

Advocate and Messenger

119th Year APRIL 1980 No. 4

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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God is never disappointed in His purposes, and He saves His people according to His own purpose . . . We do not believe that God will save any man from sin that He did not eternally purpose to save. There is not a doubt with us but what He will do everything He purposed to do.

Elder Lemuel Potter, 1896

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RALPH E. HARRIS, Editor
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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 '80

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

BETHEL—7 miles west of Falls Church, Va Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m. Elder Gary Utz, Pastor, Rt. 5, Box 540, Madison, Va 22727. Cletus H. 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 '80

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 '80

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

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

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

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

SECOND SUNDAY

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

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

MILL CREEK—Hamburg, Va on Hwy. 211 about 2 miles west of Luray, Va 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '80

Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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A LIE VERSUS AN HONEST MISTAKE

Many times it is thought that just because someone misrepresents the truth he is therefore telling a lie, but this is not always the case, for one may be honestly mistaken and as a result he may unintentionally state an untruth, in which case he has not lied but was just mistaken.

Gill, in his notes on Eph. 4:25, has well defined the word *lie* as "a voluntary disagreement of the mind and speech, with a design to deceive: it is to speak that which is false, contrary to truth shining in the mind; and it is spoken knowingly and willingly, and with a design to impose upon others." It may readily be seen that when one is simply *mistaken* and consequently makes an incorrect statement he is speaking that which his *mind* believes to be true and he is *not* seeking to deceive nor to hide facts.

The failure to recognize this difference has resulted at times in charges and counter-charges between brethren of lying, which in turn has inflamed emotions and led to many other hurtful things being said which have made disagreements almost impossible to reconcile.

These remarks are not prompted by any particular incident. I am merely speaking in general terms about something I have observed. Charging a person with being a liar is quite a serious matter and one who makes such a charge would be well advised to be prepared to prove the indictment by showing that there was willful misrepresentation with intent to de-

ceive. In the absence of such proof such a charge should never be made. If this had always been practiced much harm would have been avoided.

EDITOR

LESSONS FROM THE PRAYERS OF CHRIST

(Part Eleven)

“And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled” (John 17: 11-12).

The deep affection of our precious Lord for His people is reflected over and over again in His prayers as well as in His sermons, conversations and sayings. In anticipation of His imminent death, burial, resurrection and ascension, about which there could be no uncertainty with Him, He speaks of it as though it had already occurred, and commits the safe-keeping of His people into the hands of the Father. He prays that the Father would keep them “through His own name.” The word translated *name* signifies power and authority, and embraces everything the name covers or implies, such as all the Divine attributes. While Christ was on earth He kept His people by the power and authority of the Father but now that He was going to the cross He prays the Father that He would keep them through His *own* power and authority.

It appears to me that since the gift of the elect was to the *man* Christ Jesus, and since that *part* of Him which was man, or, that body which the Father had prepared Him (Heb. 10:5), was now about to be crucified and was to lay in the tomb for three days and three nights, He commits their care back to the Father who had given them to Him in covenant arrangement. It is true that in His *Divine* nature He could have kept them even while His human body was in the tomb,

but since it was in His relation to them as their *incarnate* redeemer that they were given to Him, and since that part of Him which was incarnate was now going to experience a state of death for a space of time, He, as man, commits the care of them, and their preservation from evil, back to the Father, who, as He had kept them in that *fatherly* relation *before* He gave them to Christ, so *now* He was just as able to preserve them safely in the covenant of grace while Jesus was in the tomb, and also to keep them "unto salvation ready to be revealed in the last time" (I Peter 1:5).

Jesus addresses His prayer to His "Holy Father", a very appropriate title with which to approach unto the Most High. But how sacrilegious and blasphemous it is when such exalted titles are applied to men of Adam's sinful race! and how vain and evil, or else how terribly deceived, must they be to allow themselves to be called by titles which, in the scriptures, are clearly adjectives descriptive only of God and His Divine nature!

It has long been a matter of wonderment to me that anyone calling themselves a Primitive Baptist could join themselves to a society that addresses its officers with titles such as "Worshipful Master" and even speaks of the society itself as the "Worshipful Lodge". The word "worshipful" means, *worthy of worship*; and "master" means, *one to be obeyed*. But it is sinful to worship men. "Thou shalt worship the Lord thy God, and Him only shalt thou serve" (Matt. 4:10). And as for the title "Master" our Lord says, "Neither be ye called masters: for one is your Master, even Christ" (Matt. 23:5-10).

With the deepest devotion and reverence Jesus beseeches the Father to "keep through thine own name whom thou hast given me." In verse 15 he says, "Keep them from the evil"; the evil of their own hearts, the evil of the world, etc. There is no way for us to know how *much* evil we are kept from. We are probably delivered from a great many dangers and disasters each day of our lives, of which we are not even aware. Perhaps diseases are often turned away from our door that

would have handicapped us for life or even issued in our death, or perhaps our being kept from evil might oftentimes relate to our being turned away from temptations which would have ensnared us and done us great harm. How many times may the Lord have intervened for us on the highways, on our jobs, and in many other situations, and we were not even aware that He had stepped in to snatch us from injury or from the jaws of death. A great list of such possibilities might be made, but perhaps these few thoughts will suffice to stir up the reader's mind along these lines. The very fact that Jesus prayed that we *be* kept, and the fact that we *are* kept is proof enough that we *must* be kept if we are to persevere either in nature or in grace, but especially if we are to be one, as Christ and the Father are one.

In our next article, the Lord willing, we hope to deal more specifically with the twelfth verse, a part of which we have briefly touched here. May the Lord help us to search the scriptures that we might be "wise unto salvation", and may our meditations be sweet, seasoned with the dew of heaven.

EDITOR

THOUGHTS ON THE NARROW WAY

Paul commended the Thessalonian church for their work of faith, labor of love and patience of hope. He found no fault in their deportment but such as is common in all churches of the saints.

Obedience to God is rendered by a new-born creature (in Christ) who now has the Spirit of Christ dwelling with his fleshly spirit; two opposing spirits that have absolutely nothing in common. Hence the agonizing warfare in his bosom that will continue as long as he lives. This state is both disappointing and disturbing to his new-found joy. It has pleased the Lord to put His Spirit in creatures subject to vanity that they may be saved by hope (Rom. 8:20). The agony over their

failure to abstain from sin often causes them to doubt their calling. This unwelcome dilemma is now their lot for they will ever find their mind and conscience drawn to Christ while their flesh lusts for sin.

The Spirit of life in Christ is received by faith, while their flesh still lives, walks and acts by sight. Yet, in his conscience the simple, childlike words of his adorable Beloved will ring in his ears, "Ye cannot serve God and mammon."

It is most needful that all believers, especially church members should continually and prayerfully question themselves, "By what spirit am I being led? Are my eyes steadfastly on Jesus and His church while I count myself and all I can do as nothing, or am I secretly hoping to earn some honor or praise." Satan is deceptive and our flesh is weak. We all need to join with David in prayer, "Cleanse thou me from secret faults; keep back thy servant from presumptuous sins."

Instruction is given us in I John 4:1-3, to try the spirits that we may know by what spirit we are being led. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, but is the spirit of anti-christ which is already in the world. Is the Spirit prompting me at this moment as pure as heaven's throne, or is there a subtle thought of self with me? It is imperative that I continually plead for mercy.

Lest I should once disgrace Thy cause,

Make me, O Lord to grow,

Deaf both to censure and applause,

And dead to all below.

ELDER GALE F. HANOVER

SALT

Dear kindred in the Lord; since the above word has been called to my attention I will write a few thoughts about it. Salt is sodium chloride, a natural mineral that is needful in

several ways for the benefit of mankind. And yet it is harmful when used in excess. It has some very peculiar characteristics as it will melt ice in the winter time, or, as it melts and becomes brine, it will freeze objects in the summer, or any time. It has a very useful property for seasoning food and as a very good preservative. It has a cleansing and sealing ability, it purifies and has a corrective quality. But when existing in excess it produces destroying forces, such as the Salt Sea, or Dead Sea, or sometimes called the lake of Sodom.

The Lord destroyed the cities of Sodom, Gomorrah, Zeboim, and Admah by fire and brimstone from heaven because their crimes and iniquities were so great. They were in the valley or plains next to the Salt Sea and the land that had been pleasant and fruitful now became a fiery furnace, destroying everything. Then the waters of Jordan overflowed the territory into the Dead or Salt Sea. It is so heavy and dense with mineral and salt that no fish can live therein and we are told that it is very difficult for a man to sink in it. So it is with the ocean or salt water of the sea but which is not as dense as the Salt Sea. Salt will kill grass, flowers and plant-life when applied to them.

Now let us look at the commandment of the Lord as He tells us to "remember Lot's wife". Lot was told to take his wife and two daughters and flee for their lives, for the Lord was displeased with the iniquity of the city and was going to destroy it and all therein with fire and brimstone. Lot was hesitant to go as the Lord had commanded, so while Lot lingered the men (angels of the Lord) laid hold of Lot, his wife and two daughters and brought them forth and set them without the city, for the Lord was merciful unto them. They were told not to look behind them nor stay in the plain but escape to the mountain lest they be consumed. But Lot's wife looked back, and became a pillar of salt.

Josephus reports he saw this pillar of salt in his time, and others write of its existence even at present. This was to be a time of affliction and calamity in that day, and as Lot

and his wife and daughters were to flee to escape such affliction, they were told not to look back. During such a time our natural powers would be to turn back to our houses and to save our family and goods, but this we are not to do but go as the Lord has said lest we also become (figuratively) a pillar of salt and lose our usefulness. We should forget those things which are behind and reach forth unto those things which are before and press toward the mark for the prize of the high calling of God in Christ Jesus, not looking back unto the elements of the world for comfort and strength but pressing on. Jesus has said, "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." This should be a solemn warning to all who have a spiritual belief in Christ as their Saviour and to all professors of religion in all ages, not to look back or turn against Jesus, neither in times of prosperity nor adversity lest they too become a pillar of salt.

Jesus has said, "Ye are the salt of the earth." Oh dear kindred, what does it mean to you to be the salt of the earth? I know this was addressed to the disciples and apostles of Christ up in the mount where He had separated from the multitudes, but I believe it embraces the Lord's children even today. Ye are the salt of the earth because of the savour or work of God's grace in your lives, being examples of the saints of God in all manner of charity. Truly you are the salt of the earth in the seasoning thereof and also in the preserving thereof, and above all else in the church on the top of the mountain, ye are the light of the world. But if the salt has lost its (or his) savour, wherewith shall it be salted?

The savour here cannot mean the savour of grace or true grace itself for these cannot be lost for they are an incorruptible seed which liveth and abideth forever. So it must mean not only the qualifying gifts to men to preach the gospel but also the savoury conversation and zeal and affection with love and humility given to the Lord's children as the salt of the earth. If we neglect and lose these the salt is good

for nothing but to be cast out and trodden under foot of men.

Job asked the question, "Can that which is unsavoury be eaten without salt? or is there any taste in the white of an egg?" So if we lose the savour of being the salt of the earth we become tasteless and useless and good for nothing. So it is very important that we cultivate and use the properties of salt in the right way, that we let our light so shine that the Father in heaven be glorified. Let the child of God show out of a good conversation his works with meekness of wisdom, for salt is also a symbol of wisdom.

We are told to walk in wisdom (wisely) toward them that are without, redeeming the time, to let our speech be always with grace, *seasoned with salt*, that ye may know how ye ought to answer every man. Let our speech be seasoned with salt in the right amount for every occasion and proper qualities, that we adorn our lives with a meek and quiet spirit of the hidden man of the heart in that which is not corruptible and is in the sight of God of great price. Have salt in yourselves and have peace one with another. By the mercies of God we are to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service.

Salt is also used as a symbol of a perpetual or continuing promise and covenant. In Mount Ephraim it was proclaimed unto all Israel, "Ought ye not to know that the Lord God of Israel gave the kingdom over Israel to David forever, even to him and to his sons by a covenant of salt?" Yet Jeroboam rose up in rebellion against the Lord and made golden calves and served after the manner of the nations of other lands. The children of Judah declared, "The Lord is our God." So they trusted in Him and the Lord delivered Israel under them for they (Judah) relied upon the Lord God of their fathers. This is unmistakable evidence of that covenant God promised to David and his seed, in particular the Messiah. It was perpetual and could not be made void for the Lord had spoken it. It was a covenant of salt because salt preserves from corruption, purifies, and was made use of when the covenants were made

and sacrifices offered.

Surely ye are the salt of the earth and evidence of that perpetual covenant even today, that in thee and thy seed shall all the nations of the earth be blessed. Brethren let us beware of the mammon of this world and let our speech be seasoned with salt that we may not become a sounding brass or tinkling cymbal, for then we are nothing and it profiteth us nothing. Let us avoid foolish and unlearned questions for they gender strife; purging ourselves from those qualities that are dishonoring to God. "Ye are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted?" "Remember Lot's wife." Submitted in love with a seasoning of salt.

ELDER DAILY HITE

WHAT IS THE NEW BIRTH?

(Second of Two Parts)

When we previously referred to being, and equipped for life in, a spiritual world, we did not mean that phase of spiritual life or eternal life beyond the grave, but we meant that there is an entering into everlasting life right here in this time world that begins with the new birth. Certainly the new birth assures us of heaven and immortal glory, but we are exhorted to lay hold on eternal life while we yet live in the world.

This time phase, gospel, experimental, or practical phase of everlasting life is for God's people to enjoy and walk in here and now. The apostles of old continually exhorted and admonished the churches concerning their walk and duties while they lived in the world. They also pointed out some of the joys, sorrows and pitfalls of a christian's life. This new birth gives us power to show that we are the sons' of God in a manifest or practical sense. We have the power to so walk and live as to show forth in our daily lives that we are different from the world and that we have interests calling for our attention which the world calls foolish, but which to us are the most important things in life.

In the new birth the flesh is not changed. That which is born of the flesh is flesh, and ever remains so. The Spirit of God is placed within the man. A righteousness man and a wicked man may have both lived in the same house at different times, without any change in the structure of the house. However the atmosphere inside the house would be quite different. In the new birth both of these men are living in the same house at the same time, and both striving for domination. Sometimes the new man prevails; sometimes the old man prevails. Now we are two different persons living in two different worlds at the same time. A warfare now exists between the flesh and the spirit, which warfare is an evidence of the new birth. One *not* born of the Spirit does not have this warfare; he is perfectly satisfied with his life in the flesh. Paul says in Gal. 5:17 that the flesh and spirit are contrary the one to the other and lust against each other.

Natural life begins with conception in the womb. It is many months before we are born. During these months before birth there is life. When we are born we begin to live in a different world from that in which we lived in our mother's womb. No one can remember the day of his birth or of his existence before birth.

The spiritual life of the children of God begins in the mind and purpose of God. They may or may not know of the time of their spiritual birth. Many times in looking back we can see a time in which a gradual change came over us. Just as a new born infant certainly does not know what life is all about, so one born spiritually certainly does not immediately know all about spiritual life. We *grow* in grace and in the knowledge of the truth. Now the things of the world that once seemed so important take on less importance. Spiritual things that once had little or no importance now take on great importance. Now we begin to see the truth of Paul's statement, "If any man be in Christ he is a new creature." Like David of old, we are made to say, "The heavens declare the glory of God; and the firmament sheweth his handywork.

Day unto day uttereth speech, and night unto night sheweth knowledge. *There is no speech nor language, where their voice is not heard.*" Thus to one born of the Spirit, the power and glory of God is seen in nature, while one born only of the flesh takes these things for granted, or perhaps does not give them a passing thought.

As we begin to see the greatness of God we begin to also see the smallness of man. As we see His perfection, we see *our* imperfection. As we see His goodness we see our own sinfulness. This causes us to become concerned about our eternal welfare. Days and months may follow in which we wonder how we can "get right with God". We examine the ten commandments and find that they offer no hope or promise of eternal life; and even if they did we see that we fall so short of keeping them that there is no hope for us. While this inner gloom is not comforting, it is one of the best evidences of the new birth, because one born only of the flesh is not concerned or worried about spiritual things.

Life then in the natural world is outward and visible and revolves around the things of nature or material things. Life in the spiritual world is not so much outward and visible as it is a feeling in the heart, yet there are many ways to show outwardly what we feel inwardly.

ELDER T. EVERETT BEAVERS

THE PEOPLE WHO JUSTIFY GOD

Through the ages up to the present time there have been people on the earth who justified God for His word, His ways and works, while at the same time those in darkness who oppose themselves cannot see to rejoice in God's visits to His people by the fulfilling of His word.

One such incident is told in Luke 7:29, 30, where Jesus had declared the mission of John the Baptist and asking the people, "What went ye out into the wilderness for to see? A

reed shaken with the wind?" . . . or, "a man clothed in soft raiment?" But Jesus declared that John was not only a prophet but much more than a prophet, as it had been written that he would come as a messenger before Jesus. At this, all the people that John had baptized "justified God". "But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

These, we remember, had come to John but he called them a generation of vipers and commanded them to "Bring forth therefore fruits meet for repentance" (Matt. 3:8). People such as these, who feel self-righteous, are blind to their sinful condition and the case is always that they reject the counsel of God, and, being their own worst enemy, this is "against themselves" and they oppose themselves.

The truth is that people in the flesh cannot justify God at all because the carnal mind is enmity against God and many false religions have been conceived which deny some of the greatest principles taught in the Bible. If we should believe the popular idea that the salvation of our souls depends upon the free-will of the sinner and his ability to work the amount required for eternal life, then how can we justify God for predestination, election, and the calling of the sinner to repentance in this life? This doctrine does not justify God but only accuses him of wrong.

We, the people of God, can surely rejoice exceedingly to feel we have that hidden wisdom (I Cor. 2:7); that we have been taught of the Lord (John 6:45); that we have the mind of Christ (I Cor. 2:16) and that we have been called out of darkness into His marvelous light (I Peter 2:9). But the mystery surrounding God and His works among the children of men is very deep and very great; as the apostle Paul writes to his son in the ministry (I Tim. 3:16), "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." So we have it from the inspired apostle that the people who

justified God did it in the Spirit and not in the flesh. "That which is born of flesh is flesh; and that which is born of the Spirit is spirit." So Jesus said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again" (John 3:6, 7).

We can certainly justify God for His instructions on how to behave ourselves in His house or church: for closed communion and the duty to keep ourselves unspotted from the world; and to come out from among them and be a separate people, understanding the persecution that may be ours because of it. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not because it knew him not" (I John 3:1). It is the love of the Father that makes us differ from another and that gives us the Spirit, which people in the flesh alone do not have. These hated Jesus without a cause, not having the capacity in the flesh to understand. And as Jesus teaches us to pray for our enemies He set the example for us by uttering as He hung on the cross, "Father, forgive them for they know not what they do."

To say that God would be unjust to choose some to eternal life and not all is not to justify Him but to accuse and abuse. And the apostle Paul knew there would be questions raised about this for he said, "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will? 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. 9:19, 20). The potter has power over the clay to make one vessel unto honor and another to dishonor.

These vessels made to honor are sometimes occupied by a legion of devils like the wild Gadarene, but the power of Jesus casts them out and causes those who were possessed to be clothed and in their right mind, or, as when Jesus cast a devil out of the dumb one (Luke 11:14); the dumb then spake and the people wondered. Others could see the change and praise the Lord.

Jesus, having loved His own that were in the world, loved them unto the end. Were it not for the love He had for us we would still be in our sins and our vessel, the habitation of devils, holding our souls in darkness without the repentance that follows the light of the truth, would be void of every joy of salvation. For this deliverance we not only justify Him but render abundant praise.

ELDER A. J. HYLTON

(Editor's Note: *Most, if not all, our readers are aware that men cannot "justify God" in the sense of making Him just. He is eternally just, holy and righteous, and that holiness can neither be added to nor diminished. The Greek word "Dikaioo" which is translated "justify" in the verses cited by Elder Hylton, signifies "to show to be right or righteous . . . to declare to be righteous, to pronounce righteous," which is the sense in which Brother Hylton uses it in this article. This word is also used in this sense in Matt. 11:19, and Rom. 3:4. Let us be careful to declare the Lord righteous in all His works and ways, for so He is and so He will ever be.*)

LETTER FROM A SISTER TO HER CHURCH

Dear Brethren: By the time you read this another winter month will be gone. I am looking forward to Spring so I can be outside again. I can usually take winter in stride to catch up on things needed to be done, but this winter I have been forced into almost total inactivity and on dark dreary days sometimes my morale sags and my spiritual strength along with it.

I had one such day last week but the mail brought me a letter from a close friend and she had enclosed a small pamphlet with a message in it that seemed to be written to or for me. Reading it gave me the comfort I needed. It seems the last three and a half years I've received help and encouragement when I needed it most and at times in the strangest ways.

I cannot be with you to share your words of praise in songs but may I ask to share my article if you see fit. God bless you all. —Ruth Crist.

(The article — slightly amended)

Following Through Barren Ground

“He maketh me to lie down in green pastures.” —But my pastures are not always green. Sometimes they are barren and rocky. Sometimes the grass is brown and dry. Why? Is He not my Shepherd? And should not the shepherd look for *good* pastures? Why, then, this desolate landscape? I remember His covenant. He is my Shepherd and He leads me, not always through the valleys.

Sheep must often move across lands to pastures seen by the shepherd. What if—as I, they complained and refused to go on; or worse, what if they started out on their own, distrusting the shepherd? I cannot imagine that; they seldom do. I wonder then—are they wiser than I? No. I remember His covenant. He is *my* Shepherd, and He leads me, not only through the valleys, but through rocky places where paths are not marked, and through darkness where all seems lost and vain.

Through it all, He is near, and while I follow, while I keep my eyes on Him, He will not let me make a wrong move. He leads me on to green pastures. And should I sometimes stumble and fall, He is right there by my side to lift, to place my feet on the path I may not see myself.

Surely goodness and mercy *will* follow me all the days of my life, for He is the Good Shepherd. (Submitted by her pastor, —Elder Gale Hanover).

MAGNIFYING THE OFFICE OF THE MINISTRY

“For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office” (Romans 11:13).

Let us consider for a little the question of how a minister

can magnify or glorify his office. There certainly is a scriptural way of doing it. It is not done by boasting, bragging, or exalting oneself as someone great. In the first place a minister must be faithful in declaring the whole truth of God, and then living in such a manner as becometh the doctrine of God our Saviour.

“But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway” (I Cor. 9:27). The only thought I want out of this at present is that the minister should bring his body into subjection. He should make no provision for the flesh to serve it in the lusts thereof, but rather serve the Lord. He should live in such way “that the name of God and His doctrine be not blasphemed.” To go forth in the service of God as ministers our message should be to the honor of Him who has called us, preaching His wonderful truths, and when that is done in the spirit and love of the Master we have exalted Him and magnified our office.

I realize very forcefully that ministers are just human beings with a call from God to declare His truth by word and deed. Notice this: “Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity” (I Tim. 4:12). In being an example unto the Lord’s people in the things mentioned above we will be rather busy, which demands discipline on our part to set these examples. When we have done this the office of the ministry will be magnified, God’s name honored, and His people directed in the proper manner to find peace in the Lord. If the minister does not do so in this manner, it will tend to degrade the office.

A very close friend of mine ran a grocery store where I had traded for years. Often he would speak of some of his problems. He told me that ministers in general had a very poor credit rating. A man who does not live honestly and pay his debts is not magnifying his office in his everyday life. How careful all we ministers should be to live in such a manner as

to magnify our office, that we might, as Paul says, "save some" (in a gospel sense).

ELDER A. D. WOOD

"AND BRING FORTH FRUIT WITH PATIENCE"

(Thoughts on the parable of the Sower)

Kind reader: to each of those who truly love the Lord and desire to please Him the subject of *fruit bearing* is of the greatest importance, for of a truth one can never please Him without bearing some fruit of the spirit.

Let us carefully consider the parable of the sower. The lessons are found in Matthew 1:1-23; Mark 4:1-20; and Luke 8:4-15. You will note each writer says a few words the other does not say, and some a bit different from the other, but let us be assured that all teach exactly the same thing. Not one word contradicts another in all the scriptures.

We may not understand what is meant in this or that verse, or in fact, in *any* of them, but the main thing I see that we are to learn from this great parable is the *great need of bearing fruit of the spirit*. This requires all the ability we have, and of a truth all the ability we have to serve God is given to us by Him. When we use the grace He has given us, and if we continue to use it, we will surely do as we find in Luke 8:15, which reads; "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

Now brethren, these seed in our text are gospel seed. They are never sown in the hearts of dead folks. The dead can never receive gospel benefits. There is no way for them to do so. They do not seek God; He is not in their thoughts, etc. If you care to know how it is with one who is dead in trespasses and sins you might turn and read Romans 3:10-19. I won't take up time and space to talk about such characters, but about those like you and me, who want to please God, who love Him and want to know more about Him, etc. That

is why I am writing this now, I trust, and why you are reading it as you are.

We notice in the beginning of these lessons as recorded by Matthew, Mark and Luke, Christ begins to preach His own gospel, which He here compares to sowing seeds. And each time a God-called minister begins to preach as God directs, in the name of Christ only, and never man's gospel or man's ideas, etc., he is then sowing gospel seeds in the hearts of those who are giving him their attention; those who have been given a desire to hear the gospel, to know something more about Christ and His works.

Christ divides the receiving of the gospel into four classes of hearers. You will note that in each of these accounts He tells us that some fell by the wayside and the fowls of the air came and devoured them up, and He also explains His teaching further on in each account of this parable. As I stated, all do not say the same words, but all do express the same meaning. Let us quote what Luke tells us in verse 12; "Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved." That is the work of the devil; to keep as many of God's children as he possibly can from being saved. Now if you know anything at all about the truth you know that the devil cannot do anything about any of God's children being saved or lost eternally. All for whom Christ died *will most certainly* live with Him in the glory world. Luke is not for one moment referring to where we will live after this life, but we need saving in many ways, and that often. We even need saving from ourselves many times, for we sometimes are the greatest enemy we have. Many of God's children do not really know that.

I wonder if many who read this do not know of some who have been blessed to hear the gospel and *rejoice in it* and feel at that moment it was the truth, and then when they went away they listened to the devil, and believed him, when he told them that these people surely cannot have the truth;

they are so few; they are so far behind the times; they are so ignorant in so many things; and a thousand other things he tells them.

Now I will not write further on this class of hearers, but will write a few words about class two, which we find in all three accounts of this lesson. "They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away." We can see then how important it is for us all to study God's word and hear each gospel sermon we can and strive to learn all we can that will give us a *true understanding of His holy will* with us; what He has done for us, and what He is doing now.

In this group we are told that many fall away when they receive persecution for the word's sake; for Christ's sake. Many temptations will come our way when we truly strive to please God and in all this many precious ones fall by the way and *fail to bring forth fruit unto perfection*. It is very important that we not falter and fall by the way. How needful it is that we strive to hold out faithful to serve our God regardless of how hard our efforts may become! We are told that the darkest part of the night is just before day, and if we continue to keep our eyes set toward our Maker instead of our present surroundings we will be bound to bring forth fruit unto perfection.

Now let us consider group number three, quoting only from Luke. "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." Can you not also recall many cases where you have seen this class go forth and become choked with the things mentioned here? For a while they love the very things that all those love who have been given ears with which to hear, but they soon begin to set their affections on various cares of this life.

Many of God's children today who hold membership in the dear old church have extreme cases of covetousness. My poor heart has been broken many a time to see what I have seen in this respect. And others seek the pleasures of this world rather than submit themselves to the cause of Christ. They try to hold the church in one hand and the world in the other. The church is second with them and for that reason they bring forth no fruit unto perfection. It is awful to behold how they sometimes finally end their lives in great misery, having long ago lost all sight of God's church kingdom, as well as all love for it.

Now class number four: "But that on the good ground are they which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." Now kind reader, if you are interested enough to really consider this lesson you might read again all three accounts; Matthew, Mark and Luke, and note what Luke says here. This class keeps the seed sown in their hearts. It is so dear, so precious to them that they consider it both night and day. They desire to bring forth fruit more than anything else on earth.

I know all of you know many such dear old soldiers of the cross. They are the ones who are really and truly keeping house for our Lord and drinking from the fountain of water of life daily and eating of the manna from on high. They are the ones who are letting their light shine and others are seeing them and desiring to follow them in precept. They are the ones who are keeping this old country from being destroyed.

Let us all consider how important it is to hold out faithful unto the end of our little journey here below. It pays the greatest dividends of anything in this life.

ELDER DAVID P. BRIDGMAN
Montgomery, Alabama

THE JUDGMENT OF THE GREAT WHORE

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judg-

ment of the great whore that sitteth upon many waters: With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns" (Rev. 17:1-3).

Let me say in the beginning of this article that I am no more of an authority on the book of Revelation than I am on any other book in the Bible. However, at times I have some thoughts about some of the scriptures in Revelation and the Lord willing I would like to share some of those thoughts with you.

Let us establish first of all that much of Revelation is referring to the Church. Many people believe it is having to do with something in the future, but we believe it is, in large part, dealing with the Church. We read in the fourth verse of chapter one, in the very beginning, that John is addressing the seven churches of Asia, which represent all the Gentile churches.

The Church is referred to many times as the *bride* of Christ. A true wife, or bride, is a virtuous woman, which fits the description of the Church. A whore cannot truthfully lay claim to this office. A virtuous bride or wife cleaves to one husband and will have nothing (illicit) to do with any other man, whereas a whore knows many men and can in no way be classed as a bride, but is an imposter. We believe the great whore which John saw is indeed an imposter. We believe this is prophecy of the Roman Catholic Church which later came into existence.

The beast with seven heads and ten horns we believe to be the ancient Roman Empire. Rome was built on seven hills and was made up of ten kingdoms according to ancient Roman history. We know that the catholic church gets its power from Rome and not from Christ; thus the scarlet colored beast which John saw the woman sit upon. The scarlet color probably has a two-fold meaning, a color which appeals to the world, and probably also signifies the blood of the martyrs of Jesus which has been shed by the catholics in ages past. The

catholics also believe that any priest has the power to forgive sins, thus holding to many men; another type of the great whore. The true Church or bride of Christ trusts only in Him for the remission of sins.

Also, the true Church teaches and encourages its members to approach unto God on their own, in prayer, while the catholics must go to the priest to have him pray for them. This denies the humble ministry of the servants of God whom He has called and qualified.

John also states that he saw the great whore sit upon many waters. I believe the "many waters" represent many nationalities of people that are living under the rule or influence of Rome. Catholicism is the most widespread religion in the world, and involves more people than any other religious order, thus more proof that it is not the Church. Christ said: "Fear not little flock, for it is the Father's good pleasure to give you the kingdom."

The apostle also stated that the kings of the earth had committed fornication with this great whore. I understand this to be a *spiritual* fornication rather than a literal act of fornication. There are both types of adultery and fornication mentioned in the Bible.

The Scripture also records that this woman which John saw, was arrayed in purple and scarlet color, which signifies fine raiment that appeals to the world. The Church is compared to a dove whose nest is the least attractive of all the bird's nests. The true Church of our Lord is the least attractive of all religious organizations to the world, but to the true believers it is the most beautiful place on earth.

Another thought we might explore for just a moment: Have you ever seen a bride adorned in purple and scarlet? The virtuous bride is always adorned in pure white, again typical of the Lord's Church. In Rev. 21, John saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. This was no doubt a vision of the Church which John saw. Don't you see the

contrast of this bride in the 21st chapter and the great whore which John saw in the 17th chapter?

Please do not misunderstand my views of this scripture. I have many very good friends who are Catholics. They are good people, and sincere in their belief, and I am confident that heaven will be their eternal home. However I feel that they are missing many of the blessings I now enjoy by putting my complete trust in the redeeming grace of our Lord Jesus Christ. This is one of the unique or peculiar things about the Church; we serve Him because we want His approving smiles and His blessings while we live here in time and because we believe He has already paid for our home in heaven. Others serve Him because they are afraid of spending eternity in hell; that is, they believe they are serving Him, but in reality they are serving whomever or whatever they fear. This is the reason we teach our people to fear God, because if we fear Him we will serve Him. "Let us hear the conclusion of the whole matter. Fear God and keep his commandments, for this is the whole duty of man" (Ecc. 12:13). May God add His blessings, is my prayer.

ELDER JIM TURNER, Jr.
Little Rock, Arkansas

TO WHOM SHALL WE GO?

"Will ye too go away," asked Christ
Of those who walked at His side
When many disciples deserted;
The apostle Peter replied,
"To whom shall we go if we leave Thee?"
(The one who denied Him thrice).
He knew that only the Master
Had the words of eternal life.
No doubt in his mind about Jesus
With Whom so oft he had trod.
"We believe Thou art surely the Christ,
The Son of the living God."
To whom shall we go? dear Jesus,
When our eyes with tears overflow,
When the burdens of life o'erwhelm us,
If we leave Thee, to whom shall we go?

Sister Violet M. Hiatt

SILENT PRAYER

I sat and gazed in silence,
At the Azure sky o'erhead;
In the glory of that moment
A simple prayer was heard.
I thanked God for the grandeur;
For His beauty everywhere:
I praised the Great Creator
As I sat in silent prayer.
I found an inspiration
And a peace within my soul;
I took the time to worship,
And I felt myself made whole.

Lois Anne Williams

CORRESPONDENCE AND NEWS NOTES

BROTHER ZACK CALHOUN ORDAINED AS A DEACON

On February 16, 1980 Brother Zack H. Calhoun was ordained as a Deacon at Trinity Church, near Whigham, Georgia. The Presbytery was formed by Elders: O. Varn Marshall, Ted Folmar, M. Herschel Griffin, and Carlton W. Todd. Brother Jesse W. Hollingsworth was appointed Spokesman for Trinity church.

On a motion by Elder Marshall, Elder Todd was appointed Moderator and Brother Kedar W. Hollingsworth, Clerk. Elder Folmar was appointed to question the Spokesman concerning the qualifications of Brother Zack, and to give the ordination prayer; Elder Griffin to question Brother Zack on the Articles of Faith, and Elder Marshall to give him the Charge. Next, the Spokesman was asked to bring Brother Zack forward and be seated.

Elder Folmar read the qualifications of a Deacon from 1st Timothy 3:1-16 and then questioned the Spokesman. The Spokesman stated that the church was of the same mind as it was when Brother Zack was set aside to be ordained and that he met the qualifications as stated.

Elder Griffin read and questioned Brother Zack on the Articles of Faith. Brother Zack answered in the affirmative. It was stated at this time that all was satisfied. Elder Folmar offered the ordination prayer, followed by the "laying on of the hands" of the Elders and Deacons present.

The Deacons present from Trinity church and Sister churches were: **Piedmont**—Brothers Joe Harrison and Ralph Harrison; **Pisgah**—Brother Wilder Coker; **Tired Creek**—Brothers Clint Miller, Wynburn Knight, Roscoe Cliett, and Afton Butler; **Trinity**—Brothers W. Glenn Hollingsworth, J. G. (Bunk) Womble, Graham Connell, and Tommy Perkins.

The Spokesman was then asked to bring Brother Zack's wife, Sister Helen, around and be seated. After this was carried out Elder Marshall gave the Charge to them both.

The minute was read and approved. A motion was made and seconded that the Presbytery was satisfied, and the church was asked if it was satisfied. The answer was in the affirmative. There being no other action, a motion was made and seconded that the Presbytery be dissolved, and the church extended the right hand of fellowship to Brother and Sister Calhoun.

CHANGE IN ENON CHURCH'S MEETING TIMES

Effective immediately, Enon Primitive Baptist Church has changed their meeting times from the 2nd and 4th Sundays, 10:30 A.M., to the 1st Sunday, 7:30 P.M., and the 3rd Sunday, 10:30 A.M. The Church Directory is being changed accordingly. This has been done by arrangement, since Elder

Tolliver Utz has accepted the call of Robinson River Church as their pastor, which meets on the 2nd and 4th Sundays.

Elder Tolliver Utz, **Pastor** – Mrs. Oleta A. Shanholtz, **Clerk.**

UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES
IN VIRGINIA AND PENNSYLVANIA

BENTONVILLE—No annual meeting will be held this year due to church entertaining Ebenezer Association Second Sunday, Friday and Saturday before, August 8, 9 and 10, 1980. Regular Meeting First Sunday, August 3, 1980. **Elder Tolliver Utz, Pastor.**

MILL CREEK—Second Sunday, May 11, 1980. All day Sunday only. **Elder Hollie Redmon, Pastor.**

HAWKSBILL—Third Sunday, May 18, 1980, and Saturday before. All day both days. **Elder Ernest Long, Pastor.**

THUMB RUN—Third Sunday, May 18, 1980, and Saturday before. All day both days. **Elder A. J. Hylton, Pastor.**

SIDELING HILL—Third Sunday, May 18, 1980. All day Sunday and Saturday night before at Needmore Meeting House, 6½ miles North of Needmore, Pa. **Elder Raymond Pressley, Pastor.**

HAPPY CREEK—Fourth Sunday, May 25, 1980, and Saturday night before. **Elder Gary Utz, Pastor.**

ROBINSON RIVER—Fourth Sunday, May 25, 1980, and Saturday night before. **Elder Tolliver Utz, Pastor.**

(The 3rd mark of the Church). The members being baptized believers, came frequently around the Lord's table, to commemorate the sufferings and death of their precious Redeemer, by partaking of the common bread to represent His broken body, and common wine, to represent His shed blood for them.

Hassell's History—(See 9th Chapter).

Obituary

CLETUS HUFFMAN BRUMBACK



Brother Cletus Brumback of Vienna, Virginia was born November 14, 1903, in Frederick County, near Middletown, Virginia, the son of Henry Walton and Annie Belle Huffman Brumback. He was the fifth child and the second son of a family of ten children.

After a period of declining health over a period of nearly two years, Brother Brumback passed away in the Fairfax Hospital, Falls Church, Virginia, about 9:17 p.m., February 10, 1980. His passing has saddened the hearts of many people in this general area for he was esteemed highly by all who knew him and was loved by many.

Cletus had lived a faithful and honorable life. He spent thirty-five years as Maintenance Engineer for the Whitehall Sanitarium in Falls Church, Va., having retired from there in November 1975.

Brother Brumback was married to Miss Jewell Robbs of Golconda, Illinois, in the home of Elder John B. Jenkins of near Stanley, Va., on May 30, 1936, Elder Jenkins officiating.

To this union six children were born; viz., Carolyn, Ruth, Kenneth, Dallas, Melvin and Erlene.

Brother Cletus came before the church at Bethel at the close of the service on Saturday, October 3, 1953, asking for a church home with the church there and was received for baptism. He was baptized by Elder W. G. Fletcher on Sunday morning, October 4, 1953. He was set apart for ordination to the office of Deacon in June, 1956 and was ordained August 4, 1956. He was faithful, both as a member and in his duties as a deacon, until the end of his life. He was also chosen as Clerk of the church and had served in that capacity since January 3, 1970.

Survivors, other than his precious wife, are three daughters, Mrs. Paul (Carolyn) Slothouber of Manassas, Virginia, Mrs. Elden (Ruth) Hatcher of Independence, Missouri, and Mrs. James D. (Erlene) Schmidt of Caribou, Maine; two sons, Kenneth of Great Falls, Virginia, and Dallas of Sterling, Virginia; one son predeceased him in infancy; seven sisters, Mrs. Mabel Sparks of Arlington, Virginia,

Mrs. Eva Cato of Dumfries, Virginia, Mrs. Mary Alderton of Boonsboro, Maryland, Mrs. Neta Young of Ocala, Florida, Mrs. Blanche Cornwell of Culpeper, Virginia, Mrs. Edith Payne of Stanley, Virginia, and Mrs. Edna Young of Elmore City, Oklahoma; sixteen grandchildren, many nephews and nieces and numerous cousins, church brethren and sisters and friends. He was also predeceased by two brothers; namely, Edgar and Clarke (the oldest and youngest of the family).

A funeral service was conducted for Brother Brumback at Bethel Primitive Baptist Church by Elder Gary N. Utz, his pastor, and Elder W. G. Fletcher, a former pastor. Other ministers present and assisting in the service were Elders J. E. Alderton, A. J. Hylton, Phillip Johnson, Ernest M. Long, W. R. Sutphin, E. S. Skeen, W. Dwayne Fletcher and Tolliver Utz. Burial service was in Andrews Chapel Cemetery, Fairfax County, Virginia, there to await the great resurrection day when his body will be raised in the glorious likeness of His precious Redeemer Christ Jesus and taken into Heaven to sing perfect praise at the throne of God, with all the redeemed of God.

Money and King Funeral Home of Vienna, Virginia was in charge of arrangements for the services.

Brother Cletus Brumback is gone but is not forgotten. My feeling is that he will be remembered for many years by many people other than his immediate and beloved family. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

I feel that Cletus is resting from his labors and I am confident that the effects of his works will follow him. Submitted in humility and love. —Elders Gary N. Utz and W. G. Fletcher.

SISTER EFFIE BROWN

Sister Effie Maxfield Brown was born October 26, 1905, in Clarke County, Virginia. On January 5, 1980, the Lord saw fit to call her home. She was 74. The faith and hope that Sister Brown had in her Saviour during the time of her afflictions was clearly witnessed by all that visited her.

Sister Brown was a faithful member of Happy Creek Primitive Baptist Church, Front Royal, Virginia. Her love for the church and God's children was apparent and strong. She seemed to especially love the singing of the precious songs of Zion. We feel certain Sister Brown is now singing in perfection and enjoying that sweet eternal home purchased for God's children by Christ's own shed blood. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

Surviving Sister Brown are: one daughter, Mrs. Gladys Kerns; two sons, Lennis W. Brown, Jr., and Ronald P. Brown; three brothers, Edward, Haywood, and Clarence Butler; three sisters, Mrs. Alma Owens, Mrs. Pearl Woodward, and Mrs. Ruth Riley; eight grandchildren and two great-grandchildren.

A funeral service was held at Happy Creek Church on January 8, 1980, by Elder Gary Utz and Elder Tolliver Utz. Interment was in the Prospect Hill Cemetery in Front Royal. Submitted in love, —Elder Gary Utz.

BROTHER MARIUS STHRESHLEY

Brother Sthreshley passed away January 15, 1980, after a year of illness. He died in his home at Falmouth, Virginia, at age 62. He was a member of Greenwood Primitive Baptist Church, Woodbridge, Virginia.

Survivors are; his wife, Ethel M. Sthreshley; two daughters, Betty Cloe Jolly, of Petersburg, Virginia, and Mary Lynn Sthreshley, at home; three sons, Marius Sthreshley, Jr., Petersburg, Virginia, Samuel Sthreshley, Chesterfield, Virginia, and James B. Sthreshley, Albany, Georgia; three Brothers, "Rev." Lawrence F. Sthreshley, Tampa, Florida; "Rev." Charles A. Sthreshley of Wilmington, North Carolina, and Richard L. of Dublin, Virginia; thirteen grandchildren.

Funeral services were held Friday, January 18 in the Wilson-Smith Funeral Home, Fredericksburg, Virginia, with burial in City Point National Cemetery, Hopewell, Virginia. The funeral was conducted by Elders Emery Alderton and Elmer Skeen and his pastor, -Elder Hollie Redmon.

SISTER IVA VIRGINIA FRAZIER

Sister Iva was born May 3, 1908 to the late Elder James A. and Sister Mary V. Frazier. She married Lyle E. Frazier in July 1926. God blessed their union with lovely sons, Albert, Thomas, Daniel, Rodger and David of Remington, Virginia. Together with these she is survived by her daughters-in-law, fifteen grandchildren; two sisters; Sister W. C. (Julia) Maddox, and Sister H. B. (Pauline) Steadman; also many nieces, nephews, and a large host of friends.

She was baptized by her father into Goose Creek Primitive Baptist Church of Markham, Virginia, June 23, 1935. She came to Union Church of Sumerduck, Virginia, in February 1968, where she remained a very faithful member until her sudden death the night of December 18, 1979 of a heart attack. Sister Iva loved to sing the hymns of Zion and to spread sunshine wherever she went and will be greatly missed, though we weep not for one that had no hope but rather rejoice that her hope is now fulfilled.

Funeral services were held for Sister Frazier in Greests Funeral Home of Culpeper, Virginia, December 21, 1979 by Elders J. E. Alderton, Raymond Pressley and Elmer Skeen. Interment was in the Cemetery at Remington beside her late husband, who preceded her in death several years ago. She will be greatly missed, but memories of her shall linger on. -Written by one who has known this lovely family for about 25 years; her unworthy pastor, -Elder J. E. Alderton.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Paul Hutts, Maryland, \$5.00; Mr. and Mrs. Archie Beard, Illinois, \$2.00; Mrs. Herbert Rollins, Virginia, \$5.00; Mr. and Mrs. David Shirley, Virginia, \$5.00; Mrs. Earl E. Durban, Ohio, \$5.00; Mr. and Mrs. Marion Dillon, Mississippi, \$5.00; Mrs. Margie Swinger, Michigan, \$25.00; Karl Bobzien, Virginia, \$5.00; Hattie L. Moore, Georgia, \$2.00; Mrs. Russell Stow, Florida, \$5.00; Edward E. Taylor, Florida, \$5.00; Friend, Ohio, \$15.00; Everett L. Mikel, Indiana, \$5.00; Ralph W. Cusac, Ohio, \$5.00; Irvin M. Utz, Maryland, \$5.00; Lewis Judd, Virginia, \$5.00; Billebault Richardson, Virginia, \$5.00; W. G. Doty, Illinois, \$2.00.

MARTINSBURG--Martinsburg, W. Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. and 1:30 p.m. Elder Dwayne Fletcher, Pastor, 21 - 2 Florence Tollgate, Florence, N.J. 08518, Tel. (609) 499-2491. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W.Va 25401, Tel. 267-7356. March '81

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

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

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

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

THIRD SUNDAY

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

GRACE--Pershing Dr. and Fillmore St., N. Arlington, Va Meets each 3rd Sun. 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906, Tel. (301) 946-9526. Clerk, Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va 22201, Tel. (703) 524-2590 April '80

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

HAWKSBILL--Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '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. '80

MT. BETHEL--Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Mrs. Vergie Mc Bride, Asst. Clerk, Three Churches, W. Va 26765, Tel. (304) 822-3675 Aug. '80

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

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '80

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

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

FOURTH SUNDAY

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

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 4th Sun. 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 '80

HAPPY CREEK—Front Royal, Va Corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Rt. 5, Box 540, Madison Va 22727. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va 22630, Tel. (703) 635-3434 June '80

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

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

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

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

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

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '80