

Advocate and Messenger

119th Year DECEMBER 1980 No. 12

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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**"No prophecy of the scripture
is of any private interpretation.
For the prophecy came not in old
time by the will of man: but holy
men of God spake as they were
moved by the Holy Ghost."
II Peter 1:20-21.**

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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 2:00 p.m. Elder Gary Utz, Pastor, Rt. 5, Box 181, Madison, Va 22727. Tel. (703) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180, Tel. (703) 938-8169. Dec. '81

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

"Time what an empty vapor 'tis, and days how swift they are." Here, so very soon it seems, we find ourselves virtually at the close of another year and preparing the final number of the present volume of the *Advocate and Messenger*. The Lord has been so good to permit us to reach another of these milestones with the paper.

We do not feel disposed to reflect upon the few unpleasant aspects of editing an Old Baptist periodical. Such features of this undertaking have existed ever since such publications came into being and will continue as long as the papers do. We accepted that reality when we agreed to serve as editor; and besides, we do not believe complaining about our lot makes for the edification and instruction of God's people, and it also seems that for Old Baptist editors to complain about the hardships of their task reflects an undue discontent on the part of men who should rather "rejoice and be exceeding glad" when men revile, persecute and say all manner of evil against them falsely (Matt. 5:11-12). And even less should such men complain of these hardships if they personally founded their publication and thus *voluntarily* placed themselves in line to bear the brunt of those trials which are peculiar to the position of editor.

It seems to this unworthy one that we would all serve better, and be better served, if we would dwell more upon our blessings, the pleasures thereof, and our thankfulness for them, instead of turning inwardly, pitying ourselves, and per-

haps seeking the sympathy of others. Time is too valuable for any of it to be in that or any other nonconstructive exercise. Counting our difficulties makes life more difficult, while counting our blessings makes life more blessed.

And among those blessings which those of us who are connected with the A&M may reflect upon with pleasure is that while almost all other periodicals, both secular and religious, have had to increase their subscription rate within the past year or so, we have been blessed to keep ours the same as it has been for several years now. Also the paper continues to enjoy a growth which we feel is very good considering the circumstances which surround us in this day.

We do not, however, want to leave the impression that your continued support is not as important as it has been in the past. We too have felt the pinch of inflation and had it not been for your help we could not have kept our rates at present levels. But even at that we still fell a little short of receiving the same amount in contributions in 1980 that we received in 1979, and that is *before* taking inflation into account. Therefore we kindly urge our subscribers who are in arrears to renew as soon as possible. Also, any donations we receive are deeply appreciated for they help defray such expenses as sending the paper to those unable to pay.

Speaking for the Board of Trustees, the Secretary and Treasurer and the Associate Editors, we wish for each of you a very happy and safe holiday season, and our desire is that you may prosper throughout the new year in all those things which would be to your good and God's glory. We humbly solicit an interest in your continued prayers as we labor in the beloved cause of our dear Lord and Master.

EDITOR

TO THE CAROL SINGERS

Dear little carollers, what do you know
Of the Christ about whom you are singing so?

You have learned the words of the ancient hymn
About Christ being born in Bethelhem.

And ever since, as the year grows old,
By speech or carol the tale is told
Of the message brought by the angels' voices;
And, in its fashion, the world rejoices.

But, dear little carollers, what do you *know*
Of the Christ about whom you are singing so?
Do you ever wonder if you shall find
Your names in the words He left behind?

Do you ever grieve for the sin which gave
Him to the cross, and His corpse to the grave?
Men revel and riot at Christmastide,
As if it were nothing that Jesus died!

They think they are glad He was ever born;
But what if tonight, or tomorrow morn
He should come in the clouds with His saintly train,
Fulfilling His promise of coming again —

Would they spring to their feet with a welcome cry,
That the Lord of glory should be so nigh?
Yet, He who shall come in the clouds with a shout
Is the Jesus whose birth you are singing about.

Be reverent, O be *reverent* when
You sing of the Saviour of sinful men;
For your only hope for eternity stands
In His pierced side and His wounded hands.

M. A. Chaplin (1844 - 1922)
THE GOSPEL STANDARD

SPIRITUAL PARENTS

Since natural birth is by natural parents, it follows that spiritual birth is by spiritual parents. Our natural birth was involuntary on our part. We were completely passive in it. We

can easily see that it was not our decision to be born, but that it was a decision by our parents. No person ever believed in his parents in order to be born. Now if we have spiritual parents, and we do, it was of necessity their decision that brought us into the spiritual world. In any birth a conception is necessary, which conception is brought about by a union of the two parents, and from this conception a new life begins, and in due time is brought to the birth. We understand this in nature but do we understand it in the realm of the spirit?

Jesus taught Nicodemus that this new birth was not a re-enactment of the first birth. That which is born of the flesh is flesh. That which is born of the Spirit is spirit. Therefore a new set of parents were involved in this new birth. Now it should be quite evident that if we are born again that we have not two, but four parents; two natural, two spiritual. Jesus had only two parents, because He was both natural and spiritual from the very beginning. He was both God and man. From Mary His mother, He received a natural body, and from God His Father, He received His Divine nature and power, and because He was the Son of God He was without sin. The virgin birth of Christ is often disputed in the world, even by some theologians, but that does not make it untrue. Take away the virgin birth and we have only a man for a Saviour. This is a very fundamental point. Take away the virgin birth and we might as well throw away our Bibles and all become infidels. However, we do not have to dig very deep or wrest or pervert the Scriptures to sustain the doctrine of the Virgin Birth.

Some three months before John the Baptist was born, the angel Gabriel was sent to Mary, the mother-to-be of Jesus, with a message. "And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house

of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:30-35). In due time this birth took place and from the very beginning Jesus was born a Saviour, and was God manifest in the flesh, being pure and without sin.

Not so with man. We have only one nature from the very beginning, and we are not without sin as He was. Therefore He tells us that we must be born again, and we have previously stated what He told Nicodemus about the matter. Now we can surely see the necessity of being born again if we are to be partakers of the divine nature. It is quite evident that God is our spiritual Father from such expressions as the following; "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).—"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3). The center reference in the Bible to the word "again" reads, "or, from above".—"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (I John 3:9).—"Beloved, let us love one another: for love is of God and every one that loveth is born of God, and knoweth God" (I John 4:7). See also, I John 5:1; 5:4; and 5:18.

The father is always the one that begets. From the above Scriptures it is easy to see then that God is our spiritual Father. Since this is true, who then is our spiritual mother? Remember that it takes two parents. The father begets; the mother brings forth.

In Gal. 4, the apostle Paul compares two mothers and teaches that they represent the two covenants. The covenant of the law was given from Mt. Sinai by Moses. This covenant promised only natural blessings for obedience to the law.

There was no promise of eternal life for obedience to it. Jeremiah prophesied of a new and better covenant. "But this *shall be* the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my laws in their inward parts, and write it in their hearts; and will be their God, and they shall be my people" (Jer. 31:33). Paul refers to this covenant in Heb. 8, as a better covenant established upon better promises, with Jesus as its High Priest and Mediator, (read the entire 8th chapter).

Now let us go back to Gal. 4. Paul says that Abraham had two sons; one by a bond woman (Hagar), and one by a free woman (Sarah). The son of the bond woman by Abraham was Ishmael. This son was born only according to nature, as we all are by our first or natural birth. The son of the free woman was Isaac. Sarah had been barren, unable to bear children, but God had promised her a son. So, in due time, God removed her barren condition and she bore Isaac, begotten by Abraham. So Isaac was by promise, Ishmael was by nature. Now we can see that these two boys had the same father but different mothers. As far as natural creation is concerned, God is Creator or Father of all mankind, as Abraham was father of both Ishmael and Isaac. But as far as promise is concerned, or spiritual birth is concerned, God is Father to only the heirs of promise. So Isaac was an heir of promise, born of a free woman.

Now Paul says that this Hagar, the bond woman, is Mt. Sinai in Arabia from which the law was given. Paul further says that this bond woman and her children, representing all who are born only according to nature, or according to the first birth, are in bondage to that law. Paul does not mention Sarah by name, but it is quite evident that she is the one under consideration as mother of the free born son. Paul says Hagar and her children can answer only to Jerusalem, which now is; meaning a heart which has not been acted upon by the Holy Spirit; a heart that is not born of God. Such a heart can only understand and act according to nature. But the

New Jerusalem, or Jerusalem above, is free, meaning a heart that has been acted upon by the Holy Spirit, according to the promise of God, as made in this New Covenant.

When we speak of the heart in this manner we do not mean the organ that pumps blood, but rather our inner self, or the seat of our affections. Cruden defines the heart in the spiritual sense as; "the seat of life or strength". Hence it means mind, soul, or strength. *Heart* is also said to be the center or inner part of a thing. Paul says that this Jerusalem which is above is free, and is the *mother* of us all. So with God as our spiritual Father, sending His Spirit to act upon our inner self, or heart, or seat of affection, a conception takes place, and in time is brought to the birth. A union between God and our inner self, from which grows a new life. Remember that the angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore that Holy thing that shall be born of thee shall be called the Son of God." When the Holy Ghost overshadows us and the power of the Most High comes over us, a new life begins, we are born of God.

Now, who are our spiritual parents? God is our spiritual Father, and our spiritual mother is a heart chosen of God, into which He has sent His Holy Spirit, as promised in the New Covenant. Read Gal. 4th Ch., to get the full meaning and significance of this lesson. Notice that Paul says (verse 28) "Now we, brethren, as Isaac was, are the children of promise. And again in verse 31, "So then, brethren, we are not children of the bond-women, but of the free." So the free woman is our spiritual mother, and Paul says the free woman is the New Covenant. The sum and substance of the New Covenant is that God has entered our hearts by His Spirit, from which union begins and grows a new life, and is kept by the power of God.

ELDER T. EVERETT BEAVERS

THE NEW KINGDOM

"My kingdom is not of this world," said Jesus to His disciples. "How true," my soul responds. Paul wrote, after he had been accused by some of warring after the flesh, "Though we walk in the flesh, we do not war after the flesh." Luke's record of Paul's life is that he also did not live after the flesh but after the Spirit. Our senses, so often dull, earthy and selfish, causes us who have a hope in Jesus to forget the reality of the kingdom of Christ, while we walk, live and think, so much of the time, by sight and reason governed by our fleshly vanity.

David asked the Lord to restore unto him "the joy of thy salvation," and we join with him as we remember our first love for Jesus and His church. How stimulating to our soul is the memory of that animating and exhilarating experience when Jesus was revealed to our heart and conscience, freeing us from the chains of darkness and our bondage to sin! How well we can testify with Paul, "All things become new"—new world, with its new life, new desires, new love, new joys, new thoughts, new wisdom and new enjoyments, all of which were as far above our former life as heaven is above earth! Love to God and faith in Jesus then ruled in our breast and soothed our conscience as we were enabled to join in spirit with those who worship God in Spirit and in truth.

