

Advocate and Messenger

119th Year May 1980 No. 5

Advocate and Messenger

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

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"The heart is deceitful above all things, and desperately wicked: who can know it? I the Lord search the heart, I try the reins . . ." (Jer. 17: 9-10). Therefore, how careful we ought to be not to exalt ourselves!

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CHURCH DIRECTORY – FIRST SUNDAY

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

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

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

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

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

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

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

SECOND SUNDAY

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

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

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

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LESSONS FROM THE PRAYERS OF CHRIST

(Part Twelve)

“While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled” (John 17:12).

This verse is as instructive for what it does not say as it is for what it does say. I do not believe those who argue that Judas was a child of God have ever seen what this verse is really teaching. And we will not engage in an attempt to dissuade those who have their minds made up in favor of Judas and who have no intention of looking openmindedly at any argument to the contrary, but we do want to point out, for any who might be interested, the overwhelming evidence contained in this verse against Judas' being one of the elect. If the reader rejects the evidence, let him not reject this writer, for he is not responsible for the evidence.

Our Lord is *not* saying here that out of all those the Father had given Him He had only lost Judas. Let that point register fully and clearly before proceeding. That is *not* what Christ is saying. The idea of Jesus losing *even one* of those who were given to Him in the covenant of grace is altogether abhorrent to the true believer. Jesus said on another occasion, “This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day (John 6:39). Therefore He most definitely did not *lose* Judas. It *is not said* that He lost Judas. But it *is* said that Judas *is* lost; not *was* lost or *will be* lost, but *is* lost.

Let me explain more clearly. The text states that Christ had kept those the Father had given Him, and then it states that none of them *is lost* but the son of perdition. In other words, none of them *are lost characters*, except Judas, that those scriptures might be fulfilled which speak of his destruction and damnation.

We believe there was a sense in which Judas was given to Christ, but not in the eternal covenant sense. We believe that of those who were given to Him in that eternal sense, none *is lost*, but Jesus plainly tells us that Judas *is lost*. Not, "I lost him," but he *is*, already, lost.

Some will say that Judas was lost but it was only in a gospel sense, or in a timely sense. But to take that position we would have to maintain that Judas was the only one who was ever lost in that sense, for Jesus said none of them is lost except Judas. It is most definitely true that Judas *was lost* in a gospel or timely sense, as well as in the eternal sense, but he certainly was not, or is not, the *only* one who ever was or ever shall be, lost in *either* of those senses.

I readily admit that the sense in which Judas was given to Christ as an apostle remains shrouded in mystery which neither I nor any other man is fully able to unravel. But there are a number of things said about him which *do not* have to be unraveled. It is these we intend to emphasize, rather than gathering husks from the field of speculation.

It is certain from our text that there was *some sense* in which Judas *was lost*. The sense in which he was lost is settled to my satisfaction by referring to the meaning of the Greek word *apollumi*, which in our text is translated "lost", and which refers to an *eternal state of perishing*; spiritual destitution and alienation from God. If it had been in a *timely* sense that Judas was lost then the Greek word *zemioo* should have been used by John in recording this matter, for that word refers to the *suffering of timely loss*. This word is used for instance in I Cor. 3:15, where it is shown that those who build with wood, hay and stubble shall *suffer loss*, yet they themselves

shall be saved. This refers to those who suffer spiritual loss, and who are *lost gospelly*, yet are children of God and shall be saved in an eternal sense. It is no accident or mistake that the Greek word *zemioo* is *not used* in John 17:12.

Then we must consider the fact that Judas is spoken of here as "the son of perdition". Albert Barnes gives a very good explanation in his "Notes" as to why Judas is given this title: "The term *son* was given by the Hebrews to those who possessed the character described by the word or name following. Thus, *sons of Belial*—those who possessed his character; *children of wisdom*—those who were wise, Mat. 11:19. Thus Judas is called a *son of perdition* because he had the character of a *destroyer*. He was a traitor and a murderer. And this shows that He who knew the heart regarded his (Judas') character as that of a wicked man—one whose appropriate name was that of a son of perdition." The word *perdition* is also translated from the Greek word *apollumi*, which shows emphatically that it refers to an *eternal* state of perishing, not just to a *timely* loss of spiritual blessings.

And if we needed further proof of Judas' condition here is the final blow from the sword of truth; *these things were a fulfillment of the scripture*. The clearest and most outstanding scriptural reference to Judas is in the 109th Psalm. I cannot find any place in that portion, or any other references which seem to point to Judas, which holds out any hope for him whatsoever. John 12:6 teaches us that Judas not only *did not care for the poor*, but *he was a thief also*. In another place Jesus said, "Have not I chosen you twelve, and one of you is a devil. He spake of Judas Iscariot, etc." (John 6:70-71). He does not say, "One of you *was* a devil," or, "One of you is possessed *by* the devil," but, "One of you *is* a devil." Going back to our text, He might have said, "One of you *is* lost."

So, in summary, what do we find concerning Judas: (1) *He was a thief*; hardly a fit characterization of a heaven-born child of grace: (2) *He cared not for the poor!* Does that amply describe one whose heart has been touched and tendered by

the grace of God? We hardly think so. We find just the contrary spirit among the true followers of our Lord. They were "forward" to remember the needs of the poor (Gal. 2:10): (3) *He was a devil* (John 6:70). It does not say he *acted* like a devil, but he *was* a devil. Any child of God may *act* like a devil sometimes but they are *not* a devil. Judas *was* a devil: (4) *It is said of him that he is lost*, and the original Greek bears out that this was and is in an eternal sense: (5) *He was a son of perdition*. His very character was that of a destroyer. Westcott says there is a play of words here; "None of them *perished*, but the son of *perishing*." (6) Those scriptures which prophesy of Judas do not even hint that there was any mercy extended to him, but describe him to be a man who loved cursing.

So much for the evil man who *betrayed* our precious Lord with a kiss; a wretched, deceitful kiss. Children of God many times *deny* their Lord, but I do not believe He would suffer one of His heaven-born saints to sink to such awful depths as to *betray* Him, and that for the paltry sum of thirty pieces of silver. God forbid that a little child of God should have such an unspeakably horrid crime hanging over his head. Such a dastardly deed is far more suited to *a son of perdition*.

But all of us may rightly say of Judas, that, "but for the grace of God, there go I," and we should be everlastingly thankful to God that we did not fill that evil man's shoes. We have had to wonder sometimes if those who defend Judas as being a good man do so because they would have done the same thing if they had been in his place. We sincerely hope that is not the case with any of that class.

Whether the reader agrees with these views or not I trust that they will at least attribute sincerity to me in the position I hold, and please be assured that I feel a strong affection for all God's people whether they can endorse my views or not. Grace and peace be to you all.

EDITOR

THE SECOND CHAPTER OF TITUS—PART 1

Based on my own feelings and the comments of others, there are more people who read short articles than read long ones. Because of this I am considering writing a series of short comments on this chapter if I may be privileged with heavenly blessings to do so; then I believe it will be seen that there is much more contained in it than could be done justice to at one time.

As a beginning let us use the eleventh verse: "For the grace of God that bringeth salvation hath appeared to all men." The word "for" is referring the reader to what is previously written and a complete understanding cannot be gained without considering the first 10 verses. So it is important that this be kept in mind through this series of articles.

But the one thing perfectly clear is that when the grace of God appears it brings with it salvation. This salvation is the state of being preserved in Christ Jesus (Jude V. 1) which is everlasting. It is similar to preserving meat with salt and fruits with sugar. The grace of God, giving light and making folks children of light reveals the beauty of holiness but has a devastating effect upon the flesh, causing people to get down on their knees and cry, "God be merciful to me a sinner." Their self-righteousness and pride, which they may have loved before, now lies in shambles at their feet. It brings about such change in peoples lives that it caused Saul of Tarsus to preach the faith he once destroyed.

It is certainly not taught here that salvation is available to any or all who will accept it but the word "appeared" means revelation such as was given to Peter (Matt. 16:17), to Paul (Gal. 1:11), and to Simeon (Luke 2:25-26).

Neither does the "all men" mean all of Adam's race. Neither is "all men" limited to the masculine gender, as the first ten verses show. But because we have these treasures in earthen vessels that the excellency of the power might be of God and not of ourselves, some vessels are male and some female. So, consequently, we call the men, brethren, and the

women, sisters.

“For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” (Gal. 3:26-28).

ELDER A. J. HYLTON

THE NEW BIRTH—VOLUNTARY OR INVOLUNTARY?

(Third In A Series)

A well known evangelist has stated publicly that the new birth is voluntary on the part of man, and that God will not give it to man against his will. This is also the belief of the greater portion of mankind. Regardless of these beliefs the Bible teaches in at least four general areas that the new birth is the work of God alone, without any help from man. Therefore it is *not* voluntary with man.

(1) It is a thing of the Spirit and not of the flesh. To be voluntary it would have to be a thing of the flesh. Flesh and spirit do not mix. That which is born of the flesh is flesh; that which is born of the Spirit is spirit (John 3:6) — (2) It was involuntary with all the great Bible characters. This will be discussed more fully in another article. — (3) It was not obtained by believing but precedes belief. — (4) God's people were chosen or elected in Christ “before the foundation of the world;” therefore it could not be voluntary with them. Numbers 3 and 4 will also be discussed later.

The idea that God cannot, or will not, give you the new birth against your will declares God to be weaker than man. God, who created all things, and who gave all the natural laws governing these things, who rules the sun, moon, earth and stars, rivers, oceans, tides and seasons, and who gave natural life to man in the first place, is now so weak that He cannot change man's will, so as to give him spiritual life or the new birth?

Who colors and shapes the thousands of flowers? Who gives the sweet songs to the birds? Who gave them wings to fly? Who enables fish to live in the water? By what power does the little seed grow? How come all the rivers run into the sea, yet the sea is not full? Who placed the pools of oil deep in the earth? Who placed the iron ore, gold, silver, copper, coal and other valuable minerals in the ground? Why is it that there are rivers and pools of water in the ground? Who raised Jesus from the dead? These are just a few of the questions that those who present God as a weakling might well ponder. Jesus said, "With God all things are possible" (Mat. 19:26 and Mark 10:27). He also said, "The things which are impossible with men, are possible with God" (Luke 18:27). The angel Gabriel said to Mary, "For with God shall nothing be impossible" (Luke 1:37).

In the face of this unimpeachable testimony by the Lord Jesus Christ, and by the angel sent to Mary, how can any man have the temerity to say that God cannot nor will not change a man's heart so as to give him the new birth. Someone may answer that it is not a question of God's power but of God's method or will. I quite agree. What is God's will? "For He saith to Moses; I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:15-16).

The Bible is quite plain in its teaching that flesh is flesh and spirit is spirit; that these are contrary the one to the other, and that neither can do the work of the other. Therefore when the Spirit of God is revealed in the heart of any man it is the work of that Spirit of God and not the work of the flesh of man. Jesus asked His apostles, "Whom do men say that I the Son of man am?" Peter said, "Thou art the Christ, the Son of the living God" Jesus replied, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed in unto thee, but my Father which is in heaven" (Mat. 16:13-17). At least two fundamental truths are taught here: (1) Flesh and blood

does not teach us that Jesus is the Son of God. (2) God teaches us that Jesus is the Son of God.

There is an old saying that oil and water does not mix. Oil is oil and water is water. Even so, flesh is flesh and spirit is spirit. Each operates in its own realm and neither can do the work of the other. Referring back to John 3:6 it will be noted that the part of a person which is spirit (small s) is born of the Spirit (capital S). "It is the Spirit that quickeneth, the flesh profiteth nothing" (John 6:63). So if a man is not born of the Spirit he is only flesh and his flesh can profit him nothing spiritually.

As Jesus taught in the synagogue at Capernaum, He said to the unbelieving Jews; "Therefore said I unto you, that no man can come unto me except it were given unto him of my Father" (John 6:65). "He came unto His own and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, *not of blood, nor of the will of the flesh, nor of the will of man, but of God*" (John 1:11-13). From this scripture we see that the birth comes before believing. In the face of these scriptures, of what value is all the pleading, urging, coaxing, asking and exhorting men who are not born of the Spirit, to accept, receive, come to, or place faith in, the Lord Jesus Christ?

Notice that the will to come to Christ is given by the Father, and without this gift of the Father no man *can* come. This refutes the theory that God cannot give you the new birth against your will, because Jesus says without God you have no will to come, and *without a will to come you have a will not to come*. Now when God gives you a will to come to Christ, He is giving you that which was against your first will. Since all things are possible with God, it follows that His Spirit in you overrules your own stubborn will, and now you come to Christ, not because of the preacher or any other person, but because God has placed His Spirit in you, and it is the Spirit that gives life. Life comes before action, and life

comes from God.

“And other sheep have I, which are not of this (Jewish) fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd” (John 10:16). Notice three things. He has sheep. He is going to bring them. They are going to hear His voice. Question: why must He bring them? Answer: because they will not and cannot come of themselves as stated in John 6:65. Neither can any man bring them. Therefore Jesus must.

Please read Romans 8:5-8. Now, how is one not born of the Spirit going to please God by coming to Christ, when the scripture says such an one cannot come? Coming to Christ is minding the things of the Spirit (Ver. 5). They that are of the flesh mind the things of the flesh. Notice, in what we have said so far, that it is not man's will but God's will.

ELDER T. EVERETT BEAVERS

CHARITY, THE END OF THE COMMANDMENT

“The end of the commandment is charity out of a pure heart, and of faith unfeigned” (1 Tim. 1:5).

This commandment Paul mentions in verse one, namely, “The commandment of God our Saviour, and Lord Jesus Christ, which is our hope.” It is the calling of a sinner by the Holy Spirit in the new birth. It is the implanting of the law of Christ Jesus in a creature's heart and imprinting it in his mind, thus transforming him into a new creature and translating him by faith in Christ from dead works to serve the living God. He is now born into the kingdom of heaven of which Jesus is the Head and Spirit of Christ is the essence.

God sends His word—His call, directly to His chosen creature and it will not return unto Him void (Isa. 55:11). This wonderful, amazing and heavenly work in the creature and for the creature cost Jesus His shameful and agonizing death on the cross that salvation and all its attributes might abound in the lives of all for whom He died while they live in

human flesh, and that they might eventually be housed in heaven with Him, where charity will reign supreme.

Our carnal mind cannot comprehend eternity nor can we know God's kingdom in earth but by revelation. Before Jesus was revealed we considered God as a third person, and so He was. Regeneration makes us sons of God and Jesus Christ becomes our elder brother. We are preserved while in mortal flesh by hope and kept by faith in Jesus, as we are able to keep ourselves obedient to our heavenly calling by the measure of grace given us (Eph. 4:7).

Faith, hope and charity are the three attributes of salvation to a mortal in the new birth and Paul says the greatest of these is charity (I Cor. 13:13; please reread all the chapter). Salvation is received by faith, and hope seems to be the anchor within us that holds the cord of salvation to our soul. In a peculiar and definite sense it is ours and in spite of all worlds, nor how small it seems to us, we will cling to it unto death when it will be verified to us. Faith is anchored in heaven for Jesus is the Author of it. By it the believer trusts in God, obeys and serves Him by His working in them. By it miracles are performed, both in and for us, while victory over Satan is assured. Charity is God's love we receive both for us and in us and we are commanded to work it out through grace in our daily warfare. It is the fullness of God and the essence of heaven, enduring forever. Neither faith nor hope is needed in heaven.

Since our text says, "the end of the commandment is charity out of a *pure heart* and *faith unfeigned*," may we continue on that eternal cord. The "end" might be construed to mean heaven with propriety, but it surely applies also to the life of a disciple. "God is love." His appearance to a sinner in the person of Jesus will instantly convert the hardest heart and the bitterest enemy by one word, deed, or look. Divine charity is stronger than all the armies that ever marched; all the navies that ever sailed and all the missiles that ever were or can be launched. It is a power that Satan cannot success-

fully resist and will not try but may sometimes imitate it and deceive us through our vanity. When it becomes necessary to oppose Satan, which every disciple will need to do almost daily, nothing is so disastrous to a saint's warfare than for him to use carnal weapons. Resisting him in the meekness and gentleness of Christ is the only way we can hope that the Lord will be on our side.

Every heaven-born person has been admitted to the secrets charity holds and will still profit by such knowledge by remembering how he felt when Jesus was revealed to him and how love to all and everything except evil (which he likely did not see) so exalted his soul and he saw nature abounding to the praise and glory of God. This is that first love Christ warned the church at Ephesus to return to or lose their communion and acceptance with God.

A measure of Charity is given through grace and faith to each chosen heir of heaven and he is commanded to work it out for it belongs to his salvation. The measure of faith given each believer is sufficient to enable him to live a life abounding in charity, providing he keeps Satan behind him. What does charity require of one born of the Spirit? Helping the poor is a part of everyone's duty. Heavenly charity is unadulterated faith in the Lord, meekness, forbearance, kindness to all and perfect submission to God's will. Heavenly charity works in a field Satan cannot enter. Full obedience in charity requires one to live as Jesus lived, walk as Jesus walked and talk as He talked, the Holy Ghost enabling all labors.

This is that "end" of that Divine commandment (heavenly calling) as the writer sees it. But the workings of my heart are not always pure, neither is my faith always unfeigned. But, "How amazing His mercy and love beyond degree"! It is written, "Jesus having loved his own, loved them to the end." O, for grace to love Him (and His) more!

ELDER GALE F. HANOVER

MEDITATE

Dear brethren: as I meditate I am again reminded of my obligation before God's people to contribute a few thoughts in writing to the A&M. As I ponder in meditation, hope grows fonder in looking for the full expectation of the glory that shall be revealed in His children. To be a good soldier one must meditate in the great school of God's grace. To meditate is to be able to study and to dwell in thought, not only in regard to the problems of the day but also the beauties that unfold along life's pathway. To meditate often enables one to be able to remember the source of all our blessings and to be a good soldier strong in the Lord and in the power of His might.

We should be able to meditate anew each day upon the mercies of our covenant-keeping God, for, "The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge." How wonderful to meditate upon new providences each day; even the mountains and the hills break forth in their singing praise to their Creator and the trees of the field shall clap their hands. There can be no greater thought to meditate upon to our natural mind than the true laws of creation that obey the Creator. This meditation leads us to believe in the laws of God's creation rather than the teaching of man. I do not cast reflection on man's teaching in the right way and for what it is intended, but I have seen man's knowledge in medical science bow to the law of our Creator.

I have always been a farmer as far as vocation in life enables one to be, and be a minister, and it seems I could always feel a little closer to God, and in my meditation out in the open, even at night. To be able to meditate even in prayer must be by shutting out the things of the world. So it was with Isaac as Abraham's servant had gone to seek a wife for Isaac; "Isaac went out to meditate in the field at the eventide" (Gen. 24-63). I feel the Lord was laying something on his

heart and he went out to meditate and pray. What a wonderful study and meditation he felt for behold, he lifted up his eyes and beheld the camels coming, bearing Rebekah, truly the servant had been led in the right way.

We need to meditate more on the goodness of God and be ready to converse with one another about the mercies of God; thus we can feel the power of the tie that binds our hearts together in Christian love. This should be our main meditation, although we know somewhat of "Martha's labors" to take care of the necessities of life. But one thing is needful, and Mary chose that good part which shall not be taken away from her.

David describes one that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord and in his law doth he *meditate* day and night. The law of the Lord *is* our delight if we are what we profess to be, and it should be our chief thought to meditate in it day and night.

It is important to meditate upon the goodness of God's promises in the right way and at the right time and not be too hasty to reply according to our meditation. Jesus has said, "Settle it therefore in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." So we should not be too hasty or judge before the time or meditate to say what we think we should answer to our adversaries, but with patience wait upon the Lord and so possess our souls. Now this does not imply in the least degree that we are not to study and meditate in the right way.

We are told by the word of God to "meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." I am quite sure this belongs to the ministry primarily, but inasmuch as he is to be an example to the believers, they are also to meditate upon these things. God bless Zion's cause and the churches to meditate and study upon these

sacred principles to see that the gifts we are ordaining do comply with the Lord's teachings in these things, so that the gift maketh room for itself instead of the church or some *man* making room for it. If the believer does not study or meditate upon the true, sacred principles and teachings of Jesus, how do they know if the ministry's meditation is correct or not? I do not mean that all are to take their Bibles to the meetings for an open study or for show, but that they read at home and pray the Lord to direct our meditation.

Now the things we are to meditate upon are good things. Things that will be profitable unto us. Therefore let no man despise thy youth, the gift of God's love in its tenderness to your soul. We must therefore meditate about being an example in conversation, in charity, in spirit, in faith, in purity, and more especially that the ministry give attendance to reading, to exhortation, to doctrine; that thy profiting, or benefiting, in this meditation may appear to all.

There is much to be gained in this meditation as we let our light so shine. For we are told to add to our faith. God gives the faith and by His help we can add to it, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity.

Oh how true that in our meditation we sometimes do not understand, and we feel it should be different or another way; but dear saints of God, do not question God's way, will, nor power, for He knows what we stand in need of and it is His pleasure to do as He pleases to bring glory to Himself. He understands and does everything well and in accord with His good pleasure. We may feel so humble in even the task to meditate but it becomes great and noble in doing the Lord's will. How wonderful to be content and comforted in our ability to meditate on even the things that seem so small to us, but how great they become in the doing thereof according to God's mercies.

Let us be content with such things as we have, even with food and raiment, and in every state or condition to be content to meditate. As Helen Lowrie Marshall has said: "I do not ask to understand, all that the great minds know.—I ask but one small steady light, to guide me as I go;—One sturdy strand of faith that holds, and will not let me fall:—One firm conviction in my heart, to rout temptation's call.—I do not ask to understand, the power that reigns above;—I am content that in my heart, I know His boundless love."

May we meditate upon His boundless love and be content with such understanding as we have, that it is well with our soul. Let us walk and live in such a way as to not be ashamed of the glorious liberty of the children of God. Let us not only preach the word with our lips and understanding but also with our daily walk. Then in our very life may we say with David, "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer," Brethren, meditate upon these things.

Yours in sweet meditation.

ELDER DAILY HITE

COMMON SENSE

A sister told me recently of her marriage, consummated in early life, in early womanhood; husband youthful; a boy and girl match. Said she, "It was all so foolish; little in prospect, nothing to go upon nor to depend upon; no common sense to the arrangement, if arrangement there were: people are so foolish in and about marriage. But we were as happy as if we had owned a million. We were young and strong, and the world was before us. Working for a living was fun so long as we could work together and be together. A pine-board table and frugal fare were pleasure so long as we ate together. Walking to the village store and to church were a pleasure so long as we could walk together. Children were born to us in our poverty, and poverty was forgotten in our new-found riches—in the joy the little ones brought us; and no burden seemed heavy because we were together; and life was so wonderful, a real fairy land.

In all this our hope came; hope concerning the world to

come. There was certainly no common sense in this any more than there had been in the babies coming to us in our poverty; but, like the babies, our hope was so delightful and full of joy that we forgot trouble and weariness of body, because we looked for a time when disease and death would trouble us no more; when we'd see our Saviour's face in peace, and joy unspeakable would be ours. Then, too, we had this hope together, for husband came to the church soon after I did."

"Now, there was little common sense in any of the foregoing; in the youthful and poverty-stricken marriage; in the children that came to us before we realized our responsibility. But the burden was upon us and no amount of common sense would or could relieve us. We loved our children; they were more pleasure than burden. I still love the hearty, helpful companionship of husband, and the thrill and the pride the little, chubby grandchildren bring when they come home. So it seems we haven't learned much common sense. Yet I would not want to go through life alone, or with some other man because he was rich. Not much common sense in riches; they have a foolish way of melting from one's grasp, leaving the possessor poor, and a fool for putting trust in uncertain riches instead of in the God that has given me all my blessings, and never has fooled me. I don't believe He'll deceive me in my hope."

"I know my Bible is true, and hope becomes sweeter as years go by. When the years of my appointed time have passed and I must quit this world of trouble I have the promise of complete satisfaction (Psalm 17:15) when I come to possess that crown of righteousness Paul spoke of, 'laid up for me, and for all that love His appearing'." (See II Tim. 4:8).

When God made the world and put the man and woman here, He went far beyond and above common sense. There was no common sense in the animals coming into the ark unto Noah when not driven by men, and none in the scripture saying that God shut him in (Gen. 7:15-16). No common sense in the truth that these animals, wild by nature, acted

peaceably in the ark for ten months or so; no common sense in darkness coming upon the Egyptians when light was in the tents of the Hebrews; no common sense in marching seven times around Jericho and blowing the trumpets, but the walls of the city fell; no common sense in dipping seven times in the river Jordan rather than in some other river, but Naaman's leprosy was healed; no common sense in Christ dying for His people when He could have saved them another way (so say the wise men of this world): But it seemed good in His sight to fulfill the law; to prove Satan a liar, and to show us the resurrection of the dead, and life hereafter.

Common sense is for common people to use about common things of this life, but is not sufficient to explain birth, death, how the bones grow in the womb, the law of inheritance, both natural and spiritual, nor natural and spiritual love. "For my thoughts are above your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55:8, 9).

(Note: The foregoing is not the experience of one person alone, but the composite experience of several.) Submitted in love.

The Late ELDER C. W. MILLER
From GOOD WILL, August 1942

"FORBID THEM NOT"

We have sometimes heard people say that certain ones are too young to join the church; that children have not sufficient judgment to make a profession which involves so much, and for that reason they should wait until they are older. To this we would say, that people never become old enough to make a profession of faith, unless they have faith, and that God does not work in His children "to will and to do of His own good pleasure" before they are old enough.

In II Chron. 4, we are told that King Josiah, at the tender age of sixteen years, began to seek after the God of David,

his father, and four years later he began to destroy idols which filled Jerusalem and Judah. He "declined neither to the right hand nor to the left." He was old enough because the Lord led him. Jeremiah was a child when called to the prophetic office. He lived during Josiah's reign. Samuel, when very young, was established to be a prophet of the Lord, and all Israel knew that he had been called.

Surely, when God softens the hearts of children and fills them with eagerness to attend religious services and a desire to be baptized, they are not too young to follow the Saviour.

Many times have we listened to young people relate their spiritual exercises in such a way as to bring tears of joy to the eyes of older saints. At such times we never heard any objections to the youthfulness of the applicant. Are such too young to be added to the church?

But some will say that there are many temptations and sins surrounding the young; that a public profession should be deferred until riper years. Would such a course make temptations less, or more easy to be overcome? If old people would make no mistakes, and were not subjected to trials, there might be a little argument in such reasoning. The old brethren are, themselves, in constant need of the Saviour.

The greater number of God's people are convicted in youth. We often hear them tell how the Lord made them abhor themselves and pray to Him for mercy long before they have related the same to others.

We desire to say a few things about our first convictions. We cannot tell how old we were at the time of our first soul trouble, but we will never forget the day when we attended a funeral and asked, over and over, "What will become of us at death?" That earnest question, with some alteration, troubled us for many years. At the age of 17 our convictions were more pungent. After a while peace came, and the next was an earnest desire to be baptized in Jesus' name. It often occurs to us that God has been very near us, protecting and upholding.

Should this be read by any boy or girl who desires to be baptized, our advice would be to go to the church and tell the dear saints what the Lord in great mercy has done, and follow Him into the water-grave. He will abundantly bless you. Go with all your weakness and trembling; God will give you strength.

ELDER GEORGE A. BRETZ, Albion, Indiana
The Church Advocate, 1897

(Editor's Note: *To me this represents the common sense view of this subject. We should not baptize anyone who does not manifest faith and repentance, nor should we refuse anyone baptism, simply because they are young in years, who does display these graces.*)

THE UNTAMED TONGUE! JAMES 3:5-12

What a great a matter a little fire kindleth! Most of us have seen all kinds of animals trained, which in the wild would be extremely dangerous. Recently we watched men working with bears, tigers, dogs, horses, and elephants. On my shelf is a booklet telling about a killer whale penned up, and about porpoises trained for shows. James tells us that all things on earth and in the air and in the sea have been tamed, but the tongue can no man tame. Judging by past experience with people, I believe him.

Recently, a normally very quiet man in our school district precipitated a fight at a ball game by cursing the officials. A good friend told me about a lady who came into his office and gave him a terrible tongue-lashing because her water bill had gone up; when they investigated, it had indeed gone up, a total of five cents. I have had both men and women come into the office where I worked and do the same thing, and some of them have been very active church workers too. It only takes one episode like this to persuade you that James is right.

The untamed tongue! It has driven husbands and wives

apart, it has driven parents and their children apart, it has upset neighborhoods with gossip. It has made working conditions unbearable for some people, created distrust in government, incited civil disorders, divided churches, and separated friends. In the early 1930's, Hitler hypnotized Germany with his fiery speeches, and before he was through more than fifty million people were dead, including six million Jews. And speaking of the Jews, probably no people on earth have suffered more damage because of suspicion and malice spread abroad by human speech, and yet they themselves are past masters of the art. Hear them rail against Jesus, against Stephen, against Paul, against the church! and in the next breath disclaim any blame as they piously shout, "His blood be upon us and on our children." But the tongue is common to all the human race, an affliction that all must contend with.

Before the 1967 war with Israel, the Arab leaders literally talked themselves into a war they did not want, were not prepared for, and which they promptly lost in six days. One of them, while loudly demanding war, was reminded that they had no weapons to fight with, and he answered, "Then we will make war against the Jews even if we have to pull oranges from the trees to throw!" Whereupon his friend commended his patriotism, but reminded him that there would be no oranges for several months. Oh, the terrible supper of consequences men have to abide when they talk too much!

Our ability to speak is one of our greatest blessings, marking us as superior to all other earthly life; but it is one of our greatest curses, for with it we sin above all other creatures. "Therewith bless we God, and curse we men," said James. When moved by an enlightened Spirit, the tongue imparts knowledge and wonderful thoughts in word and song, giving expression to all human emotions approaching the power of angels. But when the base nature is aroused, the tongue gives way to the most wicked thoughts, words which arouse both speaker and hearer to wicked acts. A little child may delight

his parents by lisping his first word, but before long he will embarrass them by his words also. The child in all of us needs not only to learn to frame the words, but to learn what to say, when to speak, how to speak, and when to keep still. The old saying that we had just as well say a thing as think it, is foolishness; God forbid that we should give voice to all the thoughts that may come into our minds.

The discipline of mind and tongue necessary to enable us to control our natures is the work of a lifetime, and only by the help of the Spirit can we hope to overcome our weakness. So it seemed to David (see Psalm 39) who vowed that he would refrain from speaking at all because his tongue constantly revealed his weaknesses. But while he mused, the fire of God burned in his bones until he began to speak the praise of God. God forbid that we should cease speaking these things.

Moses complained at the scene of the burning bush about his inability to speak as a servant of God should, and God asked him, "Who made man's mouth?" He who made it, can also fill it, and indeed unless He does so there can be no acceptable praise or teaching. Saul of Tarsus went out like a roaring lion, with threats and murder in his mouth, but he came back after a while a very meek and gentle man. Peter denied our Lord three times, with cursing, but presently the church heard him preaching the gospel at Pentecost. Joseph of Arimathaea was only a secret disciple, but when led by the Spirit he went in boldly to beg the body of Jesus from Pilate. So every child of God, young or old, can do when the Spirit of God fills him with good things, turning him to Christ and giving him courage to speak.

Our Lord Jesus spoke often, privately and publicly, with great power, but there were times when he refrained from speech. This should constitute a good example for us all. When he was personally challenged or abused, he was silent, and so should we be; but when men spoke against the Father, or against the truth, or against the church, Jesus laid aside his quiet manner and showed us the Lion of the Tribe of Judah.

It was a matter of great principle when he made the whip and purged the temple.

Neither did Jesus go about pushing his views on folks who did not want to hear him. When the people of Gadara asked him to leave them, he did it at once. He did not make his voice to be heard in the streets, nor pray loudly on the street corners, or go house to house selling his gospel. Only where God commanded did he speak, and even then it required much prayer. So it should be with us all.

It is a good rule to keep silent when we are angry. Hasty words can leave scars, It is better to walk off by yourself in order to keep this rule, than to speak hasty words and try to apologize later. Getting the last word in an argument is not only a bad practice, it is virtually impossible. We should never try it, unless we do it according to the rule given by Paul in Romans 12:18-21. It is a good rule to speak once, softly and kindly, and let that suffice. Much family joy and peace has been spoiled by nagging, quibbling, and criticism. Who likes to go into that environment? Parents should cultivate the practice when children are very young, of speaking kindly, though firmly, when giving instructions, and making that one statement be enough. If the command is given in the form of a kindly request, it will generally find obedience with a good spirit.

We have all had to contend with overbearing people who love to be heard, who often interrupt, who are loud and boisterous, with little sympathy. It is not easy to put up with such people, for they often leave hurt feelings behind them. I myself would prefer to work around people who are quiet and understanding, people I can confide in without being afraid they will spread my personal affairs all around. Preachers who gossip are especially troublesome to the churches, and if the people cannot safely confide in them, they cannot do their pastoral work. Pastors must not strive.

One of the hardest expressions to utter aloud, our nature being what it is, is "I am sorry, I was wrong." Yet we must

not be too proud to speak them when we need to. None of us are free from mistakes, and we ought to be honest enough to admit it. And hard as these words are to speak, we sometimes make them even harder by another tendency which prompts us to say "I told you so" when we see errors in others. We recall that when Jesus had warned Peter of his coming fall, and when Peter finally realized the truth when he heard that cock crow, he turned and saw Jesus just looking at him, silently. Peter went away and wept bitterly. Nevertheless, after the resurrection Jesus sent his very first message to Peter, to reassure him of his continued love. Life holds enough bitterness without our adding more, even when folks may wrong us.

I once knew an old sister, very poor in natural things, somewhat odd and untrained in social ways, and who was often the target of unkind or teasing remarks. No doubt that old sister would have been justified in answering with sharp remarks many times, but I never remember her ever doing it. Instead, like her Master who, when he was reviled, reviled not again, she would drop her head, say nothing, and walk on about her business. Her church meant a very great deal to her, and she never caused any trouble in it. James concluded that "the fruit of righteousness is sown in peace of them that make peace," and so I suspect that this old sister may have had a more proper view of what it takes to keep peace in the church than some of those who teased her. Perhaps she, though poor and unlettered, better exemplified the Spirit of Christ than the others. I know that we all would do well to follow her example, and that of Jesus, on those occasions when we come under the sting of angry words, or when gossip or unclean stories are being told, or unkind remarks are being made, or when the pressures of our work finally wears our patience thin. May God give us grace to give heed to these good examples, that peace may reign in our little churches. Brethren, when one offends you, seek revenge only by praying for him.

ELDER RAYMOND WEBB

Carthage, Illinois

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CORRESPONDENCE AND NEWS NOTES

From Sister Mary Cadwell, Warner Robins, Georgia:

Dear Brother Harris; and all the *Advocate and Messenger* people: I hope you all are enjoying the paper as well as I do. I don't know how I could get along without it. I sure enjoy poetry and I notice there is lots of it in the A&M. I sure have gotten a lot of inspiration out of the gospel salvation and the eternal salvation, and from different subjects, but I haven't learned near as much about election and predestination as I would like. What little I have learned sure encourages me to keep reading the Bible and the literature of all of you that helps us to understand what we read.

Well, I haven't said anything that is very much good. I won't feel hurt in the least if you don't publish it. So will close with love for the Brothers and Sisters. —Peachbelt Nursing Home, Warner Robins, GA 31093.

(Editor's note: Bless you Sister Cadwell. We admire your godly and loving attitude in the midst of your afflictions. We are thankful you still enjoy your Bible and the A&M).

From Sister Loretta Lilly, Akron, Ohio:

Dear Brother and Sister Harris; I hope all is well with you all. It's so good to read all the good papers. Thanks for all each of you do that we may enjoy the writings of so many dear ones. There's so many things that's best for us to keep our minds away from. Our minds need constant occupation in the knowledge of God's written word. It helps us escape many sorrows . . . Our minds need the protection we have in the hope of our salvation. May the Lord be with you all. He will see us through. Sincerely.

FROM THE FRAZIER FAMILY

The family of our mother and Sister, Iva V. Frazier, extends deep appreciation for the many cards, thoughts and prayers during the loss of our loved one. May God richly bless each of you. —**Brother Rodger Frazier and family.**

"REMARKABLE PROVIDENCES" AVAILABLE

I have in my possession a limited number of the original printing of the book "Remarkable Providences" which was compiled by Elder R. H. Pittman in 1940. These books are in almost like-new condition and contain 64 larger-than-normal pages in good print. I expect that to have this book reprinted today it would have to sell for at least three dollars. I have decided to make these books available on a first-come first-serve basis and any contributions I receive on them will be placed in a fund for the construction of a building to house my Primitive Baptist Library. I am sure that if you have not read "Remarkable Providences" you will be richly rewarded and your faith strengthened in reading these accounts of very unusual and outstanding deliverances wrought by the Lord in behalf of those whose stories are given in its pages. Inquiries should be addressed to the editor. See address on front cover.

EDITOR

**UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES
IN VIRGINIA AND WEST VIRGINIA**

GOOSECREEK—First Sunday, June 1, 1980, and Saturday before. All day both days. **Elder J. E. Alderton, Pastor.**

ALMA—First Sunday, June 1, 1980. All day Sunday only. **Elder E. S. Skeen, Pastor.**

MARTINSBURG—Second Sunday, June 8, 1980. All day Sunday; Saturday before, 2:30 P.M., supper, night service. **Elder W. Dwayne Fletcher, Pastor.**

UNION (SUMERDUCK)—Second Sunday, June 8, 1980. All day Sunday, and Saturday before. All day both days. **Elder J. E. Alderton, Pastor.**

CEDAR CREEK—Changed to Fourth Sunday in July. See listing in June issue of *Advocate and Messenger*. **Elder Ernest Long, Pastor.**

MT. CARMEL—Fourth Sunday, June 22, 1980, and Saturday before. All day both days. **Elder A. J. Hylton, Pastor.**

BARROWS RUN—Fourth Sunday, June 22, 1980, and Saturday before. All day both days. **Elder Raymond Pressley, Pastor.**

SALEM-HOPEWELL—(TO BE HELD IN RICHMOND CHURCH MEETING HOUSE, 30th and Maury Streets, Richmond, Va.) Fifth Sunday, June 29, 1980. All day Sunday and Saturday before 2:30 P.M. **Elder Hollie Redmon, Pastor.**

TIMBER RIDGE—Fifth Sunday, June 29, 1980. All day Sunday only. **Elder Gary Utz, Pastor.**

SANDUSKY ASSOCIATION TO HOLD 148th SESSION

This session will convene, the Lord willing, with the **Rocky Fork Primitive Baptist Church**, situated in Marion County, Ohio, 7 miles North of Marion, Ohio, at the intersection of State Routes 423 and 231. Those coming by the new U.S. Highway 23 get off at the Morral, 231, exit and go just ½ mile west on 231. This is Elder Daily Hite's home church and they expect to entertain at the church. It is a white frame building in Northwest corner of intersection. The date of meeting is June 20, 21 and 22. For further information contact Elder Daily Hite, 5015 Upper Sandusky Road, Marion, Ohio 43302.

CORRECTED INFORMATION ON HAPPY CREEK'S AND ROBINSON RIVER'S UNION MEETINGS

The information which was published in the April A&M concerning the Union Meetings of Happy Creek and Robinson River churches was not altogether accurate. We are sorry for this error. The corrected information is as follows:

HAPPY CREEK—Fourth Sunday, May 25, 1980, Friday night before, all day Saturday, Saturday night, and all day Sunday. **Elder Gary Utz, Pastor.** (The Friday night service was added since we received this announcement. Editor).

ROBINSON RIVER—Fourth Sunday, May 25, 1980, all day Sunday and Saturday before. All day both days. **Elder Tolliver Utz, Pastor.**

ELDER WILLETT IN HOSPITAL

We were recently saddened to learn that Elder R. M. Willett of Platte City, Missouri is not doing well and has been hospitalized. He first entered Spelman Memorial Hospital March 3rd, but has been transferred to the Veteran's Administration Hospital in Kansas City where he is undergoing treatment for Arthritis in his left shoulder. I met Elder Willett when I was in Missouri last year and found him to be a very dear man of God. Anyone wishing to send him a word of encouragement should address all correspondence to his dear companion, Sister R. M. Willett, Route 1, Box 172, Platte City, Missouri 64079.

THE NEW CHURCH AT BRUNSWICK

The new Primitive Baptist Church at Brunswick, Georgia, is Pastored by Elder Leon Wiggins and is called "Zion". The Church is presently meeting at the First Federal Savings and Loan Association building on Altama Avenue on Second and Fourth Sundays at 10:30 A.M. and 6:30 P.M.; also every 5th Sunday and Saturday night before. For further information either call Elder Wiggins, 912-264-1696, or Brother Dan White, 912-264-3467, or Brother Russell Wiggins, 912-265-2231. Visitors are cordially welcomed.

MT. PLEASANT TO OBSERVE 150th ANNIVERSARY

Dear Elder Harris: I am writing for Mt. Pleasant Primitive Baptist Church near Burnt Prairie, Illinois. The Lord willing we will have three days of meeting beginning on Friday before the fifth Sunday in June, 1980. It will be in celebration of the church's one hundred and fiftieth year.

Mt. Pleasant was established in 1830 with Elder Stephen Williams, moderator, and Elder Elias Roberts, clerk. In reading the Minutes it seems Elder Roberts and Elder Williams pastored the Church for a few months, then in November they chose Elder Roberts for Pastor. It is interesting to read the Minutes. Brother A. J. Coale gave them to me before he passed away. We miss him so much at Mt. Pleasant.

Elder B. T. Stevens, our Pastor, will preach on Sunday, the Lord willing. The other two days we are hoping to have visiting brethren to be with us. —Sister Kathleen Jones, Fairfield, Illinois.

CHANGE IN INDIAN CREEK'S MEETING TIME

Indian Creek Primitive Baptist Church at Indian Valley, Virginia, has changed its meeting time starting in April to the 2nd and 4th Sundays of each month. Time of services — 10:30 A.M. Annual Meeting — 2nd Sunday in July. Elder Paul Williams, Pastor; Brother E. W. Henley, Clerk, Radford, Virginia.

ORDINATION OF A DEACON

At the request of Barrows Run Primitive Baptist Church of Fauquier County, Virginia, for ordained help in formation of a Presbytery for the purpose of ordaining Brother Evan Olinger to the office of deacon, we met with them on Sunday, March 23, 1980.

The Presbytery was made up of Elders J. E. Alderton, W. G. Fletcher, A. J. Hylton, Phillip Johnson, Ernest Long, Glenn Payne, Raymond Pressley, E. S. Skeen, Russell Sutphin, Gary Utz and Tolliver Utz.

The following deacons were also present: Brethren Ben Baldwin, Marvin Baldwin, Karl Bobzien, Frank Coppedge, Emory Clifton, Harvey Cornwell, Calvin Fishback, Kenneth Glascock, Ralph Hargrave, Lewis Hite, Orion Hitt, Lewis Judd, Crilly Lunsford, W. C. Maddox, Harold Martin, Clarence Moyer, Earl Nettles, A. T. O'Dell, Ross Payne, John Power, Carlton Priest, Lucian Rector, George Rothgeb, Waldo Rudacille, Eddie Soper, Herbert Steadman, Aubrey Utz, Granville Utz, Warren Wilson and W. W. Woodward.

It was determined that the Church was still of the same mind as to the ordination of Brother Olinger; after which the Presbytery was formed. Elder Raymond Pressley, pastor of Barrows Run Church, was named Moderator; with Brother Karl Bobzien as Clerk. The following were designated: Brother Calvin Fishback to speak for the church, who delivered Brother Olinger to the Presbytery; Elder W. G. Fletcher to question the Church; Elder Glenn Payne to question Brother Olinger; Elder Ernest Long to offer the ordination prayer, and Elder J. E. Alderton to deliver the charge.

Both the Church and Brother Olinger were questioned; after the satisfactory completion of which it was moved to continue the ordination. The ordination prayer was then offered by Elder Ernest Long, after which the laying on of hands by the Elders was carried out. Brother Olinger's wife was escorted to a seat beside her husband while the charge was delivered very ably by Elder J. E. Alderton, using as a text Acts 6 and I Timothy 3:8. Barrows Run Church having expressed their satisfaction with the work of the Presbytery, Brother Olinger was turned over to the Church as a duly ordained deacon.

The Minutes of the ordination were then read by the Clerk and approved by the Presbytery, after which the Presbytery was dismissed with prayer by Elder Phillip Johnson. During the singing of hymns, the congregation came forward and shook hands with the newly ordained deacon and his wife. The service was then dismissed with prayer by Elder Glenn Payne.

A copy of these Minutes is being made a part of the Church records; and copies also furnished to the ADVOCATE AND MESSENGER and the GOSPEL APPEAL.

DONATIONS TO THE ADVOCATE AND MESSENGER

G. C. Reeves, North Carolina, \$2.00; Ada Randall, Alabama, \$1.00; William R. Sellers, Georgia, \$1.00; R. G. Patton, Michigan, \$1.00; Imogene Smithson, Mississippi, \$5.00; Mrs. Edith Carter, Indiana, \$5.00; Mrs. Lura D. Carper, Maryland, \$5.00; I. Randolph Dovel, Virginia, \$5.00; Betty Barnitz, Missouri, \$5.00; Vallie V. Postelle, West Virginia, \$5.00; Elder Dennis Taylor, Iowa, \$10.00; Mary P. Cameron, Virginia, \$5.00; Mr. and Mrs. Robert Webb, Illinois, \$5.00.

MARTINSBURG—Martinsburg, W. Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10 a.m. and 1:30 p.m. Elder Dwayne Fletcher, Pastor, 21 - 2 Florence Tollgate, Florence, 08518, Tel. (609) 499-2491. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, Va 25401, Tel. 267-7356. March '81

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

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

SPCOTT 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. preaching time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Ise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '80

UNION—Summerduck, Va Take 651 from Remington to Summerduck (about 10 miles) Meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 86. 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; 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Ileana Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '80

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

UNION 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, or, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 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.; 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (540) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '80

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 10. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Bucknam Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, Boykins Ave., Colonial Heights, Va 23834 Dec. '80

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

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

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, Madisen, Va 22727. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764 June '80

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

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

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. 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. '80

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