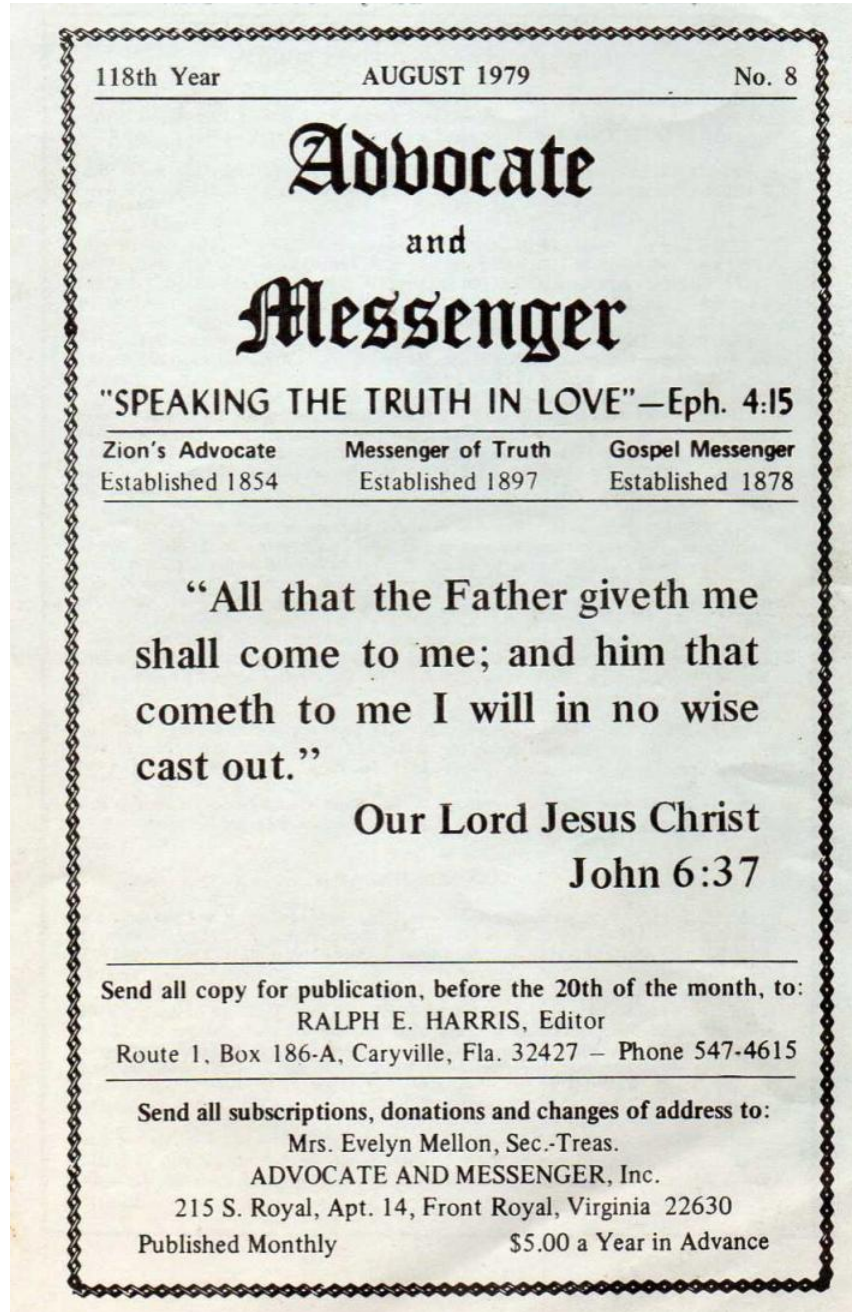


# Advocate and Messenger



“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](http://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., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '80

BETHEL—7 miles west of Falls Church, Va Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m. Elder Gary Utz, Pastor, Rt. 5, Box 540, Madison, Va 22727. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180, Tel. (703) 938-8169 Dec. '79

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '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 Geatons Trailer Park, 1-B, Woodbridge, Va 22192 April '80

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019, Tel. (614) 694-6488 Dec. '79

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomy 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. Richard Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '79

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va, Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va 22657 Feb. '80

## SECOND SUNDAY

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

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

Devoted to the cause of Truth and Righteousness as believed and practiced  
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118th

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## THE EDITOR AND HIS FAMILY

From left to right: My wife, Melba, age 35; our daughter, Abigail, age 12; your editor, age 41; our son, Bridgman, age 15. My wife and both our children are members of the Primitive Baptist Church. It was my privilege and pleasure to Baptize them.

## LESSONS FROM THE PRAYERS OF CHRIST

(Part Three)

"These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:" (John 17:1).

Our beloved Emmanuel, whom this same John says was "... full of grace and truth," was ever opening this blessed fountain unto His disciples. His life was a constant, ever-flowing source of instruction to His humble followers. What blessed teachings He had just given in the preceding chapter! Now, in the prayer which is before us, this gracious instruction is richly continued. We know there was not any necessity that Christ express these things audibly so far as the Father was concerned, thence we conclude it was only for the benefit of His disciples that He prayed aloud and that His prayer was recorded by the evangelist.

"He supplicated as a man, and as the Mediator of His people; yet sometimes He expressed Himself with majesty and authority, as one with and equal to the Father."—*Mathew Henry*. Much of our Lord's teachings can be understood in no other way, for some of what He says of Himself could only be said of a man, while other things could only be said of God, which shows that He was both God *and* man. "As *God* He could not be *glorified*, and as *man* He could not have "... power over all flesh," nor "... give eternal life" to anyone. Such things are plain to the spiritual mind but are hidden from those who know not the Lord. This is one reason the scriptures cannot be harmonized by those who are void of the Spirit.

"Father, the hour is come." Those who think Christ was overcome by His murderers and crucified for lack of *power* to have prevented it are "willingly ignorant," for it is abundantly clear throughout both the Old and New Testaments that our Lord knew the *time*, the *place*, the *purpose*, and the *end result* of His sufferings and death. To the Galatian churches Paul expresses it thus; "When the *fulness of the time* was come, God sent forth his Son, made of a woman, made under the

law, to redeem them that were under the law . . ." And to the Roman brethren he said, "When we were yet without strength, *in due time* Christ died for the ungodly" (Rom. 5:6). To His unbelieving brethren Christ said, "My time is not yet come . . ." but near the time of His betrayal by Judas he said, "My time is at hand" (John 7:6; Matt. 26:18). No, this hour did not take Christ by surprise but He knew when it would be and when it had arrived and He submitted Himself to it willingly and voluntarily. On various occasions Christ told His disciples of His impending death.

"Glorify thy Son, that thy Son also may glorify thee." As man, our Lord was always mindful of His dependence upon the Father for the strengthening and sustaining of His human nature, while at the same time He was ever concerned for and devoted to the honor and glory of His heavenly Father. Thus He prayed that such a glory might attend Him in all the momentous works which were now before Him that He might perform them in a manner which would bring glory, praise and honor to the Father. This glorification was to be bestowed in like manner *as* was the power which was given to Christ "over all flesh" in order that Christ, in turn, "should give eternal life to as many as" the Father had given Him. Those things which were "given" to Christ, as man, by the Father were not only for the fulfillment of that work which He came to perform in behalf of His people and for the blessings He was to bestow upon them, but first and foremost they were given to Him that He might "glorify" the Father.

Dear Brethren and Sisters, we would do well to emulate the example of Christ and consider first the *glory* of our heavenly Father, not only in our prayers but in all we undertake to do. Let us not pray selfishly for that which we may "consume upon our own lusts" but let us ask only for that which will be to the glory of God. Remember, if it will not glorify Him we don't need it anyway.

THE EDITOR

### AN APT ILLUSTRATION

"Doctor, why is it that you Old Baptists do not have instrumental music in your churches?" was asked Dr. C. H. Waters when on the way to a funeral service which he was to conduct. The questioner saw no harm in the use of the organ. Very few people do. Most people think it glorifying to God. But is God really glorified in the use of the organ in religious service? Listen to the doctor's illustration.

He said to the questioner: "What make organ do you use in your service?" The reply was, "An Estey Organ." "Well, are there not many other organ makers, such as Hamlin, Fisher, and others?" "Yes, indeed." "Well, said the Doctor, suppose you expected to have Mr. Estey with you today, and you wished to show him some special honor. Now in the house where you are gathered to do honor to Mr. Estey there is an organ that he made. And there are also organs made by other organ makers. Now which organ would you use in the service—Mr. Estey's organ, or an organ made by some one else?" The reply was, "Why, I would use an Estey organ of course as the service is held in honor of Mr. Estey." "Well," said the Doctor, "that is our position exactly. When we meet to serve God it is our desire to honor him in that service and we feel we can do so better by using the organ—the human voice—which *He* made than by using an organ made by man."

And then Dr. Waters, being a physician well versed in the human throat, gave to his questioner a description of the same, of its wonderful organism and delicate vocal cords, which by expansion and contraction sweeter music can be made than any organ made by man has ever been able to produce. There is so much truth in this simple illustration, which was original with our dear brother, that I felt it should be published for the benefit of others, and am therefore taking this liberty without the knowledge of Dr. Waters.

Let us be content to walk in the foot-steps of Christ and His apostles in doctrine and practice. Let us continue, so long as we shall live, the simple service of preaching, praying and

singing, when we come before the Lord as worshipers. And let us use the organ the Lord has made. It may not be trained. It may be almost worn out. But it is from His hand and He will accept our heart-felt service rendered through and by the best of all organs—the human voice. We want no other. No other was ever used in the apostolic church, and no authority was ever given by the Head of the Church, nor by any true servant of His, for the use of man-made organs in rendering praise to God in congregational service.

ELDER R. H. PITTMAN  
*Zion's Advocate, April, 1913*

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### THE WORDS OF GOD AND THE WORD OF GOD

The Scriptures are the words of God. The Word of God is Jesus Christ. "In the beginning was the Word, and the Word was with God, and the Word was God. The same (Word) 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).

The Scriptures, or the *words* of God were not in the beginning (only in the mind and purpose of God), as was the Word. They were written hundreds of years later. Moses, the writer of the first five books of the Old Testament, was born about 2433 years after the creation, and David, the psalmist, about 2919 after the creation. Peter says, "Holy men of old spake as they were moved by the Spirit of God." Thus there is a vast difference between the *Word* of God which was in the beginning with God and the Bible, or the *written word*; *the Scriptures*, which were hundreds of years later. In the *Word* was life. The *words testify* of the life that was in the Word. Jesus said, "search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."

Sometimes we get curious and begin to wonder about the things that are not written in the Bible. God has revealed in the Scriptures the things He sees we need to know. The things which are not revealed belong to Him.

“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (II Tim. 3:16, 17). This tells us by whom, and for whom, and for what purpose the scriptures were written. It also tells us that there is no need of going out on a limb of speculation concerning things that are not written, since the Bible is a thorough furnisher unto all good works. As they are written, the scriptures are profitable (to the man of God) and we might add that the man of the world certainly might profit in a moral way at least from them. There certainly would be no profit from the things that are not written, or from things we might think should have been written differently.

Jesus was brought before Pilate to be judged. Pilate had caused to be made a sign, “This is Jesus, King of the Jews.” The Jews said unto him, “Write not that he is King of the Jews, but that he said he was King of the Jews.” Pilate replied, what I have written, I have written.

Whether it was from the heart or whether it was in sarcasm or derision that Pilate made that sign we do not know. We *do* know that Pilate said he found no fault in Jesus. He washed his hands of the whole matter. We do know that he refused to change the sign. So it is that we should refuse to attempt any change in the scriptures. What God has written, God has written. I feel that the Spirit of God caused Pilate to stand firm in not changing the sign. God can use even the vilest of men to carry out His purpose.

Let us go back to the Garden of Eden for a moment. What if our common foreparents had not eaten of the forbidden fruit? what then? We do not know, and it is a foolish question. We do know they ate of it and we know of the disastrous result that followed, because of the sin of disobedience. We do know also that the Scriptures testify of the One Who was the remedy for sin. Suppose Abraham had not believed God and had not left his country and gone on the journey

•



God told him to go on; would there have been an Israelite nation? We do not know. We do know that Abraham believed God and God made of him a great nation as He promised. Suppose Noah had not built the ark? what then? We could go on and on with such needless questions. Paul says we are to avoid foolish questions (Titus 3:9, and Tim. 4:7).

Let us hear the conclusion of the whole matter. Fear God and keep His commandments; for this is the whole duty of man. What God has written, God has written.

ELDER T. EVERETT BEAVERS

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#### ACCEPT—ACCEPTED

Dear Christian Friends: May these few words be accepted in love and charity by all who read them and above all else may they be accepted in praise to the name of the Lord. To be accepted must be of such a quality or character as to be approved by the Lord in a very real way. I know there are many uses of the terms *accept* or *accepted* as to worldly uses, But I want to think more truly of being accepted in a spiritual way. To accept is to receive with favor and agree with true consent and belief; a very favorable act of kindness.

I do not want to cast any discouragement on anyone as to their belief—I want the truth as it is in Christ Jesus the Saviour. A very common statement is made the world over that all you have to do is accept Jesus. Precious ones, this cannot be done by the dead sinner for man by nature knows not God and is without God and without hope in the world. He is just plain *dead* in trespasses and in sins and it is surely an evident fact that a dead man cannot accept anything. All have sinned and come short of the glory of God, but thanks be to God who hath made us accepted in the Beloved. So I maintain an individual must be made accepted in Christ before he can in any way accept Jesus. Being in this tabernacle of clay we have a conflict continually, so that we would say, "Tis a point I long to know, oft it causes anxious thought. Do I love the

Lord or no? am I His or am I not?" So, very anxious thoughts fill my mind and heart, "Have I been made accepted in the beloved?"

Let us look for a moment at how we become accepted in the Beloved. The *Beloved* is none other than Jesus our Saviour, the Son of God, the Lamb of God that taketh away the sin of the world. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." There is no other way to be accepted in Jesus but through the redemption that is in Him, being justified freely by His grace, redeemed by His blood and made joint-heirs with Him. This is our acceptance, our hope, and our all in all. A very good reason can be added to this: "Even so, Father: for so it seemed good in thy sight."

Now that we have been made accepted in the beloved, we are to offer a reasonable service that will be accepted of the Lord. The Lord said unto Ezekiel, "In my holy mountain shall the house of Israel serve me and there will I accept them." The Lord would accept them with their sweet smelling savour when they turned from their corrupt ways and prayed, and humbled themselves and sought His face; then would He hear from heaven and forgive their sin and heal their land. His eyes would be open and His ears attentive unto the prayer that was made in that place. The Lord does accept such service, and it must be from those who have been made accepted in the Beloved.

In doing service so that it is accepted of the Lord it must be done in Spirit and in truth, and with a ready and willing mind. We are instructed that in performing the doing of it there was a readiness to will, and, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." So it was like a certain

poor widow who cast in two mites into the treasury. The Saviour declared her gift to be more accepted because she of her penury cast in all the living she had, while the others had only cast in of their abundance. It takes a ready heart and a willing mind to give all you have to the Lord to be accepted of Him; just as the ministers give, as much as in them is, all that they have.

A *pure* offering was to be used by the Israelites to be accepted of the Lord. So when the priests offered polluted bread upon the altar, the blind for a sacrifice, the lame and the sick, they were told to offer it to the governor, and, "Will he be pleased with it or accept thy person?" So the Lord declared, "I have no pleasure in you . . . neither will I accept an offering at your hand." So our offering today must be a *pure* offering, given with a *ready* heart and a *willing* mind, in Spirit and in truth, for the Lord to accept it.

Paul was in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. He was confident that while we are at home in the body we are absent from the Lord, willing rather to be absent from the body and to be present with the Lord. "Wherefore we labour, that whether present or absent, we may be accepted of him." So our labor, to be accepted of Him, must be absent from worldly things and presented with charity in all spiritual things. Oh how wonderful it will be to be accepted of Him and present with Him in glory in the sweet by and by!

We are told not to be conformed to this world but to be transformed by the renewing of our mind, "that ye may prove what is that good, and acceptable, and perfect will of God." It is very evident that all things of this world are not accepted of God. So we are to try the spirits to see if they be of the Lord. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This is just a reasonable service, and the reward is great. You find peace and rest to your soul. All worldly and fleshly ambitions

must be subdued, crucified, and turned from, in order for the service to be acceptable to God.

Paul admonished Timothy to pray with intercession and giving thanks for all men and for kings and those in authority, "that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour." This gives us a clear view of some of the things that are good and accepted of Him. "We receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire." May we offer the fruit of our lips in giving thanks to His name, offering sacrifice of praise continually, for to do good and forget not to communicate are sacrifices with which God is well pleased.

"If so be ye have tasted that the Lord is gracious, ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Saints are often compared to stones. They lie in the same quarry of nature as the rest of mankind until dug out and separated from the rest by the powerful grace of God. They are then hewn out and polished and made fit for the spiritual house. Hence having the Spirit of God we are called upon to offer up spiritual services such as prayer, preaching, singing praise, hearing the word with a fervent heart, filling our place in the gospel church, administering the ordinances and partaking of them. These and all good works done in faith and motivated by love, exercised to the glory of God, are spiritual sacrifices accepted of the Lord. They are spiritual and distinct and separate from all legal and worldly service; they are performed and accepted of Him and through Him. They are acceptable to God by Jesus Christ. It is through Him we have access to God and are accepted of Him. The Lord had respect unto Abel and his offering and it was accepted, but unto Cain and his offering the Lord had not respect.

I trust you will find these few words in love and charity to be accepted to the praise of the glory of His grace. May we

accept inspired Bible truth above the treasure of this world.  
Blessed be the tie that binds our hearts in Christian love.  
Humbly submitted.

ELDER DAILY HITE

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### SIMEON'S PROPHECY

In the temple Simeon held the infant in his arms and blessed him, saying unto Mary his mother, "Behold, this child is set for the fall and rise of many in Israel, and for a sign that shall be spoken against; (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed" (Luke 2:34-35). Here is the prophecy of the work the Holy Spirit shall perform in spiritual Israel in this gospel day, here being ushered into the events of time. The kingdom of this new-born King is both visible and invisible. Only those whose hearts are prepared of the Lord and given the faith of Abraham are counted his children and heirs to that covenant God made to the father of Israel (Genesis 12).

Abraham had many trials and discouragements to bear along life's pilgrim journey. He was first called by God to leave his native land and go to a land God would show him, which proved to be the land of Canaan. A famine in Canaan induced him to go into Egypt where he almost lost his life to the princes of Pharaoh and was driven out of Egypt because of the plagues God inflicted on Pharaoh by reason of his presence there.

After Isaac, his promised son was born by God's double miracle with Sarah, God told Abraham to offer him on an altar as a sacrifice on Mt. Moriah, a three days journey distant. Abraham made all preparations and went to take the life of his promised son by whom he was to become the father of many nations. But God was with him and stayed Abraham's hand at the very last moment and an entangled ram became the Lord's provided sacrifice. God accepted this gesture of Abraham's faith, the essence of which is that Abraham trusted in God to fulfill His promise by raising Isaac

from the dead. (See Heb. 11:19). Abraham's faith was shown by his works (Jas. 2:17) and is a model for all believers to obey.

God's mercy to father and son must have brought gladness and rejoicing to both, but of more importance to us it is a type and lesson in salvation to every chosen heir of heaven. Isaac is the type of a creature bound with the cords of the law of works which decrees to every subject, obey or die. Obey one cannot, because of his sins, and die he must, for in the law there is no mercy. Grace brings him to the chasm of death while within his heart he knows his sentence is just, realizing the truth expressed in a hymn, "And if my soul be sent to hell, Thy righteous law approves it well." He has now come to the end of his strength in the law, "and knows not where to go"! The spirit of his flesh is here crucified with Christ. Paul said, "When the commandment came, sin revived and I died." He here becomes dead to his ego, pride, once boasted strength, and love for sin. Jesus appears and he sees Him crucified on the cross in his stead. Jesus' love and mercy raises him to a new world and a new life.

How comforting and animating to his soul when he realizes God has provided a Lamb, the Lamb of God, as a sacrifice for his soul and person, and himself now free from the law of sin and death. His soul is now under the perfect law of liberty but his flesh is still subject to the cunning temptations of Satan and from time to time he will feel himself in the pit from whence he was rescued and feel again the hardness of the rock which once controlled his heart. This feeling will be in his mind only, while his heart will still yearn for the water brooks and he watches for the coming of his Beloved as they that watch for the morning.

Sorrow, distress of soul and despair of all earthly help is the Lord's way of preparing His chosen disciples for their obedience in faith and Heaven's glory. There is always a bringing down before there can be a lifting up. The eagle bears up her young as she teaches them to fly. The Lord found Jacob

in the *mire* and *clay* of a waste-howling wilderness and set his feet on a rock (figuratively, on the Rock, Christ Jesus). He rescued Jonah from the *depths of the sea* by a great fish. He raiseth the poor *out of the dust* and the beggar *from the dung-hill*. Jesus is a physician to *the sick*, a Comforter to *all that mourn* and a Saviour to *those that are lost*. He raises the *fallen* and *helpless*, gives light to *the blind*, strength to *the weak* and life to *the dead*.

Those of you who have been lifted from your state in sin and now see Jesus by faith and cherish the hope of your salvation in Him that is now sealed to your soul, should confess Him to your friends. One in their first love will feel timid and reluctant to confess such great salvation for themselves, but those who abide beside the shepherds tents will rejoice again as they remember that the joyful state you now feel was once theirs also.

ELDER GALE F. HANOVER

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### CHRIST DESCENDING AND THEN ASCENDING

(Second of Two Parts)

A friend told me of a conversation with another man who pounded on his chest and boasted that God could not come into his heart unless he himself agreed to it. What presumption! God who made heaven and earth, who made man himself, unable to control His creature? The obvious answer to such boasting is still utterly humiliating to the flesh: why would God want to come into any human heart? Human boasting is evidence that God has not wanted to come in at all.

But even if men *had* the power to keep God out of their hearts, seeing that our eternal destiny depends on His willingness to bestow His sovereign mercies upon us by doing so, what man would want to resist Him? But I have never yet fathomed the mystery of why God would be pleased to do so. Knowing my own wicked thoughts and base passions, I cannot understand why the Holy Spirit could willingly sit in company with such. Lord save us from ourselves! How condescending are His mercies!

If our Lord first descended, He was also to ascend up on high. On the morning of the third day He took up His life again and returned to earth, showing himself to his disciples. His body, once made of earth and lower than the angels, is now made spiritual, and no more to endure weary journeys, hunger, toil, or threats of men. Now He who once must be strengthened by angels is lifted up in strength and wisdom and power. Now He is ready to ascend up to His throne, first the throne of the gospel kingdom in the hearts of His people, and then the throne of judgment in Heaven itself.

All the powers of earth and Satan himself had sought to prevent Him from accomplishing His mission, but He was victorious over them all. Presently He would lift up His hands and bless His disciples, and ascend up out of sight into the clouds, up to the presence of God, home again! His throne was waiting, and the praise of all the holy ones of Heaven and earth.

But if our Lord is to sit as a judge over mankind, it is necessary for the judge to know the evidence to be judged. He must know what it is to be a man, bearing life here on earth; he must understand what it is to bear Satan's temptations, and be a mark for wicked men. He must learn the cost to a saint who must bear in his flesh the desire to serve God when all nature and all flesh is opposed to him. But our Lord had "learned obedience by the things which He suffered" and is able to speak with perfect understanding for His saints, making intercession for them with holy compassion. There is no trial that can face a child of grace which may not safely be confided in Jesus, for He has borne them all Himself.

There is no excuse to be offered by wicked men, for Jesus Himself has carried the full weight of their evil deeds, and knows them perfectly. The evilness of sin was unveiled before God and man in the sufferings of Jesus, and so He is fully able to pass judgment upon all those who indulge themselves in it against His people. Our Judge has indeed ascended to His throne, and we cannot believe the day of judgment to be far



off.

The miracle of God's grace expressed in the words "he led captivity captive" is beyond human expression, but not beyond human experience. See Saul of Tarsus go in his mad zeal to torment the church; see the Lord apprehend him in his journey, convict him and as it were condemn him to death, then send him as an object lesson in the mercies of God, a prisoner of the Lord, to preach the gospel to the Gentiles. The captor is become the captive, you see.

Again, watch Paul and Silas singing and praying in stocks in a prison expecting only persecution and suffering; then observe at the midnight hour how God's earthquake freed the prisoners and brought the jailor to fall at Paul's feet! Watch as Paul baptizes him and preaches the gospel to him and observe how again the jailor is made captive by the Lord. The Church abounds in such testimonies. Nevertheless, there is a greater sense in which this prophetic scripture is fulfilled. Out of the land of living death here on earth (for we are not, as some suppose, so much in the land of the living as we are in the land of the dying), our Lord has promised to redeem His people and give them mastery over death and the grave. None of them shall ever perish.

Oh, the mystery of the kindness of God! "He gave gifts to men!" With all the hardness of their human hearts, after all their disbelief of His holy word and their abuse of His servants, and especially of His own son, God reveals His divine nature and His divine intentions by speaking peace to men! Doesn't it seem marvelous to you that God would stoop to speak to us? And out of His bounty He gave gifts to men! What gifts? To some, the gifts of ministry, to others the gifts of His kingdom, to all the elect He gave life and the sweet promises, the opportunity to approach the throne and make our wants known, to find a Friend and Helper. The Holy Spirit whose baptism is spoken of in this same lesson, seals them God's own possession forever, for God has ordained that they should sing praises to Him forever in Heaven. And so it shall

be, for our Lord is on His throne.

ELDER RAYMOND WEBB

*Carthage, Illinois*

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### LYING DOWN

As we read Isaiah 65 we are told in the beginning about a rebellious, self-righteous people "which walketh in a way that was not good." Oh, how we fear before God when we know we have sinned many times! We know He is a righteous God and if His wrath is executed upon us it is just and righteous. We can only hope in His mercy because we are told His mercy endureth forever. The things we read in verses 11-12 makes us remember what Moses said, "I exceedingly fear and quake."

But there is good reason for some to hope in God and I will dwell now on the promises and reason for this hope. "Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all." Please do not destroy them all for there is a blessing in it. Do not destroy the isles for they are higher than the sea. The isles saw and feared, drew near and came. The isles wait upon the Lord to bring thy sons from far—sons that have been begotten by gospel labor. "And every island fled away." Surely this is because they are higher in wisdom and see the danger in the sea that surrounds them.

As the new wine is found in the cluster, even so God creates new heavens and a new earth. Then the former troubles are forgotten, shall not be remembered, nor come to mind. No such promise is made for the sea.

Praise God, the Great Creator for what we read in verses 17-25! "Mine elect shall long enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble." "Mine elect" we are sure represent those elected for church fellowship. These would only be a small fraction or remnant of those elected in Christ before the world began unto eternal

life. "Before they call, I will answer, and while they are yet speaking, I will hear. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

It is said, "All have sinned and come short of the glory of God," and I believe it. Surely Jesus spoke beautiful words in the sermon on the mount when He said, "Blessed are the merciful, for they shall obtain mercy." Then the Psalmist spoke, "With the merciful I will show myself merciful and with the forward I will show myself forward." I can truly say as President Lincoln said in an address long ago, "With malice toward none but with charity for all"—this is the way I feel in my heart.

"He maketh me to lie down in green pastures." God made David do something he did not want to do. He had wielded the sword and was a man of blood and of war. Now God has said it is enough and no more destruction. God knows what is best for us more than we do. Bless His holy Name! David was led beside the still waters, and in this peaceful scene he was blessed with the good things of God to eat (green pastures). So when we have tasted that the Lord is gracious we desire more of the same and look to the good Shepherd and Bishop of our souls, Christ Jesus, for that supply.

I like to think that David did not write the 23rd Psalm for himself alone, but also to apply to God's people today. When he closes with; "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever," this sounds like the utterance of every sinner saved by the grace of God. Like one who cries, "God be merciful to me a sinner, and, "Lord save or I perish." This expression fits the one whom the Lord forgave much and as a result, the one forgiven loves much; like one who knows his existence in God's house hinges on goodness and mercy extended from God. May God bless all.

ELDER A. J. HYLTON  
Willis, Virginia

### DEATH PENALTY—LAWFUL OR UNLAWFUL

The pros and cons of our subject matter are the subject of a debate going on throughout our nation today. It is therefore important to know what God's word has to say about this matter so that we may take an affirmative stand in the right way. In the consideration of this matter we must seek to lay aside that way that seemeth right unto man, and face certain realities without interference from personal emotions.

Let us begin with Exodus 20:13, "Thou shalt not kill". This scripture is often used in arguments against the death penalty. In the considering of any Bible subject we must take the scriptures as a whole and harmonize them all. This scripture has nothing to do with the execution of the statutes regarding the death penalty as we shall see. This scripture is confined to one person killing another in the way of *murder*. How do we know Exo. 20:13 only includes murder? because there are other scriptures that require the putting to death anyone guilty of certain offences. "Thou shalt not kill" is not a code of social or civil law abrogating the death penalty for certain crimes, but an injunction against one person taking the life of another without due process of law.

Let us now consider some scriptures that uphold the propriety of the civil use of the death penalty. In Gen. 9:6 we read, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." This law was given to Noah and his sons, the only living males on the earth at that time, for this was immediately after the flood. The law as later given to Moses incorporated this principle in it as we shall soon note. I want us to particularly note that this law as given to Noah specified that the blood of the murderer was to be shed by man. This should clearly distinguish the administering of civil justice from the commandment, "Thou shalt not kill". God has given men a system of laws to govern themselves by in the civil affairs of life, but the responsibility for administering these laws is left with men. Then if they fail to do so and the land becomes filled with corruption and vio-

lence, in due time, God will execute His own judgments. We see this in the flood of Noah's time, the destruction of Sodom and Gomorrah, the dispersement of the ten tribes of Israel among other nations, the sending of Judah into 70 years of Babylonian captivity, and other instances we read of in God's word.

In Exodus 21:12, still at Mt. Sinai, after giving the ten commandments, we read, "He that smiteth a man, so that he die, shall be surely put to death". This clearly is in a case of murder, for in the 13th verse we read, "And if a man lie not in wait, but God deliver him into his hand: then I will appoint thee a place whither he shall flee". Further in v. 14, "But if a man come presumptuously upon his neighbor, to slay him with guile: thou shalt take him from mine altar, that he may die". Note that God did not say *I* will put the murderer to death, but He said to Israel, "*Thou* shalt take him . . ." showing that the administration of this civil law was with man.

In Lev. 24:16, "All the congregation" was charged with responsibility of administering the death penalty as follows: "And he that blasphemeth the name of the Lord, he shall surely be put to death, and all the congregation shall certainly stone him . . ." We see from this scripture that murder was not the only offense under Jewish law which was punishable by death. This was a crime of a spiritual nature against God, and no doubt pre-figures the administration of gospel church discipline by the church if a brother or sister be guilty of an offense against God which would be a sin unto death as discussed in 1 John 5:16.

There are some other offenses that required the death penalty under the code of moral law God gave His people Israel, but space will not permit a general discussion of them. I wish now to discuss the God-given reasons for invoking the death penalty. I find two basic reasons given. The first is in the case of murder as given in Gen. 9:6. Here the reason for the murderer to be put to death is because he had shed the blood of man, who was made in the image of God. Therefore

by maliciously killing a man one would not only deprive another of his life, but he would manifest the utmost contempt of God, for man was made in the image of God. The other reason we find for the death penalty was so that Israel could put evil away from among them.

This principle is manifested in various scriptures, among which are the following. In Deut. 13:5, concerning the dreamer of dreams who would admonish Israel to go after other gods, we read, "And that prophet, or dreamer of dreams, shall be put to death . . . So shalt thou put the evil away from the midst of thee." Regarding the idolater we read, "The hands of the witness shall be first upon him to put him to death, and afterward the hands of all the people. So thou shalt put evil away from among you" (Deut. 17:7). In Deut. 22:22 we read, "If a man be found lying with a woman married to an husband, then they shall both of them die . . . So shall thou put away evil from Israel." This chapter and other places in Deut., have similar concluding statements as the reason for administering the death penalty.

Someone may seek to counter the aforementioned scriptures by saying they all come from the Old Testament and were only for that day. This argument is fallacious, mainly because these were *moral* and not *ceremonial*. Christ did not abolish the moral law of the Old Testament, but only the ceremonial law of worship. Beside this Christ recognized the validity of civil law, including that part requiring the death penalty. In Matt. 26:52, we read, ". . . for all that take the sword shall perish with the sword." This was in response to Peter's attempt to protect Christ from His captors by destroying them with the sword. Christ was warning Peter that if he were to slay as he impetuously tried to do he would be a murderer and as such must perish with the sword. In Rev. 13:10 we find the expression, ". . . he that killeth with the sword must be killed with the sword . . ." This harmonizes with Gen. 9:6, "Who sheddeth man's blood, by man shall his blood be shed."

In the law as given through Moses there was a provision made for anyone who killed a person unawares, (accidentally) as we say today. There were six cities appointed where such a person could flee and remain there until the death of the high priest. However if such a person left his city of refuge before then the avenger of blood (usually the persons next of kin) was to put him to death.

Let us now examine the propriety of killing in war. We have those in our nation who profess to believe the Bible but who would not turn a hand to defend our nation against our enemies who would destroy us by force. God's word deals with this too, and upholds the taking up of arms against tyrants that would destroy the freedom of men and enslave them to ungodly principles. "And the Lord spoke unto Moses, saying, avenge the children of Israel of the Midianites; afterwards shalt thou be gathered unto thy people. And Moses spake unto the people, saying, arm some of yourselves unto the war, and let them go against the Midianites, and avenge the Lord of Midian" (Deut. 31:1-3). The remainder of this chapter pursues the matter further, but the above quote sets forth the principle under consideration.

We also read in Joshua 11:6-8 further instruction to war in defense of the enemies of Israel. Here the army of several of the Canaanites were set to war against Israel, "And the Lord said unto Joshua, be not afraid because of them: for tomorrow about this time will I deliver them slain before Israel: thou shalt hough their horses, and burn their chariots with fire. So Joshua came, and all the people of war with him, against them by the waters of Merom suddenly: and they fell upon them, and the Lord delivered them into the hand of Israel, who smote them."

In conclusion, our judicial system in this and many other nations do err grievously in doing away with the death penalty, for they go contrary to God's law and allow the land to become filled with murderers who should be put to death so that evil may be put away from the land. It is now as it was

in the days of Habakkuk, wherein he wrote, "Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous: therefore wrong judgment procedeth." The declaring of the death penalty as cruel and inhuman punishment is a device of Satan, and a national sin. Let us pray God to give us men who will be men and uphold God's moral laws. (To this we would only add, *Amen* and *Amen*. Editor A&M).

ELDER MANNING TEMPLES

In *The Christian Baptist*, February 1977

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### THE COSTLINESS AND DEMORALIZATION OF FALSE RELIGION

Egypt, Canaan and the countries round about them, were full of idol gods. The people groaned under the burden of idolatry. Vast temples were erected to their honor by the unpaid toil of captives and peasants. Lazy priests fattened at royal tables, while the prophets of God, of whom the world was not worthy, wandered in sheep skins and goat skins and were destitute, afflicted and tormented. Idolatry was then, as now, an intolerable burden. Pure religion is always cheap—(or rather, free of *unreasonable* and *burdensome* financial demands, Editor), false religions come very high; and the more there are of them the more ways there are to fleece poor ignorant souls.

Rome had thirty thousand gods in her Pantheon, not one of whom could save a sinner. Egypt had gods by the hundred. India now counts her 360 million false gods. And the more gods there are, the more temples, the more shrines, the more images, the more offerings, and the more priests to live from the labors of the hungry and weary toilers.

In the time of Moses the country was full of the images, relics, and memorials of these false gods. They were demanding a recognition. Their worshipers were on every hand; their worship was revelry, debauchery and blood. Their altars were on every hilltop and in every grove; and it was a most wise provision which forbade the Israelites even to *mention their names* (Exodus 23:13). They were not to be themes of common conversation; they were not to occupy the minds of the people;



they were to think and talk of better things and things that would not fire the baser passions, and bring men under the dominion of their lusts.

Zion's Advocate, January 1917

### HOW TO GROW OLD GRACEFULLY

Old age brings with it weakness and a sense of incompetency to do things that were easy in the prime of life. Barzillai's little speech (II Sam. 19:35-37) is sensible. He could not enjoy the bounties of the king's table, the mirth and music of the palace. He preferred the quietude of home. This was graceful in Barzillai who was then more than four score years old. He requested David to take his son with him.

The old cannot participate in the entertainments and amusements of the young, and should cheerfully relinquish their interest in them. Barzillai gave to old men a good example. We should submit to old age cheerfully. It is said of Joseph that his great-grandchildren were "brought up on his knees". One can almost see him in the homes of his grandchildren assisting them in caring for their little ones. When grandfather is cheerful and contented, he is a welcome guest; and while they need the help of their children they may pay for it in cheer and pleasantries.

Old people ought to cultivate a gentle spirit, and try to make themselves agreeable and welcome in the homes where they stay. When they grieve and brood over their misfortunes, and repeat their tales of woe, their best friends will tire of them. But when grandfather is cheerful and content, his presence is sweet to his children. We should look on the bright side of things, and remember that the Lord will at last rescue His people from every sorrow.

Old people should love their church and study its interest. It is their home and will be the home of their children for generations to come; they should attend its meetings and receive the comforts of the Word, for it is ordained for their comfort.

It is not best to resign posts of duty too soon. Many men have continued to preach well up to the eighties, and even

upwards of ninety. Gladstone held that men retain their moral strength by using their minds in investigation. Thomas A. Hendrix did the same. Elder G. M. Thompson was a student to the last, and was strong and vigorous mentally.

When David was old, near his death, he directed events so that Solomon was made king in his place, and this act of his was one requiring good judgment. Solomon also, when near eighty years old, overcame a strong conspiracy to prevent Rehoboam from being made king in his place. And Rehoboam rejected the counsels of old men and followed the advice of young men to the ruin of the kingdom, thus showing that old men are safe advisors.

When old men are studious and take care to keep informed, they may be of service to the church to the last. It is true that old men may be indiscreet, holding on as pastor of a church too long, to the injury of the cause; but the judgment and feeling of the church will indicate when he had better resign.

Old people should avoid being childish, or ill-natured and peevish, or jealous-hearted; they should try to be but little or no trouble to those with whom they live. I have seen old folks beam with cheerfulness and contentment. Elder Vancleave once said that old men should grow old as a sound pear ripens—grow sweeter and sweeter till it drops from the tree. There is much to think of that would nourish and cheer good will in the aged. Our afflictions are light and but for a moment, followed by an eternal weight of glory, and are not worthy to be compared to the glory which shall be revealed in us.

The Lord will provide for our children to the end of time; and inasmuch as we cannot provide for them, we should trust them in the hands of the Lord who will provide for them. It is comely for one who has ever taught others to trust the Lord, to put their trust in Him also, even down to old age, and to wear a trustful, hopeful countenance among their friends.

ELDER J. H. OLIPHANT  
*Zion's Advocate*, June, 1915

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**THE PEASANT'S PRAYER**

I heard the prayer of a peasant  
 At ev'ning, when all was still.  
 From his small, humble hut he had wandered  
 To a rock at the brow of a hill.  
 His tanned face turned t'ward the sunset,  
 His hands clasped the rock where he stood;  
 His head bowed in humble submission  
 As he quietly talked with his God.  
 "For strength for the daily battle;  
 For Manna along the way;  
 For faith to follow Thy footsteps,  
 My Father, I ask Thee, today.  
 "When the storms of life o'erwhelm me,  
 Oh, then to the Rock let me fly!  
 Thy pardoning grace ever grant me;  
 My Lord so unworthy am I."  
 His face aglow with a love-light;  
 I knew his Saviour was near,  
 And I felt that his heart knew the solace  
 And reward of effectual prayer.

Sister Violet M. Hiett  
 Martinsburg, West Virginia

**TRUSTING IN OUR SAVIOUR'S LOVE**

Trusting in our Saviour's love,  
 We joy in blessings from above.  
 It matters not what others do,  
 We trust in God to see us through.  
 We need not fear what comes  
 our way,  
 Our faith is in our Lord  
 each day.  
 The things of earth will pass  
 away;  
 Let's thank Him for a  
 brighter day.

Sister Loretta Lilly  
 Akron, Ohio

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## CORRESPONDENCE AND NEWS NOTES

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### ASSISTANCE NEEDED ON CONSTRUCTION PROJECT

The Mill Creek Primitive Baptist Church located near Luray, Virginia in Page County has started construction of the addition to provide modern toilet facilities and a room for eating at all-day meetings. It will also provide for holding our association meetings whenever needed. The membership cannot provide all the needed funds so they are praying that the Lord will provide through their many friends and other Baptists throughout the country who are interested in helping a Landmark church such as Mill Creek. It is one of the old churches of the State of Virginia, constituted in 1743.

Investing in this project should bring you blessings of great satisfaction in knowing you have helped your brethren, and we know the Lord is able to return it to you in many ways. If conditions in this great country of ours continue to deteriorate at the present rate now is the time to make some of our money achieve something worthwhile.

Send all contributions to Brother Irvin Redmon, 741 Stonewall Drive, Front Royal, Virginia - 22630.

Brother Carroll R. Shuler

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

**BETHEL CHURCH**—First Sunday, September 2, 1979 and Saturday before. All day both days. Elder Gary Utz, Pastor.

**BATTLE RUN CHURCH**—Second Sunday, September 9, 1979 and Saturday before. All day both days. Elder E. S. Skeen, Pastor.

**THORNTON'S GAP CHURCH**—Third Sunday, September 16, 1979 and Saturday before. All day both days. Elder E. S. Skeen, Pastor.

**THUMB RUN CHURCH**—Third Sunday, September 16, 1979, all day Sunday only. Regular meeting Saturday before. Elder A. J. Hylton, Pastor.

**MT. BETHEL CHURCH**—Third Sunday, September 16, 1979, all day Sunday only. Elder Douglas Heare, Pastor.

**UPPERVILLE CHURCH**—Fourth Sunday, September 23, 1979 and Saturday before. All day both days. Elder E. S. Skeen, Pastor.

**LITTLE FLOCK CHURCH**—Fifth Sunday, September 30, 1979. All day Sunday; 1:30 p.m. Saturday before. Elder Raymond Pressley, Pastor.

**TIMBER RIDGE CHURCH**—Fifth Sunday, September 30, 1979. All day Sunday only. Elder Hollie Redmon, Pastor.

#### TEMPORARY CHANGES IN CEDAR CREEK CHURCH'S MEETINGS

1. The regular monthly services normally held by Cedar Creek Primitive Baptist Church on the 3rd Sunday and Saturday Afternoon before, are canceled for the month of August 1979, due to the 213th session of the Kettocton Association being held in the Osborn Senior High School, Manassas, Virginia, August 17, 18 and 19, 1979.

2. The regular monthly services which would normally be held by Cedar Creek on the 3rd Sunday and Saturday Afternoon before, September 8 and 9, 1979 are canceled, being replaced by a morning service held on the 2nd Sunday (Sunday only), September 9, 1979, conducted by Elder A. J. Hylton.

3. Beginning with the month of October 1979 and thereafter, regular monthly services will be held by Cedar Creek Church at the previously scheduled normal times—3rd Sunday and Saturday afternoon before. On Saturday afternoon and 3rd Sunday morning October 20 and 21, 1979, services will be conducted by Elder Gary Utz.

#### ORDINATION OF A DEACON

At the request of Hawksbill Primitive Baptist Church, Page County, Virginia, for ordained help in formation of a Presbytery for the purpose of ordaining Brother Johnny Huffman to the office of deacon, we met with them on Sunday, July 15, 1979.

The Presbytery was made up of: Elders Ernest Long, W. G. Fletcher, Glenn Payne, Phillip Johnson, Tolliver Utz, E. S. Skeen and A. J. Hylton.

The following deacons were also present: A. T. O'Dell, Ross Payne, Lewis Judd, John Power, Carleton Priest, Emory Clifton, Waldo Rudacille, George Rothgeb, John Moore, Warren Wilson, Clarence Moyer, Lester Yates, Graves Rothgeb, John Wayland, W. H. Martin, Rex Burner, Karl Bobzien and Harvey Painter.

It was determined that the Church was still of the same mind as to the ordination of Brother Huffman; after which the Presbytery was formed. Elder Phillip Johnson was named Moderator; with Brother Karl F. Bobzien as Clerk. The following were designated by the Presbytery: Brother Rothgeb to speak for the church, and he also delivered Brother Huffman to the Presbytery; Elder Hylton to question the church; Elder W. G. Fletcher to question Brother Huffman; Elder Tolliver Utz to offer the ordination prayer and Elder Ernest Long, pastor of Hawksbill Church, to deliver the charge.

Both the church and Brother Huffman were questioned; after the satisfactory completion of which it was moved to continue the ordination. The ordination prayer was then offered by Elder Tolliver Utz, after which the laying on of hands by the Elders was carried out. Brother Huffman's wife, Sister Helen Huffman, was escorted to a seat beside her husband while the charge was delivered by Elder Ernest Long, using as a text Acts 6: 1-4 and essentially all of I Tim. 3. Beautifully expressed remarks were added to the charge by Elders Johnson and Payne. Hawksbill Church, having expressed their satisfaction with the work of the Presbytery, Brother Huffman was turned over to the church as a duly ordained deacon, upon approved motion.

The Minutes of the ordination were then read by the Clerk and approved by the Presbytery, after which the Presbytery was dismissed with prayer by Elder E. S. Skeen. During the singing of hymns, the congregation came forward and shook hands with the newly ordained deacon and his wife. After the singing of another hymn, the service was dismissed by Brother O'Dell.

A copy of these Minutes is being made a part of the records of Hawksbill Church; with copies furnished for publication to the ADVOCATE AND MESSENGER and the GOSPEL APPEAL.

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## Obituary

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### BROTHER WILLIAM RUDACILLE

Brother William J. Rudacille was born October 26, 1910 the son of Irvin J. Rudacille and Moselle Maddox Rudacille and departed this life June 30, 1979.

Brother William united with the Bentonville Primitive Baptist Church, Bentonville, Virginia October 1953 and was baptized by Elder Harvey Daily. He was ordained a deacon on September 5, 1976. He served this office faithfully until his illness in January 1978.

He leaves to mourn, his wife, Sister Charlotte Weaver Rudacille, two sons, William Austin of Manassas, Virginia, and David Allen of Front Royal, Virginia; two daughters, Ruby R. Updike and Lorraine R. Brandon both of Bentonville; one brother Ray C. Rudacille and one sister, Vera P. Rudacille both of Bentonville; nine grandchildren.

A funeral service was conducted Tuesday, July 3, 1979 in the chapel of the Maddox Funeral Home, Front Royal, by his pastor, Elder Tolliver Utz, assisted by Elder W. G. Fletcher and Mr. Bob Martin. Interment was in Prospect Hill Cemetery.

Brother William will be greatly missed by the church, his family and his friends, yet we can rejoice in the fact that his burdens in this life are past, his present dwelling is far superior to the one he left.

Elder Tolliver Utz

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### DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Deane Wynes, Maryland, \$2.00; T. C. Moyer, Virginia, \$5.00; Nellie Lawler, Virginia, \$5.00; Mr. and Mrs. Ivan Koontz, Virginia, \$5.00; Mrs. Chloe E. Boyle, Pennsylvania, \$5.00; A Friend, Virginia, \$3.00; Harold K. Nines, Ohio, \$5.00; Edwin K. Kingery, Ohio, \$1.00; Eddie Edwards, Ohio, \$2.00; Mrs. Elsie Payne, Virginia, \$2.00; Aubrey Utz, Virginia, \$5.00; Marvin Pitney, Ohio, \$3.00; Sam Baggarly, Virginia, \$5.00; Ben Baldwin, Virginia, \$5.00; Yates Hall, Virginia, \$15.00; Elder Ralph Harris, Florida, \$5.00; Brother and Sister John C. Fewell, Indiana, \$5.00; Mrs. Alvin Henderson, Missouri, \$5.00; Mrs. Lucille M. Holliday, West Virginia, \$2.00; J. C. Pipkin, Florida, \$5.00; Tommy Rich, Tennessee, \$5.00; A. P. Cheshire, Virginia, \$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. Mar. '80

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

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

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

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

### THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 3rd Sun. a.m. and Sat. before at 2:30 p.m. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601 May '80

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

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

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

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '79

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

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

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

#### FOURTH SUNDAY

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

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 2nd and 4th Sundays 10:30 a.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va 25411, Tel. (304) 258-3370 Aug. '79

HAPPY CREEK—Front Royal, Va Corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Rt. 5, Box 540, Madison Va 22727. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va 22630, Tel. (703) 635-3434 June '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. and Sat. before at 2:00 p.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '79

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529 Dec. '79

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

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