaborate upon them. These four steps are the fear of God, conviction of Sin, Release from that burden, and a home in the Church. All of God's children pass through these various stages, though perhaps with many variations of experience along the way. We know that this is true, not only from our own experience but also because such experiences are recorded in the Bible.

“The fear of the Lord is the beginning of wisdom” (Psalm 111:10 – Prov. 1:7 – Job 28:28). This is not a slavish fear, but a wholesome respect which comes when we have a felt sense of how wonderful and how gracious are the works of the Lord. We develop a desire to identify with Him and to serve Him. We become convinced, as did Solomon, that to, “Fear God, and keep his commandments . . . is the whole duty of man” (Ecc. 12:13). We give consent to this idea, as did national Israel at Sinai; then we enter upon a whole program of good works. We strive to improve our moral image in the sight of God; to put Satan underfoot; to relieve the sick and the destitute; and to save the heathen; all worthy objectives.

But we soon find that, to use a common slang phrase, we have bit off more than we can chew. When we try to improve our own image we find, like Paul, that, “When I would do good, evil is present with me” (Rom. 7:21). Satan is always around. He spends his time, “Going to and fro in the earth, and walking up and down in it” (Job 1:7). The poor and the sick are always with us. “Ye have the poor always with you” (Mat. 26:11 – Mark 14:7 – John 12:8). As to the sick, note the many miracles of healing performed by Jesus. And as to saving the heathen, that is God’s work and beyond our capability. “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. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy” (Rom. 9:15, 16).

The thing in all this which most deeply affects the child of God is his own sin and shortcoming. For it is not because of any fault in the law but because of the weakness in his flesh. His repeated failure brings on great agony of spirit. “O wretched man that I am! who shall deliver me from the body of this death?” (Rom. 7:24). We are crucified with Christ. “Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:6). And when the crucifixion has taken its toll we

are dead to the love of sin; not dead to the being of sin, (sin will be with us, more or less, as long as we live), but freed from sin because we are dead to the love of it. "Now then it is no more I that do, but sin that dwelleth in me" (Rom. 7:17). "For I delight in the law of God after the inward man" (Rom. 7:22).

The Psalmist, David, experienced this conviction of sin. His agony is described in the 22nd Psalm. The first 22 verses of the 22nd Psalm are commonly considered prophetic, pointing to the crucifixion of Jesus, and they may be, but they are more. Just as Jesus is the manifestation of God in the flesh, so His crucifixion is the fleshly counterpart of the agony suffered by those who endure spiritual crucifixion along with Him, the one great difference that Jesus was innocent and dying in the place and stead of others.

It was the life, and death, and resurrection of Jesus that lifted the darkness and the burden from our hearts and made it possible for us to live a new life in the sunshine of joy and peace. My own burden was lifted when I came up out of the water from my baptism, and it has never returned, not as it was then. David's burden was lifted between one Psalm and the next, just like that. The 22nd Psalm was written while he was being crushed under the burden of his sins. "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death" (Psa. 22:15). The 23rd Psalm was written after his burden was lifted. And this Psalm is the most perfect expression of complete resignation, complete trust, and perfect peace ever written, I would judge. "The Lord is my Shepherd; I shall not want," etc. Read it; commit it to memory.

The child is now a man (or woman) and a proper candidate for a home in the Church, certainly now, if not already. Read the Song of Solomon for an allegorical account of the love affair between Christ and His Church. The pure love sometimes found between a man and a maid is used as a type.

The temporal church has its troubles and its problems. The church described here is the spiritual church in its perfection.

BROTHER RALPH PORTER

Hebron, Ohio

THE GODS OF MEN AND THE GOD OF HEAVEN

“To whom will ye liken God? or what likeness will ye compare unto him?” It is unreasonable that we should worship a god who is inferior to us; a god who is formed and fashioned according to the imagery of our own feeble, fickle and finite minds, and the limits of whose domain is determined by the dictates of our own corrupt will. Yet millions have, and presently do, bow their knee to just such a man-made image, and are consequently no less guilty of idolatry than were the children of Abraham when they carved their gods of stone or fell down before their molten calves and rendered obeisance to them.