At this point in our Christian experience, "Heaven comes to earth our souls to greet, while Satan dies writhing at our feet!" That new light of salvation that has now shone in us reveals the glory of God in the face of Jesus Christ, we are commanded to let it shine, first by going home to our friends (the church) and telling how great things were done for us and then obeying that faith, hope and love by which we were, by grace, inducted in the heavenly kingdom.

How important it is that we always be conscious of being in a new kingdom and that we bring our flesh to be subject to the law of life in Christ Jesus! This is the essence of that

new life to which we have been raised through God's amazing grace. Faith in Christ, hope in God's mercy and love to all, especially to them who are of the household of God, should rule our lives since we have been made citizens of God's kingdom brought to earth by Jesus, the only-begotten Son of God.

Since the Holy Scriptures are a thorough furnisher of instructions, reproof, rebuke, comfort and consolation to every believer in Jesus Christ it is expedient that they should be studied with prayer and diligence, that all concerned in God's salvation can learn what is required of them that they may give all honor, praise and glory to Him who is the Author and Finisher of their faith. The written word is the ever-present source of information in right living and it testifies to all the world that Jesus is the Christ, the Saviour of His elect and that salvation is found only in Him. The gospel is God's special and present message of God's work of salvation to every believing creature. Both the Scriptures and the gospel are the message of the Holy Spirit and agree with the work of grace in every new-born soul.

The spoken word, if it qualifies as the gospel of Jesus Christ, is heaven's personal message to the believer. It comforts the heart, admonishes to duty and is a reminder of the Lord's chastisement for disobedience to the Spirit of Christ, which has been implanted in the heart of everyone born of the Spirit. Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Thus he is made a subject of Christ's covenant which is founded and rests on the love and mercy of Christ Jesus. That law is not like a law written and recorded on paper, parchment or stone. It is the living law of God written by the Holy Spirit in a living heart and imprinted in a living mind. Disobedience against that law is, therefore, a transgression against life—the life of Christ Jesus in one's heart. Solemn thought indeed! What a pity we are so prone to count the shedding of His blood of such little importance that it makes but little difference whether we obey or disobey. "For

if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation" (Heb. 2:2-3). It is perfectly clear, we shall *not* escape.

ELDER GALE F. HANOVER

MEEKNESS

Dear family of God: May I meekly come into your home another time to bid you God speed and offer a few thoughts on the above subject. To be meek is to be gentle and kind, to be patient and longsuffering; a humble submissive frame of spirit that receives the truth of God. Cruden gives a wonderful definition of meekness as follows: "A temper of mind that is not easily provoked, and suffers injuries without desire of revenge, and quietly submits to the will of God." Oh how I need to pray for grace to live in this way, not only in the kingdom of God but also among my fellow men! Without the help of the Lord I would not live in meekness for my very nature is opposed to it. Then how sweet to trust in Jesus and know that He fulfilled this to the very uttermost and He said, "I am meek and lowly in heart". How true it is that Jesus was not easily provoked, and time after time He suffered many injuries without ever thinking of revenge; always submissive to the will of His Father! Surely, surely this is His very being, and we can realize a sweet fellowship in being yoked with Him, for His yoke is easy and His burden light and in His meek and lowly heart you can and shall find rest to your souls! Oh how important it is that I be made meek in Jesus!

We are told by the Psalmist David, "The meek shall inherit the earth," and Jesus spoke a very similar truth in the sermon on the mount for He said, "Blessed are the meek: for they shall inherit the earth." This will always be a blessing to the meek for all our substance comes from the Lord who does all things well. The Lord gives the increase and without Him we can do nothing. We have not deserved it nor earned it,

so whatever our lot, may I be submissive to the Lord's will and feel the truth of meekness in my heart, not only to express it by word, but in my heart to know, "Thy will be done, and not mine."

God's word says, "Moses was very meek, above all the men which were upon the face of the earth." The Lord lifteth up the meek as well as cast down the wicked. This was surely brought to pass when Aaron and Miriam spoke against Moses because he had married an Ethiopian woman. The Lord heard them and called the three of them to come out unto the tabernacle of the congregation, then the Lord came down in the pillar of cloud and stood in the door of the tabernacle. The Lord called Aaron and Miriam unto Him and told them to, "Hear now my words." May we hear very seriously the Lord's words, for Moses was faithful in all his house and was very meek. The Lord's anger was kindled against Aaron and Miriam for speaking against Moses. The Lord departed and the cloud departed and Miriam became leprous. Aaron confessed their sin and acknowledged they had done foolishly. He pleaded to Moses for mercy, so Moses cried to the Lord to heal Miriam and she was healed, being put out of the camp seven days before. She was cleansed and returned to camp. Surely Moses was very meek.

We are told the Lord takes pleasure in His people; "He will beautify the meek with salvation." How beautiful are the meek! for the work of being made graceful in all the qualities which constitute real beauty is the work of the Lord. It is the meek who are made beautiful with salvation. This salvation embraces a sweet hope of eternal life, which God, that cannot lie, promised before the world began, and it also embraces a beautiful salvation to our soul here in the kingdom of Christ as we take up our cross daily and walk meekly according to His will and find rest to our souls.

The walk of the Lord's children in the proper way and with the proper adorning is of great price before God. It is not to be the putting on of apparel that makes a display before

men, but it is to be the hidden man of the heart, the ornament of a meek and quiet spirit, which is in the sight of God of great price. Man puts values on different objects, but this is measured by God and meekness is of great price in His sight. The day of God's anger cometh upon man and we are commanded to, "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger. The meek are the ones to seek the Lord; those that are gentle and kind, that are patient and longsuffering and have wrought His judgment (that is in being able to subdue the evil and work and live in harmony with His will). These meek of the earth, the Lord's children, are to seek righteousness and meekness, pursue it with all their ability that they might have a humble and submissive frame of spirit to receive with meekness the engrafted word of God. Be ye doers of the word and not hearers only; then ye may be hid in the day of the Lord's anger and it will pass by. I am not trying to scare anyone; I am just plainly pointing out some benefits to you of the wonderful blessings to the meek of the earth as we adorn ourselves with pure and true meekness.

Paul besought the Corinthian brethren by the meekness and gentleness of Christ, that though we walk in the flesh we do not war after the flesh. For our weapons are not carnal but mighty through God to the pulling down of strong holds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. Surely this is the meekness the meek are to seek after and it has a great price in the sight of God; a value far above the wealth of this world.

Meekness is one of the great qualities and attributes of the Spirit of God. It is one of the fruits of the Spirit, against which there is no law. As meekness is a fruit of the Spirit, it must be produced and achieved by the Spirit, without which there can be no real meekness. It is the evidence of the work of the Spirit as the meek walk humbly in the Lord's kingdom

here below. Even a brother that is overtaken in a fault, showing evidence of true repentance, is to be restored in the spirit of true meekness; considering thyself, lest thou also be tempted.

So we are to bear one another's burdens in meekness and charity, and so fulfil the law of Christ. Paul urged the Ephesian brethren to walk worthy of the vocation wherewith they had been called, and that certainly is our plea to God's people today. It is to be with all lowliness and meekness, with long-suffering, forbearing one another in love and endeavouring to keep the unity of the Spirit in the bond of peace. May the meek be enabled to do this by the help of the Lord, walking in all meekness, showing forth the praise of Him that has called them out of darkness and translated them into His kingdom of light. May we fight the good fight of faith and follow after meekness rather than the evil of this world. We are to be subject to principalities and powers; to obey magistrates and to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. Thus being gentle or gentleness is brought to light in our meekness unto all men. Who is a wise man? let him show his work with meekness of wisdom. Blessed are the meek of the Lord.

The meek shall increase their joy in the Lord and surely we have no one else to trust in that will increase our joy. Jesus was anointed by the Spirit of God to preach good tidings unto the meek. How wonderful His preaching today increases our joy in the Lord for it is good tidings of great joy, for unto the meek a Saviour is born, Christ the Lord. Submitted in meekness according to the truth of God.

ELDER DAILY HITE

ZEAL

"It is good to be zealously affected always in a good thing" (Gal. 4:18).

Zeal is an exceedingly good thing when motivated by

the Spirit of God. As Jesus, by His death on the cross, purified unto Himself a peculiar people zealous of good works, it is good that we be found performing these which are found in the pathway He walked before us. Because of zeal He went to a man sent from God to be baptized of him. Then, by zeal, He resisted the devil forty days in the wilderness.

In His day the temple of God was corrupted by men who sent out word that the people would not have to bring oxen, sheep, or doves to the temple to sacrifice to the Lord; these would be sold to them when they passed through the door. The account is given in John 2:13-17; "And the Jews passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, (Psa. 69:9) The zeal of thine house hath eaten me up." Is it not good to have zeal for our heavenly Father's house?

All zeal is not the product of God's Spirit, however. People of carnal nature and even by the evil spirits may have religious zeal. Did not Cain have religious zeal when he made offering to God? Yet God had not respect for him and his offering. He was a child of the devil (I John 3:12) and being without faith, made an effort to work himself into favor with God without success. The devil was a murderer from the beginning and proved it by leading Cain to murder his brother in his jealousy.

"By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11:4). Faith being a fruit of the Spirit of God, and mixed with his zeal for the service of God, showed he was righteous *before* he made sacrifice, not as a *result* of it.

So God had respect for him and his offering.

Jesus came unto His own but His own received Him not. "His own" does not mean His chosen people, given to Him in covenant before the world began and which He came to redeem, but it means Abraham's seed; the Jews; His kindred in the flesh. As Paul was to write later: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:1-3).

When he says, "I bear them record," he knew, for he, as Saul of Tarsus, was just like them, as stated in Acts 22:3, "And was zealous toward God, as ye all are this day." *No amount of gospel preaching* would have converted Saul from his blind zeal when he verily thought he ought to do many things contrary to the name of Jesus. It took the grace of God to cause him to see, and the God of love to shed that love abroad in his heart.

But Saul was a chosen vessel unto God who said, "I will show him how great things he must suffer for my name's sake." But with other Jews it was not so, for Isaiah had written; "For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should be converted, and I should heal them" (Matt. 13:15).

The children of the flesh are not children of God and those who received Jesus were born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." These did not cry, "Crucify Him," nor prefer a murderer released among them in the place of their Saviour. These were blessed with the hidden wisdom which none of the princes of this world knew, for if they had known they would not have crucified the Lord of Glory.

Because of the things I know (by revelation) I could not

have the heart to drive the nails in His precious hands and feet. Could you?

ELDER A. J. HYLTON

MUSICAL INSTRUMENTS NOT USED IN NEW TESTAMENT WORSHIP

Our people (Primitive Baptists) are often asked why we do not use musical instruments such as the piano, organ, or others which are common with some in their worship. One of the strongest reasons is that from a scriptural standpoint we do not have a "Thus saith the Lord" for their use. Many in the past, though they used them in their services, acknowledged that the Bible does not give us an example of the use of instruments by the disciples. They see no harm in using them but this practice sets aside the Scripture as being a perfect rule of action for God's people.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19). This manner of service is the use of the *tongue* and the *voice*, singing and making melody *in the heart* to the Lord. Suppose I read it this way? "Speaking to yourselves in psalms and with the piano or some other instrument."

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:16). If this is done the musical instruments, such as the piano, will be left off because it is to be done "with all wisdom", and that will not allow anything other than the perfect rule given us in the Bible.

"How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (I Cor. 14:26). Here the brethren are spoken of as coming together with psalms, doctrines and other

things, but nothing is said about having musical instruments. These were added by man.

“According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue” (2nd Peter 1:3). So anything which is not given of the Lord is something added by man, and to add such things is to say that the wisdom of God was not sufficient unto life and godliness. These are some of the reasons why we do not use the piano in our services.

ELDER A. D. WOOD

A father, visiting his little son in the children’s ward of a hospital, prayed thus to God: “Dear Lord, since this little one is without a mind, without a brain, and his life is so wasted, please take him home to Thee.” Immediately the answer came with force into his mind, though he heard no audible voice; “His life is no more wasted than is yours when you are not serving Me.”

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ELECTION AND REPROBATION

Some of our brethren, in private correspondence, have solicited a treatise upon the doctrine of election as contrasted with reprobation. As all Scripture, given by inspiration of God, is profitable for doctrine, etc., whatever is revealed is a legitimate subject of inquiry and investigation. We submit, therefore, for the consideration of all, a few reflections upon these points of doctrine.

It may be necessary, as preliminary to the consideration of the questions involved, to meet some objections which ignorant men have presented, and which have chiefly been preferred against a misrepresentation of the doctrines, in which enemies of the truth have figured conspicuously. First, in misstating and misrepresenting the doctrine, and then laboring to overturn it. They build a castle in the air, or set up a man of straw and then attempt to show their skill in demolishing it.

It has been affirmed that we teach that God, by an arbitrary and eternal decree, has, from everlasting, fixed the eternal destiny of each and every creature His hand has made, without any reference to anything that any of them ever do, or that He does for them, and hence it may occur, according to these premises, that many hundreds, thousands or millions of the human race may repent, believe in Christ, love God, and ardently desire to go to heaven, but cannot, because they are not embraced in His purpose of election. Then, on the other hand, it may arise that as many may be taken to heaven who have never repented, believed in Christ, or loved God—who are, indeed, enemies to God by wicked works—but yet, because they are elected, they are taken to heaven. This is false and slanderous, and never was believed or preached by any minister of Christ. The propagators of such slanders upon the gospel of Christ are not peculiar to our day. The apostle had to contend with them, and of them he said: “As we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just” (Rom. 3:8). But the true doctrine is that every man, in his flesh and

nature, is in the broad road that leads to death, is irreconciled to God, and under no circumstances if left to himself, will he ever seek a remedy or labor to better condition. He is born of the flesh, and cannot please God; nor can flesh and blood enter the Kingdom of God.

Election, then, comes in, *not to prevent men from going to heaven*, nor to make their condition worse, but *to take them to heaven*—to save them from sin, with an everlasting salvation. The election, or those chosen, pre-supposes that some are left, who are reprobate or refused; but their condition is not rendered any worse in consequence of the choice of others. The just dessert of all is eternal perdition, and God is just in taking vengeance; but the eye of men is evil because God is good, and hence charge Him with injustice because He said—“I will have mercy on whom I will have mercy;” “I will have mercy and not sacrifice;” and this Divine sovereignty is displayed in the case of every sinner that is saved.

Wherever the word *reprobate* is used in the Scriptures, it means those *refused* or *rejected*—those who come short of the standard required for acceptance with God. When God pronounced His judgments against Judah and the wicked among the tribe, by Jeremiah, He said: “Reprobate silver shall men call them, because the Lord hath rejected them” (Jer. 6:30). That is, like unto silver short of the standard value—with too much alloy in it. So the apostle says of God’s righteous judgments in dealing with His enemies: “And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind,” etc., (Rom. 1:28). “Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith” (II Tim. 3:8). See also the preceding verses of the chapter in which the true character is given of those declared to be *reprobate concerning the faith*. Again, “They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate” (Titus 1:16). See the context for a description of character of those

who *unto every good work are reprobate.*

Thus it will be seen that the elect and reprobate are those who love God and obey Him on the one hand, and those who hate Him and disobey Him on the Other; those who perform works of faith and labors of love, and those who are unto every good work reprobate; those who follow Christ and are willing that He shall reign, and those who say, "we will not have this man Christ Jesus to reign over us." In a word, they are the friends of God and the enemies of God; those who come up to the standard in faith and works, and those who come short of it, and who only have a name to live while they are dead.

As to the *eternity* of this decision, it is true, that whatever God does is simply what He always intended to do. It was His purpose from everlasting to justify the righteous and condemn the wicked; to accept His people in the beloved and reject His enemies; to say, "Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world," and "Go, ye cursed, into everlasting fire," etc., and the characters of each class are described in the connection. If the decision was left to men, and the volition of the carnal mind, there would be but one destiny and final end of all—*eternal death*—the end of the broad road in which all flesh walk in nature; but God's election and glorious grace come in to prevent such a dreadful, awful end.

ELDER JOHN CLARK

Zion's Advocate, 1872

A VISION SEEN BY ELDER SYLVESTER HASSELL IN 1888

In the midnight hours of the last day of last year, as I sat by the bedside of my poor, dying wife, and near her mother and sister, and had my pen in hand, writing the last words in my diary for the year, the Lord gave me a vision, which I at once recorded in the diary and told at once to the two other tearful and anxious watchers. The year was dy-

ing, and my wife seemed dying, and all my earthly hopes seemed dying too, and a black and heavy cloud overspread the entire heavens and blotted out the light of every star; but, as I gazed intently at the appalling gloom, I perceived that the black cloud was not all, but that above it there was a bright, golden cloud of heavenly and immortal glory, reflecting the dazzling radiance of the Eternal City of the Great King, with its pearly gates and jewelled walls and streets of transparent gold. And, in the depth of the temporal darkness that enveloped me, a heavenly voice seemed to whisper, "All is well! all is well!"

I was lifted above the blackness and the beatings of the midnight storm, and basked in the unclouded beams of the Sun of Righteousness, and felt that for me and my dear one, all was well, all was well.

I could but hope that this blessed manifestation indicated the temporal restoration, as well as the eternal salvation of my beloved companion; but the black cloud did not break—it was only the heavenly glory of the upper side that I saw—the brightness of the eternal things not seen by mortal eye—beyond the bloody coat of Joseph, seen by Jacob, and filling him with grief . . . beyond the wreck of our earthly hopes strewn upon the sea, like Paul in the tempest of fourteen days, the safe landing on the shore—beyond the midnight storm on the Sea of Gallilee and the distress of the disciples of Jesus, the coming of their Lord, and the instant calming of the boisterous winds and waves by His almighty voice—beyond the sickness and death of the beloved Lazarus, and the mourning of Martha and Mary, the resurrection of their brother from the grave by the love and power of Jesus, who is the Resurrection and the life, in whose sight the death of His saints is precious, who guards well their sleeping dust, and who will, at the last day, raise the body sown in corruption, dishonor, weakness, and naturalness, to a condition of incorruption, glory, power, and spirituality, swallowing up death in victory, through the efficacious and eternal power of His atoning

blood . . . Besides the vision of December 31st, He has most mercifully given me many precious assurances that He has taken my beloved wife to the mansions of eternal rest, which is infinitely better for her than to have remained in this sin-laden and sin-darkened world. Such assurances were her extra-ordinary laboriousness, quietness, patience and self denial; her feeling of unworthiness, and her little, trembling hope of salvation through the blood of the Lamb; her increasing interest, during the last year or two in spiritual and eternal things; the pleasure with which she had come to read all the pages of the *Gospel Messenger* (her favorite periodical), as her increasing family cares scarcely ever allowed her to go to preaching; her dreaming, two or three times, of being baptized, though she never united with the church; her sainted father appearing some months ago to her in a dream, and saying to her that he used greatly to enjoy the spiritual company of the brethren on earth, as they sweetly communed together and sang of Jesus, but that the pure and eternal joys of the real heaven were incomparably greater; and the Virgin Mary appearing to her in a dream, two or three years ago, and showing her a beautiful mansion in the skies, and saying: "This is the house not built with hands, eternal in the heavens, and is meant for you."

But oh! how lonely and desolate it is for me to live in this world without her; to see the traces of her skillful and busy and loving hands everywhere around me, and yet to know that those dear hands and that sweet form are forever hidden, on earth, from my sight by the cold, dark clods of the valley, in the repulsive limits of the tomb, to suffer the irreparable loss of her faithful and devoted ministrations to me and to our five poor, little helpless children, all under eight years of age, and one only a month old. O! Lord, all Thy waves and Thy billows are gone over me, and I feel overwhelmed in coldness and darkness! Thou hast broken up my home and scattered my little family, and almost blasted my temporal means of support; but Thou art infinitely holy and

righteous in all Thy ways and works, O! Thou that inhabitest the praises of Israel! Thou gavest, and Thou hast taken away; and forever blessed be Thy most holy name!

I wonder not at the severity of Thy most righteous judgments upon me, the chief of sinners, even shouldst Thou at once consign me to the lowest hell; but I unceasingly marvel at the multitude and magnitude of Thy amazing mercies to me, the most unworthy of Thy creatures—The gift of two such excellent wives as I have had, and so many dear little children, and of food and raiment and shelter for them and me, and, above all else, the unspeakable gift of Thine only Son to tabernacle in the infirmities of mortal flesh, and to toil and suffer and weep and bleed and die for poor, lost, ruined, rebellious sinners, such as I am, both by nature and by practice!

From THE GOSPEL MESSENGER - 1889

Written January 17, 1889, at Williamston, N.C.

(The 5th mark of the Church). The independent or congregation polity or government of each local church, subject only to the Headship of Christ; all the local apostolic churches being united by no outward bond of force, but by an inward bond of love.

Hassell's History—(See 9th Chapter).

CORRESPONDENCE AND NEWS NOTES

From Sister Mary Cadwell, Warner Robins, Ga.:

Dear publishers and readers of the A&M: It is with the greatest of pleasure I try to express myself to you all, knowing that I am not worthy. I truly hope the publishers are enjoying putting out the paper and that the readers are enjoying it as much as I am.

Let me quote you all a scripture that I often think about. It is found in Job 28:7-8; "There is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it."

With these few lines will close, with godly love to each and every one of you. Love and prayers.

Peachbelt Nursing Home, Warner Robins, Ga. 31093.

From Elder and Sister Haskel Wren, Columbia, Mo.:

We haven't heard from, or written to you, for a long time. We want to thank you for the booklet and tell you about our good meeting which we had in March. We had ten preachers and some very good preaching. Everybody was so lifted up. And in May we had the ordination of a deacon. Elder Hopkins was invited for the weekend for our communion. We had several preachers there then. We also have attended three associational meetings; had good crowds and wonderful preaching.

We are sending a notice for the paper. Hope you will print it.

We have had a lot of sickness and deaths in our church this year.

We hope you can attend our meeting in March next year. In christian love.

MEETING AT NEW LIBERTY IN MARCH

The "New Liberty" Primitive Baptist Church near Ashland, Missouri will, the Lord willing, hold their annual three days service the Fifth Sunday in March, Friday and Saturday before, 27, 28, 29, 1981. We hope you all will come and worship with us.—**Brother John Crary**, Moderator; **Sister Ruby Wren**, Clerk.

For further information contact: **Elder Haskel Wren**, 1412 Gary, Columbia, Missouri 65201.

INFORMATION SOUGHT FROM LAPEER, MICHIGAN AREA

Dear Christian Friends: I have read your paper and I am truly glad that there are those who write articles about the good news—"salvation by grace". I pray you will continue to press on in this endeavor, for it brings gladness to many Primitive Baptists.

My husband and I are currently members of **Little Zion** Primitive Baptist Church in Dearborn, Michigan, pastored by Elder Howard Edwards. Our home is near Lapeer, Michigan which is 1½ hours drive North of our church. Due to this distance, we were wondering if there is anyone that lives in our area that would be interested in attending a Primitive Baptist Church if one could be established in the Lapeer area.

If anyone in our vicinity would like to inquire or respond, please write us at the following address: Mr. and Mrs. Richard Patton, 176 Felk Drive, Lapeer, Michigan 48446.

Your response to this letter will be greatly appreciated. In Christian love, Richard and Sally Patton.

TEMPORARY CHANGES IN MEETINGS

BATTLE RUN—For the months of December 1980, January and February 1981, the Saturday services will be dropped. The Second Sunday services will be held as usual, the Lord willing.

BENTONVILLE—For the months of December 1980, January and February 1981, services will be held in the Volunteer Fire Department building in South Warren County, one half mile North of Bentonville on Route 340.

EBENEZER CIRCULAR LETTER—1980

The Churches of the Ebenezer Association of Old School or Primitive Baptists assembled for their One Hundred Fifty-Second Annual Session with Bentonville Primitive Baptist Church on August 8, 9, and 10, 1980:

Greetings to our Members and Friends: We come together in an associational gathering to give praise to our Lord and Master for His many blessings bestowed upon each of us since our last meeting and to listen to the Gospel preached.

Each of us should give our Lord praise for the blessings of each day, thanking Him for His watchful eye over us during the night and for giving us another day. Then at the end of the day before we close our eyes we should thank Him for watching over us that day, protecting us from things seen and unseen.

As we gather for our three day get-together may we each come praying that our Lord and Saviour Jesus Christ will be in our presence to bless each of us, for without His presence we will not have a good meeting.

Our ministers that speak to us need the presence of our Lord to preach the Gospel. It seems my thoughts have taken the form of a prayer for our association. We are taught, "Pray without ceasing" (I Thess. 5:17). Humbly submitted,—Elder W. Russell Sutphin.

Approved: Elders Ernest M. Long, A. J. Hylton, Lic., Brother Frank Coppedge.

'TIS O'ER

'Tis o'er, this wisp of clay is shed
My heaven born spirit has forever fled.
'Tis departed to rest in Jesus' loving breast
N'er again shall this poor mortal be by sin molested.

If in kind memory's eye I should arise
N'er forget, dear ones, death came as no surprise.
Though the cold wind of winter must on each of us blow
Does not the icy blast give way to that Warm Inner Glow?

The fast, sure hope which is every saint's mainstay
Will like the grain of wheat, perchance, sprout in fine array.
So falter not and n'er be slow His promises to believe,
Because they're true, I leave behind not a cause to grieve.

Proverbs 17:22
Philippians 2:3

Name withheld by request

Obituary

ELDER EARNEST F. JONES

Brother Ernest was born in Boone County, Indiana, December 21, 1904 and died September 29, 1980. His parents were John F. and Susan (Rees) Jones. He married Alma R. Smith (deceased April 6, 1979). Surviving are one son; Henry F. of Dallas, Texas and two daughters; Flora Beery of Whitestown, Indiana, and Norma Dulin of Danville, Illinois; also grandchildren and great-grandchildren. There remained also a brother; Elder Raymond C. Jones and a Sister Hazel I. Jones.

Brother Ernest and wife were received into Antioch Primitive Baptist

Church, December 3, 1972. He was ordained to the gospel ministry by a presbytery, with prayer and laying on of hands, November 6, 1976. He was called May, 1977 by his home church to serve alternate third Sundays and served as long as able. He was an able defender of God's grace in eternal salvation as opposed to the works of men. A good mixer, he is missed by all who knew him.

A memorial service was conducted by his pastor, Elder Cecil Fuson. His body was returned to the earth to await the glorious coming forth.—Elder Levi Williams.

ELDER RAYMOND C. JONES

Elder Jones, a brother to Elder Ernest F. Jones, was born 1898 and died 1980, twenty four days after his brother. He married Elizabeth Hiland, June 24, 1951. She and his sister, Hazel I. Jones, survive him.

He was received into Bethel Church, Tipton County, Indiana in 1929. He was baptized by Elder J. W. Richards. He was received by letter into Antioch Primitive Baptist Church August 1931 and chosen clerk of the church in May, 1934. He served as clerk until his death. On December 29, 1945 he was ordained to the ministry. Antioch called him in May 1947 to serve each alternate Third Sunday. He served continuously in this capacity as long as health permitted.

Elder William Shockley offered prayer at a service in his memory; his pastor, Elder Cecil Fuson preached a good gospel discourse, and Elder Levi Williams dismissed with prayer at the grave-site where we laid his body to await Christ's coming again. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18).

BROTHER EARL FRANKLIN FRAZIER

Brother Frazier, of Bealton, Virginia, was born September 27, 1907. He was the son of Morris and Nancy Dodson Frazier. Brother Earl departed this life October 5, 1980 at the age of 73. He was married to Mabel Virginia Dryer. To this union was born one son, Earl Randolph, and one daughter, Iva Deal. He is survived by the afore named and two stepsons, Franklin and John Frazier; 15 grandchildren and 7 great-grandchildren.

Brother Earl united with Thornton Gap Primitive Baptist Church at an early age and later moved his membership to Barrows Run in Fauquier County, Virginia. He was a faithful member until death. Brother Earl and his wife went to all the surrounding churches of the Primitive Baptist faith, many times when it seemed they were not physically able. They were a great source of help in the church, both spiritually and financially. One thing in particular this writer took notice of is that they were never late getting to church services. His doctor had advised him to slow down in his activities but it seemed he never had time. He was always too busy helping others.

Funeral services for Brother Earl were conducted at Moser Funeral Home at Warrenton, Virginia, by Elders Elmer Skeen, Raymond Pressley, and A. J. Hylton. His body was laid to rest in Fairview Cemetery, Culpeper, Virginia, to

await the morning of the resurrection, when all of the redeemed family of God will come forth from the grave. He departed this unfriendly world in precious hope of this resurrection. May the Lord of glory comfort all that mourn the loss of this precious loved one and all that will miss his presence among us. Submitted in love—Elder Elmer S. Skeen.

RESOLUTION OF RESPECT – RAYMOND H. LEE

Since it hath pleased our Heavenly Father to release our dearly beloved brother and friend, Raymond H. Lee, from his earthly bonds, on May 19, 1980, we the members of Bethel Primitive Baptist Church of Fairfax County, Virginia, do hereby resolve:

First: To bow in humble submission to the will of God, who doth all things well, He who is too wise to be mistaken and too good to be unkind.

Second: We who feel our great loss express our sincere sympathy to his true and precious companion and sister and pray the great Comforter to guide, protect and comfort them. "We sorrow not as others which have no hope," for our loss is his eternal gain.

Third: We at Bethel Church have lost a faithful brother, former clerk, treasurer and trustee until his death, who will be greatly missed.

Fourth: He was a firm believer in Salvation by Grace and loved his church and never missed a meeting until his illness prevented it. Brother Raymond wanted rest and sleep with God so much. "For so he giveth his beloved sleep," (Psalm 127: 2). All the Bibles he used often were marked, 127 Psalm.

Fifth: Therefore, be it resolved that a copy of this resolution be recorded in the records of the church, a copy sent to his family, and a copy sent to Advocate and Messenger and the Gospel Appeal for publication. Humbly submitted in love.—Sister Edith B. Payne.

Done by order of Bethel Primitive Baptist Church at its regular conference on November 1, 1980.—Elder Gary N. Utz, Moderator; Sister Jewel R. Brumback, Clerk.

DONATIONS TO THE ADVOCATE AND MESSENGER

James Woodyard, Virginia, \$5.00; Elder Robert E. Shockley, Ohio, \$5.00; Mrs. Georgia S. Agnew, Virginia, \$20.00; Lewis M. Rudacille, Virginia, \$5.00; Ruth A. Feller, Virginia, \$5.00; William G. Cusac, Ohio, \$5.00; Nellie Lawler, Virginia, \$5.00; Elder and Mrs. Durward Edwards, Ohio, \$5.00; Lessie Frazier, Virginia, \$5.00; Charles Funk, Ohio, \$2.00; Orville Dustheimer, Ohio, \$2.00; Anderson Ashby, Texas, \$5.00; Mrs. John A. Brown, Virginia, \$5.00; Mrs. H. E. Wilson, Virginia, \$5.00; Kenneth Lindenmayer, Indiana, \$5.00; Elder Walker Pendleton, West Virginia, \$5.00; T. C. Ishee, Virginia, \$5.00; Mrs. Walter Gilbert, Colorado, \$5.00; John E. Johnson, Indiana, \$3.00; Mrs. Mable Butterfield, Pennsylvania, \$5.00; Floyd Rybold, Missouri, \$2.00; S. S. Payne, Virginia, \$3.00; Mrs. Paul Hutts, Maryland, \$5.00; Mrs. Jeanette Ray, Ohio \$2.00; Mrs. Bessie McCann, Ohio, \$2.00; Elder Clarence M. Boyd, Ohio, \$5.00; Brother and Sister Levi Williams, Indiana, \$5.00; Naomi M. Gordan, Ohio, \$5.00; Clarence L. Payne, Virginia, \$5.00.

MARTINSBURG Martinsburg, W.Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002. Tel. (703) 347-5672. 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, Bloomy 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 '81

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. '81

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. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '82

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs Virgie Fishback, Clerk. Mar. '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 181, Madison, Va 22727, Tel. (703) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '81

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

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '82

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '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. '82

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '81