

Advocate and Messenger

121st Year FEBRUARY 1982 No. 2

Advocate
and
Messenger

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

Zion's Advocate	Messenger of Truth	Gospel Messenger
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Jesus likens the man who hears His words, but does them not, to a foolish man who builds his house on the sand; but those who hear and do His words are likened to a wise man which built his house upon a rock.

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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, Tel. (703) 778-3300. April '82

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. (703) 935-3548. April '83

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '82

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 '82

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 '82

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. Dec. '81

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomy Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '82

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. '81

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657 Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 326, Front Royal, Va 22630. Tel (703) 635-5942. Feb. '83

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) 364-1990. June '82

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 '82

MILL CREEK—Hamburg, Va about 2 miles West of Luray, Va. off Hwy. 211 at Rt. 766. 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 '82

Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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GREATER WISDOM REVEALS GREATER IGNORANCE

One of the things which so delights me about the word of God is that even simple-minded individuals such as myself can find a sufficiency of instruction therein to thoroughly equip themselves for the performance of all those works which God considers good. We do not have to understand all the great depths of the mysteries of the gospel in order to acceptably worship and serve Him.

Not even the apostle Paul with all the extraordinary amount of revelation which he possessed could claim a perfect knowledge of all truth. In fact it seems that his great knowledge tended more to make him aware of how little he knew compared to what there is to know. In the eleventh chapter of Romans, while dealing with some of the deep mysteries of God's truth, we find Paul bursting forth with this exclamation: "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." It seems that as Paul surveyed the vast ocean of truth before him, as it were in one broad, panoramic view, he was literally overwhelmed with a sense of its fathomless boundaries.

Sir Isaac Newton, who has been described as the greatest scientist who ever lived, said shortly before his death, "I do not know what I may appear to the world; but to myself I seem to have been only like a boy playing on the seashore,

and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me." This statement in itself reflects much wisdom for it recognizes something of the limits of man's knowledge and the restrictions of the finite mind. The evidence is that he knew what true wisdom consists of, for he was a firm believer in the Divine inspiration of the Holy Scriptures.

I believe anyone who has been brought, by the inward work of the Holy Spirit, to a sense of their own nothingness before the Lord will acknowledge as did Newton that whatever degree of wisdom and knowledge they may possess, no matter how great, is comparatively insignificant when weighed against the limitless ocean of truth which lies before them. And the more they are brought into an understanding of the truth as it is in Christ Jesus the greater will that contrast appear.

Never does a man appear more foolish, vain and ignorant than when he boasts of his wisdom and knowledge. I heard my Father say of a man once, "He is so ignorant that he doesn't even know he is ignorant." I have also found this to apparently be true of some with whom I have been acquainted; and what a dreadful state to be in, for a man who is satisfied with what he presently knows, or thinks he knows, is not going to be burning much midnight oil. If a man does not *feel* his ignorance he is *not* going to be found trying to rid himself of it as far as he is able.

James tells us that if any lacks wisdom let him ask it, in faith, of God. It seems to me that this refers to those who *feelingly* lack wisdom, for all men are in some respects deficient in wisdom, but not all men are *aware* of that deficiency and therefore do not labor under a *felt* sense of their shortcomings in that respect. But those who *feel* their lack of wisdom are admonished to ask of God who giveth liberally, and upbraideth not; that is, when it is asked "in faith, nothing wavering." But as we ask for wisdom let us also ask that we

be given wisdom to always be aware that no matter how wise we might be and no matter how much knowledge we might possess we are still, comparatively speaking, very much like Newton said; just children playing along the edge of the great ocean of truth.—*Editor.*

TRIALS AND SUFFERING

“Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin” (1st Pet. 4:1).

What a colossal and valuable treasure of knowledge and wisdom is couched in the recorded life of Jesus as He lived in human flesh! A life of faith in Jesus is, in a measure, a partaking of His life of suffering, sorrow, sacrifice and service. The suffering which a disciple of Jesus must bear may be bodily pain, a condemned conscience, or for any one of a myriad of offences against God to which we poor mortals are subject.

In our first love for Jesus and His chosen disciples we likely look on the members of the church and envy their state of membership in the Lord’s kingdom and imagine they have no trials or soul-suffering. We observe their godly life of faith and devotion while we know nothing of their constant warfare against Satan and their own pride, lusts and ego. Some poet has well expressed the state of every humble believer in Jesus, when he wrote; “Of all the foes on earth I meet—None so oft’ mislead my feet—None betray me into sin—Like the foes that dwell within.” The merciful correcting hand of God is daily needed to keep the vanity of our flesh subdued through suffering of soul and anguish of heart, and the pangs of a guilty conscience.

While Jesus was the Son of God and without sin, yet “learned he obedience by the things which he suffered” (Heb. 5:8). And let us remember, “Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth.” If we are not one who has believed in vain we should welcome the suf-

ferings needed that will enable us to cease from sin.

The Spirit of adoption given to each heir of heaven in the new birth (Gal. 4:6) bestows, in some degree, the mind of Christ to that regenerated soul. Peter's admonition to "arm yourselves likewise with the same mind (the mind of Christ) can be heeded by keeping one's body under, as did Paul, lest he become a castaway.

The measure of grace given in the new birth is sufficient for us to keep our flesh in subjection that we do not exercise our sins. The Spirit of Jesus given in the new birth causes one to abhor vanity, selfishness, deceit, pretention, formality and all ungodly acts. There is something within us that has been killed to the love of sin. That better self within our breast hates what our flesh loves. The apostle Paul declared the state of every true believer in Christ when he expressed his experience, to wit, "With the mind I myself serve the law of God; but with the flesh the law of sin." This peculiar agony and contest in one's breast and being causes a hungering and thirsting after righteousness, a poverty in spirit, a meekness and mourning that is approved by Jesus pronouncing such creatures blessed.

