

# Advocate and Messenger

118th Year                      DECEMBER 1979                      No. 12

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## Advocate and Messenger

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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Since all of God's people are re-  
deemed by the blood of Christ,  
they will all finally be safely housed  
in heaven. "Thou shalt call his  
name JESUS: for he shall save his  
people from their sins." Matt. 1:21.  
Elder W. S. Craig  
In "The Brazen Serpent"

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## CHURCH DIRECTORY - FIRST SUNDAY

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

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

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

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

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

**MT. PISGAH**—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn 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. Richard Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '79

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

## SECOND SUNDAY

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

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

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

# Advocate and Messenger

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

118th Year

DECEMBER 1979

No. 12

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## ONE HUNDRED EIGHTEENTH VOLUME NOW HISTORY

As we are now closing out the 118th year in which the dear old "Advocate" has been going into the homes of God's people we feel once more compelled to bow in humble gratitude to our great Saviour and God for His sustaining grace, His keeping power and His providential mercies. The A & M is enjoying a steady increase in subscribers, which is a great encouragement to all who love the paper and desire its continued success. Of course when we speak of loving the paper we mean the principles for which it stands and the cause of Christ to which it is devoted.

We do not consider ourselves in competition with any other publication for we do not measure success by numbers of supporters nor by the balance in the treasury but by the contribution we make to the glorification of God, the comfort and edification of the saints, and the upbuilding of our beloved Zion. And in these Godly endeavors we wish all our church papers all the success it may please the Lord to give them.

As with all the previous volumes the stamp of imperfection may be clearly seen upon the present one and will continue to be seen in any future volumes, but if our Lord only blessed and prospered those works which were free of the imperfections of our flesh we would long since have had to give up the race, for all we touch is contaminated with sin. But we

ask that our readers continue to bear with us and pray for us that we might have grace to carry on in the momentous responsibilities which are ours in a manner which will benefit our readers and glorify our Lord. We wish you all a very joyous holiday season and trust the new year will be filled with God's choice mercies.

THE EDITOR

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## LESSONS FROM THE PRAYERS OF CHRIST

(Part Seven)

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5).

In the Covenant of Grace Christ was set up from all eternity by the other two persons in the Godhead as Mediator, Daysman or Intercessor, and had the glory and honor of that office given Him by Them. Upon His ascension into Heaven this mediatorial post was to be assumed in His person at the right hand of the Father and the glory of it was to be fully and manifestly set forth.

In a prophetic way, though he spoke of it in the past tense, Isaiah said, "He bare the sin of many, and made intercession for the transgressors." Malachi said, "He shall sit as a refiner and purifier of silver." And, Jesus, shortly before His death, said, "Ye which have followed me, in the regeneration *when the Son of man shall sit in the throne of His glory*, ye also shall set upon twelve thrones, judging the twelve tribes of Israel."

From these scriptures we conclude there was an appointed day in which Christ would ascend to the mediatorial throne, at the right hand of the Father. That appointed day was the day in which He was raised from the dead. Study carefully the following verse for this is exactly what it is stating: "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised

him from the dead" (Acts 17:31). Of what did God give His people assurance? He gave them assurance of the fact that Jesus is now in Heaven making intercession for them, just as it was appointed that He would. And wherein did He give that assurance? In that He hath raised Christ from the dead.

And now may we say, as did Paul, "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, *who is even at the right hand of God, who also maketh intercession for us.*" And again, "There is one God, and one mediator between God and men, the man Christ Jesus." We have such an High Priest, who is set on the *right hand of the throne of the Majesty in the heavens* (Heb. 8:1). He has entered into Heaven itself, now to appear in the presence of God for us (Heb. 9:24).

Though Christ was, in a covenant sense, our Intercessor prior to His death, burial and resurrection, yet that office was not so gloriously manifest as it now is. And though He had a glory and a fulness of grace in and for that office before the world was yet it was set forth in a figurative way in types and shadows so that the glory of the office was much obscured and "seen through a glass darkly." But now that our Lord was about to go to the cross and pass through the cold and murky waters of death He prayed that the Father would glorify Him in His mediatorial office both as a vicarious offering for the sins of His people and as their continual Intercessor in Heaven after His ascension.

There are several scriptures, some of which we have already quoted, in which we may observe this glorification and exaltation in connection with His intercessory office. We can only give a few examples but feel that they will suffice. When Christ appeared to the two disciples shortly after His resurrection as they walked sadly along, lamenting His death, He asked this question; "Ought not Christ to have suffered these things, *and to enter into his glory?*" You see it does not merely say He *entered into glory*, but He entered into *His* glory. This was a glory which was *His* as Mediator.

Mark says, "He was received up into heaven, and sat on the right hand of God" (16:19). This *sitting at the right hand of God* is not only indicative of the fact that He had *finished* the work which His Father gave Him to do but it is also expressive of the *glory* into which He entered after He was *received* up into Heaven. He was not just *admitted* into Heaven but was *received* by His Father and all the rejoicing hosts of the glory world as a triumphant Saviour.

On the day of Pentecost Peter spoke of the fact that David foresaw the resurrection of Christ; that the soul of Christ was not left in the grave, and neither did His flesh decay, or see corruption, while it was three days in the tomb. Then Peter said, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Then Peter quotes David from Psalm 110:1, which again speaks of the exaltation of Christ to the right hand of the Father (Acts 2:25-35).

Paul says, "God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, etc. . . ." And that every tongue should confess that Jesus is Lord, to the glory of God the Father. Some of the other scriptures which speak of this glorious exaltation of Christ are: (Col. 3:1, Heb. 1:3; 2:9; 10:12; 12:2, I Peter 3:22).

Jesus was always heard when He prayed. That is, His prayers were always granted. At the grave of Lazarus, He said to the Father, "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always" (John 11:41, 42). The scriptures quoted above show clearly that the petition of John 17:5 has been gloriously granted; that Christ has been wonderfully exalted as God-man Mediator; that He is at the *right hand* of the Father and is busily engaged in attending to the concerns of His beloved people.

The wonderful prayer from which our text is taken, is,

in itself, a beautiful prayer of intercession by Christ in behalf of His people. May we draw comfort and strength from the knowledge that we have an High Priest who *can* be touched with the feeling of our infirmities, and may we rejoice as we are blessed to join dear old Isaiah in viewing Him seated upon a throne, high and lifted up.

THE EDITOR

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### ELDER BEAVERS UNDERGOES EYE SURGERY

Dear Elder Harris: This will be a very short note. Due to a hold in the retina of my right eye I became practically blind in that eye. On October 30 I underwent surgery to correct the condition. I spent five days in the hospital and am now recuperating at home, but am restricted on reading and writing. My surgeon says I should recover 85 percent vision in that eye. I go back for a checkup this next Wednesday, November 14.

Thank God for surgeons who can perform such a delicate operation, and thank God also that He has endowed our bodies with the ability to heal themselves once the condition is corrected. Like Solomon, I am made to say, "Consider the work of God"—and, like David says, "I am fearfully and wonderfully made."

The Lord has been so good to us. We are now in our 56th year of marriage and both in reasonably good health; able to go and fill appointments, and enjoy the association of God's precious people. I want to thank all that have written and called and sent their best wishes for a speedy recovery. May the Lord richly bless one and all. In much love.

ELDER T. EVERETT BEAVERS

*(Editor's note: We were very sorry to learn of Elder Beavers' eye problem. We sincerely pray that God will restore his vision sufficiently that he can continue his normal activities, both as to his usual secular and spiritual labors. Elder Beavers has been a faithful and worthwhile contributor to the pages of A & M for several years and we hope the productions from his pen will not long be interrupted.)*

### THE IMMUTABILITY OF GOD

The word *immutable* means unchangeable. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6). No language could be plainer concerning the unchangeable nature of God. It is absolute and final. It cannot be explained away. God does not change, period.

The "sons of Jacob" are here used to represent or present a picture, or type, or symbol, of all the redeemed family of God in all ages. Jacob had twelve sons after whom the twelve tribes of Israel were named. This nation of *Israel* was chosen of God, and has been known by many different names. Now, because of the unchangeable nature of God, this family is not in any danger of being consumed, or lost eternally. God had made promise to Abraham that in his seed should all the nations of the earth be blessed (Gen. 22:18). Now God assures this people that He is not going to change His mind about the matter.

In Hebrews, ch. 6, Paul is showing the immutability of the counsel of God. "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

Notice from the scripture that God was more than willing to show that His counsel was unchangeable. His counsel includes everything that He has ever promised to do. This most assuredly includes the eternal salvation of His people. So the plan of salvation is unchangeable. Salvation includes the new birth or regeneration. It follows then that by whatever means one person receives the new birth, all others receive it the same way. *Question:* How was God going to show "more



abundantly” that everything He ever promised to do was *unchangeable*? *Answer:* He confirmed it by an oath, as stated above. Now we have *two* immutable things; His *counsel* and His *oath*. His counsel (everything He planned to do) and His oath, (whereby He swore to do everything that He promised and planned to do) is the basis for the sinners hope.

In this oath, God swore *by Himself* (because He could swear by no greater) that He would perform the promise He had made to Abraham.

Now let us see what Paul has further to say about this promise. “Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect” (Gal. 3:16-17). Note that the law, which was 430 years after the promise, could not change the promise. So the promise, or counsel, the covenant and the oath are all unchangeable. Thus we see the immutability of God in dealing with His people.

God is said to declare the end from the beginning. “Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure” (Isa. 46:10). As we consider this scripture we can surely see that if God were changeable He could not declare the end from the beginning. His foreknowledge is perfect so that He knows from the beginning of any action just how that action will come out. Having all power, He is able to control all things to suit His purpose.

Many times men have embarked upon a certain course of action, not knowing what the result would be, but hoping it would turn out as they had planned. Due to circumstances beyond their control, their plans may have to be changed. They cannot of a certainty declare the end from the beginning. Not so with God. All things, no matter how far in the future,

are as an open book to Him. There are no circumstances beyond His control. He does not become frustrated or confused. He steers a straight course according to His counsel. All the powers of earth, or men, or devils, cannot deter Him from His course. He is the immutable, unchangeable God. "There is no wisdom, nor understanding, nor counsel against the Lord" (Prov. 21:30).

"He *is* the Rock, his work is perfect: for all His ways are judgment: A God of truth and without iniquity, just and right *is* he" (Deut. 32:4). We think of a rock as being solid, stable, dependable, immovable and a good foundation. God is not just *any* rock. He is *The Rock*. Since His work is perfect it is not necessary that it be changed.

ELDER T. EVERETT BEAVERS

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### SIMEON'S PROPHECY

(Second of Two Parts)

"... That the thoughts of many hearts may be revealed" (Luke 2:35).

God's providential store of our falls caused by the thorns and swords that pierce our sides and hearts and the deliverance from them are given in love and mercy to encourage His disciples to reveal the thoughts in their hearts to their friends and bosom companions.

Who are the friends of the poor in spirit, the hungry and thirsty for righteousness, the meek and lowly in heart who have been made prisoners of hope by the mercy and love of Jesus Christ? To whom will they be most likely to tell the secret thoughts of their now tendered heart caused by the visits, callings and whisperings of angel spirits, seen and unseen? They are the disciples of Jesus Christ found in his church. All who have heard gospel preaching and spiritual conversation know there is a people who weep in sacred service. This evidence of the grace of God, a worldling can see but such expression of hope and joy will be as foolish to him as it is mysterious. All who have been made to weep because of their sins

and have felt the arrows of conviction piercing their souls will weep with those that mourn, but the world will laugh at them. Comfort is found only in those who have been comforted. These compassionate and understanding folk are friends to all who have felt the penalty of sin and have been given to hope in Jesus blood and righteousness. It is to them the Lord commands all to come who have been loosed from the fetters of sin and have received the evidence of their soul's salvation, which is the priceless treasure of their heart.

All who weep for themselves but rejoice for Jesus's sake will find friends and companions in the Lord's Church who will readily understand their tears and will yearn to hear the confession and thoughts of their hearts. What a rich and precious heritage the Lord has provided in His Church for the comfort, encouragement, instruction and help of all who have been called to follow Jesus by having been killed to the love of sin and given a hope unto salvation through faith in Jesus! This heirship to Heaven's eternal glories is the unmerited and free gift of God to hell-deserving sinners.

God does not bestow this heavenly treasure in human hearts for them to hide and keep to themselves their hope in Jesus' righteousness, but rather to be confessed to the Church. This confession of faith and belief in Jesus as the Christ, is the rock on which the church is built, and all believers are commanded to build on that foundation. Spiritual prosperity and peace is promised if we build with the testimonies of His mercies and our works of faith and trust in Him. Sorrow, agony, mourning and leanness of soul is the lot and price of disobedience.

How very selfish it is in us who have received unbounded mercy and priceless favors, which are the ground of our hope and our evidence of salvation, if we keep those treasures secret in our heart which were so freely given and cost our Saviour thirty-three years of life among sinners (being as one of us, sin excepted) and resisting every temptation of Satan common to man, being rejected by His own countrymen, living for

three years without a house or home; ever sinless before God and man, suffering the forsaking of His apparent friends whom He had befriended by His healing and lifegiving power. He bore the heaviest of all in His agonizing trial—the forsaking of His Father in Heaven, and without a murmur of complaint or wail of agony uttered a prayer for His murderers and died on that instrument of torture used only for the worst of criminals—for us, who, in our nature were His enemies! Oh, what wondrous love is this! How ungrateful it is in us who have been lifted up from our bondage to sin by abounding grace and life-giving mercy to the state of belief and hope in Jesus to keep this witness of His mercy to us hidden in our breasts!

The Lord's visitations and revelations to us are the ground of our hope and the remembrance of them will be our stay until death. God gave this witness to us, primarily for His own honor and glory while we are the unworthy recipients of His salvation bestowed through His love, grace and mercy. If I do belong to the elect family of God, I am not my own, for I have been bought with a price, and *what a price!* All that I am or can every hope to be that is good I owe to Jesus, my Saviour. It is my unspeakably happy lot to enjoy a foretaste of Heaven here, but all the fruits of that love, grace and mercy belong to God including the testimony of His revelations and mercies that sustains my hope.

ELDER GALE F. HANOVER

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### OFFERING

Dearly beloved of the Lord: Can we each and every one honestly ask ourselves, what is the offering that I offer unto the Lord? What is its value and what is the result? To offer something is to present it in such a way as to accomplish the purpose intended and to be acceptable and well-pleasing in the sight of the Lord. The sacrifice or offering is to be seasoned with salt. This was included in the offering under the law for it denotes a purifying and cleansing so that it is a

showing forth of the soundness of mind and heart with sincerity of grace. "Salt is good; but if the salt have lost his saltness, wherewith will ye season it?" This seasoning is necessary in all those who would offer an acceptable offering to God, as in testimony of that communion which they had with God in the exercise of His worship (Col. 4:6).

While the Hebrews had several kinds of offerings and the law required that their offerings should be without blemish, yet their sacrifices were very imperfect and altogether incapable of themselves to purify the defilements of the soul. So our offering today is to be pure and free from all hypocrisy and malice. It is to be free from all error in the faith and worship of God. The poor have the gospel preached unto them, and may it be seasoned this way in our offering. The peace offering was offered to return thanks to God for His benefits and mercies, and asking continued favors of mercy and grace and to feel the power of the Spirit in our devotion to the honor and glory of God only.

The apostle Paul describes to the Galatian brethren all the imperfect sacrifices of the law as "weak and beggarly elements" and truly such they were. These offerings represented grace and purity but they did not and could not give it. They convinced the sinner of the necessity of himself to purify himself to the satisfaction of God but did not accomplish it. These offerings were only a figure and prophecy of Christ Jesus the true and only offering that included all the virtues and qualities of the sacrifices before offered. The ones offered before were only a shadow and type but Jesus is the very and whole substance and reality of it all, by which His people are made acceptable to God and well-pleasing.

We are commanded to walk in love. This is the way our offering is to be presented, even as "Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." Christ Jesus never did offer salvation to anyone, but He offered Himself once, without spot, to God. This is through the offering of the body of Jesus

once for all; and for all time and ages and for all the called of the Lord. This man hath offered sacrifice for sins forever and by one offering He hath forever perfected them that are sanctified. And where remission is, sin and iniquities are forgiven, to be remembered no more; there is no more offering for sin. This offering was only needed once because the others were imperfect and pointed to the true and perfect "one offering" in Jesus our Saviour; the Lamb of God that taketh away the sin of the world.

Every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man (Jesus) have somewhat also to offer. He truly had somewhat to offer for He offered Himself to God, in full satisfaction for all our sins and iniquities, removing all condemnation, reconciling us unto God by His blood. The high priest offered or presented the offering every year but Jesus did not offer Himself often for then must he often have suffered since the foundation of the world. But now once in the end of the world hath He appeared to put away sin by the sacrifice (offering) of Himself. This was at the end of the Jewish world and law service for the fullness of time was come for God the Father to send Jesus into the world and make the true offering known. That that was prophesied of and a type of a true offering was now come and all type is fulfilled in Jesus. When Jesus came into the world He said, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure." Then said I, "Lo, I come (in the volume of the book it is written of me) to do thy will, O God." Isaiah described it before it ever happened, "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

His soul was made an offering for sin, for He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him. A wonderful offering and

resulting effect, He knew no sin and never sinned or bowed to the temptations of Satan and all his forces, yet He became sin for us that we become the perfect righteousness of God in Jesus Christ our Saviour. What a wonderful and perfect offering! This was surely the fulfillment of Abraham's statement at the testing and trying of his faith as he offered his son, Isaac, for Abraham said, "My son, God will provide himself a lamb for a burnt offering," and I maintain that He did this to the very fullest degree.

Now God has all right to accept or reject the offering we bring to the Lord. The Lord God had respect unto Abel and his offering but not to Cain and his offering. The offering required of us is to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. This will require all the power we can have to resist Satan and his ways and humbly follow Jesus. We are to seek Jesus and His way first, always, and never let it become second place. We need to give our all in all.

Jesus beheld how the people cast money into the treasury and many that were rich cast in much, this was their offering. And there came a certain poor widow who cast in two mites for her offering. Then Jesus called the disciples to Him and said, "This poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." It is very evident that she offered more than all the others, for she gave all she had, even her very living. Surely we can trust the Lord and rely upon His promise, even to the very giving of our all, in presenting our offering to the Lord in His service. While this widow cast in more than all the rest it is not so much the amount, but it is more important that our offering be given in the right spirit and for the right purpose to the honor and glory of God and Jesus our Saviour. When we consider the full purpose of Jesus' offering and the full effect thereof we surely can behold how important it is for us to offer our all and in the right way.

The Lord shall sit as a refiner and purifier of silver as Malachi Three has declared, "And he shall purify the sons of Levi, and purge them as gold and silver, that they can offer unto the Lord an offering in righteousness." This not only applies to the priest or ministers of today, but to all the Lord's children; and when we are purged from the leaven of this world as gold and silver is purged and refined so that the dross is taken off and the pure metal shows forth in its beauty and strength then and not until then are we able to offer an offering in righteousness. This offering is unto the Lord and not for any show or honor or gain in any way but that the name of Jesus be praised above all else and to the honor and glory of God. We are to give, hoping for nothing in return, and this offering is to be in righteousness. This we can do, by the grace and help of the Lord. We can come before His presence with a humble, contrite spirit, leaving the world behind, having no confidence in the flesh, rejoicing in Christ Jesus and worshipping God in the spirit and in the truth. This should be our theme in our song services, in prayer, in preaching, in hearing and in offering our bodies a living sacrifice in righteousness. The Lord is pleased with such offerings as in the days of old, for when this refining is done to the extent that we offer an offering in righteousness unto the Lord, then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old.

The Lord God of Heaven and eternal glory was well pleased with His only begotten Son and His offering and I am just as sure that our offering being conducted in the right way is pleasant and acceptable unto the Lord. We are told that God is well pleased with such sacrifices as to do good, and to communicate forget not. So, "by him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." This is to be done not only when we meet in the worship service but in our daily walk. May the Lord of all mercies bless Zion to offer an offering in righteousness unto the Lord that we be found unto His praise



and honor and glory at the appearing of Jesus Christ. This is only our reasonable service. What is my offering today? Submitted in love.

ELDER DAILY HITE

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### GOD'S WAYS PAST FINDING OUT

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" Romans 11:33.

Not all people are God's *children*, but they *are* His *creation*. It is God's work that we exist, child of God or not. God is not far from any of us for in Him we live and move and have our being. It is He that separates us from our mother's womb and calls us by His grace. It is easy for us to find out how children are born the first time (in nature), but impossible for us to know about being born again except by God's revelation. We do not know the thought and intents of people's hearts, but God does. The hidden man of the heart, that is born of God, is very secret. So secret in fact that it cannot be found out in high institutions of learning or taught by natural man. Jesus said, "It is written in the prophets, they all shall be taught of the Lord, therefore whosoever hath heard and learned of the Father, cometh unto me." Jesus also spoke of the wind blowing and our hearing the sound thereof, and then He said, "So is everyone that is born of the Spirit." The Spirit, like the wind, cannot be seen, but the effect of it is seen by kindred of like experience.

The Lord directed Samuel to go to the house of Jesse, "for I have provided me a king among his sons" (1 Sam. 16). "And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." After seven sons passed before Samuel and he said the Lord has

not chosen these, David, keeping the sheep, was sent for and anointed king.

Esau was also the manly or athletic type; a cunning hunter the likes of which may have popular appeal today, while Jacob dwelled in tents and did women's work, like cooking food (Gen. 25:27-29). But which one placed high value on the promises given to Abraham? Such promises as this: "Surely blessing I will bless thee and multiplying will multiply thee," and, "I will make thy seed as the sand by the seashore innumerable and as the stars of heaven for multitude." These were exceeding rich blessings that were promised but they could not or cannot be appreciated by the flesh.

Isaac, old and blind, (and it appears somewhat foolish or feeble minded) was bent on extending these blessings to his firstborn, according to tradition, even though Esau despised his right to them by selling his birthright to his brother. It is said that Isaac loved Esau because he ate of his venison, and if he loved him for any other reason the scriptures do not say so.

It is a beautiful story how Rebecca came into this family, when Abraham's servant made his journey and said, "I being in the way, the Lord led me to the house of my master's brethren." There finding her willing to go with this stranger, because it was of the Lord, to become the wife of Isaac. Truly a jewel was she.

The twins didn't get along while she was carrying them for they struggled in her womb. When inquiring of the Lord about this she was told, "Two nations are in thy womb, and two manner of people shall be separated from thee; and the one people shall be stronger than the other people; and the elder shall serve the younger." After this experience she instigated the deception of Isaac that Jacob should receive the blessing.

The unborn children had neither done good or evil that the purpose of God according to election might stand, not of works but of God that calleth, and because Jacob had the

Spirit of God in him he both desired and received the birth-right even though he was the younger of the two. Then he became the father of one nation and when his name was changed to Israel all the church in every age, even among the Gentiles, is called a "holy nation", the Israel of God.

Esau's nation continues to exist also, which consists of profane persons who find no place of repentance and place no value on the rich spiritual blessings of God (See Heb. 12: 15-17). Those of the flesh have always persecuted those of the spirit just as Esau threatened Jacob's life and caused him to flee. In considering that God said, "Jacob have I loved and Esau have I hated," it is puzzling to find that Rebecca loved the same one that God did, while Isaac loved the other.

It is not so difficult to understand, however, why Jesus was despised and rejected of men. He came to the Jews who were His kindred and who had been given the law service of God. "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God (Rom. 9:6-8). If Abraham's seed, which were to inherit the promises, were to be called in Isaac, would this not leave a seed also uncalled? Certainly so, because Jesus "came unto His own and his own received him not" because they were not born of the spirit of God. "But as many as did receive him, to them gave he power to become the sons of God," manifestly, to bear fruit of the Spirit. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." These possessed that hidden wisdom which God ordained before the world unto our glory, which none of the princes of the world knew, for if they had known it they would not have crucified the Lord of glory. This does not mean that some of them did not know later and were given repentance. "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel,

and forgiveness of sins" (Acts 5:31).

ELDER A. J. HYLTON

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### "THY FAITH HATH MADE THEE WHOLE"

Kind reader: as I read and give much thought to the valuable lesson found in Luke 17:11-19, I am rejoicing in great measure and I have a deep desire that you too might rejoice with me over and over, not only when you read and study this great lesson but when you strive with all your God-given ability to view Him as He has so enabled you, realizing it is from Him all our help must come. That it is He who has delivered us from so many pitfalls, so many snares and dangers both seen and unseen all along life's journey. It is He who has many times made us whole when our poor hearts were broken, when we possessed an humble and contrite spirit and there was none to help but He who knows all about our troubles and He who only has power to remove them even as He did the incurable disease of these ten poor men who stood and cried, "Master, have mercy on us."

Just think, kind reader, of the great power God has given us in that He has taken up His abode within us and given us the spirit of divine power. Verse 12 here tells us that they stood afar off from Jesus, and no doubt you too have often felt to stand far off from Him. But then you recognize that He is Jesus, having all power both in heaven and earth, and that according to His loving kindness and tender mercy He has been pleased to take up His abode within your very body and has given you the greatest privilege ever thought about by poor sinners, which is to believe in Him; to believe that He is, and that He alone is able to reward them that come unto Him. Note in Verse 14 Jesus tells them what to do. Now how often does He tell you and me what to do? Then each time we have done as He bade us the result has been even as it was with these ten men. But not so when we failed to obey Him.

Note, in Verse 14, as they went they were cleansed. Not

given life. If they had not already had life they would not have known they were in need. But any time anyone feels a need of Jesus' help they have life and when they go to Him believing altogether in Him as these ten did they are bound to get results. If we fully believe in Him we know full well He knoweth our needs and will supply them as seemeth good in His own sight and when He has done so we too will have been made whole; given a good conscience toward God; made happy and filled with sweet peace, joy and true contentment when we follow the one as taught in verse fifteen.

Now it was with a *loud voice* that he glorified God, no doubt in a shouting tone. Have you ever shouted in the service of our Dear Lord? I have often felt like shouting, both in private and in public services to our dear Redeemer and have heard a few who did shout praises unto His great and good name. It is a great thing to shout if your cup really does run over with joy and gladness.

Now in Verse 16 when the dear man fell down on his face and gave thanks to His Master, Jesus mentioned the other nine who had not given thanks (verse 17); not considered what He had done unto them as this man did. They received the same healing but were ungrateful. *Do we not behold many today who appear to be even as these nine were?* This makes us sad indeed! But with all who do render thanks, praise and honor, He is well pleased and thereby they are always made whole, even as this dear man of God.

Now my purpose in trying to call your attention to these things is to cause you and me to try to make sure that we henceforth give God thanks; give more consideration to our Maker for what He does for us daily. Not just on meeting times but each hour of every day. We have so much to praise Him for and for which to inquire, "Lord what wilt thou have me to do?" and how wilt Thou have me do this or that? Please give me all knowledge to know and do Thy blessed will, that I too may be made whole daily; that I too may go rejoicing on my way continually as I journey my few remaining days

upon the shores of time. What a sweet privilege you and I have to be permitted to serve and worship Him, the giver of all we possess in life, in death, and in eternity. Yours in an effort to serve Him better each day.

ELDER DAVID P. BRIDGMAN

Montgomery, Alabama

### THINK FOR YOURSELF

There are many religious leaders who are fixing up prayers and expressions to be used by lost sinners so they can "approach unto God and be saved or born again." Here is something similar to what they advise them to say: "Jesus, I admit I'm a hopeless and lost sinner. I need you. Forgive all my sins. I confess them all to you right now; I know you can and will forgive them; I believe on you Jesus; I accept you in my heart now as my Saviour. Thank you Jesus, for hearing a sinner's prayer and for the gift of eternal life you have just now given me. Amen."

Christ taught it *this* way; "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13). If a man can save himself to the above outline then it is "of the will of man," and the Bible says it is *not* that way. In nature it is not of the will of the child that he is born into the family of his father and mother; likewise it is not of the will of the creature that he has eternal life or that he is born again. *Life* must precede *action*. Action is *evidence* of life; and *not in order to have life*.

"No man can say that Jesus is the Christ but by the Holy Ghost;" so, if a man is able to say of a truth that Jesus is the Christ he is *already* a child of God; he already *has* the Spirit. If it is not of the will of the flesh, nor of blood, nor of man, then the man is not the one to say, "I want to be born again." That is, he is not the judge in the matter as to whether he is born again or not. If it were of man as to whether he were saved or not, then the *salvation* of man would *depend* upon man.

The Bible declares plainly that there is none other name given in Heaven or among men whereby we must be saved. The above outline would take the attribute of sovereignty away from our Saviour. He would be depending on man to accomplish this great work of salvation. This idea put forth by man is deceiving many of the Lord's people. They make it so simple unto men; just repeat something like the above and be saved. God's will and ways taught in the Bible are ignored from every angle. Do some thinking for yourself.

ELDER A. D. WOOD  
Glen Rose, Texas

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### EARTHEN VESSELS

It is not without meaning that the apostle declares, in reference to the ministry, that we have this treasure in *earthen vessels*, and it has been well said that, he will labor for nought who will undertake to prove that a vessel of *earth* is a vessel of *gold*. But the precious treasure is *in* the vessel, and which is the gift and qualifications for the work of the ministry, conferred by the head of the church, who "led captivity captive and received gifts for men."

We propose at present to present some sketches of the *vessels* as exhibited in Elders A.E.I.O.U. & Y. The wisdom of the creator is displayed in all the workmanship of His hand, but in nothing is it more striking than the manifest distinction or difference between the innumerable millions of creatures He has formed, and even of the same species. There are no two precisely alike, and hence we find that one man possesses a peculiarity which is not developed in any other man, and which distinguishes him from others of his race, although there may be a striking resemblance between him and others, and this peculiarity or *individualism* as Elder Leland was wont to call it, manifests itself in him after he becomes a Christian, and minister, too, if he is called to that office, and the glory and excellency of the *treasure* shines out through the veil of the *earthen vessel* that contains it, so that those who are spiritually minded can readily discern the one from the other.

Elder A. is of an amiable disposition. He loves the truth, but he is so much afraid of giving offence that he labors much

to present it in a way that the people will not see its objectionable features and hard points, as they are considered by the world. His temperament prompts him to try to be "all things to all men," literally, and therefore he cannot patiently endure hardness in defence of the truth; hence he tries to please all but does not succeed in the effort. He loves to be regarded as a *good man*, but errs in the conclusion that, being evil spoken of, and having enemies, is evidence against the claim to that title.

Elder E. is an energetic, active preacher and labors abundantly in his Master's vineyard, but being of a warm excitable temperament, he is often involved in petty difficulties, and moving with broken bones before the Lord. In the exhibition of his views, and system of doctrine, he often jumps to conclusions, from untenable premises, without the labour of reaching them legitimately from sound and scriptural premises. He *speaks* frequently before he *thinks*, and hence is occasionally found against himself. He needs the assistance of kind brethren to counsel and guide him along the way, and, when needful, check his waywardness.

Elder I. is a rare genius. He has more use for, and thinks more of, the pronominal "I", by which his name is indicated, than any other letter of the alphabet. His talents are of a superior order, and, unfortunately for him and the cause of Christ also, he has found that out, and not having the advantage of an early education, he does not appear to have grace sufficient to keep him properly balanced. He courts the applause of the multitude, and feasts upon it when obtained. He is passionately fond of that which, it is said, makes everyone sick but him that eats it—*flattery*; and he often betrays the extreme weakness, when no one will undertake for him, to become his own trumpeter. He tells at one place of large congregations he had at another place, and the wonderful effect his preaching had upon his auditors: how that, though others had preached before him, yet there was nothing done until *he* took the stand. He takes occasion sometimes to remind his hearers (and without which they would not know it) that his ideas and illustrations are always original, and that he does not, as some preachers, after reading a text, preach about everything else in the Bible except what is contained in the text. But after all, he some-



times, when he forgets the "I", preaches with acceptance to the saints, which makes them for a time forget his vanity, and remember that the treasure is in an *earthen* vessel.

Elder O. in his career in the ministry reminds us of the alphabetic character by which he is designated when it stands alone. He appeared to run well at first, but showed much more zeal *in getting into the ministry* than he has ever evinced since the harness was put on him, *in the work of the ministry*. There was a radical defect developed in the start, and that was, he found out that he ought to be in the ministry before the church did, and was, therefore, the prime mover for his own promotion, which has rarely ever resulted in any substantial benefit to the church. (God shows the gift to the church often before He does to the subject himself, and hence *they* lead, and, for the most part, *he* pulls back, and declines the proffered honors)—Elder O, however, preaches occasionally, when it suits his secular arrangements, but never puts himself to much inconvenience to attend his appointments. The churches have never received much benefit from his labors, and they will suffer but little loss when they cease.

Elder U. is a preacher of some distinction in the churches. He possesses talents much above mediocrity, and with the advantage of a liberal education, he is a polished speaker, and an acceptable preacher, not only to the churches, but to the masses. His pride is sometimes very clearly exhibited in these attainments, and we are reminded of the words of Hart on that sin:—

"It blows its poisonous breath,  
And bloats the soul with air:  
The heart uplifts with God's own gifts,  
And makes e'en grace a snare."

But he is, notwithstanding, sound in the faith, and is an able defender of the faith, though sometimes he appears more sensitive under reproaches cast upon himself, than slanders upon the name and character of Christ. He possesses a pretty full measure of self esteem, and therefore it is exceedingly mortifying to him for the enemy to lay his honor in the dust.

In his public ministrations he is warm and pathetic, and is easily carried away by any appearance of religious excitement in the congregation, and under such circumstances his addresses are fully as *liberal*, (as that word is understood to

apply in such cases) as the doctrine of grace will allow. In his intercourse with his fellow men he sometimes indulges in a strain of levity, which is like the dead flies in the ointment of the apothecary, and which might cause a stranger to doubt his piety, but those who know him well have full confidence in him as a Christian, and minister of Christ. His labors in the ministry are arduous, and the churches under his care have a warm attachment for him and they are in a flourishing condition.

Elder Y.'s forte is *orthodoxy*. He prides himself upon that. But few preachers or authors can pass his ordeal, or reach his standard. He is ever on the alert to catch at every slip that may be made by speakers or writers, and to criticize all seeming heterodox (unorthodox) expressions, or sentiments. He is so much afraid of Arminianism that he sometimes secretly regrets what he considers loose expressions in the Scriptures, as for example, in I John 2:2, and thinks how much more orthodox it would appear if he had said: "He is the propitiation for our sins, and not for ours only, but also for the sins of the elect in all the world." And moreover, he wonders why the Master Himself used the form of expression found in John 3:16, 17, as Armenians have taken license from thence to contend for full provision for the whole world. Whenever there is any liveliness manifested in the churches—the members exhort each other, and meet often to sing and pray together, he becomes alarmed at once lest they should all lapse into Arminianism, especially if they sing what are called revival songs or tunes, for he thinks there is even divinity in a *tune*, and of consequence, some heterodox tunes, and therefore it is unsafe to even sing a tune that Arminians have been in the habit of singing. In his preaching he is scrupulously exact in every expression, and quotation so as to guard against making an impression upon his auditors that he is unsound upon any point of doctrine. He is afraid to exhort, even the saints, lest some should thereby be led to believe that they can *do something* in connection with their salvation. He has his favorite texts strung together like beads, and all other passages are brought within these limits, either by *stretching* or *cutting off*.

ELDER JOHN CLARK  
Zion's Advocate, 1858

(Editor's note: *There are a number of things I felt our readers might enjoy in this article. We ministers, though perhaps not finding ourselves fully described by any of these characterizations, yet might examine ourselves to see if we are not at least tainted with some of these shortcomings.*)

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**WILL I KNOW HIM?**

Mary knew her blessed Master, When He called her by her name; Doubting Thomas saw the nail-prints, And he found Him still the same.	I know He often walks beside us, Lifting burdens, drying tears; But our eyes cannot behold Him, Through our sins, our doubts and fears.
The travelers on the Emmaus road, Walked and talked along the way, But knew not they'd been with Jesus, 'Till breaking bread at close of day.	Once I wondered, would I know Him? But this makes my heart rejoice, I'm sure I heard Him call my name, And I recognized His voice.

Sister Violet M. Hiatt  
Martinsburg, W.Va.

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**CORRESPONDENCE AND NEWS NOTES**

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**BOOK NOTICE**

We have received word of the publication of the writings of Elder Fred Stewart of the Mud Creek Association of Alabama. The title of the book is "The Second Coming of Christ and the Thousand Years Reign". It will be hard bound, good paper, and approximately 450 pages. We have not seen the book but Elder Stewart is recognized among our people as being a sound, able and representative man. If you are interested in obtaining a copy of this book and desire more information you may write to: Elder Richard Martin, 3910 North Mission Oaks Drive, Chattanooga, Tennessee 37412.

#### ORDINATION OF BROTHER HASSELL PECK

Brother Hassell Peck was ordained to the ministry on October 13, 1979, at Owl Creek Harmony Primitive Baptist Church. Elders present were: Jack Allen, Charlie Boyd, Clarence Boyd, Clarence Davis, Darvin Edwards, Wayne Fuson, Walter Graves, Daily Hite and Harold Hite. Deacons present were: Roscoe Bradley, Paul Dove, Otis Edwards, Silas Fuller, Eugene Johnson, Ted Ray and Delbert Senff.

By sustained motions Elder Charlie Boyd was chosen moderator of the presbytery and Elder Jack Allen, clerk. The moderator asked Brother Peck to address the congregation. Brother Peck's text was Romans 8:31.

Elder Daily Hite was chosen to question the candidate. Additional questions were asked by Elders Clarence Davis and Elder Darvin Edwards. Elder Clarence Boyd was chosen to deliver the ordination prayer and Elder Charlie Boyd to deliver the charge. All these functions, together with the laying on of hands, were carried out in a manner agreeable to the presbytery. After closing prayer by Elder Darvin Edwards, the congregation sang a hymn and Elder and Sister Peck were offered the right hand of fellowship by the presbytery and then by the congregation.

(Editor's note: These minutes were condensed to conserve space. Copies of the complete original minutes may be obtained from the editor upon request.)

#### ORDINATION OF BROTHER LOUIS HITE

At the request of Mt. Carmel Primitive Baptist Church, Luray, Page County, Virginia, for ordained help in formation of a Presbytery for the purpose of ordaining Brother Louis H. Hite to the office of deacon, we met on Sunday, October 28, 1979.

The Presbytery was made up of Elders: A. J. Hylton, Walter Lewis, Ernest Long, Elmer Skeen, Russell Sutphin, Gary Utz, and Raymond Pressley.

The following deacons were also present: Johnnie Huffman, T. C. Moyer, John P. Fox, Orin Hitt, Rex Burner, John Moore, John D. Wayland, Warren Wilson, Lewis Rudacille, Waldo Rudacille, Emory Clifton, Graves Rothgeb, Ivan D. Koontz, Willard Maddox, Harvey Cornwell, Lewis Judd, George Rothgeb, Aubrey Utz, Granville Utz, Cletus Brumback, Lucian Rector, and Clarence M. Moyer.

It was determined that the Church was still of the same mind as to the ordination of Brother Hite, after which the Presbytery was formed. Elder A. J. Hylton was named Moderator, and Clarence M. Moyer was named Clerk. The following were designated by the Presbytery: Brother Clarence M. Moyer to speak for the Church, and he also delivered Brother Hite to the Presbytery; Elder Elmer Skeen to question the Church; Elder Walter Lewis to question Brother Hite; Elder Russell Sutphin to offer the ordination prayer; and Elder A. J. Hylton to deliver the charge.

Both the Church and Brother Hite were questioned, after the satisfactory completion of which it was moved to continue the ordination. The ordination prayer was then offered by Elder Russell Sutphin, after which the laying on of hands by the Elders was carried out. Brother Hite's wife, Sister Frances Hite, was escorted to a seat beside her husband while the charge was delivered by El-

der A. J. Hylton, using as a text the Sixth Chapter of Acts, beginning with the Third Verse. Since Mt. Carmel Church expressed their satisfaction with the work of the Presbytery, Brother Hite was returned to the Church as a duly ordained deacon, upon approved motion.

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 Raymond Pressley. During the singing of hymns the congregation came forward and shook hands with the newly-ordained deacon and his wife. Benediction was by Licentiate William Dillon.

### TEMPORARY CHANGES IN BATTLE RUN'S MEETING TIMES

Brother John Powers, Clerk of Battle Run Primitive Baptist Church, Rappanock County, Virginia, has notified us that during the months of December 1979, January and February 1980, they will not hold regular services on **Saturday**, December 9, 1979; **Saturday**, January 13, 1980; and **Saturday**, February 10, 1980; due to uncertain weather conditions in those months. Beginning in the month of March 1980, regular Saturday services will be resumed. Elder E. S. Skeen is the pastor.

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## Obituary

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### MRS. ANNIE STRICKLER

Mrs. Annie Elizabeth Shirley Strickler, born in Page County, Virginia, September 19, 1892, the daughter of the late John T. and Martha Comer Shirley, departed this life Sunday, October 7, 1979 at the age of 87 years and 18 days at the Fairfax Nursing Home. She had been a patient there for about five years.

She was united in marriage to Hubert M. Strickler on July 16, 1919, who preceded her in death on April 25, 1963. To this union was born two sons, Max S. Strickler of Winchester, Virginia, and James H., of Fairfax, Virginia; three daughters, Mrs. Evelyn Carey of Schenectady, New York, Mrs. Lois Foley of Oakton, Virginia, and Mrs. Wilma Genet of Northeast Pennsylvania; twelve grandchildren and one great-grandchild.

Besides her immediate family, she leaves to mourn many relatives and friends. Her late father and mother, also a brother and deacon—the late Thomas R. Shirley, were devout members at Mill Creek Primitive Baptist Church. Brother David Shirley, a nephew, is now a deacon there. Sister Mary Burner and Sister Dolly Long, both deceased, were members at Hawksbill Primitive Baptist Church

and were loved dearly by all who knew them. They were sisters in the flesh to Mrs. Strickler. A nephew, Brother Rex Burner, is a devout member and deacon at Hawksbill Church.

We humbly pray this dear family may be reconciled to God's righteous will; may the light of faith shine through the blinding tears. May they be thankful for the many precious memories and the enriching companionship which united their hearts and minds together in a family of love for many years.

"God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain— for the former things are passed away" (Rev. 21:4). Mother is at rest from her labors, resting in peace, safe in the arms of Jesus.

Although Mrs. Strickler never united with the church, she attended as long as she was physically able, and was closely united with a family so deeply rooted and established in the faith of Christ Jesus our Lord.

Funeral services were conducted at 1 p.m. on Wednesday, October 10, 1979 at the Bradley Funeral Home in Luray, Virginia by this unworthy writer. Burial was in Evergreen Cemetery. Submitted in love.

Elder Earnest M. Long

#### MRS. NENA POWER

Mrs. Nena Pownall Power, departed this life August 8, 1979, in Norborne Nursing Home, where she had lived for some time. She was laid to rest August 10, in Rosedale Cemetery, Martinsburg, West Virginia. Her husband, B. Wilson Power, son of the late Elder J. T. Power, preceded her in death. They were both staunch supporters in the building and maintenance of our Martinsburg Church, were well known among our eastern churches and will be greatly missed by all who knew them. Written by one who loved her.

Sister Violet M. Hiatt

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Mildred Stump, Virginia, \$5.00; Mrs. John A. Brown, Virginia, \$5.00; Mr. and Mrs. Alan Thrasher, Missouri, \$15.00; Mrs. Bessie McCann, Ohio, \$2.00; W. H. Henegar, Illinois, \$10.00; Mrs. Randy Reed, Indiana, \$5.00; Mrs. Homer Cox, Washington, \$5.00; H. E. Wilson, Virginia, \$1.00; Mr. Philipp Burner, Virginia, \$5.00; N. T. Williams, North Carolina, \$1.00; Mrs. Walter Gilbert, Colorado, \$5.00; Mrs. Albert Darby, Maryland, \$5.00; Alma Rupard, Kentucky, \$2.00; Ruth Fellar, Virginia, \$5.00; A. D. Woods, Texas, \$1.00; Elder Ralph Harris, Florida, \$2.00; Della Mae Key, Oregon, \$5.00; F. A. Bartlett, Alabama, \$2.50; Mrs. Draper Street, Virginia, \$5.00; Donald Beck, Missouri, \$5.00; Mr. and Mrs. Russell Johnson, Indiana, \$5.00; Mrs. Lena M. Rion, Virginia, \$2.00; Mr. and Mrs. Orville Dusthimer, Ohio, \$3.00; Harvey Cornwell, Virginia, \$5.00; Mrs. Mabel A. Butterfield, Pennsylvania, \$5.00; S. S. Payne, Virginia, \$3.00; Walter Pile, Illinois, \$2.00; Elder Durward Edwards, Ohio, \$5.00; Mr. J. E. Cunningham, Florida, \$5.00; Mr. Ray Carlton, Florida, \$5.00.

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

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

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

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

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

### THIRD SUNDAY

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

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

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

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

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

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

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

SOUTH RIVER—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. '80

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

#### FOURTH SUNDAY

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

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

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

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

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

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

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

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

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