

Advocate and Messenger

119th Year NOVEMBER 1980 No. 11

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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“The words of the Lord are
pure words: as silver tried in a
furnace of earth, purified seven
times. Thou shalt keep them, O
Lord, thou shalt preserve them
from this generation for ever.”
Psalm 12:6, 7

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CHURCH DIRECTORY – FIRST SUNDAY

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

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

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

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

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

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

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, 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. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '80

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

SECOND SUNDAY

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

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

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

Advocate and Messenger

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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 Seventeen)

"Sanctify them through thy truth: thy word is truth" (John 17:17).

Sanctification in the eternal sense involves; (1) *God's choice or election of His people*, by which they are set apart to a sacred purpose or to a holy use; (2) *the death of Christ*, by which they are purified, set free from the damning power of sin, and "made meet," or fit, "to be partakers of the inheritance of the saints in light," and; (3) *the life-giving work of the Holy Spirit in the "washing" of regeneration*, by which a principle of *holiness* is instilled within their hearts. All this is done independent of any merit or prerequisites on the part of those who are made partakers of these gracious benefits. In this phase of sanctification all the elect are equal beneficiaries. With respect to this we read in the Epistle to the Hebrews that by the *one offering* of Christ "He hath perfected for ever them that are sanctified." And this is said to be a fulfillment of that wonderful prophecy in Jeremiah 31:31-34, which sets forth the principle provisions of the covenant of grace; a covenant in which there is no place for causitive works on the part of those to whom these provisions come.

But that phase of sanctification which is dealt with in our text is one which our Lord prays for in behalf of those who are already sanctified in the eternal sense. It is a sanctification in which *believers* partake and it is a sanctification which is accomplished *through the truth*. This phase of sanctification is a progressive work in which the truth is employed

by the Father to beget and nurture separation from the world and strong dedication to His praise within the hearts of those to whom that truth is revealed. By instilling principles of doctrine and morality within them, which those who despise and reject the truth do not possess, they are made clearly distinguishable from the world.

I believe our Lord's petition in this 17th verse is fulfilled in us as we, under the enlightening influence of the Spirit, become more and more established in the precepts of godliness through a reverential study of His word, a prayerful meditation thereupon, and a careful attendance upon the proclamation of it by those whom the Lord has called to preach it, and whom He assists in that work by seasoning their words with life and power.

Some of the great uses God makes of the gospel is to teach His people the importance of separating themselves from the evil works and ways of the world, to hold out wonderful encouragements and promises to those who obey its precepts, and to warn them of the awful consequences of disobedience. In general it perfects "that which is lacking" in their faith, as Paul says with regard to the Thessalonians (1st Epistle, ch. 3, ver. 10). And in verse 13 we are shown that the chief end and design of the gospel is the establishment of the hearts of God's enlightened people "unblameable in holiness before God (the practical phase of sanctification), even our Father, at the coming of our Lord Jesus Christ with all his saints."

Regardless of the extent of our establishment in the truth there are some particulars in which we might all acknowledge, if we would be honest with ourselves, that there is that in which we are lacking in our faith. There is always room for improvement in some areas of our profession. One of these is the same as that in which the Thessalonians needed improvement, namely an increase and an abounding in love one toward another, and toward all men, in like manner as the apostle's

love abounded toward them. The whole matter is summed up in I Thess. 4:1-7, where Paul exhorts the saints there to abound more and more in those duties he had taught them and shows that the will of God in all this was their *sanctification*; that every one of them should know how to possess their vessel (control their body) in *sanctification* and honour. "For God hath not called us unto uncleanness, but unto holiness."

In II Tim. 2:21 Paul refers to vessels of dishonour (evil men), and says that if a man purge (separate) himself from these, "he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work." The more a child of God is established in the *truth* the more will the world and its attractions lose their appeal and the more he will desire to please the Lord; the more he will aspire to holiness of life and conversation, and the more he will love Him who is Truth and Righteousness personified.

May the Lord lead us into a deeper understanding of His eternal truth, and may that greater light have the effect of setting us further and further apart from the vain enticements of this present evil world and making us more consecrated, dedicated and devoted to His service and glory.

EDITOR

THE RESURRECTION OF THE BODY

"And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (I Cor. 15:49).

I have been asked to write on the subject of the resurrection of the body, which is one of the great doctrines of the Bible. It is also a doctrine for which apostles suffered scorn from ancient Saducees who said there was no resurrection, neither angel nor spirit. The devil was very active in biblical times denying the resurrection, causing soldiers to lie, saying the disciples came and stole away the body of Jesus while they slept. Also causing some to preach, saying the resurrection is past already, overthrowing the faith of some.

The devil, in his bag of tricks, thinks that people will forget after awhile what the Bible says (and some do), so he brings in modern-day Saducees from time to time to cause some trouble. In such times we hear Paul crying, "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 this be so, the apostle goes on, "then is our preaching vain, and your faith is also vain."

God created man in His own image, but before that, "whom he did foreknow, he also did predestinate to be conformed to the image of His Son." This will be fully accomplished at the time of the resurrection of our bodies. Many wonder what we will be like and with what body we will appear. If we bear the heavenly image of Jesus after the resurrection will heaven be filled with identical creatures so that none will know who the Son of God is? I think not, seeing we bear the earthy image of Adam now and no two of us look exactly alike.

Enoch, who walked with God, was translated that he should not see death. Jesus was also translated, or transfigured, before His death, in a heavenly appearance with Peter, James and John, eyewitnesses of His majesty. Moses and Elias appeared with Him in His glory and, although these three apostles had never seen the two prophets who lived on earth long before their time, they recognized them. Only the family of God will be in heaven in eternity and if we are to take the translation on the mountain as an example, Jesus and the prophets and perhaps others will be recognized.

Anyone who understands simple agriculture ought to understand the resurrection of the dead. While a boy on the farm I observed my father selecting the choice corn and wheat to sow for the next years harvest, and it would be an unwise statement indeed to say, "What a pity to sow it in the ground to rot." Concerning this Jesus said, "Except a corn of wheat

fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). Again from the apostle Paul, "That which thou sowest is not quickened, except it die" (I Cor. 15:36).

"It (the body) is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (I Cor. 15:42-44). Christ is surely coming again to gather all His own as the Scripture says, whether we wake or sleep. This knowledge led the apostle to cry, "To live is Christ and to die is gain;" and the prophet to say, "The day of one's death is better than his birth." Whether we live we live unto the Lord and whether we die we die unto the Lord. Therefore whether we live or die we are the Lord's — Oh blessed thought!

But Enoch and Elijah did not die but were changed and carried to heaven by the power of God, as it will be with those who are alive and remain at the Lord's coming. The apostle Paul says, "Behold, I shew you a mystery." Some say he is showing things to be a mystery, but I say he is showing what the mystery is, as he continues: "We shall not all sleep, but we shall be changed." For this corruptible must put on incorruption, and this mortal must put on immortality." And Paul says, when this shall come to pass with the people who do not die, the saying will then be brought to pass, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? There will be no victory for the grave in the case of those who do not die for they will not be buried. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

ELDER A. J. HYLTON
Amissville, Virginia

The religion of Jesus makes men bold, but not impudent —
modest, but not shamefaced and hypocritical.

—Elder John Leland

REVEAL—REVEALED

Dear children of the Heavenly King: To reveal is to make known, to open to view, to disclose or divulge that which was hidden and to impart spiritual or supernatural power. I have no thought of being able to reveal or make known anything new, but just to express a few thoughts in regard to the subject according to Bible truth.

Man in his own wisdom can only reveal natural things according to the ability the Lord blesses him with. Man by nature is dead in trespasses and sins, and goes about fulfilling the desires of the flesh and of the mind, and therefore cannot reveal anything above the realm in which he is. He must be lifted up out of the pit of sin that is horrible; out of miry clay and have his feet set upon a rock, a solid foundation, with his goings established in order to be able to sing a new song of praise unto his God. This the Lord has revealed, and He will continue to reveal sufficient grace for each step of the way. I have heard some say, "The Lord has revealed such and such to them." Well, Satan reveals also, and we need to try the spirits to see if it is according to thus saith the Lord, the written word of God. For the true written word of God and that which is revealed will harmonize if it is of the Lord.

The Lord does still reveal that which is pleasing in His sight and for the time or occasion thereof. Daniel blessed the God of heaven, declaring that wisdom and might are His for He changeth the seasons and giveth wisdom to the wise; He knoweth what is in the darkness and the light dwelleth with Him. He revealeth the deep and secret things for the Lord revealed unto Daniel in a night vision the kings forgotten dream, so Daniel told the king, "There is a God in heaven that revealeth secrets." He also told the king that this secret was not revealed to him for any wisdom he had more than any other living, but that the king might know the thoughts of his heart. So when Daniel told the king the dream and the meaning of it then the king answered Daniel, "Of a truth it is, that your

God is a God of gods and a Lord of kings, and a revealer of secrets, seeing thou couldest reveal this secret." This is still the one that reveals and gives the ability for man to reveal as it seems good in His sight.

We trust your faith is not standing in the wisdom of men but in the power of God. Paul speaks about speaking the wisdom of God in a mystery, even the hidden wisdom which none of the princes of this world knew, for had they known they would not have crucified the Lord of glory. So there is a hidden wisdom that cannot be observed with the natural eye nor be heard with the natural ear; neither hath it entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God. So we see by the Spirit revealing it unto us we hear by it being revealed the same way, and what God has prepared for His children is revealed in their heart by the Spirit.

Now the person that feels the revealing power of God is one who is humble and of a contrite spirit, poor in spirit, meek and lowly, yea, even a babe. For Jesus thanked the Lord of heaven and earth, because He had hidden these things from the wise and prudent, and revealed them unto *babes*. The reason of this marvelous work was, "Even so Father; for so it seemed good in thy sight." This reason is still sufficient today. So all things were delivered unto Jesus of His Father and of the knowledge of Jesus He plainly declares; "And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." So we feel sure that if a person knows Jesus as his Saviour, and the Father as the only true God, it must be revealed unto him. True religion must be a revealed religion in the heart, and it is still being revealed today. Jesus affirmed unto Peter, when he declared that Jesus is the Christ, the Son of the living God; that, "Flesh and blood hath not revealed it unto them, but my Father which is in heaven." So upon this

precious truth, Jesus has declared, "I will build my church." This is one of the great mysteries that separates the Lord's church from the rest of the world today.

We should remember, the power of revealing belongs to God. Thus Paul declared that when it pleased God to reveal His Son in him, he immediately conferred not with flesh and blood, neither went he up to Jerusalem by any notion of his own but he went up *by revelation*. Paul certified that the gospel he preached was not after man for he did not receive it of men, neither was he taught it, but by revelation of Jesus Christ. This forever puts away the preaching of the gospel some other way. True, we must study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. The word of truth is revealed.

Before faith came we were kept under the law, which was our schoolmaster to bring us unto Christ; but this faith which we were shut up unto, should afterwards be revealed. So Paul said that by revelation it was made known unto him the mystery of His grace, which was not known in other ages to the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ by the gospel. This he preached by the power of the Lord God revealing His Son in him.

The apostle John bare record of the word of God and of the testimony of Jesus Christ and of all things that he saw, for this is the revelation of Jesus Christ which God gave unto him, and He sent it by His angel. The Book of Revelation contains much revealed unto the churches of all ages and especially for the ages to come. We are looking for Jesus to come and unto them that look for Him shall He appear. For "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord

Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." But unto you to whom the arm of the Lord is revealed He shall come to be glorified in His saints.

The Bible contains many, many examples of the revealing power of God to His children and to comfort their soul. There was a man that was a just man, a devout man in Jerusalem. He served the temple in its customs and his name was Simeon. This man was waiting for the Consolation of Israel, and the Holy Ghost or Spirit of the Lord was upon him, by which it was revealed unto him that he should not see death before he had seen the Lord's Christ. This man Simeon must have been well up in years and he was looking for that which has been foretold in the Scriptures and by the prophets, the coming of the Messiah, the Consolation of Israel. He must have been facing the end of his journey, as many of us are, but it was revealed that he would not see death before the fulfilling of his being blessed to see the Lord's Christ. Surely this must have been a comfort to him, and as the child Jesus was brought into the temple for Simeon to do for him after the custom of the law, he took the child up in his arms and blessed God, saying, "Lord, now lettest thou thy servant depart in peace according to thy word: (revelation) for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Wonderful, wonderful revelation to live by and sweet consolation to die with. Praise His holy name for revealing it to a sinner like me.

ELDER DAILY HITE

What some call providential openings, are often powerful temptations; the heart, in wandering, cries, Here is a way opened before me: but, perhaps, not to be trodden but rejected.

—John Newton

THE BELIEVER'S TREASURES

"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope" (Romans 8:20).

The verses adjacent to this statement by Paul agree in setting forth the grace of hope in its importance to a christian in his daily warfare. This comprehensive statement seems to explain something of the mystery of Godliness as seen in the creation of man and the consequent gift through mercy to those called in Christ to a life of faith and hope. Paul also observes in I Timothy 3:16 the mystery of salvation as revealed in the life of Jesus extended to being "preached unto the Gentiles" and "believed on in the world".

In this little treatise we desire to call the reader's attention to the apparent importance God gave from eternity to hope, with the confident feeling its prominence should be held by us as it appears God held it in creation.

No man can understand God's way of fulfilling His purposes beyond what is revealed in Holy Writ and the veil of carnality must first be removed from his hardened heart and sin-dimmed eyes by the Holy Spirit before he can be enlightened by its messages. Well might we leave those still-hidden mysteries, to be revealed to us in the world to come, remembering all God has done and will do definitely reflects His immutable glory and eternal perfection. Rather let us concentrate in thought and word on those heavenly attributes of faith and hope, animated by charity.

Our vain nature is a stranger to these fruits of the Holy Spirit and rejects them. Our flesh refused faith because it embraces things unseen. Our "old man" has no place for charity because we esteem self and the "world" not only first, but exclusively. Lacking faith we have no ability to hope for things unseen. We depend on the vanity of our sinful ego and have a form of godliness while we deny the power of God.

In the life of a believer in Jesus Christ, both faith and charity possesses his soul and he is bound by the irresistible

power of love to God (charity), and by faith he has access to God and all things hoped for. In a particular and peculiar way the christian's hope is *his*. Charity is the love of God in action.

A christian's hope is based and founded on what the Lord has already done for him in the sanctification of his soul by which he received the seal of his sonship to God. For the creature to give a reason for his hope of salvation some narrative of the Lord's special and particular appearance to him will need be given. God's calling (communication with him) will be received in his heart and soul. He will know it came not of blood, nor of the will of the flesh, nor of the will of man, but of God. It is and shall be all his lifetime an immovable anchor to his soul. It will not satisfy the vanity of his flesh, but being the work of the Spirit it will satisfy God.

God's gift of eternal life, anchored to ones soul by faith and hope is more precious to a new-born child of grace than can be valued by creature reckoning. The revelation of what Jesus is to him and what Divinity has done for him, is the greatest experience a mortal of earth can receive for it is, as it were, a first-fruit of heaven to his soul. Well may he sing, "O, happy day, O, Blissful hour, when Jesus revealed His saving power." Here is when and where hope sprang from his soul and securely fastened by faith in Him who spake. Here he was ushered into a new world—the spiritual kingdom of God's dear Son. What ecstasy! why joy! what love! now carried him as on eagle's wings to the region of heavenly bliss! "Tongue cannot express, the sweet comfort of peace, of a soul in its earliest love." How amazing! how wonderful, that he, in his flesh, and still a sinner in the vanity of human nature, yet Divine love, power and purpose has now sealed his heritage to heaven by the Spirit's attributes of mercy,—faith and hope instilled in his soul.

While one's hope is, in a manner, his own, yet he is not to consume the milk and honey of it upon himself. It is his passport to heaven, but the burying of it will be answered

with darkness, agony, remorse and regret. Unless he confesses his hope before Jesus' church, which will help him to live a life of faith, the contrary winds of Satan will blow away the glorious influence of the Spirit of life in Christ Jesus that once welled within him and the fountain of easy communion with saints will be dried up. (See Hosea 13:15). He will not be able to converse on spiritual subjects without confessing his hope, for he has chosen to journey in a dry and thirsty land rather than deny himself and drink freely from the wells of salvation.

ELDER GALE F. HANOVER

GREAT BIBLE CHARACTERS

(Continued from October Issue)

John the Baptist. Jesus said that among those born of women a greater had not arisen than John the Baptist. He was the forerunner of Christ, and the preaching of the gospel of grace began with him. According to prophecy he was to be born spiritually before he was born naturally. The Angel of the Lord, speaking to his father Zacharias, said, "For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; And he shall be filled with the Holy Ghost even from his mother's womb" (Luke 1:15). Now let us see the fulfillment. Mary, the mother-to-be of Jesus, went to visit Elizabeth the mother-to-be of John. And it came to pass, that as soon as Elizabeth heard the salutation of Mary, the babe leaped in her womb for joy, and Elizabeth was filled with the Holy Ghost and spoke with a loud voice and said, "Blessed are thou among women, and blessed is the fruit of thy womb. And what is this to me that the mother of my Lord should come to me? For lo, as soon as the sound of thy voice sounded in mine ear, the babe leaped in my womb for joy" (Luke 1:41-44). Thus it is recorded, not once, but twice, that John the Baptist was filled with the Holy Ghost even before he was born. Would any say this was voluntary?

The apostle Paul. The experience of this great apostle is

probably the most outstanding example of the new birth to be found in the New Testament. He was probably the greatest preacher of all, with the exception of Christ. As a young man he went to Jerusalem to study for the Jewish ministry under the famous teacher, Gamaliel. He was an outstanding student, possessing remarkable powers and ability. Since he was educated in the strictest faith of the Pharisees it was only natural that he be opposed to the teachings of Christ. He gave his consent when Stephen, a follower of Christ, was stoned to death. He made havoc of the church. There are numerous accounts in the Scriptures of how he persecuted the followers of Christ. Some of them can be found Acts 9:1-2; 22:45; 26:9-11; others in I Cor. 15:9; Gal. 1:13-14; Phil. 3:6 and I Tim. 1:13. As he journeyed toward Damascus, where he was going for the purpose of putting the disciples in jail, he was surrounded by a light from heaven, "and he fell to the ground, and a voice said to him, Saul, Saul, why persecutest thou me? And he said, Who art thou Lord. And the Lord said, I am Jesus whom thou persecutest." Now turn to the Book of Acts and read the complete story in Ch. 9:1-31. This complete about-face by the apostle Paul was certainly not voluntary on his part. This was all the work of the Lord.

The other apostles. The apostles did not voluntarily choose Jesus but He chose them. While walking by the sea of Galilee, Jesus saw two brothers, Peter and Andrew, and commanded them to follow Him. Later He saw two more brothers, James and John and commanded them also to follow Him. He did not issue an invitation, but a command. All four immediately left their fishing nets and followed Him. Jesus saw Matthew sitting at the receipt of custom (collecting taxes). Jesus said to him, "Follow me". Matthew arose and followed Him. Jesus found Philip in Galilee and said unto him, "Follow me". Philip brought Nathaniel to Jesus and Jesus said unto him, "Before Philip called thee I saw thee." Nathaniel replied and declared Jesus to be the Son of God and the King of Israel.

What a marvelous revelation in the heart of this man Nathaniel! Such is the record of the calling of seven of the apostles, and it was involuntary with all of them. Note that in the case of these seven men Christ had not as yet ordained them as apostles but only commanded them to follow Him. In the gospel of Mark we have an account of the calling of the other five, and then ordaining them as apostles. "And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to heal sicknesses, and to cast out devils: and Simon he surnamed Peter; and James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphaeus, and Thaddaeus, and Simon the Canaanite, and Judas Iscariot, which also betrayed him: and they went into an house" (Mark 3:13-19).

Notice that He called unto Him, "whom he would". Not who would be called, but whom He would call. Notice also that the ones whom He called all came to Him. No man taketh this honor to himself. "No man can come unto me, except the Father which hath sent me draw him; and I will raise him up at the last day" (John 6:44). So the calling of the men whom Christ had chosen as apostles was involuntary on their part. And since none can come except they be drawn by the Father, their coming is not their own voluntary act but is the result of the calling or being drawn by the Father.

Christ said to His apostles, "You have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). Now if Christ did the choosing was it voluntary on the part of His apostles?

ELDER T. EVERETT BEAVERS

THE LESSON OF THE PRODIGAL SON

(Second of Two Parts)

But now, let us turn to the second part of the lesson. After a while, the prodigal came to himself, found that he was hungering for food and home. He saw his sinful condition, and realized that he had sinned both against his father and against God. He saw what sin had done to him. Now, the memory of the good things he had once despised came back like a flood, and set his feet in motion, and back he came to his home.

These two things constitute repentance: being ashamed of our sin with godly sorrow, and then coming on back home to Father's house. Such was the theme of John the Baptist's message; so Peter preached at Pentecost, and Paul to the Gentiles, and the true church still preaches it. Many have tried to make the church big enough to hold the whole world, swine-lot and all, for the sake of the one they love, but the true church waits until God works repentance in the heart of the wanderer. When he does repent it is a sign that God is in the matter and good will come of it, and we may safely forgive him and take him back into our fellowship; yes, we should run to meet him with open arms, to bid him welcome, and cover up past errors with a clean robe of compassion and kindness!

A great many saints have been confused by this matter. I myself have been accused of being very hard and unforgiving, because I do not believe it is right to grant fellowship to an unrepentant sinner. A time or so people have said to me, "Why, thirty years have gone by, and if you wait til they say they are sorry you won't ever get to have fellowship with them!" But, the fact that thirty years have passed by and repentance has not been seen gives us a pretty good idea of the disposition of the sinner. If God is leaving them alone in this respect it appears to me that I should do so also. If I have to choose between offending men or offending God I would

rather have men angry with me. This point has caused much trouble among our peoples.

On the other hand I would like to pause to comment a little on the second son in this family. I do not recall at any time in my life ever hearing this second son mentioned by one of our preachers, but I do think he teaches us something. In his way he was just as wayward as his brother, although he never left home; and he may have caused his father nearly as much grief. His was a hard, unforgiving spirit, a spirit of human judgment that would even overthrow the kindness of his father, and force division to continue in the home. Repentance meant nothing to him. I do wish such people, who are sometimes of the opinion that certain sins are simply unforgivable under any conditions, would sometime take their Bibles and see what kind of people our Lord Jesus brought into His kingdom in the beginning, forgiving their sins for the Lord's sake. It is Christ's judgment, not that of men, that is to be upheld, and so we reason that if God shows His forgiveness by granting repentance, we would be in very poor business if we should refuse to acknowledge it. Please note that I am not advocating that we shut our eyes to sin every time somebody says he is sorry; the trash of Skid Row can do that every time they come to a soup line. I am speaking of those who are truly sorry, who have learned a hard lesson, and who desire to be returned to the truth, to father's house. If they have learned their lessons by hard experience, they will not harm the church. Therefore, a church must only decide whether the person has truly repented (that is, has felt godly sorrow and turned from the sinful way), and whether he has shown a willingness to come seeking the place of a servant because of his great unworthiness, and a desire to spend his days with truly good people. If so, I say we should receive him with open arms.

We are all little children in God's sight, and in great debt to Him. Our waywardness caused Jesus to leave heaven to

come to earth to spend thirty three years in suffering; our rebellion cost Him His life upon the cross. It is not for us to challenge God's right to forgive, and to reconcile the elect to Himself.

As I consider how easily our boys and girls could be led into the most flagrant of sins in this modern society—indeed, they are being literally forced into it almost every moment—how we ought to pray that God will watch over them. We ourselves cannot do their thinking, make their decisions, act as their conscience. What we can do is give them the example of a reverent attitude toward God, and a compassionate feeling toward His people, so that if they should go astray they will still know where home is. If, in the process of learning the truth that in-born spirit of grace that is in them may be covered up for a season by the flesh, it still lies within the power of a loving Father to reach out and arrest them in the way, and lead them home again. If He does so, they will come back sadder but wiser than when they went out, and perhaps may have learned something about divine mercy that will have them on their knees in thanksgiving many, many times before they leave this world. God will, after all, have His glory from His people.

ELDER RAYMOND WEBB

Carthage, Illinois

JESHURUN

“But Jeshurun waxed fat, and kicked: thou art waxen fat, thou are grown thick, thou are covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation” (Deut. 32:15).

Jeshurun is defined as being another name, or a poetic name of Israel; a type of the family of God. In the interest of time and space, we will not quote all the scriptures contained in this lesson. Turn and read the entire chapter from your Bible.

God has always abundantly blessed His people. However,

it is the nature of man, when he receives blessings above measure from the Lord, to forget the source from whence these blessings come. This was the case with Jeshurun, as we read in the verses before the one quoted above of all the many good things which he received at the bountiful hand of the Lord. Israel received great blessings of the Lord all throughout the pages of the Bible, but I dare say that no people on the face of the earth have been blessed with material and spiritual blessings as those of us who have been blessed to live in this great land which we call America. Even those of us of the common working class of people, are considered by the underdeveloped nations to be living in great wealth, and in a manner of speaking we are. Few of us know what it is like to go to bed hungry, or to not have decent clothes to wear, or a roof over our heads, and this in itself is a great blessing when we consider the multiplied millions the world over who are literally starving to death, or dying from exposure to the elements.

Not only should we be eternally thankful to our heavenly Father for our daily bread but consider what it is like to be able to go to the house of the Lord on Sunday and not have to fear being arrested for what we believe and preach. Consider the apostle Paul, the many times he was beaten, stoned, arrested, and cast into prison for preaching Jesus Christ and Him crucified. Should we not fear that if we lightly esteem the Rock of our salvation that God will hide His face from us as He did Jeshurun? Israel, as a nation, is spoken of many times in the Scriptures, and we read in Bible history where Israel suffered, as a nation, many afflictions for their rebellion against God. On occasion God even allowed them to be taken captive and made slaves by their enemies. Should we not fear lest this happen to us?

Aside from operating my own business in the afternoon and evening hours I work as a cashier during the morning hours at a large self-service gasoline station near my home. In

the glassed-in area where I watch the pumps and wait on the customers, I see a pretty good cross-section of the population, and sometimes what I see and hear frightens me. I would estimate that for every one person I hear use the name of the Lord in reverence I hear at least ten use His name in vain. Not only this; I see people, both men and women, every day who have lost all respect for themselves or for anyone else. Their manner of dress, (or lack of it) their conversation, their very lifestyle, is no doubt, an abomination in the sight of God. Surprisingly enough some of the richest people who do business with us appear to be some of the most decent and respectable. I recently complimented one of our customers on the way in which her entire family conducts themselves when they come into the station. She smiled and stated that they had taught their children that it is not what you have but what you are that counts the most. This family, no doubt, could buy a new Cadillac easier than most of us could buy a weeks supply of groceries. In the year and a half that I have been selling gasoline to them I have never heard any of them use even one profane word, and this speaks well for any family.

I wonder many times, how many of us, rich *or* poor in this world's goods, really take time to thank God for that which He has blessed us to enjoy. Whether we want to admit it or not all that we have both material and spiritual, comes from His bountiful hand. He holds the merchant ships in His hand. He is able to close and no man can open; to open and no man can close. Should we not fear that the time is near when we, as a nation, will no longer enjoy these great blessings? All down through history we find that no nation that has forsaken God has stood for very long. This nation was carved out of a wilderness by men who feared God and made our laws based upon the laws recorded in the Bible. The laws protected the law-abiding citizens, but in just a few short years all this has changed. Is not this a mockery to the memory of the great men who founded this nation upon Godly

principles?

The people of this nation have waxen fat as did Israel and many of them have lightly esteemed the Rock of their salvation. We know that God is not pleased with this, and that He will not always allow it to continue. We do believe this though; that God will protect His church. In the account of the two cities of Sodom and Gomorrah, God told Abraham that if He found as many as ten righteous men in the two cities He would not destroy them, but they were not found. The number "ten" is a complete unit; we believe representing a true church or a body of true worshipers of the Lord. When we reach the point where there is no longer a church in this country that is willing to stand for the true doctrine and practice as taught in God's word; then I fear that we are headed for a fall. When I travel in the Southern regions of our country and find fairly large bands of Old Baptists who are still not willing to compromise the truth I am somewhat encouraged that there is yet hope for our nation. However we must ever be on guard, for wherever we find the truth being preached and peace and harmony reigning, Satan is ever on the prowl seeking a way to get in and scatter the flock. I was talking with some of the younger brethren at an annual meeting a year or so ago, and we were discussing the state of Zion. One young Elder made the remark that we were all going to have to spend a lot more time on our knees if we expect to continue to be blessed to meet together in the service of the Lord from time to time. It is indeed refreshing to hear our young brethren make such statements as this.

Our Arminian brethren preach to their people to wake up and give their lives to God before it is too late or they will end up in an eternal hell. We who understand and believe the truth should be preaching to *our* people and pleading with *them* to give our God the praise He so richly deserves, so that He will not take away the great blessings we enjoy today. May God add His blessings is my prayer.

ELDER JIM TURNER, Jr.
Little Rock, Arkansas

AN EXPLANATION

The following is a reply to the letter by Elder Daily Hite which appeared in the September issue concerning an article by Elder Jim Turner, Jr., which was published in the August number. Elder Turner's position and attitude in the matter is as I had assumed it would be and I feel fairness dictates that we publish his humble and brotherly response. I believe it will satisfy anyone who may have questioned his article or misunderstood his motive: (R.H.)

Dear Brother in Christ: In regard to your letter to Elder Harris which was published in the September issue of the A&M concerning my article entitled "The Second Coming of Christ", I wish to offer my sincere apologies for not making myself more clearly understood on the subject. I certainly did not mean to imply that I do not believe in the physical or literal first and second coming of Christ. Ever since I have been trying to study the Scriptures I have believed and preached that the virgin birth was the first literal coming of Christ and the resurrection in the end of time will be the second and last literal coming of Christ.

My chief motive in writing the article was simply to illustrate that we, the Primitive Baptists do not try to limit the power of Christ as does the Arminian world. I only intended to illustrate that Christ has the power to manifest Himself to His people whenever and wherever it pleases him to do so. I am sending a copy of this letter to Elder Harris in the hope that he will publish it to further clear up any misunderstanding that any of the other readers may have had concerning my article. Please remember me and mine when at a throne of grace. Unworthily yours.

ELDER JIM TURNER, Jr.

The Christian who would die with comfort, should live in the fear of God, and learn to die while he is living.

—Elder John Leland

DO GOOD

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb" (Psalm 37:1).

We are living in a day when it seems that evildoers are on every side, with crimes committed on every hand. But we are told not to fret ourselves because of these things. David admonished the Lord's people as to how to cope with such; "Trust in the Lord, and do good" (verse 3). The thought is introduced that there will be a way even in such trying times; inflation, soaring prices on everything, with all the evils that are committed. Where else can we go than to the Lord? Man cannot fix these things but rather must suffer because men are responsible for the status of our Nation.

"Doing good" is very important under such circumstances, as well as at all other times. It is more or less tempting with many to try to somehow balance the budget by some crooked way and then justify themselves because others are doing it. There is no way of escaping the all-seeing eye of the Lord, for whatsoever a man soweth, that shall he also reap. Is it not true that we should give the more earnest heed to the things which we have heard or read in the world of God? Why? Because every transgression and disobedience receives a just recompense of reward.

Regardless of the cheating and the crooked works of men it still pays the Lord's children to trust in Him and do good. David continues; "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass." Just leave this in the hands of God, submit thyself unto Him, and resist the devil. This is the duty of a child of God.

This chapter is just full of expression, teaching us how to meet just such conditions as we have in this day. "Fret not thyself because of him that prospereth." "Fret not thyself in any wise to do evil." The evildoers shall be cut off. I have never wanted anything from the government other than my

freedom to work and make my own way. Too many are just looking for a hand-out and are not willing to work. Those who are not able to work, old and afflicted, need help and should get it. I am willing to pay taxes to help those who are in such circumstances.

ELDER A. D. WOOD

O'HAIR'S SON CONVERTED

A couple of years ago I heard Madalyn Murray O'Hair on a talk show and one of the questions she was asked was what she did when she got in trouble, seeing she did not believe in the existence of God. "Well," she replied, "As a reasonably prudent person I try not to get in trouble, but if I do, I either go to my son, or to my daughter, or to my *dog*, and either of them are better than God."

Well it looks like Madalyn will have to go either to her *daughter* or her *dog* now; her son has been converted. William Murray, 33 of Houston, Texas, has apologized to America for the suit in 1963 which resulted in the, now famous, Supreme Court decision concerning prayer in the public schools. He was 16 when he was named as the plaintiff in that suit. He now says he feels gravely responsible for the resulting destruction of the moral fiber of our youth. He said in a letter recently published in the *Austin American Statesman* that, "Looking back on the 33 years of life I wasted without faith and without God, I pray that I may be able to correct just some of the wrong I have created."

What such people as Madalyn O'Hair do not realize is that, not only is there a God, but *that* God can, with a word, in an instant, overcome years of parental training in the religion of Atheism or any other ism and bring a sinner to his knees begging mercy. And this is all it takes to overthrow all the wicked aims and ambitions of wretched men in any part of the world; just a few "new-births" in the right places, per-

formed alone by His quickening Spirit, and the plans of liars and cheats are immediately ruined. Let us be much in prayer that through these and other such acts of God our liberties may be preserved unto us; at least those that we still have.

EDITOR

SATAN'S CUNNING DECEPTION

In Ephesus, where John wrote his gospel and epistles, and which was, in the apostolic age, the chief center of heathenism, and, therefore, the center of Paul's and, after his death, of John's ministry, there were many "false prophets" (or teachers), influenced by many false and selfish and evil spirits, against whom the apostle warned his brethren (1 John 4:1-3, 15). "The streets of Ephesus were full of theoleptics and convulsionaries; magical practices and invocations were pursued by the educated with a passionate interest to which modern spiritualism presents but a feeble parallel (see the 'exorcists,' 'curious arts,' and 'books' spoken of in Acts 19:19)."

St. Paul triumphed for a season (Acts 19:17, 20). But Persian magi, with their enchantments and philtres, Egyptian hierophant, Chaldean astrologers, came to Ephesus year after year. Cabalistic letters, called Ephesian letters, were in reputation for their power of healing or divination. Apollonius of Zana (a pretended worker of miracles), found an enthusiastic reception in Ephesus. And, not only among the heathens, but also in the Church at Ephesus, the evil spirit was rampant (Eph. 2:2; 4:27; 6:12; Acts 19:11-19); just as not only Judas was a devil, and Satan entered into him (John 6:70; 13:27); but also Peter was once called Satan by Christ (Matt. 16:21-23), when he was under the deceptive influence of Satan, and actually thought he was befriending Christ when, as the mouth-piece of the devil, he sought to dissuade Him from His purpose to suffer.

The Scriptures repeatedly warn us against this cunning deceitfulness of Satan (2 Thes. 2:7-12; Deut. 13:1-5; Prov. 14:15; Jer. 5:31; 29:8-9; Matt. 7:15-16; 24:4-5; 23-26; Mark 13:21-22; Luke 21:8; Acts 20:29-30; Rom. 16:18; 1 Tim. 4:1; 2 Tim 3:13; 2 Peter 2:1; 2 John 7; Rev. 13:13-15).

We are commanded to bring everything to the test of the inspired Word and the spirit of truth and love (Isa. 8:20; Acts 17:2; 1 Thes. 5:21; 1 John 4:1-3, 5-8). We are to know the selfish and evil spirit by its fruits, rapacity, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and such like (Matt. 7:15-20; Gal. 5:19-21; James 3:10-16); but "the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (James 3:17-18). The evil spirit falsely professes love to God and man; the right spirit really feels and manifests that love (1 John 3:18-19; 2:9-11; 4:7-8, 20-21).

ELDER SYLVESTER HASSELL

The Gospel Messenger, 1892

THE GIFT OF THE MINISTRY

The subject of the gospel ministry is of the greatest import. It is God's rich gift to the church and should be so esteemed by the body of Christ. God is glorified in it and the saints should adore Him for it.

Its object is to teach, comfort, confirm, edify, feed, reprove, and rebuke the children of God. Through it the saints become familiar with the will of God. It is a revelation to the regenerated soul, and through it the way, purpose, and end of salvation are taught.

Our apostle calls this gift of the ministry a "treasure in earthen vessels," received by the revelation of the Holy Ghost. How thankful both preachers and churches should feel when such gracious gifts are bestowed upon poor worms of earth. Outside of the gift of God in the person of His darling Son I know of nothing for which we should be more thankful.

ELDER GEORGE A. BRETZ-1899

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LIFE'S CONTRASTS

Life's a succession of contrasts,
 From the time of the infant's first tear,
 And smiles chase away tear drops,
 When mother love drives away fear.

Time marches steadily onward,
 And our lives unfold page by page;
 Flaming youth follows childhood,
 And youth soon turns to old age.

After our doubts, hope is brighter,
 When we are weak we are strong,
 There is joy to compensate sorrow,
 And right to counteract wrong.

Happiness chases our sadness,
 We find relief after pain,
 And nature's face shines the brightest,
 When sunshine drives away rain.

After the shower, the rainbow,
 After the darkness, the dawn,
 And Spring pushes up its green fingers,
 After the winter is gone.

Berries I find among briers,
Near to a thorn a rose,
In the murky depths of the swampland,
The Water Lily grows.

God mercifully gives to His children,
Release from all sorrow and strife;
Only then are life's contrasts over,
When death ends in Eternal life.

Sister Violet M. Hiatt, 1979

CORRESPONDENCE AND NEWS NOTES

ORDINATION OF DEACON

Van Buren Primitive Baptist Church, of Van Buren, Ohio met at 10:30 a.m., Saturday, September 20, 1980, having requested that a presbytery be formed to consider the ordination of Brother James Bryant to the office of Deacon. After song service, prayer was offered by Elder Nolan Pitney. The Minutes calling for the consideration of Brother Bryant's ordination were read.

The Church having expressed a continued desire to proceed with the ordination and to have a presbytery formed for that purpose, requested that the ordained help which had been invited to participate to come forward. The following responded: Elders Daily Hite, Nolan Pitney, Vernon Booth, Michael Pitney, Durward Edwards, and Tom Pitney; Deacons Arthur Saul, Otis Dorton, John Hite, Joe Neikirk, and Marvin Pitney.

By approved motions Elder Durward Edwards was chosen moderator and Elder Tom Pitney, clerk. All others Elders and Deacons of like faith and order were invited to join the presbytery. The following responded: Elders Gale Hanover, Wayne Fuson, and Darvin Edwards; Deacons: Otis Edwards.

Brother Bryant was called forward to relate his christian experience. A motion passed to choose Elder Vernon Booth to question the candidate. Others of the presbytery were given opportunity to ask questions and the following responded: Elders Michael Pitney, Gale Hanover and Tom Pitney. It was then agreed to continue the ordination. By approved motions Elder Wayne Fuson was chosen to voice the ordination prayer and Elder Durward Edwards to preach the charge. The presbytery agreed to recess until after lunch and Elder Gale Hanover dismissed with prayer.

After lunch and song service prayer was offered by Elder Darvin Edwards. The presbytery continued its work with the voicing of the ordination prayer, followed by the laying on of hands by the presbytery. Sister Marsha Bryant was invited to sit with her husband while Elder Edwards delivered the charge from I Tim. 3:8-13. A motion was approved to deliver Brother Bryant back to the Van Buren Church as a fully ordained deacon. The Church passed a motion to accept the work of the presbytery. The Minutes were approved, Brother and Sister Bryant were given the right hand of fellowship, and by approved motion the presbytery was dissolved.

Obituary

SISTER EDITH SHEPARD CARTER

Sister Carter passed from this life on Saturday morning, September 27, 1980 and was laid to rest on Tuesday, September 30. Sister Booie, as she was so well known, was a member for about forty years of the Mt. Carmel Primitive Baptist Church at Fortville, Indiana. She leaves to mourn her passing two sons; Charles F. (Tut) at home and Dr. William G., of Omaha, Nebraska. Four grand-daughters and two great-grandchildren and one sister, Reva Shepard of Fortville, and a great number of relatives and friends. Sister Booie will be greatly missed by all who knew her. Written by one who loved her dearly,—Roy D. Harbett.

SISTER BESSIE PHILLIPS

Sister Bessie Phillips of Fredericktown, Ohio, was called home to be with Jesus, early on the morning of September 27, 1980. She was 70 years of age and will be greatly missed by the family, the church, the neighbors and a host of friends in many parts of the country. She felt to be a sinner some fifty years ago, and then the light of the Saviour appeared, calling her to follow Jesus. To this she responded by being baptized by Elder Harvy Daily in May 1930 and was received into the fellowship of the Mt. Pisgah Old School Primitive Baptist Church. She was faithful to the master's cause and knew no bounds to do the Lord's will. A stranger to none and a friend to all, with a broad experience in truth and love for whoever she met. Her funeral was conducted on Tuesday, September 30, by Elders Gale Hanover and Daily Hite and her body was laid to rest in the cemetery near their home, to wait the coming of Jesus. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord." May the Lord bless and comfort the husband, Glenn, and daughter, Dorris Ann and family.—Elder Daily Hite.

DONATIONS TO THE ADVOCATE AND MESSENGER

Orion Hitt, Virginia, \$5.00; Martha Edwards, Ohio, \$5.00; Mrs. John Krumm, Ohio, \$3.00; C. F. Taylor, Ohio, \$15.00; Ella and Gary Bauserman, Virginia, \$5.00; Roy G. Henry, Maryland, \$5.00; Anna Parks, Maryland, \$5.00; Ethel Dush, Ohio, \$5.00; Ethel Clark, Maryland, \$5.00; Mildred Stump, Virginia, \$5.00; Mrs. Della Mae Key, Oregon, \$20.00; Col. Harvey E. Sheppard, Florida, \$5.00; Primitive Baptist Library, Illinois, \$10.00; Mr. and Mrs. Ronald Brown, Virginia, \$5.00; Irene Bebout, Virginia, \$5.00; Edith B. Payne, Virginia, \$10.00; Mrs. Edith Cockrill, Virginia, \$2.00; Mrs. Allen Pierson, Indiana, \$5.00; Flora M. Bandy, Indiana, \$2.00; W. H. Henegar, Illinois, \$5.00; G. E. Rushing, Tennessee, \$5.00; Elder James Turner, Arkansas, \$5.00; Mrs. Cleo Beagle, Ohio, \$5.00; Shelly Lewis Rupard, Kentucky, \$2.00.

MARTINSBURG—Martinsburg, W.Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel. 267-7356. March '81

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

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

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

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

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '81

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

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

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

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

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

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

SOUTH RIVER—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 '81

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

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171
April '82

FOURTH SUNDAY

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

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

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

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

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385
Dec. '80

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

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

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874
Dec. '82

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