The God of Heaven cannot be likened to any other god, whether carved from stone, molded of precious metals, or contrived in the dark recesses of a polluted mind. With Him, “the nations are as a drop of a bucket, and are counted as the small dust of the balance” (Isaiah 40:15). Let us for a moment consider this: How many drops are there in a small bucket? Many thousands? Perhaps millions! What is one drop compared to them? But far greater than this, what is one drop compared to the vast expanse of the oceans?

Then, in view of this, the nations being viewed by our supreme Creator as that little, insignificant *drop*, shall we poor, finite worms of the dust; tiny, insignificant drops, carve out and create in the vanity of our imaginations a little, puny god who grovels at our feet, pleads with us to grant his wishes, seeks to save us but who really needs us to save him; a god who has done all he can do and who now stands dependent

upon us to either make his work a success or a failure? God forbid! But let us rather fall at the feet of Him Who hath measured the waters in the hollow of His hand, meted out heaven with a span, comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance. (Isaiah 40:12).

EDITOR

II TIMOTHY 1:9

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” This saving and calling was not according to our works, but *according to His own purpose and grace*.

Did God treasure up grace sufficient, and that according to His purpose, to save all the Adam family? Is it not true God knew beforehand that if the offer of salvation to all of them depended on the gospel being preached that it must reach each of them or else they would not get the grace to save them or be saved by the grace? If He knew ahead of time that they would not have an opportunity to receive the gospel, and many that heard would not receive it, why would He give grace in Christ to save everyone, knowing at the time it was in vain or to no avail for them? That is not the God Paul was talking about, for he declared that it was not according to *our works*, but according to *His own purpose and grace*, given us in Christ.

Some will cry that you can't do one thing; Christ has done it all for you; —then turn right around and teach that you must accept or receive Him. Then at the same time they will teach their people that they must give to this end to support all of their organizations, missionaries in foreign fields and whatever, that others might be saved or have eternal life.

Someone might ask, "Do you mean to say all of this does not come by something people do in order that others be saved with eternal life? We reply, the support of the church and pastor is certainly taught in the Bible, but the ministers of God are to *feed the Lord's people* with knowledge and understanding, declaring as did Paul that you are not saved or born again by reason of preaching. Those who are alive in nature should be taught, but not in order to have natural life. And, those who *have spiritual life* need to be instructed as to their duty, but *not* for the purpose of their *becoming* children of God by their works.

ELDER A. D. WOOD

HEART RELIGION

Those who came to the Saviour felt their need of Him: and so it is yet. We go to Him because we know our needy condition. "A certain woman came and fell at his feet." Her young daughter was seriously afflicted. Although the Saviour gave her discouraging answers, yet she repeated her request over and over until the Saviour granted her petition.

We can put words of prayer in the mouth but we cannot put the felt-need of it in the heart. "It is better to have prayer in the heart without words than to have words without a heart."

The centurion, though he felt unworthy that Christ should come into his home, yet loved his servant dearly, and none but Jesus could make him well, and so he sought unto Jesus for relief. It is good to be sensible of our lost and needy state or to feel that the cause of our Master must be sustained, or by the Saviour, if sustained at all. When we see coldness and strife threatening to our people, when we see evil passions reigning in ourselves or others to our ruin and the heart grows sad over our low estate, we come to the Saviour for relief. We come with true prayer.

The prodigal son came to his father's house, but not till he came to himself, and not till hunger and ruin confronted him; his eloquent cry was: —“Father, I have sinned against heaven and in thy sight.” This earnest cry was born of a felt sense of ruin. The Publican who smote upon his breast, or beat his breast vehemently, uttered an eloquent cry to the Lord, he poured his whole soul into the words “God, be merciful to me a sinner.” The lightminded and gay of this world can repeat these words, but not with the deep, sincere, earnest heart that the Publican felt.

The Lord sees not as man sees: He looks upon the heart. We may turn our feet from false ways, and our tongues from evil words; we may repeat the Lord's prayer over and over, and all this without the felt need of the Lord's presence and approval, and all to no avail. Hanna prayed. She was in bitterness of soul and prayed unto the Lord and wept sore. She spoke in her heart, only her lips moved. This was prayer—real prayer, and the Lord heard it and answered it.

Our needs are great enough at all times to move us to earnest prayer, but alas! we fail to see ourselves as we are, and as the Lord sees us, and so often go to the Lord with prayer on our lips but not in our hearts. Mothers may teach their children to repeat words of prayer, while their hearts are full of folly. But the Lord alone can give us hearts to feel and hearts to pray. Men may think it easy to pray earnestly and fervently, they may conclude they can fix upon a time, and pray at that time, but “no man can come” to the Saviour until felt-need and felt-ruin confront him.

The Lord says, “Blessed are the poor in spirit.” This is the root of prayer—the seeds whence spring all true, humble supplication, and those who have this “are blessed.” The blessing of God is upon them and our skies may be dark, yet we still feel hope within. Persons prepared in this way for the church will prove to be safe members, whose highest aim is to please the Lord; and a minister who has seen the plague of his

own heart and who has seen his sins of life and nature is prepared to preach the gospel in spirit and not only in letter.

We cannot prepare the hearts of men nor of our loved ones. We must "wait on the Lord." He that taught us must be teacher for our children—all of us must "be taught of the Lord." We go back to our first hope; we review the method of grace in it; and we earnestly pray to the Lord to let our eyes see this repeated in our sons and daughters. We pray to see these blessings continued in our churches to the glory of God and the joy and delight of His dear people.

ELDER J. H. OLIPHANT

Zion's Advocate, 1919

WISDOM FROM A WATERMELON

I was passing through Columbus, Ohio, some years ago, and stopped to eat in the depot restaurant. My attention was called to a slice of watermelon, and I ordered it and ate it. I was so pleased with the melon that I asked the waiter to dry some of the seeds that I might take them home and plant them in my garden. That night, a thought came into my mind—I would use the watermelon as an illustration. So, the next morning, when I reached Chicago, I had enough seeds weighed to find out that it would take about 5,000 watermelon seeds to weigh a pound, and I estimated that the watermelon weighed about forty pounds. Then I applied mathematics to the watermelon.

A few weeks before, someone—I know not who—had planted a little seed in the ground. Under the influence of sunshine and shower, that little watermelon seed had taken off its coat and gone to work; it had gathered from somewhere 200,000 times its own weight and forced that enormous weight through a tiny stem and built a watermelon. On the outside it had put a covering of green, within that rind of white, and within that a core of red. Then it had scattered

through the red little seeds, each one capable of doing the same work over again.

What architect drew the plan? Where did that little watermelon seed get its tremendous strength? Where did it find its flavoring extract and its coloring matter? How did it build a watermelon?

Until you can explain a watermelon, do not be too sure that you can set limits to the power of the Almighty, or tell just what He will do or how He will do it. The most learned men in the world cannot explain a watermelon, but the most ignorant man in the world can eat a watermelon and enjoy it. God has given us the things that we need, and He has given us the knowledge necessary to use those things. And the truth that He has revealed to us is infinitely more important for our welfare than it would be to understand the mysteries that He has seen fit to conceal from us.

WILLIAM JENNINGS BRYAN

LOWELL'S CHALLENGE TO INFIDELITY

Blatant and broadspread as are the preachments of rationalism and infidelity today, not one of the champions of unbelief has been indiscreet enough to accept the challenge of James Russell Lowell, which he voiced in the following lines. Lowell's challenge is unsurpassed as a brief defense of Christianity:

"When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society and has found a place on this planet ten miles square, where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, womanhood defended, and human life held in due regard; when skepticism can find such a place ten miles square on the globe where the

gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views. But so long as these very men are dependent upon religion they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope and humanity of its Saviour."

Advocate and Messenger, Jan. 1928

MY TRIBUTE TO ELDER CHARLES ALDERTON

Gone Home

A soldier is home from the battlefield,
His honorable discharge won;
"Beyond the call of duty," is said,
"Servant of God - Well done."

Friend of the friendless, the needy, the ill,
Distance, nor season deferred him;
Carrying cheer, and a message of love,
From his Captain, Who walked beside him.

In darkest hours, his comfort came,
From the Master of Galilee—
"As ye have done it unto the least of these,
Ye have done it unto me."

Weary with burdens he carried for all—
With visions of mansions blest,
His Captain suddenly called,
"Come home, It's time for you to rest."

Sister Violet M. Hiatt

From the GOSPEL APPEAL, Sept. 1978

WHAT BROTHER CHARLES ALDERTON MEANT AND MEANS TO ME

A father; a Brother in Christ - Someone I could embrace, trust and pour my heart out to. No, not a god in any sense - but someone who could understand my natural needs.

A father in the spiritual sense - One who fed me well with that spiritual need that my soul had longed for and sought. Tears - He shed - Every tear he shed, I shed three for him.

A father that knew his son's needs. A peaceful man setting a desired example that any son could see and try to follow. A loving man that prayed constantly for forgiveness. Gentle - Yet the strongest man I ever knew. A perfectionist - Yet full of errors. Kindness always showing - Giving and never asking anything in return.

A father that put his God first, his country second and his family third - As these things we are taught about Natural and Spiritual Israel. Following God in the way every bishop should, not a follower of man, not a follower of the devil - Giving

and taking as the way the chips may fall.

A *father* to many – The greatest man in the natural and spiritual sense that I have ever known. Not afraid; not ashamed to show his emotions. What a man! If only I were half the man he was.

Hope in Christ,
BROTHER DEL WHITE

CORRESPONDENCE AND NEWS NOTES

(Editor's Note: The following letter was held over until this time of the year because of the subject with which it deals. We will do well to abide in these truths.)

From Brother Silas Norwood, Clearwater, Florida:

Dear Brother Harris: . . . Like you, I'm not opposed to giving, if it serves the right purpose. But the way most of us go about it, we become covetous and idolatrous. The apostle Paul tells us exactly what we are if we do *anything* without charity (I Cor. 13); also what we will be profited.

The word *charity* is defined, *love*. So if we give, it had better be prompted by our love for the one (or ones) we give to. A mere *exchange* of gifts is certainly not manifesting charity. Jesus did not give Himself for us that He might be rewarded, but because of His never-dying love for us. and *He* is the example for us to follow.

How much more honor it would be to our Saviour and how much more benefit it would be to His cause if we spent our time (and money) visiting the sick and bereaved and those who need comforting than it would be to give *frivolous* gifts, (that's what some gifts are)! To give necessary things to the poor, such as food and clothing, certainly should be done. It would be a very great sin for us to "shut up our bowels of compassion" from those who cannot help themselves. But I don't believe we are required to help those who are unwilling to work to provide for themselves.

It is my hope, that we all will take more heed *what* we do and *how* we do it. We are, for the most part, inexcusable

when we fail to do things rightly. Most of our ignorance lies in the fact that we fail to *seek* wisdom.

Brother Harris, these are just a few of my thoughts on these things. And I hope to be enabled of the Lord to put them into practice to a greater degree . . . Please pray for me.

From Elder Gale F. Hanover, Marion, Ohio:

Dear Brother Harris: Enclosed is a brief memorial of our long devoted companion we are submitting to you for publication in the A & M if you see fit. Thank you for your message of concern and condolence. Friendly words of sympathy mean so much to us when death takes a part of our life. But the memory of countless favors and blessings beyond degree help us to be resigned to God's will, while we have been so undeserving of the least of His mercies.

We deeply realize our need of continued grace that we may carry on to our Lord's honor and glory what few days may remain before we too be called from the scenes of time. May He keep you and yours in His love and tender care. In precious hope.

CHANGE IN MEETING TIME

It will be noted in the Church Directory Section that Martinsburg Church has changed their Sunday of meeting *back to the Second Sunday* from the First Sunday of each month. Both morning and afternoon service will continue to be held on the Second Sunday. This change is effective beginning with the November 1978 meeting.

ORDINATION

We were recently informed that Brother Robert L. (Bobby) Webb of Burlington, Iowa, is to be ordained on November 4, 1978, to the work of the ministry. This is the 31st anniversary of the ordination of his father, Elder Raymond Webb, of Carthage, Ill. Brother Bobby's home church is **Providence** in Hancock County, Ill. We did not receive this information early enough to get it in the October issue of A & M and by the time this reaches the readers the ordination, the Lord willing, will have already been performed. We pray God's richest blessings upon Brother Bobby's labors in the gospel.

GIFT SUBSCRIPTIONS TO THE ADVOCATE AND MESSENGER

As a suggestion for a Christmas gift, a new subscription to the *Advocate and Messenger*, or a year's subscription to an existing subscription would be appreciated by many. We believe the good writings make very instructive and edifying reading material; many of them improve upon second and third readings, as well as more intensive study.

Any subscriptions or renewals intended as Christmas gifts should be sent in to Sister Mellon not later than about the middle of November. For new subscriptions; *if desired and requested*, the initial issue will be mailed out direct by Sister Mellon, enclosing a card showing the donor's name. For extensions or renewals of subscriptions, *again only if desired and requested*, a card enclosed in envelope will be mailed by Sister Mellon to the one receiving the paper, showing the donor's name. If not specifically requested, the new subscription or renewal will be put through normal channels without separate notification to the one receiving the paper.

AN APPEAL IN BEHALF OF SISTER LAWS

Dear Editor: We would appreciate it if you could print this notice in the *Advocate and Messenger*: Sister Elda Laws is in the hospital suffering with acute Leukemia. She would appreciate any get well cards, letters and/or financial aid that our church folks would feel led to send to her. Address is: ELDA LAWS, ROOM 427 SPARKS HOSPITAL - FORT SMITH, ARKANSAS 72901. Her stay is scheduled to be 6 or 8 weeks there. She desires the prayers of the saints. In sweet hope,

Elder John R. Copelin
Route 3, Box 225
Dayton, Tennessee 37321

Obituary

BROTHER EDWIN BRUMBACK

Samuel Edwin Brumback was born April 19, 1893, at Middletown, Virginia, the son of the late Andrew J. and Sarah Newell Brumback. He died September 13, 1978 at Doctor's Hospital, Washington, D.C., after a long illness, at the age of 84. At the time of his death he resided at 1634 16th Street, SE, Washington, D.C., and was a member of Washington Primitive Baptist Church. He was one of four children; a brother, Herbert, and a sister Bertha Fisher, having predeceased him; a twin sister, Edna Baker, Strasburg, who is a member at Cedar Creek Primitive Baptist Church, survives.

He was married to Victoria Stefanich, Washington, D.C., October 10, 1952. They resided within D.C. their entire married life. On November 13, 1965, he was baptized by Elder Phillip Johnson, and on November 14, 1965, was received into the full fellowship of Washington Primitive Baptist Church. Brother Edwin was a kind and gentle man, rather shy and not outgoing, but both in words and deeds, he expressed his love for the church, the brethren and sisters and his Saviour. So long as his health permitted, he loved to attend church services. During a long and protracted illness it was his greatest desire to once more be able to attend. His beloved companion, Vicky, devoted her entire heart and soul to caring for him during this long period. This was a classic example of the complete application of that part of the sacred marriage vows which state: "I take this man to be my lawfully wedded husband, for better and for worse, in sickness and in health."

He is survived by his loving and faithful wife, Vicky, Edna Baker, Strasburg, Va.; numerous nieces and nephews; brethren and sisters of the Household of Faith, and friends without number. A funeral service was conducted for Brother Edwin at the Strasburg Presbyterian Church on September 16, 1978, by his pastor, Elder Phillip Johnson, with interment at Riverview Cemetery, Strasburg, Va. Pallbearers were Garland Snapp, Joseph Fisher, Malcolm Brumback, Clyde Brumback, Robert Denver and Lewis Johnson.

We grieve not for the dead in Christ Jesus, as those who have no hope. Written by one who loved him for Christ's sake:

Brother Karl F. Bobzien

BROTHER CHESLEY MAYHEW

Chesley M. Mayhew, Jr., of Arlington, Virginia, was born March 17, 1920, at Lynchburg, Virginia, and departed this life September 9, 1978, his stay on earth being 58 years, 5 months and 23 days. He was the son of Chesley M. Mayhew, Sr., and Minnie Etta (Drew) Mayhew.

Brother Mayhew served his country in World War II. He served three years overseas in the Pacific Theater of war, receiving the Good Conduct Medal and the American Defense Medal.

He made his hope in Christ known to Bethel Primitive Baptist Church December 26, 1964, and was baptized by the late Elder Charles W. Alderton, January 3, 1965. He was a faithful member of that church and also attended services in many places around him. He was so thoughtful and accomodating to those who were unable to have a way to travel to the churches. For some this was their only way of attending.

Those left to mourn his passing are: his dear companion, Helen M. Mayhew; two sons, Chesley Wayne Mayhew of Modesto, California, and Gary L. Mayhew of the home address; one daughter, Phillis L. Owens, Reston, Virginia; two brothers, Clifton D., of Arlington, Virginia and Elmo L., of Durham, North Carolina; also many dear friends and loved ones in Christ.

A funeral service was conducted by Elder E. S. Skeen and Brother Gary Utz at Money and Kings Funeral Chapel, Vienna, Virginia, September 12, 1978,

after which Brother Mayhew was laid to rest at Stonewall Memory Garden near the Manassas Battle Field of the Civil War, to await the morning of the resurrection of the people of God. He is one of those who looked with hope for the appearing of our Lord. May the God of grace and mercy reconcile us in this time of loss.

At the graveside there was also a full Honor Guard service by the Military. Submitted in love.

Elder Elmer S. Skeen

SISTER MIRTIE HANOVER

Mirtie A. Hanover, youngest child of Elder Robert W. and Martha Glasscock Peters was born August 3, 1885 in Pickaway County, Ohio. On September 3, 1908 she became the wife of Gale F. Hanover who survives, together with three daughters, Mrs. John M. (Martha) Hite of Marion, Ohio, Mrs. Samuel W. (Mary) Baugh and Mrs. Austin E. (Wilda) Showman both of Columbus, Ohio.

She was a lifelong resident of the Ashville community and had united with the Turkey Run Primitive Baptist Church at the age of twenty. Her church and her home were her chief interests and had received her unselfish devotion in love, labor and sacrifice. Her seventy years of wedded life, sixty of which as a ministers faithful helpmeet touches a cord in our hearts and attunes us to the praise of Him who not only gives life, but also every good gift we need to comfort, strengthen and sustain us along this pilgrim journey of life.

For over a year declining health had left her an invalid and for several months she was a patient in Community Nursing Center in Marion, Ohio, where, with little warning she quietly submitted her spirit on September 12 to God who gave it more than ninety-three years ago. Her physical affliction caused only minor pain but owing to the malfunction within her body her mental anguish was great and to our sorrow beyond all earthly help. We could not ask for a stay of the final call, the only hope of relief from her frustrations, especially as we must needs remember priceless and abounding blessings of the past, both in nature and in grace, which the Lord had given us in our long journey together.

Funeral services were conducted by Elder Robert Shockley, her co-pastor, and Elder Daily Hite in Wellman Funeral Home, Circleville, Ohio. Interment was in Reber Hill Cemetery.

Her bereft husband.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Ethel Clerk, Maryland, \$15.00; Charles Patterson, Michigan, \$5.00; Orion Hitt, Virginia, \$2.00; Mrs. Ethel Dush, Ohio, \$2.00; Mrs. Bessie McCann, Ohio, \$1.00; Roy G. Henry, Maryland, \$5.00; John Edward Johnson, Indiana, \$2.00; Thelma B. Picson, Indiana, \$5.00; Mrs. H. E. Wilson, Virginia, \$1.00; Mrs. Cleo Beagle, Ohio, \$5.00; Mrs. Martha Edwards, Ohio, \$5.00; Mr. and Mrs. Kenneth Glasscock, Virginia, \$3.00.

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, Mrs. David Shirley, Rt. 3, Luray, Va 22835, Tel. (703) 743-6516
April '79

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

OLD CARROLL, Md—Take Rt. 27 out of Damascus, Md by-passing Mt. Airy to Watersville Rd. Turn right about 1¼ miles to church. Meets each 2nd Sunday 10:30 a.m. Elder Wes Johnson, Pastor, P.O. Box 267, Enola, Pa 17025. For information contact Sister Frances Ellicott, 8758 Cather Ave., Manassas, Va 22110, Tel. (703) 368-2592
April '79

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 Chas. W. Alderton, Pastor, Brightwood, Va, Tel. (703) 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va
Dec. '78

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. '79

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W. G. Fletcher, Pastor. Russell Sutphin, Clerk, Bloomy Route, Box 74, Winchester, Va 22601
May '79

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
Mar. '79

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 '79

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 Charles W. Alderton, Pastor, Brightwood, Va 22715, Tel. (703) 948-4744. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625
April '80

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834
Dec. '78

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Mrs. Vergie Mc Bride, Asst. Clerk, Three Churches, W. Va 26765, Tel. (304) 822-3675
Aug. '79

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715
July '79

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718
June '79

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va 22740, Tel. 987-8220 Jan. '79

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 3, Box 207, Willis, Va 24380, Tel. (703) 789-7515. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '80

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs Virgie Fishback, Clerk. Mar. '79

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 2nd and 4th Sundays 10:30 a.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va 25411, Tel. (304) 258-3370 Aug. '78

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 Dwayne Fletcher, Pastor, 10110 Campus Way South #102, Upper Marlboro, Md 20870, Tel. (301) 336-6182. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va 22630, Tel. (703) 635-3434 June '79

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sundays 10:30 a.m. and Sat. night before the 4th Sun. 7:30 p.m. Elder Eddie Fewel, Franklin, In (4th) Elder William Shockley, Kokomo, In (2nd). Clerk, Alma Rogers, 412 Ohio Ave., Troy, Ohio 45373; Tel. (513) 339-7715. May '79

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. '78

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. and Sat. before at 2:00 p.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '78

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. '78

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. Galyn, (703) 373-5134 Mar. '79

OTHER SUNDAYS

BEL AIR—Bel Air Primitive Baptist Church, Bel Air, Md Services each Sunday at 11:00 a.m. Elder F. E. Thompson, Pastor, 1208 N. Fountain Green Rd., Bel Air, Md 21014 Jan. '79

WILMINGTON, Del—2911 Van Buren St., Wilmington, Del 19802. Every Sun. 10:45 a.m. Elder William E. Blair, Pastor, Rt. 1, Box 202A, Woodstown, N.J. 08098, Tel. (1-609) 769-1167. Mrs. Leon (Elnora) Stein, Church Clerk, 509 W. 35th St., Wilmington, Del 19802, Tel. (1-302) 764-4896 Dec. '78