To be able to arm one's self with the mind of Christ and to be governed by that heavenly expression, "Let not my will but thine be done," is communion with Christ. Jesus concluded His last prayer with these words, and what a precious heritage for us if we can, by God's help, always feel this perfect submission! When we do not or cannot manage ourselves we should thank God for assisting us to this end by sorrows, tribulations and even pain, realizing it is owing to eternity's glory that we suffer *here* rather than *hereafter*.

ELDER GALE F. HANOVER

AN HIGHWAY SHALL BE THERE

(Concluded From Last Month)

When we travel the primary highway system of our coun-

try in this era we notice that it is posted with a minimum speed limit of 40 m.p.h. This is for the purpose of preventing accidents; thus, alleviating the heartaches and problems associated with such an occurrence. God, in His wisdom, is ahead of those whose responsibility it is to establish our natural speed limits (minimum and maximum) because He had limits established thousands of years ago.

The Lord instructs us through the writings of the apostle Paul not to be slothful in business and to . . . “be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord” (Romans 12:10-11). We do not hear the word “slothful” much today but it is simply an adjective which is descriptive of a lazy person. Prior to Paul’s anti-slothful statement (recorded some time between 55 and 60 A.D.), Solomon had already written (around 1000 years B.C.) about the sluggard, an habitually lazy or idle person, for he said, “The sluggard will not plow by reason of the cold; therefore shall he beg in harvest and have nothing” (Prov. 20:4).

In spite of these admonitions there were some at Laodicea who were neither cold nor hot and the Lord said, “I will spue thee out of my mouth” (Rev. 3:16). I am confident we have many today in the same lukewarm condition as the Laodiceans. They just do not quite have the zeal to “keep on trucking” above the minimum speed. Their lackadaisical attitudes seriously impedes the enjoyment of the zealous brethren and sisters because they of necessity (if they want to keep traveling) must slow down and shoulder the burdens that were shirked by the slothful.

Maximum Speed Limit

In contrast to the slothful there are some that get in a hurry and want to exceed the established speed limit. The ones in this category also cause problems. The Lord knew this too so He gave us some signs to govern our maximum speed along His highway. Paul, through the power of the Spirit, gave the Corinthian brethren some instructions for control of ex-

cessive speed. He told them to "judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God" (I Cor. 4:5).

The same apostle wrote to the saints at Philippi and advised them to exercise moderation. His instructions to them were "Let your moderation be known unto all men. The Lord is at hand. Be careful (archaic meaning is "anxious"—D.H.J.) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:5-6).

In the kingdom of God we have both the slothful and the over-zealous. So even as God has posted a minimum speed limit along this highway, He has also posted a maximum. And, sometimes I think the speeder is a greater threat to the peace of the Church than the slothful individual. Because in most cases the speeder lacks patience and wants an immediate resolution to any problem that may arise in the church; thereby generating strife and division among the members. This is, no doubt, why Peter instructed the Lord's children to add patience to their faith (as well as other godly characteristics) (II Peter 1:6). By adding the attribute of patience to our deportment we will be able to stay in the optimum speed range along the highway of holiness. The joys of the trip along this wonderful highway could be enhanced greatly if all travelers would obey the Scripturally posted signs along the way.

Use Proper Lane

As we observe the proper speed limits we should also be concerned about using the proper lane of travel. That is, we should not be trying to labor in our brother's field but should be endeavoring to work in our own. If we are not careful we may get so concerned about the work of our brethren that we neglect our own area of responsibility. Peter was desirous to know what the disciple would do that leaned on Jesus' breast. But Jesus said unto Peter, "If I will that he tarry till I

come, what is that to thee? follow thou me" (John 21:22). According to this Christ does the task assignments in His kingdom. Therefore we should be prayerful in seeking His will toward us, and begging for grace to execute that will for the benefit of His Church and people here in the world. Paul reiterates this theme in I Cor. 7:20, when he says, "Let every man abide in the same calling wherein he was called." In view of these admonitions we should take heed and stand in our places "round about the camp" and not infringe upon the right-of-way of our brethren and sisters by the illegal changing of lanes.

Conclusion

It is hoped that the reader will not think this analogy, between our interstate highway system today and the highway of Isaiah 35:8, too farfetched. For I, as other ministers, have logged many hours of travel on our interstate highways and many of those hours have been travel to visit the Lord's people in various places. As I have traveled and observed the limits and restrictions of our natural highways, I believe I can see a resemblance to that spiritual highway in the desert. At least I have enjoyed some sweet hours of meditation along these lines.

This article is only a hint, if that, about the beauty of the highway in the desert and the responsibilities incumbent upon its travelers. Hopefully, it will serve as an instrument to remind us to be thankful for our great highways (both spiritual and natural) and that we should be cognizant of our duties as we travel there.

ELDER DENNIS H. JONES

GRACIOUS

Dearly beloved of the Lord: I am sitting here watching the beautiful snow (Dec. 17) as it comes gently to the earth and I am reminded of the gracious works of God. To be gra-

scious is to be merciful, pleasing, acceptable, beautiful and graceful in all one's ways and works. Surely our God is a gracious God in all His ways; even as the beautiful snow comes to earth here today, and as we beheld the rainbow in the heavens the other evening, all such things picture the gracious work of God. His thoughts are not our thoughts, and neither are our ways the Lord's way.

How weak and frail mortal man is! Man is not very gracious, but the Lord is always gracious, and He controls that gracious work and shows it to whom He will, for He has said and it is still true, "I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." The Lord's ways are higher than our ways as the heavens are higher than the earth, and, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." This cannot be anything else but the merciful and gracious work of the Lord. How wonderful are the gracious works of God! Even the beautiful snow flakes seem to say to me, "This is the Lord's grace."

We are called upon to be patient and in love and faith to endure trials and afflictions as a good soldier of the cross, knowing that in all circumstances the Lord's way is always gracious. We may not realize it at the time, but as the song says, "Come what may of joy or sorrow—be my portion pain or rest, Jesus guides me and directs me—and His way is always best." Yes, "Jesus knows all the way my feet must go," and, "He sees if heavy hearted—I am toiling on life's road, And with love He lifts the shadows—that obscure His blest abode." Surely this must be in fellowship with David's feelings when his child died, and while his servants did not understand, David said, "While the child was yet alive, I fasted and wept; for I said, who can tell whether God will be gracious to

me, that the child may live?" So while the way seems dark sometimes, we need to trust in the Lord, for who can tell whether God will be gracious unto us one more time? Let it be known that our God is *able* to deliver us, but if not this particular time, we still will not bow to the idols and images of the world. "Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men!"

Nehemiah set forth some of the gracious works of God as the book of the law of Moses was read before Israel, and the Levites stood and confessed their sins acknowledging that the Lord, He is God, and the Lord alone. The Lord had given them bread from heaven for their hunger and water for them out of the rock, and promised that they should go in to possess the land which He had sworn to give them. They confessed that their fathers dealt proudly, hardened their necks and hearkened not to the commandments of the Lord. They refused to obey and were not mindful of the miracles and works He did among them; "But thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not." (Neh. 9:17). What a wonderful and gracious God we have, for in His manifold mercies He forsook them not. The pillar of cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to show them light and which way to go. He gave the Spirit to instruct, manna to eat, water to drink; they were sustained in the wilderness for forty years and their clothing did not become old or their feet swollen and sore. Surely these are all wonderful instances of the gracious work of our Lord, and, even so, His manifold mercies have not been exhausted but still extend to His children today.

David felt down-hearted many times as he called upon the Lord to hear his cry, saying, "Will the Lord cast off for ever? and will he be favourable no more? is his mercy clean gone for ever? doth his promise fail for evermore? hath God forgotten to be gracious? hath he in anger shut up his tender

mercies?" No! dear ones, God hath not forgotten to be gracious for His way is in the sanctuary and He still does wonders among the inhabitants of the earth and His arm has redeemed His people and brought salvation.

The Lord has promised to the people that dwell in Zion that He will be very gracious unto them at the voice of their cry; not only gracious, but *very* gracious. I feel the Lord has been very gracious unto His people in giving them the choicest blessing in the world to enjoy; the church kingdom. May we not approach or take this lightly but consider His ways and with a deeply humble and consecrated attitude set the Church above all other blessings.

When Jesus began His ministry all those who were in the synagogue bore witness and wondered at the gracious words which proceeded out of His mouth. He read from the book of Isaiah, chapter 61, and said, "This day is this scripture fulfilled in your ears" (Luke 4:21). The place Jesus read from was not chosen by chance, for it was according to the will of the Father. The gracious words Jesus read spoke of Himself and what He came to do and by what authority He would do it. The Spirit of the Lord is still upon him; the third person in the Trinity, a very sure Authority by whose power Christ was able to do all He did; bringing with great, precious and gracious words the gospel to the poor, healing to the broken hearted, deliverance to the captives, and recovery of sight to the blind, liberty to them that were bruised, and a declaration of the acceptable year of the Lord.

The gracious words that proceeded out of the mouth of Jesus as He declared the acceptable year of the Lord proved beyond all doubt that His work was acceptable to the Father in every way. The time for the redemption of His people must now be fulfilled as He was to suffer and give Himself as an acceptable sacrifice to God. Gracious words indeed to His people. No wonder the eyes of all them that were in the synagogue were fastened on Him and that they wondered at His gracious words. No man ever spake as this man for He spoke with

power and authority. He spoke in a graceful and humble way and with eloquence of expression, majesty of wisdom and knowledge. This amazed the multitude for they knew He had not been in the great schools of learning and he was the carpenter's son, according to them.

The words of Jesus are still very gracious to a sinner as they feel to hear Him say, "Thy sin and iniquity is all forgiven thee." What a gracious feeling it was even to a thief as he was being crucified when a loving Saviour spoke to him the gracious words, "To day shalt thou be with me in paradise." I cannot think of a more gracious promise.

It was gracious words indeed when He said, "Lo, I am with you alway, even unto the end of the world." Then the gracious words of heaven, "This is my beloved Son, in whom I am well please, hear ye him." And at the ascension of Jesus, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Sweet, comforting, precious and gracious words of our Saviour come to us again as He says, "And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Bless His holy name; praise Him for all His gracious mercies.

Now may these few lines comfort you in some way with the gracious blessing of our Heavenly Father through His wonderful mercies and lovingkindness by the Holy Spirit and Jesus your Saviour. The Lord bless thee, and keep thee: the Lord make His face to shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee, and give thee peace.

ELDER DAILY HITE

HE MUST INCREASE BUT I MUST DECREASE

Jesus said, "Among them that are born of women there hath not risen a greater than John the Baptist." He was born to Zacharias and Elizabeth according to the promise of an

angel. It was said that he would be filled with the Holy Ghost even from his mothers womb. The fulfillment of that promise was manifest when Mary the mother-to-be of Jesus went to visit Elizabeth, the mother-to-be of John. As Mary greeted Elizabeth the babe leaped for joy in Elizabeth's womb. When he was born they named him John according to the instructions of the angel to Zacharias.

John the apostle said that John the Baptist was sent from God. Primitive Baptists have ever believed and taught that a minister should be called of the Lord and not of man. Thus we have the first preacher in the new dispensation, this John the Baptist, as a perfect example of a called minister. He was six months older than Jesus, according to the flesh, yet he said, "After me cometh a man which is preferred before me: for he was before me." "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

John began his ministry in the wilderness of Judea, declaring that the Kingdom of Heaven was at hand. This is not to be understood as the eternal kingdom above, but rather the kingdom *of* heaven, the church here below. In Matthew this is referred to as the kingdom of heaven, but in Mark it is referred to as the kingdom of God, however it is the same kingdom in both places. In his preaching John urged the people to repent and be baptized. However he did not baptize everyone that came and requested baptism, for he called the Pharisees and the Sadducees a generation of vipers. He demanded that those requesting baptism bring forth fruits meet for repentance. Even yet Primitive Baptists ask some evidence of a changed life and of a hope in Christ from those who ask for membership in the church. I would that everyone asking for membership as well as members of long standing would continually say and feel that He (Christ) must increase but they must decrease.

Jesus and His apostles came into the land of Judea, where they preached and baptized. John was also preaching and bap-

tizing at Elam, near to Salim, because there was much water there. Surely this is a most valid reason for baptism by immersion. It does not take much water for other modes of so-called baptism. In fact, there is no other mode spoken of in the Scriptures. Jesus, when he was baptized went up out of the water. We see in the baptism that John and Jesus practiced (though Jesus did not baptize but His apostles) the three elements that baptism requires. (1) John demanded believers. Proper subjects. (2) John practiced immersion. Proper mode. (3) He was a proper administrator; called of God.

As John and Jesus were baptizing, as previously stated, there arose a question between John's disciples and some of the Jews, about purifying. They came to John and said, "Rabbi, he that was with thee beyond Jordan, behold he baptizeth and all men come to him." Perhaps they thought they could stir up some jealousy on John's part; but John reminded them that he had previously told them that he was not the Christ but was sent before Him. "He that hath the bride (church) is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I *must* decrease."

John said that the reason that he came baptizing in water was to make Jesus manifest to Israel. So when John baptized Jesus the Spirit of God descended and lighted upon Jesus. This Spirit was in the form of a dove. Then we hear a voice from heaven, declaring, "This is my beloved Son, in whom I am well pleased." Surely this was a most wonderful way of making Jesus manifest to Israel.

ELDER T. EVERETT BEAVERS

THOUGHTS ON PRACTICAL MATTERS—NO. 2

Giving of Alms and Support of the Ministry

Long ago a dear father in Israel, now gone, told in the pulpit about the day a brother called him out behind the

church building after service. His reason for doing it, he said, was that he wanted to give him a dollar and the Bible says, Let not thy left hand know what thy right hand doeth. Then the Elder asked, "Are you giving me this because you like my preaching or because I'm hard up?" "Oh," the brother answered, "it's because I like your preaching." It is obvious that this brother had the giving of alms and the support of the ministry confused.

In the sometimes difficult task of rightly dividing the word of truth I am made to wonder how many others may be confused about the same thing. Both involve the handling of money and both are directed to scriptural and godly causes, but it is the way it is done that makes it righteous or ungodly, and either rewarding or shameful to the giver.

In regard to the support of the ministry Jesus says, "Lift up your eyes, and look to the fields; for they are white already to harvest. And he that reapeth receiveth wages" (John 4:35-36). Does a factory worker work till payday and then have his pay handed to him under the table in a private manner? No, for it is understood that this is the reward for his labor. So it is not necessary to conceal the contributions to God's servants.

In our time the giving of alms probably would be directed to, although not limited to, helping a brother or sister in serious illness with tremendous hospital expenses. Jesus applies the first four verses of Matthew six to this subject and begins by saying, "Take heed that ye do not your alms before men, to be seen of them." There are two reasons that I see for this; (1) As in Jesus' day on earth, there are many do-gooders and self-righteous today who say they are saved in the eternal sense and that by giving to charities there will be stars added to their crown in glory. While the recipients of their bounties no doubt will be benefited, if they do it to be seen of men they have their reward. Jesus warned His disciples to be not like unto them. So, one thing we want to guard against is to appear righteous in the flesh, and if we cannot make an ap-

pearance before men that, "By the grace of God I am what I am," it is better to make no appearance of righteousness at all. "Be not righteous over much: neither make thyself over wise: why shouldest thou destroy thyself" (Eccl. 7:16).

(2) If we should not appear righteous (in the flesh) before men, neither should we appear to be rich. Some can give *one hundred dollars* to a needy cause easier than another can give *one dollar*. Let us remember that the poor widow, in Jesus' judgment, made a greater sacrifice by giving two mites than the rich men in their abundance contributing much more. It is certainly unbecoming anyone to put to shame those who have not, and what could we say more than what Jesus has said: "That thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly."

Church Membership Serious if not Sacred

When I hear of a church member requesting their church to take their name off the church book I am made to wonder just how serious they were when they joined the church to begin with. In this respect we are like the tower-builder in Jesus' parable who did not sit down and count the cost whether he had enough to finish it. Then people begin to laugh and talk, saying, "He started to build" . . . etc.

No doubt such an one has become disgruntled against the church and perhaps involved in something shameful. Either way we ask this question; when were transgressors given the right to tell the church of Christ what to do? And when their church grants their request we would ask this question; why does the church of Christ let transgressors tell them what to do?

We lament because integrity is in such short supply in our nation, and if we lament because of this we should mourn the more when it is the same way in our beloved Zion. I do not believe that any church clerk has a right to remove a name from the register without the church first excluding the member on a charge.

In Ryland's History of the Baptists of Virginia (Page 21) he has this to say about the churches in the 1770 to 1772 period: "It was at the monthly Saturday meetings that the church faced its principal and persistent problem—the right-living of its members. Drinking, gambling, brawling, profanity and immorality were so prevalent that it is small wonder that many members, drawn as they were from all classes, including the Negro servants, in such an environment and so young in their new life, should have fallen back at all times into old habits. But the churches set their standards and adhered to them and lifted their communities to higher levels of life."

ELDER A. J. HYLTON

THE SAYINGS OF JESUS UPON THE CROSS

(No. 1)

"Father forgive them; for they know not what they do" (Luke 23:34).

The saddest moment of all time was come. The Roman soldiers had driven home the nails, put the inscription over His head, raised the cross and dropped it into the hole dug to receive it, and Jesus hung naked, crucified between two thieves. The most terrible, and the most sublime, spectacle in all of history, greater than all other crimes combined. A heart-rending, soul-chattering, incomprehensible act of savagery against the innocent Son of God; and at the same moment it was the perfect pouring out of judgment by the Father. In the face of this crime appears the greatest expression of divine love, the greatest faith, the greatest act of service to God and man, and the greatest exercise of mercy and truth, ever known in the world.

Pilate pronounced Jesus innocent of wrongdoing, but sentenced Him to die, for Pilate was a moral coward. Herod Antipas had robed Jesus in purple and mocked Him, for Herod was blind to every spiritual thing. The priests cried out for His death, saying, "His blood be upon us and upon our chil-

dren!" for there was not a single redeeming virtue found in them. What they did not know was that God had already judged His Son and found him guilty. We learn this from the study of Jesus' prayers in Gethsemane.

The weight of the sins of the elect fell upon Jesus in Gethsemane. Sin like a dark cloud came between Him and the Father, as sin ever does. For the first time Jesus was alienated from God in His spirit: this was the cup that He asked to be removed, and not the death of the cross. Some have supposed, however, that this groaning under sin constitutes an atonement, and it is not so; an atonement requires death of the lamb, and that took place at Calvary. His was not to be a mere token offering, but an actual bearing of the sin, or His death is not an atonement at all.

"They know not what they do!" Are not mortals accountable? Did they not claim to possess free will? Caiaphas the High Priest, supposedly a model of virtue, stooped to legal murder and connived with false witnesses to obtain it, when he knew Jesus to be innocent. Oh! but the Law of God required the high priest to take a perfect lamb and offer it! Pilate knew of Jesus' innocence, yet ordered Him crucified! Is this free will? Had these men seen the consequences of their deed, they would not have done it. Why, then, did they behave as they did? It was because there was an evil spirit at work in them, a spirit bent on the destruction of Jesus, moving in them to do irrational deeds. They did not know; but our Lord knew. If the prayer of Jesus was intended for these men then judgment would not fall upon them for their crime; but, within a short time, both Pilate and Herod would join Judas Iscariot in death, and Caiaphas too would lose his place under terrible circumstances. No, Jesus was praying for His own.

The Divine nature shows itself in every word. "Father, forgive!" Oh, the agony of the cross! The chilling shock, the waves of nausea and pain, the anguish of every breath, the terrible thirst! Oh, the monstrous shame! the mockery, the

naked exposure, the ignominious association with criminals! And not one man, no, not even his own mother! came forward to comfort Him with a word, a prayer, a reading from the Scriptures! the only person to offer Him help of any kind was a brutal Roman soldier. Yet, "Father, forgive!" He could have demanded vengeance, but He desired peace. He could have threatened, but He had come to make intercession.

Let us not misunderstand Jesus' prayer. No man shall win heaven on the basis of forgiven sins; a complete atonement must be made before divine justice is satisfied. It was the withholding of temporal judgment that Jesus asked for. While this offering allowed no mercy for Jesus Himself, yet because He satisfied all the requirements of God's law, He could put away all personal anger and pray for His people. No memory of injustices or neglect stained His mind, and He begged the Father to forgive also. The effect of forgiveness is peace between brethren.

Did God answer this prayer? Peter had denied His Lord with curses, and had gone away weeping bitterly. But did not our Lord draw him gently back again, with confessions of love?

ELDER RAYMOND WEBB
Carthage, Illinois

A WRITING BY ELDER J. A. JUSTICE

(Concluded From January)

Isaiah says, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (35:10). The entire race will not return to Zion, therefore the entire race was not ransomed by Christ. But all the Father gave Him were ransomed, and they shall come (John 6:37). We are without exception referred to I John 2:2, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Our

friends claim this is an universal propitiation because it says, for the sins of the whole world. But when we examine, it proves too much for them. To propitiate means to satisfy, or appease one offended. Here propitiation is the act of satisfying or appeasing wrath and conciliating the favor of an offended person: see Webster. If Christ is the propitiation for all the race, then the wrath of God, who is the offended, is appeased and is satisfied. If satisfaction has been made to God for all the race, will not the entire race be saved? Propitiation for our sins does not place us where we can satisfy God and appease His wrath, but the propitiation itself is the satisfaction.

If I argue that "the whole world" in the passage means all the race because of the expression, then the same logic would say that the same expression always means the whole race. If I can find where it does not mean the whole race, then it devolves upon my friends to prove that it means all the race in the above mentioned scripture. If I can find one place where it does not embrace all mankind, then it may not in this text. We refer you to I John 5:19; "And we know that we are of God, and the whole world lieth in wickedness." If the whole world here was all the Adamic race, it follows that John and those to whom he was writing was not of the Adamic race, for he uses it as a distinction between himself and others. Again Jesus says, "If the world hate you, ye know that it hated me before it hated you" (John 15:18). Again John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). If the world here means all the race, then Jesus takes away the sin of all the race, if so, all the race would be saved. We therefore conclude that the "whole world" here mentioned is not all the race, but the people given to Him and saved by Him.

The expression "whole world" is a collective term and always means all under consideration; sometimes means all created things (John 1:10), sometimes put for the wicked (John 14:17, 22 and 15:18; I John 5:19), sometimes for God's

people (2 Cor. 5:19; John 3:16, 1:29, 4:42, 6:33), and for the Gentiles (Rom. 11:12), once for the Roman Empire (Luke 2:1). It is more frequently the case that the expression means a portion than it does all the race. Then if it does not always mean all the race, it may not in I John 2:2. Let our friends prove that it does and I will prove universalism and go to preaching the same. It does prove that Christ was a propitiation for the sins of all embraced and therefore proves to a certainty that all embraced will be saved.

But one more and we will pass this part of the subject. Someone inquires about Heb. 2:9; "We see Jesus, who . . . by the grace of God should taste death for every man." Now if every man always means "all the race" then I grant the argument that Jesus tasted death for all the race. In Gen. 7:21 we find that "All flesh and every man died." Were not eight saved in the Ark? If so, were not they part of the race? See also, Judges 7:16; II Sam. 13:29. "And he was restored, and saw every man clearly" (Mark 8:25). Did this mean that when his sight was restored he saw all the race of Adam? If not, did "every man" mean all the race? If not how do you know but that it does not mean all the race as mentioned in Heb. 2:9? If it does not mean it here it may not there. Again Mark 13:34; 15:24; Luke 16:16; John 1:9; Acts 2:8. Many others could be adduced but this is sufficient.

Well, if in Heb. 2:9, "every man" does not mean all the race, who then does it embrace? Very well, turn with me and read, Begin with verse eleven; "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me." Now we have the "every man" in the text under the appellation of "brethren", "sanctified", "church", and "children which God gave Him". Christ sanctified by one offering, and that in a forever perfected manner; "For by one offering he

hath perfected for ever them that are sanctified” (Heb. 10:14). He also purchased the church which was the “every man” in the text (20:28). “Feed the church of God, which He hath purchased with his own blood.” He died for those that God gave Him. See John 10:15. “I lay down my life for the sheep.” The sheep, as before shown, were those God gave Him (John 10:29). So we have shown from the text that “every man” does not mean all the race. As the sanctified, the church, and those given, were not all the race, so also the “every man” was not all the race.

Christ’s death was for a purpose, and that purpose was certainly accomplished when He died. He died to reconcile sinners to God. Did He do that? See Romans 5:10; “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.” Notice, enemies were reconciled to God by Jesus’ death; but all the race was not reconciled; for if they were then the text says, “they shall be saved by His life.” He died for all the Father gave Him (John 10:15, 29). All He died for were reconciled (Rom. 5:10). All He reconciled shall be saved. It therefore follows that all the Father gave Him shall be saved. But all the race will not be saved. It therefore follows that all the race were not given to Christ.

Christ put away sin by the sacrifice of Himself (Heb. 9:26). Therefore, all for whom the sacrifice was made will be saved, unless they are damned with their sins put away. We therefore conclude that the sacrifice was not made for all the race. The sins of all for whom Christ died were borne in His body on the cross. “Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed” (I Peter 2:24).

What did Christ accomplish in bearing our sins? Reconciled us to God (Rom. 5:10), redeemed us from all iniquity (Titus 2:14), obtained eternal redemption for us (Heb. 9:12), purged our sins (1:3), put away our sins (9:26), redeemed us to God (Rev. 5:9). This is what Jesus did for those for whom

He died. Then if one for whom He died goes to eternal perdition, he must go redeemed from all iniquity, with his sins purged and put away, reconciled and redeemed to God. Such a thought is preposterous. Jesus loved the church, gave Himself for it, and purchased it with His own blood (Eph. 5:25 and Acts 20:28).

When He comes again, having given Himself for it, He will present it to Himself, a glorious church, not having spot, or wrinkle, or any such thing, but holy and without blemish (Eph. 5:27). What a glorious rapture and praise that morning will bring, when Jesus shall descend from heaven and the holy angels with Him, and at His life-giving word see all His redeemed and purchased possession rise triumphant from the grave to meet Him in the air. By an eye of faith I can see them now, coming from the east, west, north, and south, all centering around the great Magnet that will draw all men unto Him.

Their bodies are in the heathen lands, in the sea and all dark places of the earth, but they will all come forth alike then. The bodies now resting in the marble vaults, decorated with flowers and evergreens, will then have no advantages over those in the sea, or rude soldier's pit, or those whose graves are lost and forgotten. We will then be equal heirs to that eternal inheritance. Our tongues equally tuned to chant His everlasting praise. The grandeur is, that all for whom Jesus suffered will be there.

OBEY THEM THAT HAVE THE RULE OVER YOU

The Lord has always used leaders to direct and serve as guides to the Lord's people in the truths of the Bible. There have been men recognized among us as being examples, and in a sense they have directed most of the Lord's people in the proper direction, but it is not good when people get to the point that they forget Christ, their perfect Leader. Anything that is promoted to accomplish some certain end needs leaders. Even our churches need someone, or ones, to lead them; not

as dictators but in the way of instruction, to guide in the right paths. A time or two in my life I have known of able men, recognized as leaders of the Lord's people, who, when they passed away, left the people more or less stranded. They knew not what to do. They were looking too much to the man.

Moses was a great man and led the children of Israel out of Egypt and on for a space of time thereafter. But after Moses died the Lord said to Joshua, "Moses my servant is dead", and commanded him to go over Jordan into the land of Canaan, which was given to the Israelites. They were to possess the promised land and God assured them that He would go with them and bless them. For a leader to amount to much as far as accomplishing the desired end it is very essential to have followers. Giving directions as a leader is not all that is needed: followers are also very important in service to God. Joshua told them to prepare, for in three days they were to pass over Jordan. "And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go." Therefore, by reason of their leader following God, and their following their leader, they went over Jordan and possessed the promised land.

In the thirteenth chapter of Hebrews the Lord's people are told to obey them that have the rule over them. The word *rule* here means to lead or guide, and proves that those who are lead or guided should obey those who teach them the truths of God. God sends them to point out the way for God's people in a scriptural sense, and it would be better for them, and the ministers also, if they would be followers of those who are following the Lord.

A leader must be better prepared to guide than those who follow them. More is required of them. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Where do we stand as leaders according to this standard? But we do not need self-appointed leaders.

ELDER A. D. WOOD

PRECIOUS TRUTHS

The time was, many years ago, when you could understand what a man was, religiously, when he said he was a "Baptist." But now such a great variety of teachings is afloat under the assumed name of "Baptist" that the name itself is no indication of the faith.

I want you to know I heartily believe God chose His children in Christ before the world began; that he predestinated them all to be conformed to the image of His Son; that Christ fully atoned for them in shedding His precious blood to cleanse them from guilt; that the Spirit alone quickens them into life eternal; that they cannot understand the gospel until this quickening takes place; that they have neither will nor power to obey God as Christians until they become Christians; that the number isso wellknown and fixed by the everlasting Father that it can neither be increased nor diminished; and that all these will be everlastingly saved in the glory world.

Now, I am willing to stand in fellowship with all who stand here, and spend my life in defense of these precious truths.

Elder John R. Daily

From *Primitive Monitor*, 1917

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TEACH ME TO PRAY

The shadows of evening come creeping;
 The evening of life's long day.
 Help me to face it serenely,
 And Father, please teach me to pray.

So rev'rently I say, "My Father",
 When I go to this Saviour of mine,
 And then humanity conquers,
 And I ask *my* will, and not Thine.

When I selfishly ask for Thy blessings,
 Forgetting those more needy today,
 Oft to my Father I've whispered,
 Forgive, I don't know how to pray.

How can I thank my Redeemer,
 When worldly thoughts get in the way?
 How can I join in His praises,
 When I don't even know how to pray?

He remembers that I am only dust,
 And He's promised strength as my day.
 Does He understand and forgive me,
 When I am too weary to pray?

How can I, a poor worldly creature,
 Approach such a being Divine,
 Unless a spark of His Spirit,
 Dwells in this poor heart of mine?

Let me serve Thee by serving Thy children;
 Increase my faith day by day;
 Forgive my sins and transgressions,
 And Father, please teach me to pray.

Sister Violet M. Hielt - 1980

CORRESPONDENCE AND NEWS NOTES

**TEMPORARY ELIMINATION OF SATURDAY MEETINGS
 AT "BATTLE RUN" CHURCH**

For the months of February and March, 1982, "Battle Run" church will not hold services on Saturday before the Second Sunday. In other words, Sunday only services. Beginning in April 1982, both Saturday and Sunday meetings will be resumed.—Elder E. S. Skeen, Pastor; Brother John Power, Clerk.

From Brother Louis W. Vorndran, Webster, N.Y.:

Dear Elder Harris: I enjoyed your article in the *Advocate and Messenger* entitled, "More About Long Hair For Men". I may not write like the contributing Elders do, but I would like to write a short note upon this subject. I believe the woman is dignified with the adornment of long hair. I also believe it is the man's

place to keep a moderate length of hair. We are facing a "unisex complex". Youth are made to rebel against God's laws through reason of ads, movies, radio, *music* —for the old spelling is what it is today; *sick*. We can speak all we want about these ills, yet see we not these things as chastisements?

When Israel rebelled and turned away from God, He turned on them. "Repent and turn unto me." When it got bad, (real bad), then they turned back to God. When we learn the way of the heathen, to go a whoring after other gods, our ways will not prosper. When we go after other gods (which are not God) and covenant with them, that is the Canaanites, they (Canaanites) "will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly." How so? Because of disobedience. Should a man complain of his destruction because he has sinned? When we are told to obey but do not then we must suffer the consequences.

We see many youth despise the older people of today. "Princes are hanged up by their hand: the faces of elders were not honoured" (Lam. 5:12).

Turning again to the subject of the unisex complex; we ought not to go after the ways of the heathen and learn their ways. If we conform to the modes of this present wicked generation (and all those who are gratified by our obedience to them and not God) we will reap what we sow. We see this good land in a sorry, backsliding mess, utterly corrupt. We have polluted *His* sanctuary. But there will come a day of cleansing. "Vengeance is mine, I shall repay, saith the Lord." It shall come. And when it does come, the great men of the earth and those that traded by ships in the sea will mourn for Babylon's destruction.

Even now we ought to come out of Babylon, that we be not partakers of her sins. When we discover what the sins of Babylon are, we are not to ride with her, saying, I am powerful enough to overcome. Satan seduced Eve by changing the words of God; how far easier is it to fall prey to lusts and desires of the flesh? Let us not believe we can serve God and mammon. Hot or cold, not lukewarm. Our iniquities separate us from our God.

I have tried to write something, but you see how far I have strayed. I have gone off on a tangent. Nevertheless, when we see *what* and *who* is behind the mass fusion of male and female into one-ness, let us depart from those wicked hands. God will fulfill His promises to His people, for; "In that day there shall be no more the Canaanite in the house of the Lord of hosts" (Zech. 14:21). A cleansing shall come, and those who have relished iniquity against God's people shall be destroyed. Elder Harris, I hope you can read this note, and if you have to, correct me in the text of the letter. I thank you for your kind attention. Sincerely,

ORDINATION OF MINISTER

On November 7, 1981 "Providence" Primitive Baptist church met for the purpose of considering the ordination of Brother Lloyd R. Pitney to the full work of the gospel ministry. Ordained help from the sister churches of the Mount Salem Association, "Fowlerton" church and "Thompson" church were invited to serve. Visiting ordained help of like faith were also invited to serve. The following elders and deacons responded: Elders Mitchell Dodson, Jr., Jesse Motsinger, Nolan Pitney,

Tom Pitney, Elias Sarber, Gilbert Stout, Wayne Thacker, and Levi Williams; Deacons James Bryant, Raymond Messer, Albert Ben Peterman, Mark Pitney, Charles Sarber and Delbert Senff.

Elder Nolan Pitney was chosen to serve as moderator, Elder Gilbert Stout to serve as clerk, Elder Levi Williams to question the candidate, Elder Elias Sarber to voice the ordination prayer, and Elder Nolan Pitney to deliver the charge. After all these functions were duly performed Brother Lloyd Pitney was declared to be a fully ordained Elder of the Primitive Baptist Church, and "Providence" church accepted the work of the presbytery. The presbytery was dissolved and the right hand of fellowship was extended to Elder Pitney and his wife.

DEACONS TO BE ORDAINED AT ALMA

Alma Primitive Baptist Church issues a call for ordained help in forming a Presbytery for the ordination of Brother Dewey Jenkins and Brother Mike Bauserman to the office of deacon. This church is located just off Highway 340 at Alma, four miles south of Stanley, Virginia. At Alma, turn on Rt. 616 for 100 yards, then left on Rt. 636.

The Lord willing the ordination service will begin at 2:30 P.M., March 7, 1982 and will be preceded by the regularly scheduled morning service. Lunch will be served before the ordination service. All orderly Primitive Baptists are cordially invited to attend. —Elder E. S. Skeen, Pastor; Brother John Wayland, Clerk.

THANK YOU

My family and I would like to thank each of you, though somewhat belatedly, who sent cards, letters, and other expressions of love and best wishes during the holiday season. It is not possible for us to reply to each one individually, but you may be sure we have you in our hearts and think of you often. For each of you we wish a continuation of God's wonderful blessings throughout 1982 and *all* the years ahead.—Editor.

Obituary

SISTER HETTIE LOCKHART CAMERON

Sister Cameron was born January 12, 1897 in Bentonville, Warren County, Virginia, the daughter of the late Joseph and Nancy Lockhart. She passed away November 22, 1981 in Warren Memorial Hospital, Front Royal, Virginia. She was married to the late Brother William Cameron.

Sister Hettie joined the Bentonville Primitive Baptist Church September 1923 and was baptized by the late Elder A. L. Harrison. She leaves to mourn her passing one daughter, Mrs. Edna Linaburg, Luray, Virginia, and one brother,

Brother Maurice Lockhart, Bentonville.

Funeral services were held Wednesday, November 25, 1981 at 11:00 a.m. at the Maddox Funeral Home, Front Royal, Virginia, by her pastor, Elder Tolliver Utz, assisted by Elder William G. Fletcher. She was laid to rest in Prospect Hill Cemetery, Front Royal, Virginia.

Sister Hettie will be greatly missed by all who knew her, both in and out of the church. Submitted in love, Bentonville Primitive Baptist Church,—Sister Evelyn R. Mellon, Clerk.

BROTHER ISAAC RANDOLPH DOVEL

Brother Dovel departed this life Tuesday, December 8, 1981 in Rockingham Memorial Hospital in Harrisonburg, Virginia after suffering a stroke about three weeks earlier. He is survived by his wife of 53 years, Elizabeth Campbell Dovel; a son, Isaac R., and a daughter, Mary Elizabeth Bunch, all of Luray. Also surviving are seven grandchildren and two great-grandchildren.

Brother Dovel was an attorney of long standing and active in civil and legal affairs for many years. He served two terms as Commonwealth's Attorney in Page County and at the time of his death was a U.S. Magistrate, and chairman for the Page County Heritage Association. He united with the Mt. Carmel Primitive Baptist Church and was baptized September 24, 1972 and was active in the business and support of the church he loved. He will be missed by his pastor and the brethren and sisters.

The funeral was conducted by the writer on Thursday, December 10, 1981, with burial in Evergreen Cemetery in Luray. We believe that our loss is this brother's eternal gain.—Elder A. J. Hylton.

DONATIONS TO THE ADVOCATE AND MESSENGER

Sisters Evelyn, Janet and Lois Yates, Virginia, \$30.00, (In memory of Elder William T. Daily, Sr.); Ray Roundtree, Georgia, \$10.00; Sister Lorena Lee, Virginia, \$5.00; Naomi M. Gordon, Ohio, \$5.00; Clarence Payne, Virginia, \$5.00; Ross Payne, Virginia, \$5.00; Elder George Jason Davis, Georgia, \$5.00; Roscoe Pile, Colorado, \$50.00; Mrs. James Fleming, Illinois, \$5.00; Hilda C. Brown, Virginia, \$5.00; Mrs. Betty Hutton, Indiana, \$10.00; Mildred Carter, West Virginia, \$5.00; Martha Simpkins, West Virginia, \$3.00; Cecil S. Hayes, Illinois, \$5.00; Mrs. Charlotte W. Rudacille, Virginia, \$1.00; Elder and Mrs. Robert Webb, Virginia, \$10.00; L. E. Farley, Maryland, \$5.00; R. V. Varnes, Florida, \$5.00; Marvin Baldwin, Virginia, \$5.00; Clyde L. Cooke, Virginia, \$5.00; Mrs. Katherine Payne, Maryland, \$5.00; Mrs. Jessie B. Ramming, Illinois, \$5.00; Elder Dale Greathouse, Nebraska, \$15.00; Wayne Fuson, Ohio, \$5.00; Ruth Hammett, Texas, \$5.00; Mary Skelly, Virginia, \$5.00; Elder and Mrs. Levi Williams, Indiana, \$5.00; Mr. and Mrs. Ralph Hargrave, Virginia, \$5.00; Elsie M. Jones, Virginia, \$5.00; Alvie Woodley, Florida, \$7.00; Orville Dusthimer, Ohio, \$3.00; Martha Edwards, Ohio, \$3.00; Mrs. Mabel Rinehart, Mississippi, \$10.00.

MARTINSBURG—Martinsburg, W.Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002. Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356. March '82

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

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '82

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. pre-vailling time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '82

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. '81

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '82

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727. Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '82

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

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '82

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '82

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 Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601 Tel. (703) 662-1476 July '82

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 '82

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. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713, Tel. (703) 547-2364. Jan. '83

THUMB RUN—Near Marshall, Va Take Rt. 64 / off of Rt. 55 (Hunt Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '82

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '82

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton. Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '82

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, Box 181, Madison, Va 22727, Tel. (703) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '82

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '82

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '82

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. '82

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. '82

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

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '83