

Advocate and Messenger

119th Year OCTOBER 1980 No. 10

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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“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”

II Timothy 3:16-17

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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, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '80

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

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

SECOND SUNDAY

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

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

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

Advocate and Messenger

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

119th Year

OCTOBER 1980

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THE ILLEGAL RECEPTION OF EXCLUDED MEMBERS

One of the most hurtful errors committed among our people, and which invariably causes strife and division between brethren unless hastily rectified, is the receiving of members into fellowship which have been excluded by sister churches. The excluded member cannot rectify his situation simply by *repenting* of the thing for which he was excluded; he must return to the church where he was excluded and make satisfaction with *them* and be restored *there* before he can legally be received for membership in another church.

In taking this position I am not "taking sides", but rather I am taking the position our forefathers have held down through the years and which has been amply proven to be the only way such matters can be handled without bringing division, harsh words, and unchristian feelings between brethren.

Elder Lee Hanks, one of the best known, widely respected, and most able writers and ministers of his day, wrote in 1914: "If a member is excluded from an orderly Primitive Baptist church, let it be done righteously or unrighteously, he is excluded, and no association or council of men can restore him and set aside the church without labor or investigation." This is taken from the June 23 issue of *The Primitive Baptist*, Edited, at that time, by *Elder C. H. Cayce*.

Elder P. D. Gold, in *Zion's Landmark*, of which he was editor, and which was another highly regarded publication

among our people, quoted Elder Hanks in the December 10, 1912 issue as follows: "It is wrong to receive or endorse an excluded member or members. When one is excluded from one Old Baptist Church, he is excluded from every Old Baptist Church on earth. To officially endorse an expelled member is to identify yourselves or exclude yourselves from the true church. If a member is wrongfully excluded, official investigation and labor should be bestowed to save the erring church, and if you fail, then if you find that the expelled were contending for righteous principles, the members expelled may join a sister church on confession of faith. This is better than to recognize the expelled as a church. We hold that the identity of the church is in the order, whether majority or minority."

Elder Gold, again quoting Elder Hanks in December 1913 gives the following: "after a member is excluded he is then beyond the reach of the church or his brethren. If he is excluded wrongfully, he is excluded, and no one can endorse him or fellowship him without criminating himself and going into disorder. The only recourse for him is to return to the church that excluded him and confess his wrongs and be restored." And again; "If a church excludes a man, there is not a council or an association on earth that can gospelly restore him. They can labor with the church that did the expelling to get the matter adjusted, but they cannot force the church to accept their decision." (February 1914).

The following is one of the questions submitted to *Elders Hanks, Cayce*, and others in a special meeting in 1913, and their answer follows: "If a church receives and endorses an excluded person from an orderly church, what attitude does it place the church in that received the excluded person?" *Answer*: "In gross disorder unless the act is speedily rectified; and if said church or churches persist in such a course they should be officially labored with and withdrawn from. Such disorders cannot be endorsed by orderly Baptists." (See pp. 16, 17 of *Church Order*).

Why some of our brethren continue to violate these rules of order and thereby create havoc and confusion among our churches is something I cannot understand. Such behavior displays either a dismal ignorance of what constitutes true gospel order and discipline or else a great contempt for sister churches, or perhaps both. In either case there is no excuse and God's judgments will fall upon those who persist in such a course.

One last thought I desire to drop just here is, that any excluded individual who has been received into another church without following proper channels, and who is willing to see churches divide over the matter of the legality or illegality of his or her membership, does not have that meek and child-like spirit which makes for a good and worthwhile member, and the church who has received such a person will sooner or later have reason to regret their action.

May God help us. It seems that some of our people are much more interested in the *quantity* of their membership than they are the *quality* of it. May He awaken those who are guilty of the above-outlined errors and grant them repentance unto the acknowledgment of their sins and, as far as is possible, the rectification of the same.

EDITOR

THE GLORY OF GOD'S GRACE

In the first chapter of Ephesians we break into Paul's animated expression referring to God's unbounding mercies to sinners who were once alienated from God, but are now made nigh to Him by Jesus' death and resurrection. We quote the fifth and sixth verses, to-wit; "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

With a feeling of awe and admiration of God's saving

mercy to us hell-deserving sinners, our heart is quickened as we ponder the phrase, "to the praise of the glory of God's grace". O, for heavenly tongues to give thanks and praise to God for so great salvation! Through God's abounding mercy we have been translated from death to life, changed from nature's domain to the kingdom of heaven and from enemies to sons. Without a measure of that heavenly grace and a degree of charity, our feeble words of praise for such an unspeakable gift will be but as sounding brass and a tinkling cymbal.

The fulness of that inheritance, which embodies the giving of glory to God forever, is worth more than the riches of all creation. It cannot be realized by our mortal senses beyond the revelation to us by the Holy Spirit bestowing the first-fruits of heaven to our souls. Paul calls this grace, "the earnest of our inheritance". Since there is no law of language that can enable us to describe that region of glory and infinite bliss we cannot portray by words its amazing and indescribable grandeur, but must rely upon the Spirit's witness in our hearts for a momentary glimpse of that which lies beyond the veil of death. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (II Cor. 4:6, 7).

Well may each of us ask the all-important questions, "Have I beheld Jesus, by faith if not by sight? Have I evidence (in others and in myself) that He has come in the flesh?" If so we have that heavenly treasure in our heart which comes only by revelation of God's saving grace. By it is revealed the Divinity, power sovereignty and glory of the Great "I Am". By His works of grace His love, forgiveness, kindness, forbearance and compassion is seen and felt in the heart of all who are born of the Holy Spirit. Christ's Spirit unifies the new-born creature with heaven and the God of Glory. God's grace to sinners saves them from their sins (Eph. 2:8) and imparts to

them the treasures of wisdom, knowledge, faith and hope. By obedience to the heavenly calling they become sons and daughters of God (in a manifest sense) and receive the spirit of adoption, whereby they cry, "Abba Father".

But they still live in human flesh and are still subject to Satan's temptations, snares, and harrassments in every form and at every turn. He is to be resisted and error opposed wherever met, but not with carnal weapons, ways, or means. Paul says, "For though we walk in the flesh, we do not war after flesh;" and Jesus said, "All they that take the sword shall perish by the sword." Have we not seen this too often verified? Every heaven-born creature is duty-bound to abstain from fleshly lusts, keep himself unspotted from the world, do good to all, especially those of the household of faith and by the measure of grace given in the new birth war a good warfare by the meekness and gentleness of Christ. A life of obedience lived soberly, righteously and godly is acceptable praise to God for all and every grace received.

ELDER GALE F. HANOVER

FAITH COMETH BY HEARING

The expression captioned above is nestled, as indicated in Romans 10:17, in which Paul deals specifically with his heart's desire to thwart the ignorance of Israel. As he points out his desires for his kinsmen according to the flesh he teaches the theme of the righteousness which is of faith. It is this righteousness, which is by faith, that the Lord's children should subscribe to and not the deeds of the law.

To gain a better understanding of the referenced chapter we must realize that this epistle to the Romans was written to the ones that were called to be saints, both Jews and Gentile. To prove this let's look at the following references: (1) Romans 1:7, "To all that be in Rome, beloved of God, called to be *saints*; Grace to you and peace from God our Father, and the Lord Jesus Christ:" (2) Romans 2:17, "Behold, thou art

called a *Jew*, and retest in the law, and makest thy boast of God." (3) And Romans 11:13, "For I speak to you *Gentiles*, inasmuch as I am the apostle of the Gentiles I magnify mine office."

Paul through the intelligence of the Spirit recognized the fact that he was not only dealing with Gentiles who were novices to the oracles of God but also Jews that were traditionalized in the law service. Therefore he began to instruct them of the origin of faith and its magnification. Notice, one of the things he did for the Jewish brethren to prove to them that this faith was nigh them, even in their mouth and hearts, was to quote to them the law recorded in Deut. 30:11-14. Then he reminds all collectively that there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.

So then faith cometh by hearing, and hearing by the word of God. According to scriptural teachings the dead alien sinner does not acquire faith through his own actions but it is a fruit of the Spirit. In view of this, hearing does not generate that fundamental faith in our heart but merely draws it out and magnifies it. By close examination of the entire verse (Rom. 10:17) in its context we will learn more about the meaning. In verse 16 a question of Esaias is quoted, "Lord who hath believed our report?" Or it could be phrased, who hath *heard* our report? Because in Deut. 1:42-45 we find where the Lord commanded His people not to go but they would not *hear* and went anyway. Evidently, they did not believe what He had said. So, the Amorites that dwelt in the mountains came out and chased them as bees do. We, as they did, get in trouble by not hearing (or listening to) what the Lord says.

We need to believe the written and preached word for an increased yield in our active faith. Remember, the apostles said unto the Lord, "Increase our faith" (Luke 17:5). Since the apostles felt the need of having their faith increased we certainly need to expand ours in this era. We do this by hear-

ing (heeding) the written word. For there are phases of faith that comes by hearing the gospel and studying the Bible. Otherwise how could we have faith to view the eternal covenant of God, the virgin birth of His only begotten Son, His crucifixion on the cross, His resurrection, His ascension, etc. We learn these facts by studying God's written word coupled with active participation in taking His yoke (the yoke of Christ) upon us and learning of Him (Matt. 11:29).

Now let us look at the latter part of Romans 10:17 which says, "and hearing by the word of God." The word "by" in this text means "according to" the word of God. There is much that could be said in connection with the word "by" (or according to) in the context of this scripture but for the sake of brevity I will only reference a few Scriptural passages in dealing with the lesson.

According to the Scriptures faith is a fruit of the Spirit and the expression of the apostle "So then faith cometh by hearing" does not change that fact but rather confirms it. To prove that faith is a fruit of the Spirit I call your attention to Gal. 5:22, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." We must first be in possession of the Spirit before we can bear the fruit of faith.

Therefore, we may illustrate *faith by hearing* (the word "cometh" added by translators) in the following manner: Since Jesus said, "I am the vine, ye are the branches" (John 15:5) I believe we would be on safe ground to compare the third person of the trinity (the Spirit) to a fruit bearing vine. The vine is planted in the hearts of the Lord's covenant children by His (God's) own act. He said by the prophet Ezekiel, "and I will put my spirit within you" (Ez. 36:27). Then in the book of Hebrews we are informed of His writing His laws in the hearts of His people. "For this is the covenant that I will make with the house of Israel after those days saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be

to me a people" (Heb. 8:10).

Now we have learned by the word of God that He implants the Spirit (comparable to the vine) within individuals and capacitates them to produce spiritual fruits; faith being one of them. After we have the vine (Spirit) we can expect some fruit. Solomon said, "Our vines have tender grapes" (S. of S. 2:15). When the young tender fruit of faith first begins to appear on the vines (in the lives of God's children) it is easily bruised and destroyed. In II Tim. 2:18 we learn that through false doctrine men can overthrow faith.

A good time to destroy the fruit of faith, or any other type, is when it is young and tender. So to preclude the destruction of these young and tender evidences of faith we need to nurture them. And, this is done by hearing and applying the gospel to our lives.

The gospel is portrayed in the written word (the Bible) as a means of bringing life and immortality to light (II Tim. 1:10). David referred to God's word as being "a lamp unto my feet, and a light unto my path" (Psalm 119:105). Then Paul declares it to be the power of God unto salvation to every one that believeth" (Rom. 1:16). According to these scriptures the gospel has both light and power which equates to the characteristics of the natural sun.

In bringing the analogies of the vine, tender grapes and the natural sun together we may, perhaps, view the meaning of the expression, "So then faith cometh by hearing, and hearing by the word of God" more clearly. That is, we as individuals do not have anything to do with planting the vine (the Spirit). This is the work of the husbandman (God). But, when the vine begins to put forth fruit (tender grapes) it requires the light and warmth of the sun (which is symbolic of the gospel) if the fruit is to grow to maturity. This parallels the spiritual production of faith that cometh by hearing. For the natural sun does not have anything to do with forming the vine nor determining its type of fruit, nevertheless it furnishes the source of light and warmth necessary for fruit

production. Likewise the gospel, when preached in the power and warmth of the Spirit, does not cause a spiritual birth but aids God's children that have already been born of His Spirit to produce the fruit of faith. The apostle Paul called it the faith of the gospel (Phil. 1:27).

ELDER DENNIS H. JONES

LESSONS FROM THE PRAYERS OF CHRIST

(Part Sixteen)

"They are not of the world, even as I am not of the world" (John 17:17).

Jesus repeats the words here which are stated in verse fourteen. We will not rehash what we have already said with regard to them, but we feel that we were by no means exhaustive in our comments on that verse and believe that, in the light of their setting in verse 16, they require further elaboration. In verse 14 Jesus refers to the saints not being *of* the world as being the reason why they are hated *by* the world; but here we believe the same reference is basically made as being the reason why He would have the Father keep them from the *evil* of the world and why He would have them sanctified through the truth.

The fact that the saints are "not of this world" makes them the special objects of the devil's malice and loathing, and so *great* is that abhorrence and enmity that nothing short of the keeping power of God can preserve them from being swallowed up by that awful hostility and contempt. There have always been subversive elements at work in the world which sought to enslave the people of God and to take from them the liberty to worship according to the dictates of their own consciences and it is largely to the grace of God that we are indebted for the fact that here in America we have not already fallen under the full weight of their heavy hand of tyranny. Were it not for the restraining power of God's providence these destroyers of religious freedom would long since have ground us under their vicious heel and deprived us of

that most precious of liberties.

Satan and his evil agents will never be content as long as there is one man on the face of the earth who acknowledges the one true and living God as the Sovereign Ruler of the universe, and, there will always be faithful men upon earth.

We could readily make friends with the world if we would but renounce our faith and join with them in their ungodliness, but by the keeping power of God there has been instilled within our hearts a principle of grace which does not allow us to make a sincere or lasting affinity with the world. But if through the abandonment of scriptural cautions and safeguards a child of God is temporarily overcome of Satan and for a time walks as men, yet, that state is a hell on earth to him, and he is not in his proper element until he is restored to communion with God. As another instance of His mercy and His keeping grace, God lays upon such straying sheep His rod of chastisement in order to bring them back to their senses and to put them upon their knees beseeching Him for a restoration of their souls to that fellowship which they have previously enjoyed and of which they keenly feel the loss.

If Satan cannot destroy our public right of free and unmolested assembly he will seek to destroy our *enjoyment* of that assembly by blighting our spiritual growth; tempting us to evil; suggesting unholy thoughts and attitudes toward our brethren; raising jealousy and pride within our hearts, and a thousand other hateful things. And as many of these things as we are given over to and as much as we are distressed by Satan, what *would* be our lot if Christ had not prayed for us that God the Father would keep us from the evil of this world.

Brethren, if anything has been proven to us since that day when we publicly professed Christ before men and undertook to follow Him in precept and example it is the fact that Satan and the world hates those who pursue such a course. Nothing has been made more clear. We have seen the effects of it on every side.

There are Bills pending before our government at this

present time which, if enacted, would make the true followers of Christ subject to have to violate the laws of the land in order to stand faithful to their God. We trust that by His keeping power the efforts of designing men to get such bills through the House and Senate will be thwarted. But why are such bills ever brought up in the first place? It is simply because Satan desires above all things to destroy the religious freedom of those he knows are endeavoring to serve the Lord in spirit and in truth. If we knew more of the extent of Satan's rage and anger against us we would no doubt place more value on the providential care which the Lord exercises in our behalf and would spend more time in thankfulness to Him that we are "kept by the power of God" (I Peter 1:5).

Let us rejoice if we are among those who are counted worthy to suffer for Christ's sake. If the world hate us we have the satisfaction of knowing that we are in good company. The world hated our Lord and multitudes of His followers before it hated us, and it has ever hated all true believers. What a wonderful evidence it is that we have our Lord's *approval* when the world *disapproves* of us! May He bless us and strengthen us in our efforts to stand separate and apart from the vain and perishable evils of this world.

EDITOR

GREAT BIBLE CHARACTERS

(Continued from September Issue)

Jeremiah. "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations" (Jer. 1:5.) Was this voluntary with Jeremiah?

David. "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them" (Psalm 139:16). This is the language of David. God saw David before he was born, But looking far ahead, God saw

Christ as the fruit of the body of David as promised in Psalm 132:11. The members referred to are members of the body of Christ. Paul says that we are members of His body, of His flesh, and of His bones (Eph. 5:30). God saw these members and wrote their names in a book, and continually fashioned them according to His will and purpose, even before they existed. Is this voluntary on man's part?

Nebuchadnezzar. One of the most outstanding examples of the new birth is in the experience of Nebuchadnezzar, the great Babylonian king. "The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Daniel 4:30). What boasting of power, glory and majesty! Daniel had previously told the king that God had given him a kingdom, glory, power and majesty. But we see the haughty king taking the honor and glory to himself. Now God was to deal with him. He was driven from his kingdom and did live with the beasts of the field, he did eat grass as oxen, until his hairs were grown like eagles feathers and his nails as bird claws (Dan. 4:31-33). "And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:34-35). Can there be any doubt about the work of the Spirit of God in the life of this king? And it certainly was involuntary with him.

Moses. Here was one of the greatest men in history, religious or otherwise. He was the great lawgiver and leader of the Israelite nation out of Egyptian bondage. There can be no doubt but that the hand of God was upon him even before he was born. An order from Pharaoh, king of Egypt, that all

male Hebrew children were to be destroyed as soon as they were born; and his being placed in the ark of bulrushes, his rescue by Pharaoh's daughter, being nursed by his own mother, and his education in the highest circles of Egyptian learning, did not just happen by chance. He chose to suffer trials and tribulations with his own people rather than to live a life of ease and great glory in Egypt. This is contrary to nature and marks him as a man chosen of God for a great work. As he was keeping the flock of his father-in-law near Mt. Horeb, the angel of the Lord appeared to him in a flame of fire, burning in a bush. Moses turned aside to see how it was that the bush was not consumed by the fire. The angel spoke to him from this burning bush, telling him how that God had seen the affliction of His people under Egyptian bondage and slavery and that God was going to send him to lead them out of it. "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? (Exo. 3:10-11). From this scripture we see that Moses would not have gone of his own accord. He made excuses but God promised that He would be with him, working signs and wonders. It is said that Moses was the only man to whom Christ compared Himself. By inspiration He wrote the first five books of the Old Testament. Can anyone say that all these things were voluntary with him?

Solomon. Solomon was the son of David. God has chosen him to build the house of God at Jerusalem, known as Solomon's temple. David, in speaking to all the rulers and officers of Israel, told them that God had chosen his son Solomon for this great work. "And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father" (I Chron. 28:6). "Furthermore David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, is yet young and tender, and the work is great: for the palace is not for man, but

for the Lord God" (I Chron. 29:1). Notice that God did the choosing.

The Israelite Nation. This Hebrew nation was chosen of God. Moses, their leader, exhorted them many times concerning their duty to live and walk in a way that would be pleasing to God. Hear him on one occasion; "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because you were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he made unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt" (Deut. 7:6-8). (Continued in November issue).

ELDER T. EVERETT BEAVERS

**LETTER TO THE READERS
FROM ELDER AND SISTER HYLTON**

August 26, 1980

Dear Brethren and Sisters in Christ:

We would like to tell you through the *Advocate and Messenger* about our progress on the new house in Culpeper County, Virginia, eight miles East of Warrenton on the North side of #211.

On July 4th we got the temporary roof on and went back to our home at Willis, Virginia (225 miles away) for the first weekend services at Blue Ridge Church. Since that time the work has not made the showing as when the framing was going up but steady progress has been made with a brick flue through the roof, concrete floor poured in the basement, and windows in with some plumbing and wiring done. Part of the shingles are on the roof and the remainder will be installed

shortly if we continue to be blessed. The brick veneer has also begun.

We are humbled and so thankful in every way for the kindness shown to us by the dear people who have kept us in their homes, fed us, and helped in so many ways. May God add many blessings to you for we love you dearly.

It is our hope and prayer that ours will always be a true Primitive Baptist home and that many people who are led by the Spirit of God will enter under this roof from far and near. While there, may we speak of the dealings of the Lord with us and express our joys of salvation. We may not know everything but "We know we have passed from death unto life, because we love the brethren."

We have moved our mail-box and our present address is: **Route 2, Box 603-H, Amissville, Virginia 22002.** May our good editor and brother apply it to the church directory and wherever proper. When we install a telephone the number will also be passed along. God bless you all.

ANDREW AND DORA MAY HYLTON

MARK

Dear Christian friends and all that love the Lord: I would like to bring to mind a few marks that may be beneficial to you in a distinguished and marked way. The word *mark* has several definitions and lots of uses in a natural sense, but I want to speak of the term in a way that belongs to God's kingdom. To this intent we speak of a mark as being a mark of important distinction, a characteristic trait that establishes the true identity or character being designated by a mark. To also mark by taking notice and observing with all ability.

David said to "mark the perfect man, and behold the upright; for the end of that man is peace." Now we know that no man is perfect, that is, able to live in sinless perfection here in this life. But that man that walks upright before God—we are to behold him, observe him, mark him, consider him and

his ways, but do not lift him too high above his place. Just observe his praise to the Father of all mercies for grace sufficient for the steps of the way, by walking in the Lord's ways, reconciled to His will.

We are to walk about Zion, and go round about her and tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. We are not only to mark but mark well, consider carefully, observe with sincerity to mark well the bulwarks. Take another walk about Zion and as you go mark well the towers thereof, the fortifications of Zion are to be considered well with her palaces, mark them in your heart and soul for these distinct marks are the markings of the Lord that identifies His kingdom from the world, yet it is in the world. Mark it well so you may be able to tell it to the generation following. Have we marked it well in our heart and soul that we are able to do this very truth?

The Lord was very plain to Ezekiel in regard to the ordinances of the altar and the house of the Lord. Israel had polluted the Lord's house by bringing in uncircumcised in heart, so the Lord said unto him, "Son of man, mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary." Oh how important to mark well this blessed truth and mark well, especially the entering in of the Lord's house. Behold with your eyes and hear with your ears all the laws of the Lord's house, mark and observe them well.

We are certainly told to mark these things, not write them down, but observe them to do them, to live by and in them. To bind them about your heart and soul, for the Lord has been gracious unto you, be satisfied with the Lord's house as He established it, mark it well. True, there is none good in his own righteousness, no not one; for if the Lord should mark iniquities, who shall stand? None. But thank

the Lord that there is a redeemer and mediator that has removed the mark of sin and iniquity and we now have a new mark and seal of your redemption through the blood of Jesus. Paul declared, "I bear in my body the marks of the Lord Jesus." What a wonderful character the person is to have such distinct marks as to bear the marks of the Lord Jesus. Can you and I say the same truth? Can we with all our ability bear such marks? Is my going out and coming in of such a nature as to prove beyond all question that I bear the marks of the Lord Jesus? Brethren, weigh heavily this precious mark and bear it willingly and humbly, walking by faith, looking unto Jesus. The Lord has put a mark upon you and I hope by the grace and mercy of God we can bear it with an eye single to the Lord's glory. We should always press toward the mark for the prize of the high calling of God in Christ Jesus. This mark must surely be Jesus Himself, for He is the way, the truth and the life. He is the Resurrection and the Life. All the purposes and counsels of God are treasured up in this one mark, Jesus. He is the sum and substance of all the covenant of grace and the Scriptures of Divine truth, the end of the law and the substance of the graces of the Lord's Spirit in the hearts of His people; a precious mark indeed. A mark that all true faith looks to Him, hope is concerned and centered with Him, and love has this mark for its object, thus to press toward this mark. Surely all the duties of a believer are to be done in His name, and by and through faith in Him, moved to so serve with a principle of love to Him and a view to His glory that His will be done, not mine. To this mark we are to press, running our Christian race with patience, always keeping this mark in view with an eye single to Him, for He is the Captain of our salvation; neither is their salvation in any other. He is the true mark of eternal glory, according to the purpose of God.

The Lord is able to put a mark on a person as it pleases the Lord and for the purpose intended. The Lord set a mark upon Cain, lest any should find him and slay him. Cain slew

his brother Abel, but the Lord knew it and told Cain, his brother's blood cried unto Him from the ground. So a curse was put on Cain, he was to be fugitive and a vagabond in the earth and his punishment was great. So the Lord put a mark on Cain, that he would not be slain, but live to bear and know the punishment of the Lord, for Cain's offering was not acceptable to the Lord.

Ezekiel 9. The Lord beheld the great iniquity that was exceeding great in the house of Israel and the house of Judah. Therefore He marked in the foreheads of all that repented of the abominations of Israel, so they would not be slain with the wicked. The Lord did slay the wicked according to His command, but the men that did the slaying were not to come near any man upon whom is the mark. This mark was accomplished, for six men came from the way of the higher gate and every one had a slaughter weapon in His hand. One of these men was clothed with linen and had a writer's inkhorn by his side. They went in and stood beside the brasen altar and there they received their instructions from the Lord. The Lord called to the man in linen with the writer's inkhorn instructing him to go through the midst of Jerusalem and the city, and set a mark upon the foreheads of the men that sigh and cry for all the abominations done. This was done by the writer's inkhorn used upon the forehead, and this mark set them apart from others and they were not slain. The sighing and crying of repentance was evidence of God's grace in their heart, for a godly sorrow worketh repentance, and they were given a mark in the forehead. The men that did the slaying were not to show pity nor their eye to spare; but they were not to come near the ones with the mark. The man with the inkhorn reported that he had done as he had been commanded. Surely Jesus can say He had done thy will O God and there is a mark in the forehead of His children. Praise the Lord for such a mark. Bless the Lord O my soul, ye are a chosen generation, a distinct mark of the Lord in the forehead.

There is a mark of the beast and there is a mark of the

Lord. The Lord is able to cause both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead that they not be killed by the image of the beast. God's wrath is poured out upon them that have the mark of the beast, so there is a victory over this mark and the beast, that ye are able to sing the song of Moses and the Lamb. Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

ELDER DAILY HITE

READER FEELS PAPERS WORTHY OF SUPPORT

All three of the Old Baptist periodicals which I receive are sound in doctrine and full of soul-food for God's humble poor. And I believe each of the editors see (and feel!) the responsibility that rests upon their shoulders. And, in my judgment, all of them are entitled to all the help, of every sort, that any of us can give them.

Are you able to help them financially? Do it! Has the Lord blessed you with the desire and ability to write? Exercise that gift! Has He blessed you with the spirit of prayer? All of us need prayer (sometimes even without realizing it)! "The harvest truly is plenteous, but the laborers are few" (Matt. 9:37).

Yes, there is work for all who have a desire to labor! But we are not *laboring* unless we perspire! Perspiration helps the body throw off much of the poison that is within it.

Lord, help us to be *more concerned* about each other! A poor sinner,

BROTHER SILAS B. NORWOOD
Clearwater, Florida

THE LESSON OF THE PRODIGAL SON

(First Of Two Parts)

Life is a mixture of joys and sorrows. The greatest of blessings are mixed with sorrows, and because of it many of

God's people come to know the meaning of tears. Even the joy that accompanies the birth of a child must soon be blended with worries about illnesses, concerns about his training, or about his choice of friends and activities. The birth of our Lord Jesus Himself was announced with great joy, but was soon saddened with threats against His life, and Joseph and Mary seemed to almost lose sight of the precious promises of the Father concerning His Son when they realized their lives were clouded with fear, poverty, and travail. One concern only did not affect them; they never once had to see their son stray away into sin and rebellion.

It is a sad fact that there is something about children, nearly all children, that makes them liable to such troubles. Since Eden there has been a natural curiosity toward (and to some degree a craving for) sin. The world entices, Satan works, and the inner nature of the smallest child responds. It seems to be the very nature of the young to stray away from the nest, for nature intends all young things to do so eventually; and it is a part of blind human nature to want to experiment, believing that no harm will result.

It is a part of each human nature to believe that the world has something waiting for him if he will just come and get it, and that he ought to be free to do as much as he can get by with; and it is equally a part of human nature to shun all thought of responsibilities to anyone except himself. That same nature rejects all authority, advice and restraint. Where there is no restraint by more mature adult experience, Satan certainly makes full use of this human nature of ours, to divide and conquer.

The young man who claimed that portion of the living that he thought ought to fall to him, as his right, and who set out to have a good time, certainly did not expect to wind up in a swine lot. He saw no danger in what he was doing. Well, he is not alone in that, for we read also of just Lot, who pitched his tent toward Sodom, daily moving closer so that he might take advantage of the business opportunities, plea-

tures, companionship, and personal feelings of safety. He too had no thought of going so far when he started out to leave Abraham. The conflict with Abraham, or at least between their servants, seemed justification enough for what he did, and he was not aware of the greater conflict that awaited him on the outside. I think I have known some Old Baptists who gave up the church because they saw the labors, the little conflicts, the troubles that sometimes have to be faced there, and thought that it would be calmer outside. It just is not so, and wise people know that the battles necessary for the survival of a church are matters of high principle, while the battles of the world are empty and meaningless. My father told me many years ago, "Son, when folks step outside the Old Baptist fellowship, they will start to slide, because there is no place to stand out there until they eventually wind up standing on worldly ground." And so it is unless God intervenes.

A prodigal is a waster, a squanderer of good things. In order to obtain pleasures, the young man in the lesson gave up home, self respect, reputation, and family. He did it quickly, thoughtlessly, as though it were his right. He was not concerned with how much he might hurt others who loved him. Now the question is, "Is it possible for the elect people to do this?" The answer, both from the Scriptures and from our experience, is perfectly obvious. Heartbreaking as it is to face, this is altogether possible. How the hearts of loving parents, of faithful pastors, of kind friends, are broken over this very fact! How prayers do ascend heavenward about the matter, and those who pray feel to be unheard by the Father, because they do not receive the immediate answer they want, and their feeling of guilt and unworthiness is beyond words! It is so hard to let patience have her perfect work. How we ought to labor in charity, in teaching, in prayer, that we might be spared such things!

In the lesson, it appears that when the prodigal set his mind to leave, there was only one thing to be done, let him go. If his way was the way of sin, he could not remain at

home to bring disgrace there. Neither can Primitive Baptists tolerate such things in their churches, for if they dare to close their eyes and allow someone to turn the church into a corrupt place they themselves will stand before the Judge. More than one faithful parent has had to arise in conference and make the motion to sever fellowship with a loved one; we cannot but praise such faithfulness, that puts the house of God above even earthly ties. Truly, this is a way of a cross.

ELDER RAYMOND WEBB

Carthage, Illinois

BAPTISM ENJOINED UPON BELIEVERS

True gospel baptism is a subject of great interest to me because of what it means in the lives of Christian men and women. I love to meditate, read, or listen to words spoken, about this subject, but will only write briefly here.

True baptism (proper mode, proper administrator, proper candidate) is indispensable to the welfare of the visible church of Christ, because the general design of it is to be a visible epitome of Christianity, comprehended of many particulars. It is the outward, public profession of the inward, personal desire to be a Christian; it is the divinely authorized answer of a good conscience toward God by which men are said to justify God, or put on Christ, practically speaking, by which they say, "I believe that Jesus Christ is the Son of God."

Christianity consists of doctrines to be believed and precepts to be practiced, and baptism also is rich in portrayal of these, as noted writers have said. It is an expression of faith in God, the Father, Son, and Holy Spirit; of our death to sin, and arising to walk in newness of life, i.e., repentance from sin; of a conviction within the heart of a future resurrection of the dead; and a visible bond of union among professing Christians.

Many of God's children have known what it is to trust in the works of man, or in religious machinery which they

hoped would take up the slack where works were deficient. Many have created physical or mental idols, and worshiped them. But those who are serving God today in spirit and in truth, have had these props one by one removed from them; and they worship a God of all power, wisdom, love, justice, and truth. Only such a God is worthy of worship.

As this great God whom we worship exercises fully His divine attributes, He brings individuals who are in nature's darkness to His marvelous light. Those who have spent all they have in seeking a cure for the disease of sin, are brought to rejoice when they hear the true gospel or good news of their salvation, are able to believe it, and to feel that it pertains to them, or they have a part in it. Mysteriously as the wind that bloweth, God sheds abroad His love in their hearts by the Holy Ghost, implants faith by the same spirit, and hope arises in their hearts, though they may have been despairing because of their wretched condition. "Now abideth faith, hope and charity, these three, and the greatest of these is charity," and thus they will abide in the lives of God's children as He leads us about through this world of sin and sorrow, until one sweet day faith is swallowed up in sight, hope is ended in receiving the things hoped for, and love (the love of God) blossoms out in perfection.

The rejoicing of a soul in hearing the gospel results in a heart filled to overflowing with God's love. Not knowing how to express this love toward such a great God, who is a spirit that cannot be seen with natural eye, he hears these words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here this love finds its expression. Brethren, this no doubt is why the true church is filled with God's love! Oh, how precious it is!

These are the individuals upon whom gospel baptism is enjoined as a duty and as a sacred privilege, to bear the Saviour's name in this world, and to suffer if need be for His sake. "If ye love me, keep my commandments," our Saviour said, and we learn by experience that His commandments are not

grievous, but bring utmost joy and peace and relief. If I know my heart, I would want to encourage God's dear children to do the things He has commanded, which will cause them the most happiness in their lives.

ELDER ROBERT WEBB

Carthage, Illinois

A BEAUTIFUL TREE—A BEAUTIFUL LAND

The beautiful flowering cherry tree,
That stands across the street;
A wonderful sight to see,
To every eye it shall meet.

Each day it shows the work of God,
How He cares for tree and sod,
On which the lovely tree doth stand,
For the enjoyment of man.

When beauty meets us face to face,
I think of where God made a place;
A far more beautiful land,
Where I hope one day to stand.

Sister Lena M. Johnson
Abridged by the editor.

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PRAYER

The carnal mind may be taught a form of prayer and the ungodly may become eloquent in such form, but the renewed soul is the source of all true prayer unto God. It is not until the coal of fire from the throne of God is placed on the altar of the soul that the earnest desire begins to go up as the smoke unto heaven. Thus prayer becomes the sincere desire of the heart. No sooner is the work of grace begun in the heart than it may be truly said, "Behold he prayeth".

In fact prayer is the very breathing of the soul. Have you prayed? I ask not what your prayer is. It may be a groan, or a tear, a wordless prayer that cannot be uttered or expressed. It may be a prayer poorly expressed or as simple as the publican who said, "God be merciful to me a sinner," but if it be from the inmost part of the soul it comes as the breathing desire of the heart. No sooner is the child born than such breathing begins. As surely as you pray, whoever you be, and whatever your past life or transgressions may have been, a work of grace is begun and your sins shall be forgiven. It is written, "Whosoever shall call upon the name of the Lord shall be saved."

When such prayer begins to arise in the soul the affections will lead the soul to seek those things which are above and the feet will be found in the ways of peace. Where a man's treasure is there will his heart be also and you will find him in the field of duty seeking that hidden jewel, that spiritual peace and rest of soul where the heart rejoices in hope. Let us pray always, be guided by prayer, and live as a beggar at the gate of mercy, and God will give grace and glory.

The late ELDER J. HARVEY DAILY

Submitted by *Elder Daily Hite*

CORRESPONDENCE AND NEWS NOTES

KETOCTON CIRCULAR LETTER—1980

To the churches composing the Kettocton Primitive Baptist Association,

meeting with Thumb Run Church in its 214th annual session, August 15, 16 and 17, 1980, being held in the Fauquier High School at Warrenton, Virginia;

Dear Brethren in the Lord: This unworthy one was appointed to compose the Circular Letter to be read on this occasion. We feel our weakness and inability, but as the Lord has promised never to leave nor forsake us, we will endeavor to go on, trusting in the Lord. May the Spirit of the Lord abundantly dwell with us, strengthening us in the faith which was once delivered to the saints.

See Romans 12:1-3, which reads; "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith."

How I long to see the time when we all can sit down together in heavenly places in Christ Jesus, all in love and peace and sweet fellowship with one another in the good old way that leads to our Lord. So let us, by His help, strive to keep together in peace and in love. The word "Peace" is one of the sweetest words ever printed. Man can never by his efforts be spiritually enlightened, for Jesus brought life and immortality to light and said, "I came not to do mine own will" and, "No man can come to me, except the Father which hath sent me draw him" (John 6:44).

Listening to or reading the Scriptures will not make a believer but when one hears that sweet small voice call him out of nature's darkness into His marvelous light, he is made to beg for mercy and say with Job 19:25, "I know that my Redeemer liveth," and herein lies that hope of the soul both sure and steadfast.

May the God of Heaven ever keep His all-seeing eye upon His people. We hope that all who have assembled here with hunger and thirst after righteousness will be so blessed and go away well filled and looking forward to another session in the coming years. God be with you 'til we meet again. Humbly submitted in love,—Harvey H. Cornwell.

Approved by: Elders J. E. Alderton, A. J. Hylton and Brother Rodger Frazier.

ORDINATION OF BROTHER JESSE MOTSINGER

Pursuant to a call by Olive Branch Primitive Baptist Church to her sister churches for their ordained authority to meet with her at 10:00 a.m. on Saturday before the 4th Sunday in July, 1980, to consider the ordination of Brother Jesse Motsinger to the full work of the gospel ministry, the following churches responded: From **Little Eagle Church** in Indianapolis, Indiana, Elder Charles Linton; From **Little Zion Association**, Elder George Aders and Deacon Flavius Lanman, **Mt. Gilead Church**; Elders Lowell Hopper and Leonard Hopper, **Little Pigeon Church**; Deacon Glenn Dougan, **South Fork Church**; From **White River Assoc.**, Elder Raymond Atkins and Deacon Warren Thacker, **Little Flock Church**;

From Salem Assoc., Elder Elmer Leiter and Deacon Delbert Senff, Tippecanoe Church; and Elder Gilbert Stout, Shiloh Church; From White Water Assoc., Elders Roy Motsinger and Ralph Culy, Salem Church; From Bether Church, Johnson County, Ind., Elder Hugh Motsinger and Deacon Don Loveday; From Good Hope Assoc., in Mississippi, Deacons Paul Motsinger and I. V. Sims, Errata Church; From Blue River Assoc., Elders Lloyd Chastain and Michael Chastain and Deacon Glenn Hypes, Lost River Church; Elder Lawrence Motsinger and Deacon Herman W. Hobson, Olive Branch Church.

After Brother Jesse had spoken to the assembly concerning his call to the ministry the church agreed to continue with the ordination. The Presbytery was formed by selecting Elder Lloyd Chastain, Moderator and Brother Herman Hobson, Clerk. Elder Raymond Atkins was chosen to question the candidate, Elder Roy Motsinger to pray the ordination prayer, and Elder Hugh Motsinger to deliver the charge.

While the congregation was singing a hymn prior to dismissal for the dinner hour, Diana Seybold came asking a home in the church and was joyfully received.

The meeting resumed with a short song service and the Presbytery completed their work. The Church accepted their work and Elder Motsinger was delivered to them a fully ordained minister and Elder of the Church. The Minutes were read and approved, the Presbytery was dismissed, and as a hymn was sung the right hand of fellowship was extended to Brother Jesse and his wife, Sister Joy Lee.

"REMARKABLE PROVIDENCES" STILL AVAILABLE

I mentioned in the May issue that I had a limited number of the original printing of the book "Remarkable Providences" which was compiled by Elder R. H. Pittman in 1940. Several people responded, but I still have a few copies, so if you intended to order before and failed to do so you still have an opportunity to obtain one of these valuable books. I am not putting a price on them but I expect that to have this book published today it would run three to four dollars per copy. Inquiries should be addressed to the editor. See address on front cover or in the Masthead.

Obituary

BROTHER CAREY DULANEY HALL

Brother Hall was born September 2, 1904. He was the son of the late Carey Walker and Rosetta Shipe Hall of Loudoun County, Virginia. He married Nina B. Gordon early in life and to this union six children were born. Three daughters, Mrs. Wm. P. Carpenter, of Alexandria, Va., Mrs. Nancy Parker, Suitland, Md., Mrs. Ray Webb, Glen Burnie, Md.; three sons, Carey D. Jr., of Middleton, Wis., Gordon of Arlington, Va., and Basil L. Hall of Falls Church, Va.

Brother Hall was baptized on October 20, 1957, by the late Elder T. E. Majors, into Grace Primitive Baptist Church of Arlington, Va. He was ordained a deacon on April 17, 1960, which office he filled exceptionally well until he suffered a stroke about three years ago. He also served on the Board of Trustees of the *Advocate and Messenger*. His first wife, Nina, passed away in October, 1968. He then married Helen Hardy in November, 1969.

As we watched him fade away we were made to know that he had fought a good fight, he had kept the faith; henceforth there is laid up for him a crown of righteousness which he and the redeemed of all ages shall wear some sweet day. He passed away quietly August 21, 1980, in the Manor Care Nursing Home, Arlington.

He is survived by his very faithful wife, Helen; a sister, Mrs. Annabel Titus, of Lucketts, Va., and by the above named children, as well as 18 grandchildren; 5 great-grandchildren and a host of other relatives and friends.

Funeral services were held August 5, 1980, in the Washington Primitive Baptist Church Building, Annadale, Va., with interment in the National Memorial Park Cemetery in Falls Church, Va. The services were conducted by Elder J. E. Alderton, Phillip Johnson and Russell Sutphin. May God's amazing grace and rich mercy rest and abide with this family and the church he loved so dearly. Written by his unworthy pastor—Elder J. E. Alderton

SISTER RUTH MAY PAINTER

Sister Painter, who resided at 404 Eighth Avenue, Luray, Virginia died Tuesday night July 8th at her home. Because of her illness she had been confined there for a long period and was unable to attend the church services she loved. During our visit to see her she expressed her love for her church. She was faithful to the end.

She was born May 2, 1894 in Page County and was a daughter of the late Perry Washington and Tennie Elizabeth Moyer. A member of long standing of Mt. Carmel Primitive Baptist Church, she was married to James Franklin Painter, February 3, 1915. He preceded her in death.

The funeral service was conducted at 2 P.M., Saturday, July 12, by the writer and a local Brethren minister at the Bradley Funeral Home. Afterward her body was laid to rest in Evergreen Cemetery to await the second coming of our Lord Jesus Christ and the resurrection of the dead. By her pastor,—Elder A. J. Hylton.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mr. and Mrs. L. E. Olinger, Virginia, \$2.00; Mr. Archie Coleman, Georgia, \$5.00; Betty Corbin, D.C., \$5.00; Martha Reynolds, D.C., \$5.00; Mrs. Mary Griffin, North Carolina, \$5.00; Elder Fred A. Averett, Jr., Alabama, \$5.00; Warren Wilson, Virginia, \$5.00; Mrs. Virginia Page Cassidy, Florida, \$5.00; Harold Nines, Ohio, \$5.00; Mrs. Minnie DuPont, Virginia, \$5.00; Elder Lloyd Clapp, Illinois, \$5.00; Betty Hutton, Indiana, \$5.00; Sadie T. Kerlin, Virginia, \$2.00; Julian Bly, Virginia, \$5.00; Marvin Shook, Alabama, \$5.00; Mrs. Rebecca Donaldson, Maryland, \$20.00; Dr. Gary Hall, Georgia, \$5.00; G. H. Crain, Texas, \$5.00; Mr. and Mrs. F. R. Ratliff, West Virginia, \$2.00; Elder F. E. Thompson, Maryland, \$5.00.

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

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

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

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

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

THIRD SUNDAY

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

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

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

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

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

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

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

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718
June '81

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

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

FOURTH SUNDAY

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

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

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

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

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

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

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

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

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