

Advocate and Messenger

118th Year

NOVEMBER 1979

No. 11

Advocate and Messenger

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

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Established 1878

"He which hath begun
a good work in you will
perform it until the day of
Jesus Christ."

Phillippians 1:6

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851 April '80

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '80

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

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

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, I-B, Woodbridge, Va 22192 April '80

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

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

NEW LIBERTY CHURCH—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Richard Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '79

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

SECOND SUNDAY

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

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

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

Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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LESSONS FROM THE PRAYERS OF CHRIST

(Part Six)

"I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4).

The life of our Saviour was one of constant and unwavering devotion to the glory of the Father. As He proceeds in this prayer He speaks of some of the *instances* in which He had glorified God. The primary way in which He had done this, and which summarizes the whole, is that He had *finished the work* which His Father had given Him to do. He had manifested the *Father's name* unto His people and He had made them know that all those gifts and abilities which He possessed in His sacred Humanity were given to Him of God. He glorified the Father by giving unto His people His words, which taught them that He came out from the Father and convinced them that He was indeed sent of the same. He had *kept* those children that the Father had given unto Him and the glory which the Father had given Him He had given unto them and in all He did He declared unto them the name of the Father, all which glorified Him in a most remarkable manner.

All Jesus did and said *glorified* God. His perfect compliance with the law, both moral and ceremonial, the miracles He performed, the sermons He preached, the conversations He engaged in, whether with friend or foe, were *all*, without exception, honoring to the Father. He was the personification of all that is good and holy and just.

He was and is the representative of God unto men. That

is, He is a representation of what God is. And thus, in that sense, He says unto Philip, "He that hath seen me hath seen the Father." As we, by faith, view Him and His word and His works, we have the mind, will, and nature of the Father opened unto us. And in our present material, physical state this is as close as we can come to looking upon God. In this earthen body, which is made of dust, we could not bear to stand in His dazzling presence. This we cannot do until after these vile bodies have been raised from their graves and fashioned like unto the glorified body of Jesus (Phil. 3:21). As He said to Moses, "Thou canst not see my face: for there shall no man see me, and live" (Ex. 33:20).

Jesus declares, "I have finished the work which thou gavest me to do." I know not whether our Lord, in a prophetic way, was including in this statement that part of His work which remained to be performed. He could have done so, of course, because it was as sure of fulfillment as if it had already been done. But I rather think He only spoke here of that part of His work which preceded His work on the cross. And then, after His work on the cross was accomplished He speaks again and says with regard to that, "It is finished," and bows His head and gives up the ghost.

But be that as it may we do know that all the work which was involved in His mission into this world is now perfectly accomplished and completed to the full satisfaction of the Father. To determine what the Father gave Him to do is to determine what He has done. To know what He *came* to do is to know what He has *accomplished*. He left no loose ends. He left no deed undone and no word unsaid. He *finished* the work His Father gave Him to do. The pleasure of the Lord *prospered* in His hand (Isa. 53:10). He *saved* His people from their sins (Matt. 1:21). To deny this is to pour contempt upon His word and make Him a liar.

Finally, in like manner as Jesus made the glory of the Father the central theme and chief object of His life, we would do well to use this same fixed resolve as the rule by which to

be governed in all our dealings with God and with men. Those things which we endeavor to achieve without first taking this grand rule into account are not apt to come to any good end. God has also given us a work, and though we cannot perform it to perfection as did our Lord, yet when we do it with a simple and sincere view to the *glory of God* we may be sure that our labor will not be in vain. May we have His continual aid in our pursuit of this goal.

THE EDITOR

SIMEON'S PROPHECY

(Part One)

“And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thine own soul also,) that the thoughts of many hearts may be revealed” (Luke 2:34-35).

Mary, a virgin espoused to Joseph, was chosen by God to be the mother of Jesus, the Son of God. His coming had been long promised to Israel. Before His birth an angel said to Mary, “Hail, thou art highly favored, the Lord is with thee: blessed art thou among women.” Mary should not be worshiped as being holy, for such honor is not even hinted in Holy Writ. She was a humble virgin of lowly peasants, chosen of God from all the daughters of Adam to fill this singular place among women.

But may we suggest from the above prophecy and others, a shadow of the church of Jesus Christ is to be seen in her. From her body was the flesh and blood body of Jesus born according to God's purpose and arrangement. In the church of Jesus Christ the new birth of those who are born from above is seen and revealed to all who have eyes to see and their word is heard by all who have been given ears to hear. Paul said to the Galatians, “Jerusalem which is above is free, which is the mother of us all.”

John the Baptist baptized in water unto repentance but Jesus baptizes with the Holy Ghost and with fire. His baptism is spiritual and He called it a new birth. All that ever will or can come to Him must first receive this baptism by grace in the water of regeneration wherein the creature is killed to the love of sin, which is enmity to God and is the sad state of all who are born of Adam. Paul said, "When the commandment came, sin revived and I died" (Rom. 7:9). So it is with all who are called, while living, to the judgment-bar of Jehovah. Happy indeed should these be, for the Lord calls to judgment before death only those whom He loves. All who are called by Jesus Christ are destined to fall before Him in repentance, that God may be honored by His law, and then raise them to eternal life as vessels of mercy and thus make known to them the riches of His glory (Rom. 9:23). This is the fall and rise the babe in Simeon's arms shall perform. It is also written, "He that hath begun a good work in you will perform it until the day of Jesus Christ."

Jesus bids the poor in spirit, the hungry for righteousness, the heavy-laden (with their burden of sin), the distressed (for groping in darkness) and the weary (For their failure to find rest) to come to Him by prayers and pleadings. When they have utterly failed to obtain relief by worldly means and human efforts, Jesus appears in love and kindness, forgives their sins and raises them to a new life of faith in Him and in His righteousness and seals hope in their heart.

