

# Advocate and Messenger

119th Year

AUGUST 1980

No. 8

## 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

The condition of man as a sinner, guilty, condemned, helpless, and dead in sins, without God and without hope in the world, is fully set forth in the scriptures, as well as realized experimentally by all who are born of God.

Elder Wm. M. Mitchell, 1886

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## CHURCH DIRECTORY – FIRST SUNDAY

**ALMA**—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor. Rt. 2, Box 65, Palmyra, Va 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851 April '81

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

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

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

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

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

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

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

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

## SECOND SUNDAY

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

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

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

# Advocate and Messenger

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

119th Year

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## LESSONS FROM THE PRAYERS OF CHRIST

(Part Fourteen)

"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14).

In verses eight through thirteen we saw how that the giving of the "words" of the Father to the disciples by Christ was attended with the blessings of gospel faith, the intercession of Christ, preservation by the Father, and the joys of the Spirit. But though these are wonderful favors, too great to be fully expressed or comprehended, yet it is these very blessings which place us separate and apart from the world of unbelievers and makes us the subjects of their wrath and disfavor. So we who, like Joseph, are the special subjects of our Father's love, and who are favored with the privilege of possessing and wearing the "coat of many colors" (the graces of the Spirit) will find that this honor makes us the objects of the *world's hatred*, just as it made him the object of his *brethren's hatred*.

David was a man wonderfully blessed of the Lord, but as a result of that blessedness he had to pray, "Consider mine enemies; for they are many; and they hate me with cruel hatred" (Psalm 25:19). The wise man Solomon said, "The bloodthirsty hate the upright" (Prov. 29:10).

But our attitude toward this enmity and contempt should be the same as that of Moses who is said to have esteemed the reproach of Christ greater riches than the treasures in Egypt (Heb. 11:26). And, it should come as no surprise to us when

we are ill-used by the world, for our Lord has told us beforehand that He has sent us forth as sheep in the midst of wolves. He tells us that such ill-usage may even come from family members, and may even issue in our physical death at the hand of our persecutors. For, says He, "Ye shall be hated of all *men* for my name's sake." "But," He adds, (and what a wonderful conjunction it is), "he that endureth to the end shall be saved" (Matt. 10:16-22.)

John, the beloved apostle, gives us this exhortation; "Marvel not, my brethren, if the world hate you" (I John 3:13). It was this hatred that resulted in the crucifixion of our Lord, and this same apostle concludes three verses later that if Christ laid down His life for us then, "we ought to lay down *our* lives for the brethren." We should not count our lives dear unto ourselves so far as putting our own welfare ahead of the glory of our Lord and the benefit of His beloved people.

This was the attitude of Paul as expressed in Acts 20:23, 24). He said that in every city bonds and afflictions attended him. But notice how he viewed these trials; "None of these things move me." And so should we likewise react to the hardships and adversities which come our way, heeding the admonition of Peter to "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."

It should be a great boon to us in our sufferings at the hands of our persecutors to consider the words of the Saviour when He said, "If the world hate you, ye know that it hated me before it hated you." Why should we think ourselves exempt from that enmity of which our Lord and His faithful followers have always been the objects? "Remember," says Christ, "the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you" (John 15:18-20).

How unspeakably thankful we should be, each moment

we live, if we have been so dealt with by the Lord that this world has lost its glitter to us; that we have been killed to the love of sin and made alive to righteousness and thus are not "of this world" in that sense! We should praise God continually if we have been delivered from those vainglorious pursuits which so infatuate the carnal minds of men. The salvation which this alone is to us here in this time world, not to speak of the glory that shall hereafter be revealed, is enough to make all our sufferings and afflictions in behalf of Christ appear very insignificant and inconsequential.

EDITOR

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### GROWTH IN GRACE, BY FAITH

"Let not your heart be troubled: ye believe in God, believe also in me." Thus spake Jesus as recorded in John 14:1. These words suggest there is growth in grace and in the knowledge of salvation. "The fear of the Lord is the beginning of wisdom" (Prov. 9:10). This is the first knowledge of salvation a creature receives. His fear of the Lord is evidence of his faith in God and reveals to him his duty to God. "Fear God and keep his commandments: for this is the whole *duty* of man" (Eccl. 12:13). Is it possible to fear God and not keep His commandments? We are all sinners and imperfect while we dwell in our tenement of clay. We must all pray for God's mercy to cover all our sins, of which we have many and some are great. Just where is the border-line of God's forgiveness of sin? He can pardon all but those committed against the Holy Ghost, said Jesus, (Matt. 12:31). If one believes in Jesus Christ it is evidence he is an heir of heaven and a joint heir with Christ.

What is the state of one who fears the Lord but does not believe in Jesus Christ? We answer, he is partly fortified against sin and wrong-doing by his effort to obey the moral law, but cannot serve God from his heart. He is yet a stranger to grace, but protected (unknowingly) by the promise, "He that hath

begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6). When Jesus is revealed to him, faith will possess his soul. He will then be in a new world; the spiritual world; the kingdom of heaven.

In what state before God were the Galatians who had received the Spirit of Christ and were trying to perfect it by works under the law; works by their flesh? (What a common pitfall to many newly enlisted in the cause of Christ!) They were ignoring their faith in Christ Jesus who had died for them, thus refusing to enter into that rest provided for all obedient and faithful disciples. In pity, we should say they were foolish, while we sincerely pray to ever be delivered from the same offence and to have compassion on all who are not.

The ten lepers showed their faith in Jesus when they called on Him for mercy. (Have you, dear reader, ever felt your need for mercy?) He told them to go and show themselves to the priests, and, as they went, they were healed. One turned back to glorify God. (What is your record, precious child of hope?) The nine buried their miraculous blessing in selfishness to answer later by a disturbed and accusing conscience. The Lord has provided a rest for His chosen people while they live in mortal flesh but it seems only a remnant return to Him that they might enter into it. All chosen of God are called by faith; all are saved through faith. Why, then, such strong reluctance to live by faith that the promise might be received and rest enjoyed?

Man cannot comprehend, much less possess, that holy attribute of faith by his carnal mind and fleshly ability. It is God's gift in the new birth so consequently, "All men have not faith" (II Thes. 3:2). Also, "Without faith it is impossible to please him. (God)" (Heb. 11:6). It is a fruit of heaven's salvation bestowed by the Holy Spirit in regeneration and becomes the connecting link between the heir of heaven and God in Christ Jesus in wisdom, power, life and glory. Paul said, "I can do all things through Christ who strengtheneth me" (Phil. 4:13). Paul depended upon Christ through faith

and every believer has that same access to all the riches of heaven, if and when he keeps his body under and in complete subjection. It is appointed that when we yield ourselves by faith in Jesus to God's will, a heavenly rest is given to be felt and enjoyed by glimpses and fragments while we live and in its fullness on the heavenly shore.

"Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 31: 21-23).

ELDER GALE F. HANOVER

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### LABOR

Dear christian friends and beloved of the Lord; I would like to write a little, in a labor of love, to report a wonderful meeting at Rocky Fork Primitive Baptist Church in Northern Marion County, Ohio, on June 20-22. The Sandusky Association met with us during that time and some came the day before with a warm spirit of praising the name of Jesus. Sure, it required some labor to take care of the saints of God, but it was a labor of love.

Paul said he was remembering the Thessalonian brethren in their work of faith and labor of love. Labor can be used in different ways but more especially is used to occupy ones time by work with the hands or mind, endeavoring to earnestly and carefully fulfill ones duties in life. We are told to labor diligently and earnestly at whatsoever our hand findeth to do; to do it with our might. Yet remember that all of man's work is vanity except it be prompted of the Lord and performed in the right way. Oh! the vanity of human labor and of pleasure of mankind, for it is as described, "Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun."

We did not labour for any glory of man or profit thereof, but that sweet unity and comfort of love and fellowship may abound to the honor and glory of God. We are to abound in the work of the Lord forasmuch as we know that our labor is not in vain in the Lord. As the saints began to gather together, we felt unworthy for any to come under our roof, but if you esteem us worthy may we exclaim, "Come in, ye blessed of the Lord."

As we were singing in our home on the evening before the meeting started, one brother said, "I am happy, I am glad already that I came." The Lord blessed with wonderful weather throughout the entire meeting and we were blessed with a large attendance and much interest manifested. We were blessed with fourteen ordained ministers and one licensed brother, also nine of our own ministers from the churches of this Association. The ministers all preached the true gospel of Jesus and were able to labor in word and doctrine. We were admonished to be faithful to the cause of Christ and to exercise ourselves unto godliness, to abstain from all appearance of evil, to abstain from pollutions of idols and run with patience the race set before us, not being conformed to this world but trusting in Jesus. We could feel the power of the Spirit as the oxen were strong to labor in Spirit and in truth.

One precious brother, Alfred Bryant, came home to his friends at the close of the forenoon service on Sunday, asking for a home among the Lord's children. He stated there was no comfort to his soul out in the world and he wanted to follow Jesus' teaching. He was baptized that afternoon. Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." This was fulfilled and His yoke is easy and His burden light.

Dear one, are you heavy laden and laboring with a burden upon your heart? If Jesus has revealed Himself to you as your Saviour, although how unworthy you feel, "Go home to thy friends, and tell how great things the Lord hath done for thee, and hath had compassion on thee." Now, we can labor



together and there is a great responsibility to every child of God to live as becometh saints.

So ended the 148th session of the Sandusky Association. We feel our labor was not in vain and that it was a labor of love, for love prompts it all, and may we continue to labor in all good things. Some stayed over until Monday to go home. God bless you, one and all. Come again. The ministers that attended, while from several different States, were all from sound, orderly Primitive Baptist churches, in doctrine and practice and we were not bothered with any isms of the world. Such labor is very much appreciated and may our ministry continue to be sound in their labor, in word, in doctrine, in practice and be submissive to the judgment of the church.

All humanity are to labor, but let them labor in the right way. Adam did not keep the commandment the Lord God gave him, so the Lord cursed the ground for man's sake and told him that in sorrow shalt thou eat of it all the days of thy life; and in the sweat of thy face shalt thou eat bread, till you return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. This requires considerable labor of all mankind their entire life.

In laboring we are to work or labor in love and charity, by faith and the power of the Spirit; to use the talent the Lord has given us, whatever it may be, in such a way as to glorify God and honor the name of Jesus. To sow is to labor; to reap or harvest is to labor, Lift up your eyes, and look on the fields; for they are white already to harvest. One soweth and another reapeth. Jesus said to the disciples, "I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours." How true that the Lord supplies all our needs according to His riches in glory by Christ Jesus and certainly we did not labor for it, to deserve it in any way by any merit of our own. We are to labor, hoping for nothing in return. They were sent to the lost sheep of the house of Israel and as they went they were to preach, saying, "The kingdom of heaven is at hand." Other men had

labored; the prophets and John the Baptist before them, but now they were entered into their labors to complete and finish the work they had begun, and this they verily did.

Truly the Lord has given us a land for which we did not labor, now therefore fear the Lord and serve Him in sincerity and in truth. Thus labor, and labor to put away the gods of this world. Labor not to be rich; cease from thine own wisdom. So much of man's labor is in vain, but not so with the Lord, His labor is never vain. "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

Jesus has admonished that we "labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed." Now men are all to work for their bread, to provide for their families and themselves, but don't become over-anxious about it so as to prefer it above spiritual food. Also be sure we labor for the right food for the mind to exercise in an acceptable way to the Lord, that we may run with patience, charity and love, the race that is set before us, always looking unto Jesus. Paul spoke of laboring, working with his own hands and the scripture assures us that the laborer is worthy of his reward. Wherefore we labor, that whether present or absent, we may be accepted of God.

May we be found laboring the right way, holding forth the word of life, that we may rejoice in the day of Christ, that we have not run in vain, neither labored in vain. Jesus knows our works and labor and patience, and may it be for His name's sake that we have labored, for our labor is not in vain in the Lord. These are a few thoughts in regard to laboring and our Association. May they help us to labor together in love. Let us labor to enter into that rest.

ELDER DAILY HITE

## THE NEW BIRTH PRECEDES BELIEF

(Sixth In A Series)

It is commonly taught and believed in the world that if one will believe that Jesus Christ is the Son of God he will then receive the new birth or be born again. A writer of religious tracts in California makes this statement in one of his tracts, "Upon believing the word of truth, the gospel of your salvation, you will receive the Holy Spirit." Men are constantly urged, exhorted, and persuaded to believe, come to, place faith in, accept or receive, the Lord Jesus Christ. We have shown in a previous article that such pleading is so much foolishness to one that is void of the Spirit.

*Life always precedes action.* Natural life precedes natural action. Spiritual life precedes spiritual action. How foolish it would be to stand by the casket of a dead man and ask him to believe anything. One not in possession of the Spirit is just as dead spiritually as the man in the casket is dead naturally. He is dead in sin and dead to righteousness. In such a condition he does not have an ear to hear or a heart to understand. In this article we intend to bring forth some scriptures to prove that when a man hears with a hearing ear and an understanding heart he is already born again, or born from above, or of the Spirit.

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13). Jesus, being a Jew, came unto His own kin, the Jews, first of all. But as a nation they rejected him. Yet many individual Jews (also Gentiles) did not reject Him, but on the contrary received Him and believed in Him. To those that received Him, He gave power to become the sons of God in a manifest sense. That is, He gave them the ability to conduct themselves in such a manner as would be becoming to sons of God. Natural children whose parents have earned a position of honor and

respect in their community should conduct themselves in such a manner as not to bring reproach or disrespect upon their parents. Their lives and actions should be such that the parents could point to them with pride and say, that is my son or daughter. Whether the children do so or not does not change the fact that they are still children, because they are born to their parents.

Now notice the latter part of the text, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." First we see how those that received Him were *not* born. *Not* of blood, *nor* of flesh, *nor* of man. Next we see how they *were* born; *of God*. So, those that received Him did so because they were already born of the Spirit or born again, and Jesus gives them power to live and walk and act in a manner that is becoming to them as sons of God. I have heard men plead with people to believe or receive Jesus so that they could become the sons of God, and then completely ignore the last verse of this scripture, which tells us that those who did receive Him did so because they were already born of God.

"Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, hath (present tense) everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). They hear because they are (already) in possession of eternal life. They have passed from a life of trespasses and sins unto a life in Christ, right here and now in this present world. We have already shown that dead men do not hear. So those that hear *have* life.

"He that believeth on the Son hath everlasting life: (again in the present tense) and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). First we have life, then belief. "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed" (Acts 13:48). Who believed? As many as were ordained to eternal

life. Again life precedes action. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I John 3:15). The language here is not, confess Jesus and God will dwell in you. The language is: God dwelleth in whosoever shall confess that Jesus is the Son of God.

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (I John 5:1). "Whosoever" includes everyone who believes that Jesus is the Son of God. Now what does John say about believers? They are born of God; they have the new birth. John is here conveying the truth that they believe *because* they *are* born of God, and the fact that they believe is proof that they are born of God, rather than what is generally taught in the world, that they believe *in order* to be born. So believing is the evidence or proof rather than the cause of the new birth.

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son" (I John 5:10). What is the witness that the believer has if it is not the Holy Spirit, the new birth, or eternal life? John says believers *have* this witness. So, they do not believe in order to get it, but they believe *because* they *already* have it. When we read and when we listen to the minister, we are able to rejoice in the promises of God because we have the witness in ourselves.

The sum and substance of all preaching is Jesus Christ, the way, the truth, and the life. Also putting it another way we read in I John 5:11 that the record of God is, "God hath given to us eternal life, and this life is in his Son." There are many more scriptures that support our position that life precedes belief, and that you believe because you have life, but not to get life.

ELDER T. EVERETT BEAVERS

#### THE SECOND CHAPTER OF TITUS – PART 4

In verse two we read; “That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.” And in this I understand that the inspired apostle is instructing this young minister to speak the things that become sound doctrine to men who are older in years than he; even to exhort and rebuke with all authority letting no man despise him for doing it. Of course this is to be done gracefully and in love always.

And, “The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.” The honor of God’s church and His word is at stake and put on the line. If we profess to believe sound doctrine and do not in fear and trembling walk worthy of it do we not give unbelievers reason to blaspheme?

Women, though not permitted to occupy the sacred pulpit in the apostolic church, yet, according to this important instruction, have God-honoring responsibilities placed upon them to perform in the home.

Verses 6-8 says: “Young men likewise exhort to be sober minded. In all things shewing theyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” People of many trades use patterns to turn out duplicates. I use patterns in my workshop and make copies in wood. Young men should never tire or be discouraged in well doing or practicing sound speech from the words of holy men in the Bible. While some may be contrary and want to argue, yet others along the way may copy the pattern we have set.

The apostle Paul was careful where he was seen and where he went, even to an idol temple, lest he leave the

wrong impression. He said he knew an idol was nothing in the world and it would not hurt him to eat things offered to an idol, but if a weak brother saw him do this, thinking he was worshipping, the weak one would perish for whom Christ died. I understand the word "perish" as used here (I Cor. 8-11) to mean entering into condemnation for doing wrong. Paul set a pattern for others to follow.

Verses 9-10 says: "*Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again; not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things." As we do not have natural masters or natural servants as in Biblical times this lesson does not apply to us now; however, the entire point is embraced in the phrase, "adorn the doctrine". Salvation by the grace of God is the doctrine of Christ, as I understand, and the practical things of godliness are the things that "become" sound doctrine. These are what Titus was commanded to speak. I believe the apostle Paul knew that God's people would be rocked to sleep, become lukewarm, and self-centered if doctrine was all that was preached to them.

Truly the grace of God that bringeth salvation has appeared to all men, including aged men, young men, aged women, young women, and servants, and when it appears does it not teach us something? Yes, it is, "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Verse 12).

ELDER A. J. HYLTON

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## THE WORK OF THE HOLY SPIRIT

(First Of Two Parts)

"I will not leave you comfortless: I will come to you." This and other familiar language of Jesus from the 14th, 15th, and 16th chapters of John, was left with the apostles to teach them that our Lord did not intend to set them loose in this

world alone and unaided. The church had, to that point, been under the personal supervision of Jesus Himself, and now He was about to leave them to return to heaven. I mention this because it is so commonly believed that God intended the church, or at least those who claim power over the church, to rule at their own discretion, adding to the scriptures or subtracting from them as they see fit, changing the form of worship, and the meaning of the ordinances according to their whims. In fact, the Lord was beginning the church's journey through time in the gospel age by preparing them with the gift of the Spirit Himself, who was to be their guide.

At this point I would take note of a great truth concerning the doctrine of the trinity. God is not divided, but is One in every sense. We speak of God the Father, of Jesus His Son, and of the Spirit of God; we read even of the commandment of our Lord for us to baptize in the name of the three. But in no way are we to assume that this implies three Gods, or one God who is divided. Whatever the Scriptures say about the work of any one of these three manifestations of God, if we will but search we will find elsewhere that it attributes the same work to the others also. "I and the Father are one," said Jesus. "If you have seen me, you have seen the Father." Therefore, whatever we may say of the work of the Holy Spirit, let it be understood that we believe the Spirit works in full harmony with all the purposes and promises of God, for He *is* God and cannot be out of harmony with Himself. Some persons of doubtful understanding have tried to portray Jesus and the Spirit as trying, sometimes without effect, to reconcile men to God the Father, and even praying that the Father will accept their works. This cannot be, for both are truly God themselves and cannot be divided. Nevertheless, God has been pleased to explain His works to earthly creatures (who cannot understand spiritual things without grace) by speaking of the offices of all three as though they were separate and distinct. Seeing that He does so to help us understand, let us never be found quibbling with Him about it.



The works of the Holy Spirit, therefore, are equivalent to the works of God, especially in that sense that it is the Spirit that performs all things in an acceptable manner. The first work of the Spirit was to enter into that eternal, all-encompassing, grace-abounding Covenant, which was to be to the eternal praise of God and the eternal benefit of the chosen people. The second work was to perform the creation. The third was to bring order and beauty out of the chaos that first existed. The fourth was to be the guardian of the universe, causing all God's promises to come to pass for the sake of the Covenant. The fifth was to bring the spirit of judgment to the world, judging the elect in mercy for Jesus' sake and providing an access for them to the presence of God, while holding the wicked in chains of darkness and reserving them unto the day that God has appointed for their disposal. In this, the Spirit also records all the thoughts and deeds of men, so that nothing at all is left out, as a true record against them. The sixth work of the Spirit is the giving of *life eternal* (regeneration) to every one of God's elect in a time and manner pleasing to God, before that person shall leave this earth. The *seventh* work is to speak the deep, hidden mysteries of God in the world, and then to reveal their meaning to men. The *eighth* work is to bring men to be converted from the path of evil to truth. The *ninth* work is that of humbling the elect, reconciling them to the will of God, making them amenable to His commands. The *tenth* work is that of giving gifts to men, whether of the ministry of the word, or whether of the word of prayer, the spirit of praise, or whether to fill some office among men. This may include the filling of the place of parents (for God knowingly does bring His elect into the world according to His own purposes), or that of filling some civil office, or some church office. The *eleventh* work is the writing of the laws of God upon the hearts and minds of men, giving them right judgments, and making them to possess the spirit of love, charity, patience, and the other virtues of the spirit so that they might live together in honor. The *twelfth*

work is that of giving the spirit of christian service, of love for the doctrines, of love for the paths of truth, so that the church may continue to exist in the world. Still another work is that of leading men in ways of Grace and Providence, so that men (even without knowing how or why) are restrained from some things they would naturally do, and constrained into other ways which they would naturally avoid.

It is this blessed work of providing all necessary things for the elect's needs, of teaching them all necessary spiritual lessons, of guarding them against evil while leading them into ways of truth, that so mightily convinces them of God's un-failing love and mercy. Because of it, when life here draws near its end, men can lean more and more upon their blessed Lord who has so graciously kept all His promises to them in time.

By His Spirit He will also raise up their sleeping bodies from the dust, make them spiritual and fit to live in heaven. The seal of that Spirit upon their souls will be the identification marking them as God's own, and it will also be the uniting power to blend them together eternally in one eternal song of praise. The Holy Spirit, though unseen by the eyes of men, nevertheless has made itself felt among men in all of these ways, and more.

ELDER RAYMOND WEBB

Carthage, Illinois

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### THE SECOND COMING OF CHRIST

There is much said among the religious world about the second coming of Christ, and I think I understand their meaning of this phrase, but when He comes to resurrect His people, (the *coming* to which they refer), it will not be the second coming of Christ. Neither was His being born of the virgin Mary, the *first* coming of Christ. Now, I suppose we have laid a good foundation for someone to point a finger at us and say we are preaching heresy, but with the help of the Lord

we would like to try to explain the above statements.

We will say in the beginning that we believe each time the Spirit of the Lord comes to one of the objects of His love and gives them spiritual life, it is, in a sense, the coming of Christ. The Father, Son, and Holy Spirit are one. Also you can be assured of one thing, any time Christ appears He appears in the power of His glory. Let us explore some of the accounts of His appearing which we find recorded in the Old Testament. In the Book of Daniel we read of the three Hebrew children which refused to bow down and worship the idol of gold which the king had set up and commanded everyone in his kingdom to worship at the sound of various musical instruments. When they refused to worship the king's idol, Nebuchadnezzar commanded his soldiers to bind them and cast them in a furnace which was seven times hotter than necessary; so hot in fact that it slew the soldiers who cast the Hebrew children into it. When the king looked in the furnace, he saw, not three men bound, but four men, loose, walking in the midst of the fire and he said, "The fourth man is like the Son of God." I have heard some say that this old king was a dead, alien sinner, but if that be so, I wonder how he recognized the Son of God when he saw Him? The three men were called forth from the furnace, and not even the smell of smoke was found on their clothing. This was, no doubt, one of the many appearances of Christ which we have recorded in the Old Testament. Also He appeared unto Daniel when he was cast into the den of lions, and prevented the lions from doing any harm to the prophet.

In the New Testament we find that after Jesus had risen from the tomb on the third and appointed day He appeared unto Mary and commanded her to "touch me not, for I have not yet ascended unto my Father;" but when He appeared unto Thomas, He allowed him to touch the nail prints in His hands and to thrust his hand into the spear wound in His side. Therefore, we must conclude that sometime between His appearing unto Mary and His appearing unto Thomas, He

had ascended back to the Father and had come back to earth again.

Christ appeared unto Saul of Tarsus when he was on the road to Damascus (for the purpose of calling him to the ministry), just as He appears to everyone that He calls to this great work (though He does not deal with all of them in exactly the same manner, Ed.). He appeared unto John on the Isle of Patmos, and revealed many great things to him which John recorded for our learning. John gives a very vivid description of his vision of the Son of Man, as he saw the awesome sight of Christ appearing in the power of His glory.

These are just a very few of the times in which Christ has appeared unto His people down through the ages, and time or space would not allow us to write of all the other occasions of His appearings in both the Old and New Testaments. May the Lord add His blessings.

ELDER JIM TURNER, Jr.  
Little Rock, Arkansas

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### THE BIRDS AND THE BEES KNOW

Paul, by revelation of God, wrote in Romans 8:22, "For we know that the whole creation groaneth and travaileth in pain together until now." In the preceding verses it is revealed that the reason creation groans is because it is subject to the sin that is within the human heart. Experiments have been electrically conducted that indicate plants and animals reject evil thoughts and deeds by people in close proximity. In the past several years, experiments with music have been conducted on cattle. When soft Christian and classical music is played, dairy cows are more contented and give more milk. When rock (music?) is played, they become more irritable and give less milk. We refer to another experiment that was reported in the October 1970 edition of *Christian Victory*:

"Music hath charmes to soothe the savage beast"—so

wrote Congreve. But there is music that does not soothe; it kills instead. It is deadening.

“Recently in Denver, a series of experiments were brought to light, the results of which were published. Over the past two years, Mrs. Dorothy Retallack has carried on a series of experiments in the laboratory of Temple Buell College. The experiments consist of the simple placing of plants before the radio, exposing them to the various types of music. The reactions are almost unbelievable. Three hours of rock music a day shrivelled young squash plants, flattened philodendron and crumpled corn in less than a month . . . Two sets of plants were exposed to two different radio stations. One group was exposed to KIMN, which offers rock music . . . Another group listened to KLIR, which offers church music, Gospel hymns and semi-classical music . . . The petunias and zinnias listening to the rock refused to bloom, leaned away from the radio and showed very erratic growth, and finally died. The petunias tuned to KLIR developed beautiful blooms and leaned toward the radio.”

From these experiments, and many others similar in nature that have been reported, it would appear that even plants and animals know what type of music is better for children than do (many of) the parents themselves.

From “The Gospel Truth”, Feb. 1980

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### BLESSINGS IN WALKING ABOUT ZION

“Walk about Zion, and go round about her: tell the towers thereof” (Psalm 48:12). There is something to be learned and enjoyed by the children of God as they walk about Zion and go round about her. They learn something in this that cannot be learned anywhere else. You know that Christ taught those who labor and are heavy laden to come to Him. They will find rest to their souls and learn of Christ. This is one of the places where the Lord has promised to meet with them.

He will be with them always, even unto the end of the world. This is learned and experienced only by those who walk with Christ.

Paul says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." Certainly there is much to be learned in walking about Zion, for the Lord will teach us of His doctrine, and lead us to know more about His truths. "Tell the towers thereof;" mention the beautiful things in connection with Zion; the place of defense and protection, and behold the beauty of the Lord. He is our tower, our strong defense, our refuge and hiding place from the storms of life. God is known in the palaces of Zion as a refuge. This is one of the things you learn from experience as you walk about Zion.

"Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following" (Ver. 13). Ministers and laymembers alike are much better prepared to understand what the church means to them when they spend much time doing this; they are better prepared to tell it to the generation following. In walking in the light as He is in the light, we have fellowship one with another and our Lord in an experimental and practical manner. "Mark" means to trace out, define its bounds as to the purpose or work of the bulwarks, with its benefits to the Lord's children. Zion (the church) is recognized as a beautiful place. Notice this; "He brought me to the banqueting house, and his banner over me was love." This is a place for children of God to feast in a spiritual sense; to eat and drink in the knowledge and understanding of the greatness of God and to learn something of His promises. They may eat and drink at His table in His kingdom. Dear child of God, if you are not doing so, why not begin to walk about Zion; go round about her, that you may enjoy more of the favors of God here in this present world.

ELDER A. D. WOOD

### SMOOTHER THAN BUTTER

"The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords" (Psalm 55:21).

It is impossible for even the best of men to know and detect fully the hypocrisy and deception which is in the heart of man. It is deceitful above all things, and desperately wicked, (Jer. 17:9) and who but God can know it? In His holy word we find both the real and assumed character of man fully and clearly delineated. "All are gone out of the way. With the tongue they have used deceit." "The best of them is as a brier" to pierce you with sorrow and disappointment, "the most upright is sharper than a thorn hedge" (Micah 7:4).

But it is needless to multiply quotations. Nearly or quite every page of the Bible sets forth, either directly or indirectly, the deception and depravity of man. He is a sinner, a sinner against God and man. "Wickedness is in his heart." He sins against the light of nature and against the reproofs of wisdom, as well as against his own soul.

And poor man, such is his alienation from God and from all that is good, that in his very heart and soul he has such propensity to go wrong and do wrong, that the Holy Ghost speaks of him as being "given over unto lasciviousness to work all uncleanness with greediness" (Eph. 4:19). What a horrid description this is of men! It shows how freely they act out their heart's desires. They "give themselves over unto lasciviousness." The Spirit of God has not moved them to it. It is the real inclination of their heart, and hence they work all uncleanness with such freedom that it is done with "greediness." And in religious matters they are no less wicked, but run "greedily after the error of Balaam for reward." Their greed for filthy lucre will cause them to show much love outwardly. They are exceedingly kind and tender in their expressions when it best suits their purpose to be so; their words were smoother than butter. Soft, meek and humble in ap-

pearance, but war is in their heart. They lie in wait for a good opportunity to make a more open and bold attack upon some orderly and quiet brother who has more expectations than themselves, and more than they can well bear to see him have without an effort of deception to pull him down. They vainly hope to rise upon the downfall of others. In their natural state of sin and wickedness, men are not only enemies to God, but they are enemies to all who love and serve God. "Despisers of those that are good." By evil speaking, sarcastic thrusts and back-biting they "privily shoot at the upright in heart."

It is indeed a precious jewel for a Christian to have a faithful friend and brother. But he should be quite careful not to be caught by an oily tongue. Danger is always to be suspected when we are repeatedly approached with high compliments and flattering encomiums from the same person. He "that flattereth his neighbor spreadeth a net for his feet" (Prov. 29:5). How often did the self-righteous come even to Christ to catch Him by flattery? "We know thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him," etc.

And when the carnal nature of even brethren in Christ gets stirred up to walk after the flesh this hateful principle of flattery is often seen. It may be there is a church difficulty, either existing or approaching. They have taken a position and are determined to carry their point, right or wrong. Sometimes they assume to want advice, when indeed they want nothing more than to evil-affect your mind and gain your assent and influence to their carnal view of the case. If you do not decide on the case according to their version of it, then your decision or advice, in their estimation, is wrong. Their soft, oily words become drawn swords to slay you. They are deceived in your ability and discernment, and insinuate that you are "taking sides" against them. They would not have thought it of you. Thus it is shown, that though in the beginning the complimentary words were "smoother than butter,"



yet war was in their heart; and though they were softer than oil, yet they were drawn swords.

ELDER WM. M. MITCHELL

The Gospel Messenger—1886

**A GREAT ILLUSION**

One of the greatest illusions of the human mind is that the present hour is not the critical, decisive hour. This illusion induces us to take little account of the present hour as it passes, and very greatly to underestimate its' value. It would be well if we could carry the thought written on our hearts that while we have it each hour is the best hour of the day. We need no amusements for pastime; our time will seem to pass all too rapidly without such aids if we pursue the high purposes of a useful life.

Elder John R. Daily—1906

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## CORRESPONDENCE AND NEWS NOTES

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### EBENEZER ASSOCIATION

The **Ebenezer Primitive Baptist Association** will be entertained in its 152nd annual session by **Bentonville Church** on the 2nd Sunday, and Friday and Saturday before, August 8, 9 and 10, 1980, in the "E. Wilson Morrison" Elementary School, Front Royal, Virginia. —Elder Raymond Pressley, Moderator; Bro. Aubrey Utz, Clerk.

### KETOCTON ASSOCIATION

The **Ketockton Primitive Baptist Association** will be entertained in its 214th annual session by **Thumb Run Church** on the 3rd Sunday, and Friday and Saturday before, August 15, 16 and 17, 1980, in the "Fauquier County" High School, Warrenton, Virginia, on Route 211, just beyond the bypass. —Elder Phillip Johnson, Moderator; Bro. L. E. Farley, Clerk.

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

**LITTLE FLOCK**—Fifth Sunday, August 31, 1980, and Saturday before. All day both days. Services begin at 10:00 AM each day. **Elder Raymond Pressley, Pastor.**

**BETHEL**—First Sunday, September 7, 1980, and Saturday before. All day both days. **Elder Gary Utz, Pastor.**

**BATTLE RUN**—Second Sunday, September 14, 1980, and Saturday before. All day both days. **Elder E. S. Skeen, Pastor.**

**THORNTON'S GAP**—Third Sunday, September 21, 1980, and Saturday before. All day both days. **Elder E. S. Skeen, Pastor.**

**THUMB RUN**—Third Sunday, September 21, 1980, all day Sunday only. Regular meeting Saturday before. **Elder A. J. Hylton, Pastor.**

**MT. BETHEL**—Third Sunday, September 21, 1980, all day Sunday only. **Elder Douglas Heare, Pastor.**

**ENON**—Third Sunday, September 21, 1980. All day Sunday and Saturday night before, 7:00 PM. **Elder Tolliver Utz, Pastor.**

**UPPERVILLE**—Fourth Sunday, September 28, 1980, and Saturday before. All day both days. **Elder E. S. Skeen, Pastor.**

### CUMBERLAND ASSOCIATION

The Lord willing the **Cumberland Association of Primitive Baptist Churches** will convene with **Pleasant Hill Church, Lewisburg, Tennessee**, Friday, August 22, continuing through Sunday noon, August 24. Since the Building is small, all services will be held in the **Marshall County (Lewisburg) High School**, located one and one-half miles East of the Church bldg., on Hwy. 50-A, in the Western edge of town. Signs and Markers will make it easily found. (Exit 32 from I-65).

Services are planned at 10:30 a.m., 2:00 p.m. and 6:30 p.m. daily, with

meals served in the school cafeteria at noon and 5:30 p.m. All who can come will be most welcome.

During the week preceding the Association Meeting the following appointments will be filled by Elder Cecil Darity of Macon, Georgia:

- Monday and Tuesday, August 18-19, 7:30 p.m. . . . . Cool Spring Church
- Wednesday and Thursday, August 20-21, 7:30 p.m. . . . . Big Harpeth Church
- Friday, August 22 (Cumberland Association) . . . . . Pleasant Hill Church

Everyone is invited to be with us in these services. For further information call: Elder Milton Lillard - 218 Nashville Hwy., Franklin, Tennessee 37064 (Phone 615 - 794-3963).

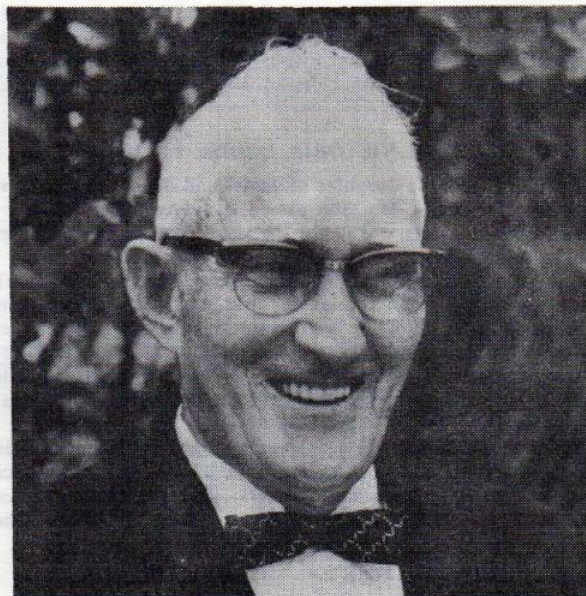
**OLD SCHOOL ORIGINAL TOWALIGA ASSOCIATION**

The 142nd Session of the Original Towaliga Association of Primitive Baptists will convene, the Lord willing, with the Old Bethel Church, Jackson, Georgia, the First weekend in September from the 5th through the 7th. For directions or other information write or call: Elder Clyde Meek-224 Shields Rd.-Stockbridge, Georgia 30281-Phone 404 - 474-2456.

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**Obituary**

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**ELDER CHARLES WILLIAM BOYD**

Elder Boyd was born February 2, 1901, in Tazewell, County, Virginia. He

died at his home in Mt. Vernon, Ohio, March 21, 1980, at age 79, one month, eighteen days. He was one of eight boys and seven girls born to Charles William Boyd, Sr., and Mary Jane Hankins Boyd, five of whom remain.

He first married Correll A. Downing, and to them were born four sons and one daughter; James, of Arizona, Walter, of Centerburg, Paul of Michigan, Don, of S.D. and Jean Hendrickson of Centerburg. After the death of Correll he married Nevada C. Robertson, who, with her sons Harold of Centerburg, Richard of Arkansas, Jesse of Sparta, and their daughter Mary Thompson, with their families, grandchildren and great-grandchildren, are left to mourn their loss. We feel that their loss is his gain.

Also surviving are four brothers Hobart of Texas, Carl of B.C., Otis of Frazeysburg and Clarence of Mt. Vernon; one sister, Mrs. Harriett Chapman of Harisburg, Virginia.

Although he grew up in a Primitive Baptist home it was in the early 40s he became deeply concerned about their welfare and his own. In 1946 Mt. Pisgah Church granted your unworthy writer the sweet privilege of baptizing him into membership of the church which he had shown a great love for. Surely he was a servant of God. In 1953 Mt. Pisgah ordained him as an Elder. He has served Owl Creek Harmony Church as pastor faithfully since then; also St. Louisville Church, both of which, with us, feels a great loss. He also served as moderator of our association for several years until his health and strength began to fail. Before that he traveled many miles to be with those of like precious faith and to preach the gospel of the Son of God.

Funeral services were held at Dowds-Wiggins Funeral Home, Mt. Vernon, Ohio at 2:00 PM, March 25, 1980. The large congregation testified of the high esteem and love for him. He was laid to rest in Bloomfield Cemetery to await the resurrection, in which he strongly believed. In Precious hope, —Elder Clarence M. Boyd.

#### SISTER VICTORIA LOUISE ELLIOTT

Sister Elliott was the daughter of James and Mary Lee. She was born February 19, 1888, St. James, Mo. She passed away April 24, 1980 at the age of 92 years and 2 months. She was ill for the last 5 years, 4 of which she spent in a nursing home in Cuba, Mo.

She spent her entire life in Phelps and Dent Counties in Missouri. She united with the Primitive Baptist Church in 1911 and was a faithful member. She married William Robert Elliott in 1913 and to this union was born three children; Ervin, Walter and Leona. Her husband and son Ervin preceded her in death.

Surviving are two children, eight grandchildren, 21 great-grandchildren and 1 great-great-grandchild. She is also survived by two sisters; Mrs. Beula Baker and Mrs. Leona Dame. Two brothers: James and Amos Lee.

She was laid to rest in the Lake Springs Cemetery after services had been conducted by Elder Gene Ford and Elder Haskell Wren. She was a precious Mother, a loving Grandmother, a wonderful neighbor and friend to all who knew and loved her. Our loss is heaven's gain. Her loving daughter—Leona Elliott Dailey.

#### SISTER MARY E. (BETTY) ROGERS

Sister Betty Rogers passed away April 30, 1980 after a lengthy illness at the age of 85. She was a member of the Miami Primitive Baptist Church at West Charleston, Ohio.

Sister Betty and Bro. Raymond Rogers were married March 4, 1915. He

passed away June 10, 1969. God blessed their union with seven children: Elwood (deceased), Willard Delone, Christine Bercot, Laura Lewis, Mary Anthony, Marcella Brawner and Henrietta Yantis. Also sixteen grandchildren and fifteen great-grandchildren.

A funeral service was conducted for Sister Betty on Saturday, May 3, 1980 at Fisher-Cheney-Cron Funeral Home in Troy, Ohio with Elders Eddie Fewell, Harvey Greene and William Shockley, all former pastors of the Miami Church, taking part in the service. She was a faithful member and loved hearing and singing the hymns of Zion. She is gone but not forgotten. She will be remembered for many years by many people, not just her immediate and beloved family. May everyone be reconciled by the amazing grace of God that she is resting from her labors, and her works do follow her.—Written by Sister Mary Ann Cusac.

#### SISTER CHARLOTTE GREENE

Sister Charlotte Greene was born December 12, 1927 and passed away at Indianapolis State Hospital November 4, 1979. Sister Charlotte had been a member of the Antioch Primitive Baptist Church many years. She had joined when a young girl. Surviving are: her husband, Elder Harvey Greene; also the following children: Cheryl, Cynthia, Guy and Carole; also four grandchildren. Services were held November 7, 1979 at 2:00 PM in Aurora, Indiana. Comments in her memory by Elder Gordon Watson followed by sermon given by Elder Paul Troutner. Burial at Country Cemetery near Aurora. Prayer by Elder Lasserre Bradley, Jr.

#### RESOLUTION OF RESPECT FOR BROTHER CLETUS BRUMBACK

Whereas, On February 10, 1980, our heavenly Father with great love and wisdom, called our precious Brother Cletus H. Brumback from this life here below; and,

Whereas, we at Bethel Church have lost a faithful Brother and deacon, who will be greatly missed, (Bro. Cletus always put his church first, and never missed a meeting until his illness one month before his death prevented it. He suffered much the past two years, but he bore his cross without a murmur or complaint, always giving praise to his God for His many blessings and mercy shown him. He always had an encouraging word and comfort to all he met. Bro. Cletus was well known in Northern Virginia, and was respected and loved by all who knew him.)

Therefore, be it resolved that we bow in humble submission to our heavenly Father, and give thanks for having known and loved this dear Brother. Be it resolved also that we extend our heartfelt love and sympathy to his precious wife and family. May God's great love overshadow them and give them comfort in their great loss.

Be it further resolved, that a copy of these resolutions be placed upon our church records, a copy sent to each of the children, and a copy sent to the Advocate and Messenger and the Gospel Appeal for publication. —Submitted in love, Sister Edith C. O'Dell.

Done by order of Bethel Primitive Baptist Church at its regular conference, April 5, 1980.—Elder Gary N. Utz, Moderator.

#### ELDER SILAS JAMES BUCHANAN DALLAS

Enterprise Primitive Baptist Church, Enterprise, Alabama, desires to record the passing of our beloved pastor, Elder S.J.B. Dallas, who, as we most surely believe, fell asleep in Jesus May 5, 1980. He was associated with Enterprise Church as pastor and friend for over thirty years. Following the constitution of our body

in 1948, he served as our first pastor until 1957. In 1979 he again accepted the pastorate and remained our faithful undershepherd until his death. Over the years, between his pastorates, Elder Dallas continued to visit us, ever expressing his loving concern for our welfare. We cherish the memory of this dedicated minister of the gospel.

We esteemed Bro. Dallas very highly in love for his work's sake, (See Paul's words in II Thes. 5:13). He labored humbly and diligently for the peace and welfare of the Church. He did not want to be worshipped, but had the attitude of Peter when he said to Cornelius, "Stand up; I myself also am a man." He felt as did Paul and Barnabus when they reminded the people at Lystra, "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God which made heaven, and earth, and the sea, and all things that are therein" (Acts 14:15).

To the end, Bro. Dallas demonstrated great courage, setting forth a wonderful example of patience in suffering afflictions. On his last visit to our church, only a few weeks before his death and though much weakened by his illness, he sat and sweetly preached Jesus as the Saviour of poor sinners.

We are saddened because of our great loss, but remembering the lessons he preached and lived before us we "Sorrow not as those who have no hope." We pray that his family will be granted the same reconciling grace with which Bro. Dallas was so greatly blessed, and we commend them to the care of Him Who is the Resurrection and the Life. —Submitted by Committee: Scott R. Smith, Sidney A. Averett, Alma Henderson.—Elder H.E. Harris, Moderator, Sidney A. Averett, Church Clerk.

#### STILL A BACKLOG OF OBITUARIES

Over the last couple of months we have received an unusually large number of obituaries. Again we have had to delay publication of the death notices of Sisters Effie Derflinger and Edith Koontz, and others have been received which we cannot get in this issue. We should perhaps have gotten something in the paper before now with regard to Elder Dallas' death. We are also sorry for this delay. We feel that the families of the deceased will kindly bear with us until we get caught up with this backlog of notices.

#### DONATIONS TO THE ADVOCATE AND MESSENGER

Elder Burton Rawls, Florida, \$2.00; Mrs. Chloe E. Boyle, Pennsylvania, \$5.00; Cecile L. Jones, Florida, \$2.00; Ivan D. Koontz, Virginia, \$5.00; Mrs. Virginia V. Farmer, Virginia, \$5.00; Mae D. Wynes, Maryland, \$2.00; Mr. and Mrs. Kent Stokes, Missouri, \$2.00; Mrs. Preston Marrow, Alabama, \$3.00; T. C. Moyer, Virginia, \$5.00; Mr. and Mrs. Louis Hite, Virginia, \$5.00; Aubrey Utz, Virginia, \$5.00; Charles Patterson, Michigan, \$15.00; Mr. and Mrs. Alvin Henderson, Missouri, \$1.00; Ruby Ferrell, Virginia, \$5.00; Mrs. A. J. Johnson, Georgia, \$5.00; Edith D. Talley, Washington, \$5.00; Elder Ralph Harris, Florida, \$4.00; Loretta Lilly, Ohio, \$1.00; Mrs. Nellie M. Elmore, Indiana, \$5.00; Elder Clarence O. Davis, Ohio, \$5.00; Mildred Lowe Henry, Alabama, \$1.00; Aubrey Brooks, Virginia, \$5.00; John C. Fewell, Indiana, \$5.00; A Friend, Florida, \$5.00; Mrs. Hobart Farthing, Ohio, \$5.00; C. Y. Hall, Virginia, \$15.00; Marvin Galyen, Virginia, \$10.00; Crilly Lunsford, Virginia, \$5.00; Elder Hassell Peck, Ohio, \$5.00; Olga Arnold, Virginia, \$5.00; Mrs. James Swing, Virginia, \$5.00; Russell Griffin, North Carolina, \$20.00; Mrs. Kathleen Swing, Virginia, \$5.00; Brother and Sister Marvin Pitney, Ohio, \$2.00; Mrs. Raymond Hicks, Georgia, \$5.00; Mrs. Roy D. Harbett, Indiana, \$5.00; H. M. Williams, Georgia, \$5.00; Captain Kenneth Kelley, Maine, \$5.00; A. B. Peterman, Indiana, \$5.00.

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

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

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

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

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

### THIRD SUNDAY

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

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

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

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

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

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

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

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

#### FOURTH SUNDAY

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

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

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

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

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

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

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

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

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