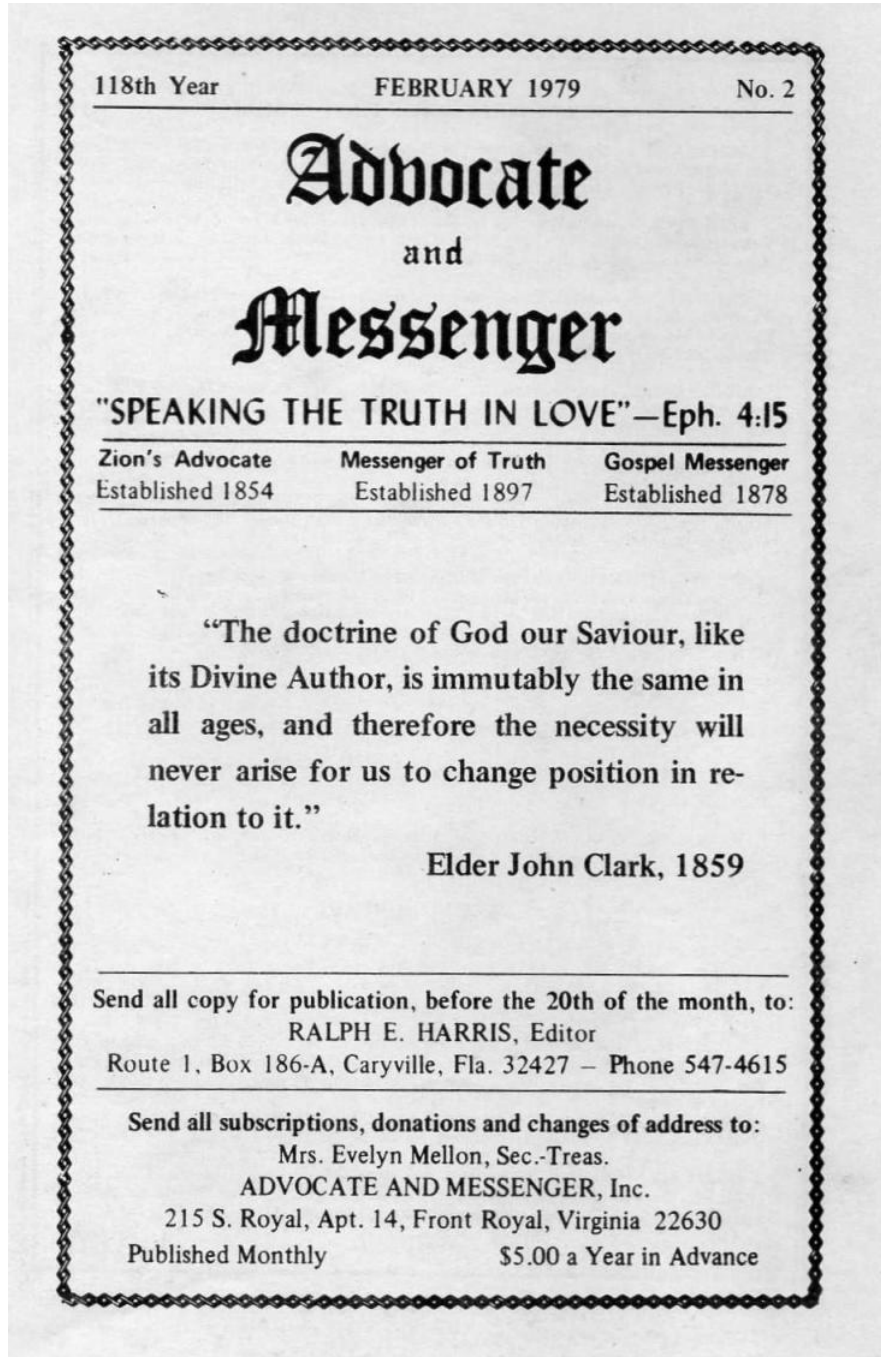


Advocate and Messenger



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CHURCH DIRECTORY - FIRST SUNDAY

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

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '79

BETHEL—7 miles west of Falls Church, Va Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m. Elder C. W. Alderton, Pastor, Brightwood, Va, Tel. Whitehall 948-4744. Madison Co. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180, Tel. (703) 938-8169 Dec. '79

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

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

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

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715. The meeting house is located on U.S. Rt. 522 in Needmore. July '79

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

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va, Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va 22657 Feb. '79

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1352 Dec. '78

LITTLE FLOCK—Nine miles southeast of Amelia, Va Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Annual meeting 5th Sun. in October or November and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '78

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 '79

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JESUS — HIS TWO NATURES

“ . . . *Made* of the seed of David. . . And *declared* to be the
Son of God. . . ” (Rom. 1:3,4).

How beautiful is the word of God both as to its substance and its grammatical construction, and in no instance is this fact more gloriously discovered than in the very terms selected by Divine Wisdom in setting forth the doctrines of the gospel. So often in the documents of men we find words which were poorly chosen and which do not actually convey the thoughts which were intended by those who drew them

up, but the closer we scrutinize the Holy Scriptures the more we are impressed with the propriety of its terms and expressions and the fitness thereof to convey the mind of the Spirit.

A striking example of this is to be observed in the above text. It was essential here, in making the distinction between the two natures of Christ, not to leave room for the idea of a *created* god. Christ was not *made to be* the Son of God when He "took on Him the seed of Abraham," for He has Himself declared, "Before Abraham was, I AM." He was in the beginning with God, and He, the Word, *was God*. He is the eternal, co-equal Son of God, and *as such* could have no beginning. Therefore our text does not say he was *made* the Son of God in His incarnation, but rather, "He was made *of the seed of David*. In other words, "the Word was *made flesh* and dwelt among us," and again, "God was manifest in the flesh." He became Emmanuel, or, "God with us" (Matt. 1:23).

Thus it is shown that though Jesus was *made* of the seed of David *according to the flesh*, yet in His Divine nature He is simply *declared* to be the Son of God. In other words, He was *made* man but He had *always been* the Son of God and that fact remained only to be *declared*, set forth, or acknowledged. *According to the flesh* He became the "Son of David. . . a rod out of the stem of Jesse. . . the Lion of the tribe of Judah" (Matt. 22:42, Isaiah 11:1, Rev. 5:5), but as God He was from everlasting to everlasting, the same yesterday, today, and forever.

The doctrine of the eternal Sonship of Christ has been of great interest to me since I first began to lay hold upon the glorious truths of the Scripture and it has been held as an essential article of the faith of our people down through the ages.

THE EDITOR

It is much better to do and not promise than to promise and not do.

THE PERFECT LAW OF LIBERTY

This is the law of which Paul writes (Rom. 8:2), "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." It is that living law belonging to the covenant of grace spoken of by Paul as a mystery manifest to the saints of God, "—which is Christ in you, the hope of glory." The Lord by Jeremiah says (31:33), "I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people." That law cannot be engraved in stone nor written on parchment or paper by man. It is that commandment of spiritual life written in a living heart made tender by Jesus' love and mercy. A violation, or neglect, of that law is not as a transgression of a written statute; it is a transgression against life — the life of Christ implanted in the heart of a believer. Every violation of that law is an offence against Jesus Christ in person!

With the imparting of this life, faith in Christ is sealed in the creature's heart. He believes Jesus is the Christ and the spirit of adoption (given him from heaven) witnesses with his spirit and tells him Jesus is *his Saviour*. Yet his soul still dwells in mortal flesh and is still subject to Satan's temptations. But this glimpse beyond the veil to the land of eternal liberty (although of short duration) becomes the anchor of his hope. "Although troubles assail and dangers affright," he will not, he *cannot* forget his communion with heaven in that happy hour. In this new life his soul is freed from the bondage of sin and sealed to liberty in Christ, for, "Mercy and truth are met together; righteousness and peace have kissed each other." Having now faith in Christ, he is commanded to "—put on Christ." David "—trusted in Christ" as a gentle sheep follows and depends on the care of its loving and ever-watchful shepherd. Every believer, having received his signet —faith, is thereby permitted and encouraged to petition for his needs at the throne of grace, being assured of a supply according to the will of God.

While the adopted child has been given a passport to that land of rest and peace forever by faith and liberty in Christ Jesus, it cannot be honored while his soul dwells in mortal clay. Release from his bondage in sin is bestowed to his soul (the inner man) but not yet to his flesh (the outer man) which remains subject to the spirit until death. Satan still has access to his flesh but he is no longer master of it. "Greater is he that is in you (little children) than he that is in the world" (John 4:4). "After that faith is come, he is no longer under a school-master, (the law)."

The new creature in Christ is commanded to stand fast in the liberty wherein he is now free from the law of sin and death and be not entangled again with the yoke of bondage (Gal. 5:3). All the ability of every new-born creature, having been delivered from death in sin, ought to be continually exerted to repel Satan's attacks that the spirit may have free course. He is commanded to "—quench not the spirit," "—resist the devil," "—keep himself unspotted from the world," "—abstain from fleshly lusts," "—neither give place to the devil," "—pray without ceasing" (for the assistance of the Holy Spirit and for victory over self); "—be renewed in the spirit of his mind," and "—put on the whole armour of God as instructed in Eph. 6:10,11.

The new-born creature is still without ability to bring the Holy Spirit to his assistance but he can, by faith, pray for its wisdom, support and protection, (See Dan. 3:17, 18 and 6:10). He is commanded to commit himself to God; "mortify the deeds of his body," yield submissively to the crucifixion of his flesh, inward and outward, (what a cross this is to us, yet it is not comparable to the cross Jesus bore for us, and He innocent and without sin), and submit ourselves to every law of civil government.

Unbelief and faith cannot dwell together. "Ye cannot serve God and mammon." A measure of grace is given to each born-again creature that enables him, if used, to keep Satan from re-entering his former abode. According to the Saviour's

promise the Comforter will supply the needs of every soul attuned to the praise of the glory of God's grace. He is instructed to work out his own salvation which God has worked in him both to will and to do of *His* good pleasure. To keep his house occupied and Satan at bay he must be diligent in good works. He should "—put on Christ" by being baptized and then follow that sacred confession and vow by a life predominated by works of faith and labors of love, sustained and ruled by his patience in hope. In this way he will find that rest that remaineth to all who "—leave all" and follow Jesus Who has called him to a life of duty to God and virtue before men. Obedience by faith in Christ Jesus here will be crowned by freedom with Him forever.

ELDER GALE F. HANOVER

CONDITIONAL OR UNCONDITIONAL

(A followup on last months article)

Two of the tenets of Bible doctrine are total depravity and personal and unconditional election. Many scriptures are unconditional on man's part, but are sure and absolute on God's part. Nothing man can do will in any way change God's mind or purpose as far as eternity is concerned.

Very early in Scripture (Gen. 3) we see the earth cursed and death pronounced because of sin. The earth shall bring forth thorns and thistles. Weeds are with us yet today and are the curse of every farmer, gardner and lawn keep. Death reigns like a tyrant over all the earth. No conditions that man can perform can change these facts.

In contrast to the curse upon man for his sin there are also blessings pronounced and bestowed upon man because of the righteousness of one Man, Christ Jesus. The greatest blessing was and is eternal life. This promise was unconditional on man's part but was absolute and binding on God's part. "The wages of sin is death, but the gift of God is eternal

life through Jesus Christ our Lord" (Rom. 6:23). This gift is not conditional on man's accepting it but is according to the purpose of God in all things. And the great purpose of God in all things was that He might be glorified. Thus David states, "the heavens declare the glory of God and the earth showeth His handiwork."

He also had a purpose in creating man, that man might glorify Him. But man sinned and brought condemnation upon all mankind, and was in no condition to glorify his creator. But God is not going to be denied His glory. According to His purpose and foreknowledge He did predestinate, call, justify, and glorify those that were *the called* according to His purpose. Notice in Rom. 8:28 the promise was to *the called*, a definite people. And the promise was that these people would be conformed to the image of His Son. Continuing to the end of the chapter, Paul declares in very strong language that nothing can separate these people from the love of God and no man can lay any charge against them because Christ died for them. Since they can never be separated from the love of God, the promise is eternal and unconditional.

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: To whom be glory for ever and ever. Amen" (Gal. 1:3-5). Christ gave Himself for our sins according to the will and purpose of God. He did not *offer* Himself to man but *gave* Himself. No conditions that man can perform can ever alter the fact that Christ gave Himself for our sins.

Again we quote from Paul: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his

will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:3-6). Notice that we were chosen and predestinated *before the foundation of the world*, therefore this choosing and predestinating was unconditional on our part. Some might say that God foreknew all that would do good and so chose them on that basis. If that were true then none would ever be chosen, because "... there is none righteous, no, not one." "All have sinned and come short of the glory of God." Rather than foreseeing those that would do good, God foresaw that none would do good, and for that reason sent Jesus Christ into the world to be a propitiation for the sins of His people, and this was, and is, to His glory.

Paul to the Hebrews: "For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings." The bringing of many sons to glory was by Jesus Christ. They did not come of their own accord, nor perform any conditions in order to get Christ to bring them. This bringing was unconditional on their part.

Jesus said in John 10:16, "Other sheep have I which are not of this fold, them also I must bring." *Why* must He bring them? Because *they will not come of themselves*, neither can others bring them. Therefore *He* must bring them, unconditionally on their part.

Peter says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ; Grace unto you and peace be multiplied. "This election was not according to the knowledge of God that we would do good, and so elect us on that basis, but on the contrary, that there was no good in us, and so we were sanctified or set apart and cleansed, by being sprinkled with the blood of Christ. Neither were we sanctified because we were obedient, but we were sanctified *unto obedience*. Not that we were holy, but that we should *be* holy. These things are unconditional on our

part. The conditions imposed here are the conditions which God has imposed upon Himself and upon His Son, Jesus Christ.

The Lord willing we hope to write again and take up some of the conditional scriptures.

ELDER T. EVERETT BEAVERS

THE DETRIMENT OF A PARTY SPIRIT

Except for the breaking out of error or of evil in a church, there is nothing to be so much dreaded as a party spirit. It is the death of all that is good; it sours the mind, hardens the heart, embitters the spirit, defiles the conscience, and brings with it nothing but misery, confusion, and death. It hardly seems much to matter which side is, in the first instance, right or wrong; for as the party spirit goes on, it inflames both sides alike, until each is full of bitterness and enmity. How Satan does rejoice in separating chief friends, and what darkness and death are brought into the soul under his suggestions! It seems at times almost to shut both my heart and mouth, and to put into my hand rather a rod than to fill my soul with the spirit of meekness.

J. C. PHILPOT
October 29, 1861

INSTRUCT

Dear ones: I do not come before you with a feeling of being able to instruct above others, but that in writing a few thoughts I myself may be instructed with you and feel a mutual love and fellowship whereby we are comforted together.

To instruct is to impart knowledge; to train up; to inform or teach by precept and example as well as by word of mouth. We are instructed in different ways and by different ones. The Lord is able to instruct in all things that please Him and this He does according to His will. The Lord said to Moses, "Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire" (Deut. 4:36). God spoke from heaven and enabled Moses to hear His voice; to hear the instruction of the Lord

out of the midst of the fire and what a great fire of instruction it was! Even in the fire in the bush and the bush was not consumed. And the Lord spoke to Moses to put off his shoes from off his feet, "for the place whereon thou standest is holy ground" (Exo. 3:5). What a heart-felt instruction this is, to know that whereon we stand is holy ground. Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire to instruct Moses in the way of the Lord. It would seem of little or no instruction to be in a thick cloud of smoke and the whole mount to quake greatly, but such was the Lord's way to instruct.

The Lord spoke to the prophet Isaiah that He was wroth to the mockers as in the Valley of Gideon, therefore, "Give ye ear, and hear my voice; hearken, and hear my speech;" for His God doth instruct him to discretion, and doth teach him. May we not only hear the voice to instruct but may we hearken unto it and hear the speech thereof with discretion, for it is the instruction of the Lord.

Christ Jesus our Saviour was and is able to instruct in all matters and to teach inwardly and spiritually of the things that pertain to His Kingdom. His authority was from Heaven and His ability unlimited to instruct all classes of people and He used many living examples in parables to instruct as it pleased Him. "Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you" (Acts 3:22); that is, instruct you, and the Old Testament says, "Unto Him ye shall hearken." His doctrine is to be believed, embraced, and professed. His commands are to be obeyed and His ordinances submitted unto, and this then is hearing or hearkening to His instruction to His children.

A Prophet, which is none other than the Lord Jesus Christ, God did raise up from among his very own, and was raised up unto you. He was raised up by the Lord God of Israel; was anointed by the Holy Spirit and sent to His own

people, to the lost sheep of the house of Israel, instructing in all things, being the minister of the circumcision; like unto Moses unto whom the law was given, but grace and truth (the plain gospel) came by Jesus Christ. Moses was a mediator between God and the people of Israel, while Christ is the only Mediator between God and men. Moses, under God and His Spirit, was an instrument of redeeming the people of Israel out of Egypt, and Christ is the Redeemer that redeems His people from sin, Satan and the law and all their enemies so that we are more than conquerors through him that loved us and gave Himself for us, that we behold His glory and the fulness of His grace. Praise ye the Lord Who is able to instruct in these blessed truths. May we uphold them in the firm instruction we have received and glorify His name by hearkening unto and walking in His instruction.

The Spirit also instructs as is spoken by the prophet Nehemiah concerning Israel being sustained in the wilderness for forty years. "Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst." Surely the Lord withholds no good thing from those who love Him and walk uprightly according to the instruction of the Spirit. To be able just to taste of the goodness of God and to feel His manifold mercies toward poor, lost, ruined and undone sinners is far greater treasure than all the material blessings of life, yet they both come from His hand and are to be considered that good thing he withholds not. The Spirit has declared, "This is my beloved Son, in Whom I am well pleased," when Jesus was baptized. This is wonderful instruction indeed to hearken to and receive the answer of a good conscience toward God.

One who instructs must be an instructor. He must be qualified to do the work set before him. Thus we have pointed out that God the Father instructs, Jesus Christ instructs and the Holy Spirit instructs, and these three agree in one, they *are* one, and they bear record in Heaven. Who then can say their instruction is not right, not just and does not need to be

hearkened unto? Not one, no, not one.

Now there are other sources to instruct one in the Lord's way here in this world. For the church is surely able to instruct in this way. Solomon's Song speaks of the beauty of the Church to his brother that, "I would lead thee, and bring thee into my mother's house, who would instruct me." The Church is a wonderful instruction to the Lord's children where they are able to sing, pray and preach in the spirit that they may enjoy unity and fellowship, even to be just a door keeper in the House of the Lord. The ministry is to instruct in preaching the gospel of Christ in meekness and humbleness of spirit and labor of love. Foolish and unlearned questions we are to avoid for these gender strife, but be instant in season and out of season with the proper instruction to the Lord's children in all things, that we make full proof of our ministry; to reprove, rebuke, and exhort with all longsuffering and doctrine. Daniel said, "And they that understand among the people shall instruct many."

Luke, having had perfect understanding of all things from the very first, it seemed good to him to write, "that thou mightest know the certainty of those things, wherein thou hast been instructed. I do not profess to have perfect understanding in any degree, nor to be above anyone in the least way but I do wish to impress upon you the very certainty of the things wherein we have been instructed. Let us, "Bind them about thy neck and write them upon the table of thine heart." Let not mercy and truth forsake thee, "So shalt thou find favor and good understanding in the sight of God and man." This instruction is of utmost importance.

May the Lord so guide Israel today in the way to go and His watchful eye ever be upon them, giving instruction as to when to go and where to go and where not to go, and when to stand still and see the salvation of the Lord. May we run our race with patience and love according to His instruction in harmony with His will. Sincerely yours,

ELDER DAILY HITE

MUSICAL INSTRUMENTS

Primitive Baptists are often asked why they do not have an organ or piano in the Church house. Do we have an answer to that question? Primitive Baptists have never been different just for the sake of being different. Neither are they in this matter.

First, there is no record in the New Testament of musical instruments being used in the church and were not introduced until the seventh century. According to what records can be found they were first used by the Roman Catholic Monks to sing in their Chapels and the Choirs were generally young handsome children. As none were allowed to participate except members, it became necessary to baptize them and give them the Lord's supper. The instruments used in that day were pipes and fifes. Organs were not introduced until later.

It would appear possible then that musical instruments were the mother of infant baptism and infant church membership.

I have set in congregations as a boy when the piano was used in the service and remember how much jealousy there was by different members over who should play the piano and how very concerned the accomplished singers were that someone who was unable to carry a tune might sound a discord and ruin the whole thing. It seems to me then that the spirit of worship is dampened and perhaps even quenched. It would be wrong to adapt our song service to a few trained voices.

I am a very poor singer but I love to try and sometimes feel so much in the spirit that I even can imagine that I am singing right in harmony with everyone else. I would not want to be deprived of that joy by having only trained voices in the services and a musical instrument.

The Saviour and His apostles and the Apostolic Churches had no musical instruments for seven hundred years after the birth of Christ. It seems to me to be conclusive proof that a musical instrument in the church is an invention of man and

not of divine authority.

I am so thankful for the charity of those with trained voices to show the spirit of kindness to let us who are less fortunate to sing with them. This is to the comfort and edification of the church.

Let us continue to follow the apostolic example and walk in the good old ways. Let us never try to introduce organs or pianos into church service but rather encourage all to sing together from the depths of grace in their hearts unto the Lord.

ELDER VERNON HOPKINS
In *The Comforter*, January 1971

“FORSAKE NOT THE ASSEMBLING”

According to our text in Heb. 10:25, we are to *exhort* one another; and so much the more, as ye see the day approaching. Notice verse 24: “And let us *consider* one another to *provoke* unto love and good works.” If we consider, provoke, and exhort one another in regard to love, good works and properly assembling ourselves together, we then might avoid sinning willfully as is mentioned in verse 26. We might on the other hand be holding “. . . fast the profession of our faith without wavering,” according to verse 23.

The purpose of this article is to *exhort* by establishing a *doctrinal* foundation as to what our goal, as individuals and individual congregations, should be in regard to a minimal amount of regular meetings. We may meet daily, as did the church at Jerusalem (Acts 2:46). However, I doubt if we could meet as seldom as some do and still avoid the implications of Heb. 10:23-26. I will then seek your *consideration* as I try to carefully establish by principle and by practice that each church should *strive* to meet at least once *weekly*.

Let us begin by looking at the foundational principle which is God’s mind and wisdom in the creation of the world. In keeping with our reverent look at this early expression of

God's mind we are brought to added gravity if we can appreciate another principle which is often called the law of first occurrence (or introduction). In other words, we find God expressing in the first chapters of Genesis, never-changing laws or principles which affect our actions. So is Genesis 2:1-3 "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested (free from the activity in creation) on the seventh day from all His work which He had made. And God *blessed* the seventh day, and *sanctified* it: because that in it *He had rested* from all His work which God created and made." The sabbath was *hallowed* by God (Ex. 20:11). The word sabbath means "rest."

The Israelites received the Ten Commandments (Ex. 20 and Deut. 5) which bound them to the observance of the sabbath with a penalty of death. Before this, God reveals the same principle in Ex. 16:23-31, by giving a two day supply of manna on the sixth day "... so the people *rested* on the seventh day."

We can observe the sabbath day, the sabbath weeks and the sabbath years under law dispensation. And how outstanding does the rest of the year of Jubilee foreshadow our blessed hope of the eternal sabbath of never ending rest for all the captives of grace. The sabbaths were to include Israelites, strangers, servants, animals and fields (Deut. 5:12-15; Lev. 25:1-22).

In addition to the *joyous* feasts we notice the *holy* convocation and *solemn* assembly. This pictures the well rounded attitude of an obedient Israelite toward God's service. As an emphasis on *our attitude* toward rest and worship, notice that we not only have the joy of the feast, but the holy convocation. Convocation means an assembly of persons *summoned* to meet. How would you respond to a summons to appear in court? This summons, like ours, is to a solemn assembly (Lev. 23:36; Nu. 10:10; 15:3). The penalty for willfully violating it was death (Nu. 15:32-36). Though we have a greater rest and

a better gospel feast, is it any less solemn? Could we *willfully* forsake the assembling of ourselves together and become dead to the gospel rest?

In the New Testament we find the weekly rest and worship principle continued on the first day of the week. Christ is the end of the sabbath (Matt. 28:1). The change from the seventh to the first day of the week represents a change in the manner of worship, not a change in the underlying *principles*. The Old Covenant is completely done away (Rom. 7:1-4; II Cor. 3:6-18) as to the particular manner of expression. Since the Divine *principle* meets a more complete expression in the Gospel Dispensation as it is reflected by the use of the "first" day, we are not about to be a worshipper of days. (Reputable history suggests that our calendar is off several years. If we cannot know what year it is, how can we be certain as to what day of the week it is?) No, we are not worshipping days but remembering principles, "rest and worship one out of every seven days."

The day of Pentecost (Fiftieth) took place on the first day of the week. This was fifty days from Christ's resurrection which is said to be in the end of the sabbath or seventh (Matt. 28:1). All of this was perfectly prefigured in the Old Testament Pentecost as compared to the feast of first fruits (Lev. 23:15-16). The visit of the Holy Ghost on the church at pentecost is the first evidence of the Old Testament *principle* being expressed in the context of a New Testament church. This happened on the first day of the week.

The second evidence of *weekly* meeting is at Troas (Acts 10:7). "And upon the first day of the *week*, when the disciples came together to break bread, Paul preached." Since the book of Acts is a transitional book, we are hesitant to accept these two accounts as a sufficient pattern for the Gentile churches.

The third evidence makes the pattern rather complete, and has the most far reaching effects on Gentile churches. Paul, the pattern for the Gentile ministry and apostle to the

Gentile churches gives orders or directions to the church at Corinth. These orders not only include Corinth but all the churches of Galatia (which were approximately seven). "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the *week* let everyone of you lay by him-in store as God hath prospered him, that there be no gathering when I come (I Cor. 16:1-2).

Now we have the church at Jerusalem on that prophetic and historic occasion, the disciples at Troas, the church at Corinth and the approximately seven churches of Galatia for a total of about ten New Testament churches who met *weekly*. These churches were not ordered to meet *monthly*. The *order* and the *pattern* and the *principle* agree that *weekly* meetings are the counsel of God. It is so very obvious but I'll emphasize that *each church* met autonomously, sovereignly, and separately to perform its basic functions.

The greatest motive in God's service is love, though we fear Him. Remembering this, we consider one another to provoke unto love and good works. Surely a good motive and good doctrine leads to good works. Judge these words: Is weekly rest and worship a good work? Matt. 5:16 says, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." No religious practice could be a good work and thus glorifying to God unless it is commanded of God.

There are many practical implications to this doctrinal approach. It is my desire to draw those conclusions in a second article. Hopefully, some practical thoughts will brighten our judgment as to why, when, and how maturity of wisdom is needed in order to avoid unnecessary growth pains in this direction and yet emphasize the need for it.

ELDER LARRY WOLFE

A DEATH-BLOW TO HUMAN MERIT

"Wherein in times past ye walked according to the course of this world . . . fulfilling the desires of the flesh and of the mind: and were by nature the children of wrath, even as others" (Eph. 2:2-3).

Paul gives these brethren to understand that as far as nature is concerned they were not any better than anybody else. If God saved these people on account of what they were doing, He saved them for walking according to the course of this world. How do you like that? It is hardly reasonable that God would save people for walking according to the course of this world is it? *That is what they were doing when God saved them.*

If you take the position that their salvation was hinged on what they did, then you take the position that salvation is hinged on walking according to the course of this world and according to the prince of the power of the air—in other words, the devil. I don't like that.

ELDER T. L. WEBB, Sr.

An extract from **For The Poor**

THE RESURRECTION

Article Two

Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:12-14).

This doctrine above all others, and through all others, shines through the entire Bible, so clearly that it is impossible to preach on any subject without ultimately arriving back at this central theme. The resurrection is taught from *Genesis* to *Revelation*. If we preach on creation, we must couple it with the fact that God made man for His own glory and that before He made man He made Heaven to be a home for him.

If we preach about the Church we must refer to it as the Kingdom of Heaven, and speak of its members as Heaven-bound people. If we speak of Judgment we must be led to the theme of the Judgment Day when men shall stand before the tribunal of heaven. Without this crowning truth the body of divinity would be dead and life itself would be short, unjust, and totally meaningless.

When I speak of the resurrection I would like it to be understood that I believe in the physical restoration to life of that part of the human being which dies, and not to anything else. I do not believe that souls die nor that they sleep in the grave until the Judgment Day, so therefore I do not believe souls need resurrecting. Neither do I believe that our souls, disembodied, will inhabit heaven without the remainder of God's possession, which the Scriptures teach the body to be. Neither do we believe as did the Sadducees of old and modern atheists and evolutionists that there is nothing at all after death. We believe that at the moment of death the soul (that living force which makes its abode within the body) leaves the body and returns to God who gave it, there to rest until God shall raise the body again. The body goes to its burial in the earth, returns to the dust from whence it came and there sleeps.

It is this physical body which concerns us in this subject, and we believe that God has pledged to restore life to it, to transform it into a spiritual body so that it will be a fit dwelling place for the soul also made spiritual, and fit to abide in Heaven in God's presence. All the holy writers have believed this since the Bible began to be written. It is no more difficult to believe that God can re-create them after his pleasure than it is to believe He could create them in the beginning. He said He would do so.

The Sadducees, as we said, believed in neither soul nor spirit, and Jesus rebuked them for their ignorance of both the Scriptures and the power of God. The Pharisees confessed believing both, but seemed not to include in their belief any

expectations of life hereafter for the body. They seemed astonished that Jesus should raise the people to life as He did on three separate occasions. And of course the resurrection of the body of the Master was utterly beyond the belief of even the apostles and of all the disciples. They could not comprehend this part of Jesus's teaching for a long time. *When the truth of it finally dawned on their understanding it became almost their only theme and they spent day and night discussing it and its meaning.* Why they had not believed it sooner may be explained by the inability of the human mind to grasp spiritual things and the fact that the Jewish teachers did not teach it, although the patriarchs believed it.

Job, even while praying for relief through death spoke with confidence that in his flesh he should see God though worms might first destroy his body. In God's own time "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." David spoke of it in many of the psalms. Jeremiah, in speaking of the children to be slain at the birth of the Messiah, promised that God "would bring them again from the land of the enemy." Many other references could be suggested but we believe that this subject is most clearly a New Testament subject and prefer to turn to that. But we say, whether New or Old, if all Scriptures faded to dust we would still pin all our hopes on the fact of the resurrection of Jesus.

When Paul penned the scripture given above, he pointed out the consequences if his doctrine is false. It is conceivable that all the witnesses named might still be wrong about it. If so, Jesus is still dead. His great offering for sin has not been accepted, so we are still in our sins. If this is true, we ourselves have no hope, and all of those who died trusting in Jesus are lost, for they can do nothing to help themselves now. We preachers cannot help anyone for we are found liars before God ourselves. All, *all* is lost, if this doctrine is not true, and supposing there is a heaven, we will never find it. Certainly, if Jesus could not obtain it for himself, He could not help others.

To be consistent our actions must conform to our beliefs. If there is no resurrection Paul reasoned, men are foolish to be baptized, for that is a symbol of the death, burial, and resurrection of Christ. Whether for the dead or the living, all baptism, indeed all formal religion, is an empty form of deceit. Why should men fight with beasts at the great amphitheatres if there is nothing to it all? Indeed why should they suffer shame for even preaching it as the apostles did? As Paul said, one had just as well eat, drink and be merry, for tomorrow we die, and that is the end of it all if this doctrine is not true. So you see, to fail to believe it will lead a man to think very carelessly, in manners which will lead him to sin. On the other hand if these things be true, what manner of men ought we to be! I would add to Paul's reasoning, believers have absolutely nothing to lose by believing it, but everything to gain.

So Paul's reasoning leads him back to the original theme; any other teaching, he has shown, will lead to a condition of hopelessness, so that men become miserable. Misery, indeed! To love God and long to see Him but to have never a hope of it! "But," Paul affirms, "now is Christ risen from the dead, and become the firstfruits of them that slept." If Christ be risen, our doubts in this matter are laid to rest, for we remember that Jesus Himself said, "If I go, I will come again and receive you unto myself, that where I am, there you may be also." And again, in his beautiful prayer, "Father, I will that they also, whom thou has given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovest me before the foundation of the world." Does God answer the prayers of Jesus?

The doctrine of salvation by grace means the salvation of undeserving persons from death and judgment. I affirm that if our bodies are not raised up, there can be no real salvation at all. What would we be saved from? Or what would we be saved to? If our bodies which need saving so much are to be lost after all, why would Jesus go to so much trouble to heal so many of them? And why would the Bible speak of the

great comparison between the earthly house (our present body) and the mansion that shall be manifested when these bodies are made spiritual? And why would Paul urge us to care for our bodies which are the temple of the living God if God has no use for them? But Jesus gave us this lesson; "that of all Thou hast given me, I should *lose nothing*, but raise it up in the last day:" . . . not even the *bodies* of the saints!

The body is laid in the tomb in weakness, mortality, corruption and dishonor. I affirm that it will be raised (that same body, not another) in strength, honor, incorruptible, and entirely immortal. It is buried a natural body, but raised a spiritual body, fit to be an everlasting habitation of the soul.

In a sense, not all men shall participate in the resurrection. Paul tells us that when Christ shall come, some will yet be alive and remain. Nevertheless, all the elect, both living and dead, shall participate in that great change which, in a moment, a twinkling of an eye, will transform all that is mortal and vain so that they become a part of the great spiritual family of Christ. There could be no living union between Christ and His people if a part of them were dead.

ELDER RAYMOND WEBB
Carthage, Illinois

A DAY OF CONFUSION

This is a day of confusion, social, political and religious. People seem to be growing more universally unfriendly and less social. The family ties don't seem to be very strong. Homes are easily broken up. Divorces are fearfully growing more common. Children becoming more unruly, heady and proud and manifesting less love for parents and reverence for Godly things.

Politically, war is the order of the day. The ingenuity of man is taxed to invent and perfect death dealing agencies. The language of Cain — "Am I my brother's keeper" is the lan-

guage most popular. And like Cain, many are making it their business to slay their brethren. Possibly not in the history of the world have more people been engaged in deadly combat than in this boasted age of religious progress and brotherly love.

The "Christian Nations" have no time to "save the Heathen". They are too busy killing each other. And if in all this confusion and world-war there can be found one true principle, or humanly unselfish reason, to justify those responsible for beginning the great conflict, then it has not yet been brought to light.

And there is also considerable religious confusion. I mean among our people all over the country. Not more possibly than there has been in days passed. For the church does not enjoy long seasons of peace before designing men bring in things to disturb and destroy.

ELDER R. H. PITTMAN in 1915

(Editor's Note: It appears that Elder Pittman could just as well have been describing our own generation; the only difference being that all these things are far more prevalent now.)

"HAVE FAITH IN GOD"

"And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:22-24).

Perhaps the above subject is misunderstood as much as any subject in Holy Writ. This is indeed a very important lesson, and, as all such lessons, we feel there is a great need for us to *get* the lesson and thereby our lives will be made richer. The more *truth* we possess the richer our lives.

There are a number of things I would like to mention in connection with these three verses, but lest the article become too lengthy I will try to dwell on one main point in verse 24, "What things soever ye desire, when ye pray." We all have desires that are prompted from beneath the same as those of us who strive to serve God also have desires which are from above. That is, those which are prompted from beneath are of our old Adam nature, but those prompted from above are of our divine nature, the very nature of God.

Let us notice what is said about our desires from Adam, Psalm 10:3, "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." No doubt if we but knew as God knows we would behold that most praying is like this prayer in this Psalm. We might say much about this but better to speak about the other kind of praying.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Psalm 37:4). Now here we are told something very important to those who truly desire to know and do the will of God. But even then there are times when we have become cold and have listened to Satan and have found that our desires were not always in accord with God's will. We are poor sinners, always doing that which is not in accord with our divine nature. How wonderful it is however, that we can see something of how sinful our old Adam nature is, and can have a godly desire to beg God to forgive us, and can once more have our desires in accord with His will!

"Delight thyself also in the Lord." We *can* do this and in fact we sometimes do, but perhaps not as often or as long as we could and should, and thereby we miss much communion with Him.

Let us consider the case of Elijah. We understand that he was a man of Gilead which is a hill country. Surely his delight was in the Lord and his interest was in Israel; in pleasing God. He was deeply concerned and was able to understand that only God's wrath upon Ahab and all Israel would bring

them to their knees again and cause them to consider Him and His will. So as we see it Elijah had been praying for six months before God sent him on this all-important mission to deliver this most important message, even though it was short, to Ahab. See I Kings 17. We can well see that Elijah's sole desire was to know and do the will of God, yet he too was just a man, even as we. See James 5:17.

Oh what a great thing when we set our affection upon God and His will, and then when we pray as He directs us, believing that He will hear our cries and will bring to pass those things which are in keeping with His will and which are not just our own carnal desires! What a privilege it is to be able to pray unto God! A prayer of *praise and thanksgiving* is one that always makes us feel so light, so peaceful, calm and rested in our poor soul and mind! And we seem to feel God's sweet presence so forcefully and seem at times to be able to hear that still small voice saying, "Well done thou good and faithful servant."

God has so arranged for his little ones who realize they have everything to live for, to be able to commune with Him daily and to walk and talk with Him as they journey here below. And yet they have still more, far more, to die for and thereby have a sweet consolation that all is well with their souls. *What joys unspeakable* and filled with the glory of God!

We poor pilgrims and strangers here below have much indeed to rejoice in and can see and feel their great need for each other. Seems those who can would spend more time together, praising and adoring His great and good name. Yours in His never ending love.

ELDER DAVID P. BRIDGMAN
Montgomery, AL 36109

If our warfare is against each other then we have joined the wrong army.

MY HOPE

My hope, the cord to which I cling,
 Is such a frail, elusive thing;
 Sometimes it seems confined by bars,
 Sometimes it soars beyond the stars.

It's gone, all gone, when I gaze within,
 For there's nothing there but filth and sin,
 But looking up, by faith I can see,
 That a sunbeam of Love is shining on me.

A sunbeam of mercy so constant and true,
 Though clouds may darken, or skies be blue;
 My hope, like the sunbeam from above,
 Is safely anchored in God's love.

Written in 1960 by
 Sister Violet M. Hiatt

**IN MEMORY OF
 ELDER CHARLES WILLIAM ALDERTON**

Eternal rest was his longing desire,
 Led so sweetly by the Spirit; that unquenchable fire.
 Dear to his heart was the service of God,
 Entirely trusting in the Saviour's shed blood.
 Running his race with patience so great;

Constantly praying he would love—never hate.
 How sweet was the name of the Saviour he adored;
 A love and devotion which brought its own reward.
 Redeeming grace was his hope and his joy,
 Letting no worldly changes annoy.
 Every day watching with prayer so fervent,
 Seeking only to be called God's faithful servant.

Willing to go through heat, rain and snow,
 In any direction, his calling he'd show.
 Leaving his loved ones so often alone,
 Letting no fears his journeys postpone.
 In sorrow and woe he was often in tears,
 And bent with the burden of life and its fears.
 Making a home for loved-ones so precious,

Always remembering the Lord had been gracious.
 Loving the members, the old and the young,
 Doing his duty, though often unsung.
 Entirely trusting in his Saviour above,
 Running his race with both patience and love.
 Turning away from the world and its snares,
 Onward and upwards, his own daily prayers.
 Now he's been called to the Heaven of Peace,
 Where all his trials and troubles did cease.

Brother Willard C. Maddox, Sr.

CORRESPONDENCE AND NEWS NOTES

From Sister Lora Hawkins, Terre Haute, Indiana:

Dear Brother Harris: Some time ago I tried in my weak way to write my experience. If I could have written when I first felt impressed to do so I could no doubt have done much better. In 1976 when I was so sick and suffering in the hospital and doctors had given up and said I was a mental patient and would have to go to a nursing home. My husband said, "No! I will take care of that." I so much disliked the idea of going the remainder of my life as such, I was desperate as to what to do. Finally I went into secret prayer and asked my Dear God if it be His will to give me my mind. After this I was at perfect peace. No more sickness, no more pain, and I lay there from the last of September till almost Christmas but it seemed only a day.

When I awoke or came out of this trance or whatever it might be, I had my mind just as clear as could be, also strength enough so that we are able to still stay in our own home. Praise our Heavenly Father! He does answer a true, sincere, heartfelt prayer, even though in a mysterious way and sometimes in the middle of the night. When our burdens become so heavy and so dark that we cannot see our way through then a small voice says, "Fear not child, have I not been with you a little while? I will continue to lead all the way." Through life this has happened to me. What a glorious blessing to hear our blessed Saviour speak and take away all fear!

Brother Harris I firmly agree with you; if we were never deprived of those great blessings we would not know how to thank our Heavenly Father. This disease that you suffer (asthma) is so distressing to see one suffering and struggling so hard to breathe! When one feels surely he will suffocate such suffering as this will bring a child of God in prayer to a bountiful Saviour Who gives us all our blessings, both temporal and spiritual. Bless His Holy Name, Jesus Christ, for all those lovely gifts. The A & M is such a comfort when my eyes permit

me to read its pages. In Christian love.

ORDINATION OF BROTHER ERNEST LONG

Pursuant to a call by **Hawksbill Primitive Baptist Church**, Page County, Virginia, for ordained help for the purpose of ordaining Brother Ernest Long to the office of the Gospel Ministry, the following Elders met on Sunday, December 17, 1978, and formed a presbytery: Elders W. T. Daily, Douglas Heare, A. J. Hylton, Raymond Pressley, Tolliver Utz, and E. S. Skeen. The following deacons were also present: Brethren Ross Payne, Graves Rothgeb, George Rothgeb, Ivan Koontz, John Wayland, Ray Burner, Carroll R. Shuler, Lester L. Yates, Carl Priest, Rex Burner, Warren Wilson, John H. Powers, Harry H. Cornwell, Waldo Rudacille, Lewis Judd, W. C. Maddox, Sr., Granville H. Utz, Jr., A. T. O'Dell, Clarence M. Moyer, John P. Fox, Emory E. Clifton, John R. Moore, and Aubrey E. Utz.

Elder E. S. Skeen was chosen Moderator, Brother Aubrey E. Utz, clerk. Brother Graves Rothgeb was named spokesman for Hawksbill Church. Elder W. T. Daily questioned Brother Long as to his understanding of the Scriptures. Elder Douglas Heare offered the ordination prayer, and Elder Raymond Pressley delivered the charge. The church, through the spokesman, was examined as to their confidence in Brother Long and their belief in his qualifications for the office of Elder.

These examinations were found to be satisfactory to the presbytery. The ordination prayer was offered and the laying on of hands by the presbytery followed. Sister Virginia Long was asked to sit by her husband during delivery of the charge. The church spokesman was asked if the church was satisfied with the work of the presbytery. He answered in the affirmative.

By approved motion Brother Long was delivered back to the church as a duly ordained Minister of the gospel. By motion, the minutes of the proceedings were read and approved and the presbytery was dissolved. The right hand of fellowship was given to Elder Long.

ORDINATION OF BROTHER TOM PITNEY

The **Van Buren Primitive Baptist Church**, Hancock County, Ohio met December 16, 1978 to consider the ordination of Brother Tom Pitney to the Ministry. After singing of hymns prayer was offered by Elder Walter Graves and the Church was called to order by the moderator, Elder Durward Edwards. The minutes calling for the ordination of Brother Pitney were read. The moderator asked the Church if they were of the same mind and the spokesman stated that they were.

All ordained help was asked to come forward. The following responded: **Elders:** Daily Hite, Nolan Pitney, Durward Edwards and Walter Graves. **Deacons:** Arthur Saul, Marvin Pitney, Joe Neikirk, W. H. Oakes, John Hite, Russell Angle, Harry V. Booth, Charles Patterson and Nick Herald.

The Presbytery was organized by choosing Elder Durward Edwards, Moderator and Brother Nick Herald, clerk. All ordained members of sister churches

who were not in the call were invited to seats in the Presbytery. The following responded. **Elders:** Jerry Hunt, Sr., Elias Sarber, Darvin Edwards, Wayne Fuson, Jack Allen and Gale Hanover. **Deacons:** James Bryant, Charles Funk, Eugene Johnson, Odes Wideman, Otis Edwards and Lloyd Pitney.

The Church, by motion and second, delivered Brother Tom Pitney into the hands of the Presbytery and the Moderator asked him to preach, that the brethren might judge his gift. Brother Pitney used I Tim. 3:1-7 as his text. After preaching he was asked to relate his experience in grace and call to the ministry. By approved motion Elder Nolan Pitney was chosen to question Brother Pitney on the doctrine and practice of the Primitive Baptists. Additional questions were asked by Elder Daily Hite and Brother Marvin Pitney. The answers being deemed satisfactory a motion was approved that the ordination proceed.

Motions were approved for Elder Daily Hite to voice the ordination prayer and Elder Durward Edwards to deliver the charge. The Presbytery then adjourned for lunch after a hymn was sung and Elder Wayne Fuson dismissed with prayer.

The service was reconvened with singing of hymns. Elder Gale Hanover offered prayer. The Presbytery then kneeled around Brother Tom, and, after a most touching and humble prayer by Elder Hite, the Presbytery responded with the laying on of their hands. Sister Cheryl Pitney was invited to come forward and sit beside her husband during the preaching of the charge. Elder Edwards then took his text from I Cor. 15:58 and preached a spiritual and uplifting discourse as to the duties and walk of a God-called minister.

After the charge the Presbytery declared Brother Pitney a properly ordained minister of the Primitive Baptist faith and order, and by approved motion he was returned to the Church. The Church received him from their hands as a duly ordained minister.

A move was passed that the Presbytery approve the credentials presented, sign their name to the same, and deliver them to Elder Tom Pitney. Minutes were read, and after some corrections, were approved, with a copy to be a part of the Church records and a copy sent to the *Advocate and Messenger* for publication. A motion was carried that the Presbytery disband. During the singing of several hymns the right hand of fellowship was given to Elder and Sister Pitney.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Edna Salyer, Ohio, \$5.00; Mrs. Herbert Farthing, Ohio, \$5.00; Alton Atwood, Virginia, \$5.00; Mrs. Charles Alderton, Virginia, \$5.00; Mrs. Mildred C. Carter, West Virginia, \$5.00; Mrs. Mary G. Thomas, Indiana, \$5.00; L. E. Farley, Maryland, \$1.00; Hunter Gunter, West Virginia, \$1.00; Anna Ford, Illinois, \$3.00; Mrs. Eva Yates Brubaker, Virginia, \$2.00; Elder Douglas Heare, West Virginia, \$3.00; James R. Woodyard, Virginia, \$5.00; Clyde Cooke, Virginia, \$5.00; Mrs. E. G. Higgins, Arizona, \$5.00; Elder Rice Bolender, Ohio, \$2.00; Mrs. Gladys Clem, Virginia, \$12.00; Mrs. Mabel D. Reed, Indiana, \$5.00; Mrs. Jessie B. Raming, Illinois, \$5.00; Mrs. Everett Johnson, Illinois, \$1.00; Sister Loretta Lilly, Ohio, \$1.00; Sister Mattie L. Douglas, Maryland, \$5.00; Mrs. Estelle Kendrigan, Illinois, \$1.00; Mrs. Emily H. Kibler, Virginia, \$5.00; Mrs. Arthur Saul, Ohio, \$2.00; Mrs. Charles Funk, Ohio, \$5.00.

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

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

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

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder Chas. W. Alderton, Pastor, Brightwood, Va, Tel. (703) 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va Dec. '78

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '79

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

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W. G. Fletcher, Pastor. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601 May '79

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 Mar. '79

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va Meets each 3rd Sun. 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906, Tel. (301) 946-9526. Clerk, Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va 22201, Tel. (703) 524-2590 April '79

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

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

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

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

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

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va 22740, Tel. 987-8220
Jan. '80

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

FOURTH SUNDAY

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

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

HAPPY CREEK—Front Royal, Va Corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Dwayne Fletcher, Pastor, 10110 Campus Way South #102, Upper Marlboro, Md 20870, Tel. (301) 336-6182. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va 22630, Tel. (703) 635-3434
June '79

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

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

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. and Sat. before at 2:00 p.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895
Dec. '79

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

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

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134
Mar. '79