Their ecstatic joy found in a peace that passes all understanding will prompt them, like the wild man who had lived among the tombs to desire to be in His presence forever. This could not be granted then, nor can that privilege be given now, for Jesus Christ is Spirit. God, in wisdom and perfect arrangement has by Jesus, His Son, given to His chosen heirs, His church, which is the body of Jesus Christ and the habitation of the Holy Spirit. His instruction by His word to all who are given remission of their sins is, "Go home to your friends and tell how great things the Lord has done for your

soul.”

Who are their friends? They are they who have a like (not necessarily identical) experience of soul and the warfare against Satan, and have received forgiveness. These blessed ones will be found in and composing the Church Jesus set up while He lived in the image of created man. Every creature who has in his heart a longing for the presence, the love, wisdom, kindness, patience, and, in short desires to be a bit more like Jesus, will find in the true church loving and loyal friends. The companionship of these new-found friends who are also pilgrims desiring a better home as they travel to that celestial city, not made with hands.

If they, by grace through faith, continue in their first love, keep their flesh in subjection and Satan behind them, and often review the ground of their hope, they will be victorious against all the wiles of Satan and the dying world in which they live, for Jesus will give all needed grace to sustain their souls in life and in death.

ELDER GALE F. HANOVER

PASTURE

Dear Kindred in the Lord: Do you have good, thriving, fresh pasture to feed upon; full of all vital elements for your growth, comfort and keeping in all ways? I feel that we do when we are satisfied and reconciled to the Lord's way rather than thinking the pasture is better some place else, or with something else added to it.

When Israel forsakes the Lord and turns to her own way then she has a great drought and the pasture becomes dry and not very beneficial. She has gotten into a very desolate condition and according to Hosea, "O Israel, thou hast destroyed thyself; but in me is thine help;" not destroyed eternally, but from the good pastures of their salvation while they live here in this world. Amos has declared that the Lord would send a famine in the land; not a famine of bread, nor a thirst for wa-

ter, but of hearing the words of the Lord. This also describes them as wandering from sea to sea and from the north to the east, running to and fro to seek the word of the Lord, and not finding it.

Brethren, this is the condition of the pasture when we forsake the Lord, and in doing the above we destroy ourselves. But thank His Holy Name He said, "In me is thine help." Surely this is the help and the source to look to today! The Lord said, "I will ransom them from the power of the grave," and, "If my people which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." This indeed will be a good pasture to feed on. It will supply all vitamins needed for all time.

The Lord did know Israel in the wilderness, in the land of great drought, (Hosea 13:5-6). And, "according to their pasture, so were they filled, and their heart was exalted; therefore have they forgotten me." May our pasture fill us with humility that we will not become exalted in our hearts and forget the Lord. "O Lord; remove us from vanity and lies, give us neither poverty nor riches; but feed us with food convenient for us, lest we be full and deny the Lord."

In the days of the rule of the judges there was a famine in the land and a man and his wife and two sons had heard that the Lord had visited the country of Moab in giving them bread; so they journeyed there to eat and live. But the Lord dealt bitterly with them in this pasture so Naomi and Ruth returned home and Naomi said, "Call me not Naomi, call me Mara; for the almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty." This is the result of the vanity of man feeling that some other pasture is just as good, or better.

What a blessed pasture Naomi and Ruth were blessed to partake of for it was the beginning of barley harvest. Boaz instructed Ruth to, "go not to glean in another field, neither go

from hence." Surely, surely, the Lord gives grace and mercy in His pasture that He has provided, even instructing the reapers to let some handfuls fall on purpose, although one feels as Ruth, "Why have I found grace in thine eyes, that thou shouldst take knowledge of me." He will not send you away empty. His pasture is above all else in quality and quantity for all the poor, the humble, the contrite, the needy and hungry and they shall find rest and comfort to their souls.

The Lord has promised to search His sheep and seek them out to deliver them out of all places where they have been scattered in the cloudy and dark day. And according to the Lord's promise to Ezekiel, "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a flat pasture shall they feed upon the mountains of Israel" (Eze. 34: 14-15). The Lord said, "I will feed my flock, and I will cause them to lie down." This is a good pasture and a fat one and such is the gospel Church today. In its assembly with Christ as the head of the Church, it is a very good pasture to all that meet in His name. They even lie down and rest in the sure mercies of David, as he described in the 23rd Psalm, "He maketh me to lie down in green pastures." For the Lord is my shepherd; I shall not want, and this pasture is well supplied with all necessary and delightful provisions for both the soul and body.

Thus Jesus has declared, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Truly Jesus is the door, not only of eternal life, but also the sheepfold of the church, and this is a strait and narrow way that you enter into the good pasture and find rest to your soul. We are saved from many pitfalls along the way by being fed and satisfied with this good pasture. We will have doubts and fears while we are here in this world, as is represented by going in and out; but we find pasture for our souls that is green and supplies all our needs, the sincere milk of word, the meat, the grace sufficient, and all the wholesome

words of Christ Jesus our Lord, for He is the door by which the sheep enter into the pasture.

David has declared in the Psalms, "For he is our God; and we are the people of his pasture, and the sheep of his hand." And again in the 100th Psalm, "We are his people, and the sheep of his pasture." We are declared to be the people of His pasture and the sheep of His pasture and the sheep of His hand. His people, His sheep, and none others. The shepherd directs the flock in the pasture, watches over them and tenderly cares for them in all circumstances. So Peter was told to feed the lambs and sheep and as is described in Solomon's Song, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon."

Yes, he maketh me to lie down in green pasture, resting at noon or midday. Now notice what we are to do if we don't know: "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tent." A pasture of milk and honey, an orchard of pomegranates with pleasant fruits of spikenard and frankincense, of myrrh and aloes, a fountain of gardens, a well of living waters, and streams from Lebanon; such is the pasture of the Lord, the fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell.

Dear ones, you have a great pasture for the Lord giveth food to the hungry and Jesus has declared the hungry to be blessed, for "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." They shall have pasture that supplies all needed mercies and grace, for they shall be filled. None are sent away empty, even to a disobedient Israel the Lord commanded the clouds and opened the doors of heaven to rain down manna upon them to eat and had given them of the corn of heaven. It was even said that man did eat angel's food, and He sent them meat to the full. Such is the Lord's pasture in supplying our needs today. There was seven years of famine in Egypt yet Joseph supplied Jacob and family with their needs.

May we be satisfied with the pasture the Lord gives us for He restoreth my soul and thy rod and thy staff they comfort me. Let us seek the Lord's way and stand therein, asking for the old paths, wherein is the good way, (pasture) and walk therein, and ye shall find rest for your souls. A very good pasture indeed! Submitted in love.

ELDER DAILY HITE

THINGS WHICH ARE GOOD FOR GOD'S CHILDREN

"I kept back nothing that was profitable unto you" (Acts 20:20).

The apostle Paul had been lifted up to the third heaven to see things that were unlawful for man to utter. His revelations from the Lord were so great and immense that a buffeter of Satan was given him to keep his flesh from becoming exalted. It is obvious that from the Lord he knew many things and possessed many treasures of knowledge in things which had been and of things to be in the future. From these he screened things good and wholesome for God's children to eat in this life.

While it is said that "he that increaseth knowledge increaseth sorrow," it is a wise man (or woman) who does not tell everything he or she knows but understands what to keep back, especially things of the nature of gossip, news carrying, backbiting, etc. Old wives fables in biblical times taught that bodily exercise was profitable and the Roman empire was obsessed with the love for sports. I suppose this is true physically but it encourages idolizing of men and worshiping the creature. This is vain and even wicked. But Paul says, "Exercise thyself rather unto godliness. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is and that which is to come" (1 Tim. 4:7-8). I would urge all readers to restrain their love for sports but instead be active in church-going, hymn-singing at home and the like. This will enrich your heart and soul and

build you up among all honorable people.

A standing among less honorable people is unprofitable. O, you may make more *money* by going in this direction, but it is unprofitable to be a millionaire and have a condemned conscience. Money will not buy a clear and enriched conscience, which only comes by godliness in our lives. I'm sure one could profit financially by being a member of the Masonic Lodge as this membership brings you into contact with business men and they might help you prosper in a natural way. But do you desire to follow Jesus? If so listen to what He says: "I spake openly to the world; I ever taught in the synagogue, and in the temple, and in secret have I said nothing" (John 18:20). "And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of the things which are done of them in secret.

I watched a story on television recently about "Jack the Ripper", an infamous murderer of the last century who killed numerous women in England with a knife. The case was never solved nor the guilty brought to justice. The reason, according to the TV story, was that the culprit was a high official in government and a member of the Masonic Lodge. So orders were handed down from high places for Scotland Yard to call off their investigation. It is unprofitable for ourselves and our church to swear a secret oath to help people out of their trouble.

Are we not all the Lord's people? And have we not all been taught of the Lord in the school of grace? Sure we have. But we are also a forgetful people and should communicate, forget not. "Thus saith the Lord, thy Redeemer, the Holy one of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go" (Isaiah 48:17—please read the remainder of the chapter).

It seems that the typical experience of young people nowadays goes like this: as the wide-eyed chick leaves the nest for their first in the big, wide, wonderful (but dangerous) world, so the teen-ager leaves their good christian home to

attend a consolidated school, college or university and there are exposed to many vices and evil influences. It is easy to become over-fascinated by interesting people from all over the world which can drown the sweet christian love and faith once experienced. Satan presents himself in very subtle ways, of whom the scripture says, "resist steadfast in the faith." To stay in good company will win half the battle for you. To avoid bad company will win the other half. Don't be afraid to ask questions and learn. "If ye will inquire, inquire ye, Return, come." The Prophet Isaiah means to inquire about the Lord's way.

You may become confused, by being with various people, that the Bible is not so important; that other books are as important, or more so. If you are to profit you must be fully persuaded that the King James Version of the Bible is the inspired word of God and that, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." "Meditate upon these things, give thyself wholly to them that thy profiting may appear to all." You that are strong in the faith must bear the infirmities of the weak and let your light so shine before men that they (not others) may see your good works and glorify your Father which is in Heaven.

The Lord Jesus has gone into Heaven and until His return He has given the rule of His kingdom to His servants to the extent that we not shun to speak the word of God. So hear this: "Obey them that have the rule over you and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

"Cease ye from man . . . for wherein is he to be accounted of?" (Isaiah 2:22).

ELDER A. J. HYLTON

DO YOU WANT TO REMAIN MARRIED?

(Last of Three Parts)

Category four says that husbands should earn a reasonably high salary. Husbands, we cannot expect our companion to fill the Bible role of a wife and mother if we are not fulfilling the Bible role of husband as a *provider*. This emphasis is not meant to cast reflection or throw a heavier burden on the handicapped, the honest poor, the uneducated or the untrained men among the household of God. But let us consider the rule again, rather than emphasizing the wonderful and gracious exceptions of which you and I can think of several both in scripture and in our experience:

(a) Adam was commanded to "have dominion, subdue, till the ground and to dress and keep the garden (Gen. 1:26, 28: 2:5, 15). Eve was to be his help. She is an aid or helper to her husband. But the commandment falls much harder after Adam's disobedience for the ground is cursed. To the *man* God says, "in sorrow shalt thou eat bread" (Gen. 3:17-19). Adam is described as a very hard laborer in order to provide.

(b) Eph. 5:25-33 describes Christ as a provider for this bride and then compares this to husband and wife. Christ loves, gives, prepares, provides and presents His church. Thus, He says, "So ought men to love their wives as their own bodies," etc.

(c) Eph. 5:30-31 with Gen. 2:23, 24 tells us that a husband is to leave his father and mother. Along with the new liberty and joy comes a new challenge and responsibility. The new responsibility is to leave father and mother which requires him as the *provider* to be more than a figure-head. He is to produce for his family. In the day in which we live it is becoming more of a trial for most men to produce and provide sufficiently. However, it is our duty to protect, honor, and provide for that cherished one with all our resources.

(d) What is reasonably high salary and what is sufficient income? It has been said that no success compensates for fail-

ure in the home. Before violating the role of husband and wife (and father and mother) each should be willing to sacrifice the finer things that money can buy in order to have the *better* things that money cannot buy. And that is to fill our respective station, duty or role in the family by staying with our different but complimentary jobs. Again this may require us to be content on less (or much less) of this worlds material material securities and fancies. We might then remember, "Let your conversation be *without* covetousness; and be *content* with such things as ye have: *for* He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, *The Lord is my helper.*" (Heb. 13:5-6). If for the sake of the truth we are forced to draw our contentment from godliness rather than gain, let us then remember that we have "great gain". Many times the blessings of material security can be substituted for godliness with contentment without a believing family even realizing it.

The fifth and final category indicates that companions are more compatible where the wife does not work. May I clarify that wives and mothers work very hard, but the thought is that wives not hold employment outside the home. Again, the scripture opposes the course of this world of whom Satan is the manipulator (Eph. 2:2).

Dear Sister, you cannot expect to hold hands with the course of this world along with the course of the true Kingdom of God. Diligent adherence to God's word will save you from this present evil world and this untoward generation, but will surely occasion the condemnation of this world, including friends, family, or even brethren sometimes.

Why do I say this? Because the Bible says that women are to be (among other things) keepers *at home* and are to guide the *house*. This is to be done according to the clear and unmistakable context that she would not give occasion to the adversary to speak reproachfully and that the word of God be not blasphemed (I Tim. 5:14; Titus 2:5). This becomes especially binding for the sake of children in each account.

Mothers, your place or role is a very important one. You have a place that fathers, grandparents, psychologists, nor day-care centers can fulfill. There is no time for you to "keep the office" or "guide the industry". No wonder that it is said that the hand that rocks the cradle controls the world. You are instructed to teach or guide those children for whom you have love enough to sacrifice the finer things of life in order to give yourself and the counsel of God's word which time cannot erase. It is in this way that women are saved in child bearing (I Tim. 2:13-15).

The provisions of a father like that of a husband do not cease with material things. The Bible requires him to provide spiritual teachings. In this regard a child can be "fatherless" even though the father and child live daily in the same house. Here are a few basic spiritual teachings which both parents are to repetitiously teach:

(A) The scripture in general (Tim. 3:15; Eph. 6:4).
 (B) To fear, honor, and respect (Lev. 19:3, 32; Exo. 20:12; Eph. 6:2). (C) To obey, hear, remember, regard and attend (Eph. 6:1; Prov. 4:1-27; 6:20). (D) To bear the yoke and remember his creator in his youth (Lam. 3:27; Eccl. 12:1). (E) To flee youthful lusts (II Tim. 2:22). (F) To be submissive to chastisement because it is for their profit (Heb. 12:5-10; Col. 3:21; Prov. 13:24; 19:18; 22:6; 22:15; 23:13; 29:15). (G) Your experience (Ex. 13:8, 14). There is nothing like living proof in father and mother that life has meaning in the Lord. Tell them your experiences. Won't you agree that mothers have a full-time job at home and that fathers ought to comfort and relieve them as much as possible?

The economist's research provides a fine illustration in our time of the reliability of the Bible. For a disciple, however, the research may as well not have been done as far as proving the matter. The word of God gives the goals and tells how to accomplish them.

May we prayerfully seek out the wisdom of God to govern the selection of a companion, the laws of marriage and

the laws of parenting that we might have secure and happy homes for the sake of the Lord Jesus Christ and His suffering "cause" and to His most glorious honor and praise.

ELDER LARRY WOLFE

A FEW THOUGHTS ON THE MINISTRY

"And now, O ye priests, this commandment is for you . . ." (Malachi 2:1). Here is a commandment given directly to the priests under the law, or before the coming of Christ. I have thought the priests were in some ways at least a type of God's called ministers. "No man taketh this honour unto himself, but he that is called as was Aaron." The priests were set aside for a particular work, separate in their gifts and work from others. Now notice what is expected of them; "If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea, I have cursed them already, because ye do not lay it to heart." The main point I want out of this is that they were to give glory unto His name, otherwise they would be cursed, their blessings and so forth.

His disciples were told, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And lo, I am with you always, even unto the end of the world. Amen." Notice, a very important point in this is that they should teach all things, whatsoever He had commanded them. To add to or take from His commandments would be a failure on their part. Is not this just as binding on those called of God to preach the gospel as the command of God was on the priests back under the law? In my judgment it is binding on the disciples in our day and to fail in doing this is to fail to give glory to His name. The command is not only to go but to teach the

people whatsoever I command you. As you go preach or teach the word of God.

“Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood” (Acts 20:28). Here is something else directed in a special way unto the ministry. “Feed the church of God.” If the minister goes for any other purpose than to feed those purchased by the blood of Christ he is not following this mission given unto him.

ELDER A. D. WOOD
Glen Rose, Texas

THE HEART IS MADE BETTER

“Sorrow is better than laughter: for by the sadness of the countenance the heart is made better” (Ecc. 7:3).

As I sat down to read this a.m., having met some disappointments, my heart was made somewhat sad and for some reason I decided to turn and read Ecclesiastes Seven, and, as I read verse three it had a beautiful meaning to me. I then read it again and again. I feel that almost at once my poor heart was made better, as God is telling us here through the mouth of the old prophet. My sorrow was soon turned into rejoicing. I had several thoughts and my mind again was removed from the frivolous things of this earth to think upon better things; upon things divine and to recall many great and marvelous truths that God had been pleased to show me in days past. The thought came to me; perhaps I might share some of these thoughts with you—my kind readers. having been encouraged a few days past by many to do just that.

Many, many times I have been made sad when I was at certain churches, and as soon as services were dismissed you could hear laughing, jesting, and what one might call merry-making, etc.; no one commenting upon things they had just heard from the pulpit; no songs of spiritual *joy* and *true repentance* of heart. This is to me a very sad sight to behold.

Perhaps you have not beheld such an occasion. Maybe this has not been your sad lot. But it has been mine on many occasions.

My thought ran to what Paul teaches us on the subject of revelings, and mind you, this can well be classified as such, which is merry-making, laughter to the extent of fulfilling the fleshly desires, etc. (See Gal. 5). Note that among the 17 works of the flesh that Paul outlines here all these various sins are classified in the same category. Verse 21 tells us that they which do such things shall not inherit the kingdom of God. We need to remember well that it is one thing to have our names enrolled upon the church books and still another to inherit or *rejoice in the Lord*; to bare the fruits of the spirit, (Same ch., verses 22-23). Brethren, if you are to get the thought I am hoping to present it is very needful that you read this carefully and give it long and serious consideration.

Note what Peter has to say about revelings (1 Pet. 4:3), which is classified with many other sins. It is good to have a merry heart if it is prompted by His sweet spirit and a hearty laugh is sometimes good for us at the proper time, especially when it is not prompted by fleshly thoughts and considerations. But when we allow our lives to be made up with foolishness and revelings, etc., we may rest assured our hearts are not made better (as states the text), but worse, for of a truth we are to set our affections on things above. We cannot be looking continually for fleshly thoughts, desires, etc., to fill our minds. How good it is to know that when sorrow for various reasons has come upon us our poor hearts are made better thereby! This, to me, is such a sweet and delightful thought at this very moment! Yours for more and more real *joy peace and contentment* in Him.

ELDER DAVID P. BRIDGMAN

Montgomery, Alabama 36109

A.D. 666. The organ introduced by Pope Vitalian I., into the Roman Catholic Church. S. Hassell, in **Gospel Messenger**.

THE MOUNTAINS ABOUT JERUSALEM

"As the mountains *are* round about Jerusalem, so the Lord *is* round about his people from henceforth even for ever" (Psalm 125:2).

There are few, even among Hebrew songs, in which natural scenery is more grandly made the vehicle of eternal truth than one of those which was sung by the procession as they wound up the summit of the Temple Hill, and whose Key-note is, "As the mountains *are* round about Jerusalem, so the Lord *is* round about his people from henceforth, even for ever."

When the traveler remembers this strain, as he stands on the platform which hides the relics of the Temple, it seems to him that there are no mountains round Jerusalem at all. There is not a city anywhere that seems more bare of natural defense than Jerusalem does from the spot where this song pealed forth. How then was Jehovah round about His people?

The answer came from what the listeners knew about the mighty fortress to which each from his distant village had journeyed upwards. The mountains do stand like a wall on which the dwellers may look and feel safe. The mountains are *below* Jerusalem. They are hidden to the eye, but are there in majesty and strength. It seems as if a few steps would carry an assailant from Olivet into the heart of the city, but between them is the Valley of Jehoshaphat, whose rugged side is a mountain in itself. It seems as if an invader who had won the heights towards Bethlehem and Mt. Elias had only to swoop down upon Jerusalem and make it an easy prey; but there are also the sides of the broad, deep Valley of the Son of Hinnom, which sweeps around grandly from the north, forming a mountainous defense concealed from view till one stands upon the brink, but hopelessly impassable to a hostile force. On all sides but the north, where the manhood of the nation gathered thickest, as a shield has been a sure defense, there are mountains beneath Jerusalem which have made it in every age the strangest metropolis that any nation of ancient history has possessed.

And it is not only the mountains on which it stands that thus defend it. There is hill beyond hill, and ravine within ravine, which an enemy must laboriously surmount before he can even look upon the strength of Zion. Assyrian and Babylonian, Macedonian and Roman, Crusader and Saracen, have all experienced, in their turn, that the hidden mountains are the hardest of all obstacles for a foeman to overcome. *So it is that Jehovah is round His people.* They do not see Him but His strength is there to shield them.

But few things impress one more than the special way in which the whole conformation of the Holy Land must have kept the courage of its inhabitants in constant exercise, and developed it to the full. There is no part of the long, narrow country so far removed from the foeman that the dwellers in it could be supine (inactive or indolent). And within the little land itself there were strange cities remaining unsubdued which were peopled by hereditary enemies who would gladly take advantage of any moment of cowardice or dismay.

Jerusalem has no such strength as enables the defenders to content themselves with sitting still on their precipices until the besiegers grow weary and waste away.

The mountains and the valleys around afford position after position in which the skill and courage of a few hundred faithful soldiers may frustrate the best efforts of thousands to approach it, but they do not contain one the defenders of which can be inactive, not one in which skill and thought as well as courage are not imperatively required. Those who defend Jerusalem must work well, must take advantage of that strength of the hills with which the hand of God in nature has begirt her. *So Jehovah is round about His people.* Every corner of the land was defensible, but defensible only if its defenders learned to be prudent and skillful, as well as brave.

—Zion's Advocate, 1917

(Editor's note: *The name of the author of this article was not furnished, but that is immaterial. The important thing is that there are profound lessons to be learned from a close study of it. "He that hath an ear let him hear."*)

LOOK OUT FOR THE TALE-BEARER

We sometimes see flourishing advertisements in the secular papers, or sent out in circulars with big letters at the head, "Look out for the horse thief," "Look out for burglars," "Look out for pick-pockets," and such like, and then this heading is generally followed by a kind of description of the age, stature and features of the thief, the burglar, or the pick-pocket. This puts men on their guard against such characters, and many, especially officers of the law, are on the "look out," watching to apprehend these pests of society and bring them to justice.

But what shall we say of the Tale-Bearer? Is anybody on guard against his mischief? Are any on the "lookout," watching for him? Will the officers of the law apprehend him? Can he be brought to justice? Look out for him; he has long been advertised, and though it is but a brief description that is given of him, it is true, and it so fully and clearly identifies him that few can fail to know him.

The first mention made in the Scriptures of the Tale-Bearer dates back more than three thousand years from this present time. Then there was a prohibitory law of God to his chosen people, which saith, "Thou shalt not go up and down as a *tale-bearer* among thy people" (Lev. 19:16). To do so was to violate God's command, and bring strife in Israel, and judgment upon the transgressors.

A tale-bearer is one who makes himself very officious in communicating such intelligence as will separate friends or cause mischief in society. And when such a sinful habit is cultivated, or indulged in, by church members one toward another, it brings bitter feelings, strife, confusion, and sometimes division in the church, never to be healed. It is a great sin; it is a deadly evil. It is a shame and a reproach to the Christian name, and he who hath professed that worthy name should flee from it, shun it, and be forever on his guard against it, and against him who is guilty of such a sin against Christ.

But let us now have a faithful description of him such as the Holy Ghost has moved holy men of God to write. "A tale-bearer revealeth secrets; but he that is of a faithful spirit concealeth the matter" (Prov. 11:13). In the above text is not only given what a tale-bearer is, but also the opposite character. "A faithful spirit concealeth the matter." A tale-bearer, therefore, is one who is unfaithful to his brethren and friends. He is under the influence of a bad and deceptive spirit. He is unfaithful to the cause of God. He sows discord among brethren. He separates chief and intimate friends, and keeps a general feud in society and bad feelings among neighbors. His words are often sharp and cutting, inflicting deep wounds. As saith Solomon, "The words of a tale-bearer are as wounds, and they go down into the innermost parts of the belly" (Prov. 18:8). The wounds inflicted by the back-biting, secret influence and dissimulation of a skillful tale-bearer are deep and lasting. They go down into the innermost parts beyond the sight of men, becoming deeper and deeper and more incurable every day. No wonder, therefore, that inspired men of God have so pointedly warned the church of God against such pestilent and dangerous characters.

Solomon was so well acquainted with the evils growing out of the words of a tattler and tale-bearer that he gives repeated warnings against him. "He that goeth about as a tale-bearer revealeth secrets; therefore meddle not with him that flattereth with the lips" (Prov. 20:19). Hence it appears that a regular tale-bearer "goeth about" in society and among neighbors to flatter, find out and tell things that ought not to be told. He does not go to "warn the unruly, comfort the feeble-minded or support the weak" ones among Christians, or in the church, but he goes about to feed prejudices, promote strife and bring general confusion where peace and love had formerly existed. "Therefore meddle not with him," nor be meddled with by him, and then you will find as Solomon saith again, "Where no wood is, there the fire goeth out; so where there is no tale-bearer, strife ceaseth" (Prov. 26:21).

It is indeed very fortunate for any community, neighborhood or church to have no tale-bearer in it. Or if any such calamity or scourge has fallen upon a church by which strife has originated and been promoted among brethren, it is a great mercy to them when such a pest is removed from among them. Strife will then cease. A better feeling will prevail. Peace, unity and love will be cultivated, and these graces will perfume the social atmosphere like sweet and pleasant odors in the breeze. Everybody around will breathe the wholesome odor, and enjoy its health-giving effects. The tale-bearer is gone, or has never been there. "The fire" of jealousy, evil-surmising and evil-speaking has gone out. There is no tale-bearing fuel to keep it burning.

We are expressly told in the Scriptures, "That to everything there is a season, and a time to every purpose" (Eccl. 3:1). "There is a time to keep silence and a time to speak." It is therefore of the utmost importance that even when we know a thing to be truth that we also know whether it is a time to be silent or a time to speak that particular truth.

In speaking or telling anything there are a few things that ought to be well considered, the first of which is that we speak or tell the truth. The next thing is that there is a necessity for us to speak or tell the truth. "A word spoken in due season, how good is it?" There is also a savory influence exerted by the manner in which even the truth is spoken. "A word fitly spoken is like apples of gold in pictures of silver." It is spoken in love and in a right spirit. It is fitly spoken and well adapted to the case. It is "spoken in due season" when it will do good, and it is spoken in the spirit of meekness and love. It has a good effect upon those to whom it is spoken. "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

Will some brother or sister give us a letter on *whisperings*, as mentioned in Psa. 41:7; Prov. 16:28; 2nd Cor. 12:20? There are many points of gospel doctrine and order that we

would do well to consider a little more than has been usually done.

ELDER Wm. M. MITCHELL
The Gospel Messenger—1889

(The 8th mark of the Church). The fraternal equality, the essential priesthood, of all the members, in accordance with which fact they choose to office among them those of their number whom they perceive to be already qualified thereunto by the Spirit of God—there being but two classes of officers, bishops, or elders, or pastors, and deacons; the fraternal equality of all the members involving the eternal equality of the ministry.

Hassell's History—(See 9th Chapter).

(The 9th mark of the Church). Possession of an humble, God-called and God-qualified ministry.

Hassell's History—(See 9th Chapter).

"HOW GREAT THOU ART"

A PRAYER

<p>My God, how great Thou art, I sing so rev'rently; But do I know HOW great Thou art, or what it means to me? Who made the earth and seas, And all that lives therein; Who gave to die His only Son, To cleanse my soul from sin.</p> <p>My God, how great Thou art, I'll sing until the end, But with my feeble, human mind, I cannot comprehend. Yet in that great glad day, When earth and seas depart, Oh! may I sing eternally, And KNOW how great Thou art!</p>	<p>Lord I feel the need of Thee, As I kneel on bended knee. Help me Thy loving saints to meet, And worship at Thy precious feet.</p> <p>And when I go to bed tonight, And gaze out at the soft moonlight, May I fix my eyes on Thee; Look, O Lord, in mercy on me.</p> <p>Then when I wake in early morn, Thanks I give for beauteous dawn; I wonder as I view the sky— How dost Thou love poor me—and why?</p>
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Sister Lena M. Johnson
 Abridged by the editor

Sister Violet M. Hiatt, 1-79

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CORRESPONDENCE AND NEWS NOTES

From Sister Mary Cadwell, Warner Robins, Georgia:

Dear friends of the *Advocate and Messenger*: I am thinking of you all this A.M., and hope you all are thinking of me. I have been reading about the subject of the "Slow to Speak". I read it from an 1974 issue of A & M and it reminded me of myself. I always speak too quick. That is why I had to be in the State Hospital in 1939. I learned that the tongue was an unruly member of the body.

I sure have gotten a lot of information from the A & M. Just wish I had a big donation to send you all. The scripture I like most is where it says, "I have chosen you out of the furnace of affliction," and the verse that says, "I know my redeemer liveth."

Well, I don't know if I have written anything worth printing or not. You can print it or leave it out. I am still praying

for you all, so remember me. Love and prayers; your little sister in hope.

From Sister Loretta Lilly, Akron, Ohio:

Dear Brother and Sister Harris: I've been receiving tapes from the Old Gospel Tape Lending Service - Rt. 1, Box 380, August, GA 30906, since 1977. Brother Phil Culpepper wrote me a note saying O.G.T.L.S. just passed 500 subscribers on June 1, 1979. These are in 37 States, in Canada, and Germany. He said program "F" by Elder Sonny Pyles (60 sermons) is now finalized and ready for mailing; details enclosed with a five-tape trial package.

I enjoyed listening to tapes on our way to West Virginia. We went for the First Sunday meeting at our home church. The way seemed shorter, and the time passed faster. May our Lord be with you all. He will see us through.

From Sister Lena Johnson, Strasburg, Virginia:

Dear Elder Harris: Will you please publish this notice in your next issue of the "Advocate"? To our many kind Brethren and friends: Due to the rising costs of postage we cannot mail Christmas cards this year. We wish for each and every one of you a blessed Holiday season. Come visit us whenever possible.

CHANGE IN MEETING TIME AT CEDAR CREEK

For the month of November 1979 ONLY, the meeting time at Cedar Creek Primitive Baptist Church, near Marlboro, Virginia, has been changed from the Third Sunday A.M., and Saturday before at 2 P.M., to the Fourth Sunday A.M. and Saturday before, 2 P.M. Elder Ernest Long, Minister.

ORDINATION

Pursuant to a call by Little Pigeon Church of Regular Baptists, Lincoln City, Indiana, to her sister churches for their ordained authority to meet with them on Saturday before the Fifth Sunday in September, 1979 at 10:30 a.m. to consider the ordination of Brother Leonard Hopper to the full work of the gospel ministry, the following Primitive Baptist churches responded:

From **Lost River Church**, Orange County, Indiana, Elder **Lloyd Chastain**;
from **Olive Branch Church**, Washington County, Indiana, Elder **Lawrence Mot-**

singer, and Deacons Jesse Motsinger, and Herman W. Hobson; From Mt. Gilead Church, Elder George Aders, and Deacon Flavis Lanman; From Little Pigeon Church, Elder Lowell Hopper; From Lick Creek Church, Illinois, Deacon Rolla Buttry; From New Liberty Church, Illinois, Deacon Dan Aders; From Friendship Church, Indiana, Elder Otto Byers; From New Hope Church, Illinois, Deacons Arthur Allen and Tommy Groves; From Salem Church, Crossville, Illinois, Deacon Claude Carter; From Little Springs Church, McCleansboro, Illinois, Elder Oscar Smith; From South Forth Church, Spurgeon, Indiana, Deacon Floyd Corn.

After song service by the congregation, prayer was offered by Elder Lloyd Chastain. The presbytery was then organized by electing Elder George Aders, Moderator and Brother Herman W. Hobson, Clerk.

By sustained motions Elder Chastain was chosen to question the candidate, Elder Smith to pray the ordination prayer and Elder Lowell Hopper to deliver the charge. After Elder Chastain had questioned Brother Leonard at length, and the answers being satisfactory to the presbytery, they knelt and laid their hands upon Brother Leonard and the ordination prayer was offered. Elder Hopper delivered the charge, after which there was much rejoicing in the Lord.

While singing hymns the church gave the right hand of fellowship to Brother and Sister Hopper. Then prayer being offered by Elder Otto Byers, the meeting was adjourned until after the dinner hour. Lunch being ended, the presbytery returned to the business at hand. The church being satisfied with the work of the presbytery, Elder Leonard Hopper was delivered back to the church as a fully ordained Gospel Minister. The presbytery was dismissed.

CONSTITUTION OF ZION CHURCH

On September 29, 1979, a presbytery composed of Elders E. D. Bryant, Jr., Dennis Jones, Hardwick Lanier, V. E. Love, O. V. Marshall and Manning E. Temples, met in Brunswick, Georgia for the purpose of constituting Zion Primitive Baptist Church.

The presbytery organized by electing Elder Manning Temples, moderator and Elder E. D. Bryant, clerk.

Letters of those desiring to go into the constitution of the church were called for. The following responded with letters of dismission from their respective churches: Elder Leon Wiggins, Brother Dan White, Brother Johnny Floyd, Sister Helen Wiggins, Sister June White, and Sister Edith Floyd.

The church covenant was read and approved by the presbytery.

The articles of faith were read and approved with the addition of the word "Eternal" to article 2, to be inserted in front of "Son of God".

The rules of decorum were read and approved.

The constitution prayer was prayed by Elder Hardwick Lanier.

The charge to the church was delivered by Elder O. V. Marchall.

A motion was made and approved to recognize Zion Primitive Baptist Church, Brunswick, Georgia, as a duly constituted Church of Christ, and to extend the hand of fellowship to the newly constituted members.

A motion was made to dissolve the presbytery.

Obituary

SISTER ELLEN MARTIN

Sister Louise Ellen Martin was born February 6, 1896, in Stokes County, North Carolina, and later moved to Amelia, Virginia. The Lord called her home July 22, 1979. She was married to Thomas J. Martin who preceded her in death.

Sister Ellen united with Little Flock Primitive Baptist Church some time in the 1920's and was a faithful member until her death. She leaves to mourn her passing one son, Thomas W. Martin; four daughters, Mrs. Bessie Van de Riet, Mrs. Vivian Van de Riet, Mrs. Edith Bouwense and Mrs. Marie Taylor; one sister, Mrs. Minnie Bowen; nine grandchildren, five great-grandchildren and many friends and loved ones.

I had the pleasure of knowing Sister Ellen for about four years and to know her was to love her. She loved her church and all those in the church. We shared a very special love and often spoke of how God had so wonderfully blessed her, even in her sickness.

Funeral services were held at Little Flock Church by Elder Raymond Pressley. She was laid to rest in the church cemetery to wait the coming of her Lord in the resurrection. Submitted in love.

Elder Raymond Pressley

SISTER LOTTIE UTZ

Sister Lottie Clore Utz was born July 23, 1895 and the Lord called her home at the age of 83. She joined the Robinson River Church in 1928 and was a faithful member until her death.

Sister Utz was married to Norman T. Utz in 1919. They had two sons born to them, N. T. Utz and Osbourn F. Utz, both of Brightwood, Virginia. She has four grandchildren and three sisters surviving. The sisters are: Mrs. Hugh Dixon, Mrs. Archie Coppedge and Mrs. R. T. Blankenbaker, all of Brightwood.

Sister Lottie was laid to rest beside her husband (who preceded her in death) at the Church of the Brethren in Brightwood. A funeral service was held there by Elder Raymond Pressley. She leaves many friends and loved ones to mourn her passing. Submitted in love.

Elder Raymond Pressley

BROTHER WILLIAM JARRELL

Brother William H. Jarrell passed from this life on August 26, 1979 at the age of 71. He was a member of Little Flock Primitive Baptist Church in Amelia, Virginia. Brother Jarrell was in very poor health for some years before his death, but when I would see him he never forgot to speak about the goodness and mercy of the Lord.

He leaves to mourn his passing his wife, Sister Grace H. Jarrell; five sons, James A., Wilburn P., Garry L., William C., and John G. Jarrell; four daughters, Mrs. C. L. Eanes, Mrs. R. M. Garrison, Mrs. Sue J. Gentry and Mrs. L. M. Corbin; one brother, Isaac C. Jarrell; two sisters, Mrs. Roxie Sehen and Mrs. Betty B. Handy; eighteen grandchildren, nine great-grandchildren and many friends and loved ones.

Funeral services were held at Little Flock Church by Elder Raymond Pressley and Elder Glen Payne. He was laid to rest in the church cemetery. Submitted in love.

Elder Raymond Pressley, Pastor

RESOLUTION OF RESPECT

On August 14, 1979, our Heavenly Father summoned Sister Katie Yeoman from her earthly home. Sister Katie had been a faithful member of the Harmony Primitive Baptist Church near Washington Court House, Ohio since September of 1909. In John 13:35, Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." Those who knew Aunt Katie, knew that her life was a testimony of the love she felt for her church.

Although her eyesight failed her in later years, she never lost sight of her precious Friend in Heaven and often went to the shelter of His arms to seek refuge. She loved to hear the song, "What a Friend We Have in Jesus."

May Aunt Katie's family be reconciled to her death, for Jesus said, "Be thou faithful unto death, and I will give thee a crown of life." The members of the Harmony Church will remember her dear ways and we feel richer for having known her.

Be it resolved that a copy of this resolution be sent to her family, one kept for our church records, and a copy be sent to the *Advocate and Messenger* for publication.

This approved by Harmony Church, near Washington Court House, Ohio, in her regular session, October, 1979.

Written by Sister Anne Rees

DONATIONS TO THE ADVOCATE AND MESSENGER

Elder Howard Edwards, Michigan, \$5.00; Mrs. Leonard Gray, Virginia, \$1.00; Elder and Mrs. George Aders, Indiana, \$15.00; Mrs. Harvey Agnew, Virginia, \$20.00; Mrs. Rebecca Donaldson, Maryland, \$20.00; Mrs. Mary E. McCarthy, California, \$10.00; Mrs. C. L. Bender, West Virginia, \$3.00; Mrs. Carl Mortenson, Jr., Nebraska, \$5.00; A Friend, Virginia, \$15.00; Elder Ray Burton, Tennessee, \$5.00; John E. Johnson, Indiana, \$1.00; Mrs. Ethel Dush, Ohio, \$2.00; Clarence Moyer, Virginia, \$15.00; Mrs. Ethel Clark, Maryland, \$20.00; Col. Harvey Sheppard, Florida, \$5.00; Irene Bebout, Virginia, \$5.00; Mrs. Allen Pierson, Indiana, \$5.00; Elder and Mrs. John Friend, Sr., Indiana, \$5.00; Elder Daily Hite, Ohio, \$5.00; Elder Charles Small, Florida, \$1.00; Miss Nancy Davis, Virginia, \$10.00; Elder Hardwick Lanier, Georgia, \$5.00; Noah Jennings, Virginia, \$10.00; Lewis M. Rudacille, Virginia, \$5.00; Kenneth T. Kelley, North Carolina, \$5.00; Mrs. Anna Park, Maryland, \$5.00; Mrs. William Cockrill, Virginia, \$2.00; Mrs. Flora Bandy, Indiana, \$3.00; Mrs. Eva Y. Brubaker, Virginia, \$2.00.

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. and 1:30 p.m. Elder Dwayne Fletcher, Pastor, 21 - 2 Florence Tollgate, Florence, N.J. 08518, Tel. (609) 499-2491. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W.Va 25401, Tel. 267-7356. Mar. '80

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

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

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

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

THIRD SUNDAY

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

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

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

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

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

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

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

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

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

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

FOURTH SUNDAY

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

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

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

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

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

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

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

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

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