

Advocate and Messenger

119th Year JANUARY 1980 No. 1

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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God's people were chosen in Christ "before the foundation of the world," not because they were holy, but that they "should be holy and without blame before Him in love."

Ephesians 1:4

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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, Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '80

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

119th Year

JANUARY 1980

No. 1

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BEGINNING OF VOLUME ONE HUNDRED NINETEEN

As we enter upon the publication of the one hundred nineteenth volume of the *Advocate and Messenger* we may well mark the occasion with humble gratitude to God for the very kind, favorable and unfailing providences which have kept it from suffering the same end that a multitude of other periodicals have met with during the same lengthy and tumultuous period, namely, extinction. We perceive that in our day genuine dedication and devotion to the service of our merciful God and His precious people is at a very low ebb in the Church and we fear that it is with us as it was in Isaiah's time, that "except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah." Hence we can appreciate even more the fact that we have had the support of a sufficient number of the Lord's humble poor to feel justified in going forward with another Volume of what has been rightly referred to by the previous editors as "your paper".

As the world around us becomes more and more wicked we feel all the more in need of the grace of Christ to help us walk in the narrow way that leads to life and to help us keep ourselves separate from the fashions and customs of those who know not, and therefore love not, our Lord Jesus. It can only cause us grief if we conform to their ways, for we not only bring deadness and leanness of soul upon ourselves but we also put a stumbling-block or an occasion to fall in our

LESSONS FROM THE PRAYERS OF CHRIST

(Part Eight)

"I have manifested thy name onto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word" (John 17:6).

"*I have manifested thy name.*" How little knowledge of God we would possess had it not been for that which has been manifested concerning Him by the Lord Jesus Christ! "A *little* of the Divine nature was known by the *works of creation*; a *little more* was known by the *Mosaic revelation*: but the full *manifestation* of God, His nature, and His attributes, came only through the revelation of Christ."—Adam Clarke. That is, the *fullest* manifestation *this* world shall ever know, for the *full* manifestation, the *complete* revelation of the Father is yet reserved for the final day, when we shall see Him as He is.

But we look with profound admiration upon the wisdom of the method chosen by the Father to manifest His name unto His people. What more suitable procedure could have been pitched upon than that which united Deity with humanity in the person of the Lord Jesus Christ. We who are flesh and blood could best apprehend a revelation of God by having Him manifest to us *in the flesh*. "And without controversy great is the mystery of godliness: God was manifest in the flesh . . . etc." (I Tim. 3:16).

This was a *discriminating* manifestation. It was not made to the whole mass of mankind but to those who were given to the Son in the covenant of grace to save and redeem. And even if we were to confine the language here to none but the apostles and say they alone are the "men" spoken of in the text, we still would have a clear case of discriminating grace; a special blessing conferred upon a particular class or a limited number of individuals. Some limit this manifestation to the apostles, supposing that they thereby escape the doctrine of election. But rather than side-stepping that doctrine they are actually taking a stronger position on it than the Bible will sustain, for Christ manifested the Father to *far more* than

brother's way.

We do not feel able to adequately express our thankfulness for those of you who see and feel the need of such labors of love as is the A&M. The testimonies of God's people bear witness to the fact that its pages have been a comfort to many and in this we find much satisfaction for we feel confident that we who are connected with its publication and all who write for it have this end in view. We do not feel that there is a greater service we could perform in this life than to labor for the good of the saints of God and thus to honor and glorify His great name. For each expression of encouragement we have received in this effort we humbly thank you, the readers, and pray God's richest and choicest blessings upon you.

We know there is much in the world today to discourage the children of the Kingdom of God and to dissuade them from following after truth and righteousness, but in this warfare we would admonish them, as Paul did his younger and less experienced brother in the ministry, Timothy, to "endure hardness as a good soldier of Jesus Christ." A good soldier is faithful. He does not run away from the battle when the conflict grows hot. He does not beg to be excused from taking up the implements of christian warfare and standing side by side with his comrades as they face their mutual foes. He does not go A.W.O.L., but can be counted on to fill his place until such time as he receives his honorable discharge. We encourage you likewise, dear ones, to faithfully stand on the side of truth and right, regardless of the cost, and not be weary in well doing, for we have the sweet promise from our Lord that "in due season we shall reap, if we faint not."

It is our humble prayer for each of you that the year which has just been ushered in will be filled with good things from the hand of our Great Provider and that He will gently lead us all in such way that we will be better servants at years end.

YOUR UNWORTHY EDITOR

person can know if he is worshipping the true and living God or a false god. John's statement is written in the present tense and should be understood that Jesus Christ is *now* come in the flesh. He came to earth, born as all of Adam's children are, except He was begotten by the Holy Ghost. While in the likeness of sinful man, still He never committed a sin against God. He was the only person on earth that ever lived a perfect life in mortal flesh.

He died as all that are born of a woman must, but He arose from the grave on the third and appointed day and is now "alive forevermore" as a multitude of scriptures testify. He now lives in every heaven-born soul. Paul said, "If the Spirit of Christ be in you the body is dead because of sin and the Spirit is life because of righteousness." And again, "He is head over all things to the church which is his body." Also, "Greater is he that is in you than he that is in the world." There is a definite and divine unity between Christ and His elect people. They become one with Christ, having been chosen by Him to be His bride in time and in eternity.

The spirit of antichrist is a false god and may every creature who nourishes a hope in Christ Jesus (however small it may seem) pray to be delivered from all false gods and be given grace to stay upon his God. Many and subtle are the ways of Satan, but if a child of grace will hearken to the whisperings of the Spirit of Him who dwells within his bosom as Christ speaks to his renewed conscience, he will be led in the pathway of peace. The Spirit of Christ has implanted and sealed to the heart of every spirit-born creature, faith, hope and charity (heaven's love) by which he is fitted and enabled to serve God and his fellowman acceptably.

All favors and blessings any person receives is through and by God's mercy. All mankind receives His blessings in nature but only those born of His Spirit receive favors to their souls. God gave to His elect people His Church, of which He is Head, Saviour, Lawgiver and Life. He is everywhere present in all creation but He is in the Church in a special way for she

is His body. He meets with His children in their assemblies as God met with the children of Israel in the temple service.

God, through Christ, gave all laws and commandments to His Church she will need to the end of time. Since all in the true Church are in Christ Jesus they are equal in their standing before God and are ruled by heavenly charity and Godly fear. Those possessing special gifts, such as pastors and teachers, are no more the heirs of heaven than those who may be considered "weak in faith". All are "one in Christ" and should be ever considered in our thoughts, attitudes and affections. All have not received the same measure of grace in regeneration but all are children by grace through faith. We should remember, "God has chosen the weak things of earth to confound the things that are mighty" (I Cor. 1:27). He sometimes chooses to reveal His will to a timid and fearing member rather than to the minister or to the "wise".

Every God-fearing person should always remember that no man can direct his own steps for Satan is always tempting believers in Christ to listen to his falsehoods that he might ensnare their feet from the narrow path that leads to life and peace. Blessed Master, thou knowest our weaknesses. In Thy great mercy ever keep us from following Thy arch-enemy, the spirit of antichrist.

ELDER GALE F. HANOVER

BY HIM

Dear children of the heavenly King: I desire to come to you with a few thoughts in regard to the above expression. I trust I may be able to keep my thoughts plain and easy to be understood. I certainly do not set myself up above anyone, neither do I imply in any degree that I know more than anyone else, even the very least, for he is the greatest in the kingdom of God.

We find in the Bible several terms in connection with Christ, such as: before him, above him, after him, for him, in

him, desire him, from him, of him, through him, to him, with him, without him, etc., yet I desire to confine my thoughts to the term "by him." *By* is an adverb meaning, near at hand, or near to whatever is under consideration, or near in passing by or close to, and related to power and ability to perform. The word *him* refers to a particular person and must be used as the circumstance describes.

Colossians 1:16-17 states: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." This "him" is none other than the blessed Jesus, the Son of God, the Saviour of sinners, the second person of the triune Godhead, and "by him" denotes the wisdom, power and ability to perform to a jot and tittle the very purpose of God.

John testifies that "all things were made by him; and without him was not anything made that was made." 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, for it is all by Him. Who hath known the mind of the Lord or who hath been His counsellor? for of Him and through Him and to Him are all things, to whom be glory forever.

God hath appointed His Son heir of all things, and by Him He made the worlds. It is by Him that we have peace with God and have access by faith into this grace wherein we stand.

We do not mean to separate the trinity of the Godhead in any way, yet they each have their place to fill and they were all there in the beginning. So they were all embraced in the creation of all things by him and whether visible or invisible they were created by Him and He is before all things. Yes Jesus was before John the Baptist who was His forerunner; He was before Abraham who saw His day and was glad; He was before the first man was made, even before *any* creature

was made. And by Him all things consist for He upholds all things by the word of His power, and without Him we can do nothing.

The heavens declare the glory of God. By Him the heavens have their stability. Day and night, the sun, moon and stars, the pillars of the earth are borne up on the poles and axis. They move by Him. The elect are in His hands and are his special care and charge and therefore shall never perish for they are by Him and consist, or are sustained and secured by Him and in conjunction with the Father and the blessed Spirit. So He is the Head of the body, the Church of the elect, as well as the head of the Church kingdom in this world, for He is above all, that He might have the preeminence. It is all by Him and through Him that we have redemption through His blood, the forgiveness of sins, being delivered from the power of darkness and translated into His kingdom.

Jesus performed many miracles while here on earth, in-somuch that the people rejoiced for all the glorious things that were done by Him. Surely He had the power and ability to perform these things for all power in heaven and in earth was given unto Him. These were glorious miracles performed by Him for He upholds all things by the word of His power. By Him the blind receive their sight, by Him the lame walk, by Him the lepers are cleansed, by Him the deaf hear, by Him the dead are raised up, by Him the hungry and thirsty are filled, by Him they that mourn and are heavy laden are comforted, and by Him the poor have the gospel preached to them. What a wonderful Saviour you have that has promised to never leave or forsake, and what a special person you are to even know and feel that it must be by Him. Therefore be it known unto all, that through or by this man is preached unto you the forgiveness of sins, and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses. Belief does not *produce* or *cause* forgiveness of sins, but is *evidence* of this work by Him. Whosoever believeth that Jesus is the Christ *is* (already) born of God.

There is peace through the blood of the cross, for by Him (Christ) He (God) hath reconciled all things unto Himself, whether they be in earth or in heaven, that in the body of His flesh, through death, he shall present you holy and unblameable and unreprouable in His sight without spot or wrinkle or any such thing. Surely surely, it is by Him all the way.

Now we want to express a few thoughts about the closeness you have by Him; a close feeling of peace and contentment and satisfaction in being by Him or close to Him. A close feeling was experienced by a precious sister who felt that if she could but touch the hem of His garment she would be healed. It was by Him that two of the disciples were able to feel a burning sensation in their hearts as He walked with them by the way and expounded the scriptures, saying, "Ought not Christ to have suffered these things, and to enter into his glory." There is certainly a close feeling and a strengthening influence to a child of God in being by Him as they travel life's pilgrimage. He even abode and ate with publicans and sinners, which was a great encouragement to them and a comfort to their souls.

Solomon found a very close and delightful experience in being by Him as he asked not for the wealth and riches of the world but for wisdom and understanding that he might know how to go in and out among so great a people. So the Lord was with him and magnified him exceedingly. In Proverbs he described being by him; "The Lord possessed me in the beginning of his way, before his works of old." So he speaks of being by him, when he gave to the sea his decree and when he appointed the foundations of the earth; "Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." This surely was a close and heart-warming experience to be by him and brought up with him. How it warms our hearts to sing "Close to Thee"!

"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 a close and warm praise of thanks, and *by Him* that we show forth His praise by walking in His humble ways. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord; and this must be in spirit and in truth by Him. So we are admonished by the mercies of God, to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. We do this "by Him" when we walk close by Him and with Him. He has said, "Follow thou me."

When Paul was brought before Ananias and of the hope and resurrection of the dead he was called in question, he yet stood in defense of the truth to the extent that it caused a great dissension among them, so much so that Ananias commanded the soldiers to take Paul by force lest they tear him to pieces. The night following the Lord stood by him and said, "Be of good cheer." What a wonderful strengthening it is to have Jesus stand by us in all our trials.

This "Him" that ye stand by is not someone who fails or only lasts for a short time but He is one that liveth forever. As John recorded in Revelation, he saw an angel stand upon the sea and the earth that lifted up his hand to heaven and sware by Him that liveth for ever and ever, and it was, that time should be no more. Daniel saw a very similar happening for he saw a man clothed in linen standing upon the waters, holding up his hands unto heaven and sware by him that liveth for ever.

In everything ye are enriched by Him, in all utterance, and in all knowledge, for He shall also confirm you unto the end. Therefore let us not be weary in well doing, for in due season ye shall reap if you faint not. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father *by Him*.

ELDER DAILY HITE

CALLING AND ELECTION

Once, in my youth, I attended a *revival* meeting and heard the minister read II Peter 1:10, "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:" and, understanding that this order believed salvation by works, it was obvious to me that he was using this in the *eternal* sense and the fall would be eternal woe in the next life. Although I did not belong to the church at that time, I knew what the Primitive Baptist believed, and I believed the same, that God elected His people in Christ before the world began and sometime in their life would call them by His grace out of darkness into the marvelous light of the truth. In God's wonderful works the *election is first* and His high *calling second*.

But the apostle Peter was not writing on this subject at all. His was a different subject altogether in which the *calling* is first and *election* (experimentally) is second. The needs of the Church in our time and the events that have occurred make it important that we understand what this subject means.

In Matthew 22, we see that a king made a marriage for His son. It is apparent that God is the King, Jesus the Son, and the bride of the marriage, His Church. He sent forth His servants to call them that were bidden to the wedding. So it is God's servants that are performing this calling by speaking the word of God as the prophets sent to the Jews before Jesus came and "They would not come" but "took his servants and entreated them spitefully and slew them." This, we feel was fulfilled when it is said, "they both killed the Lord Jesus and their own prophets and the wrath is come upon them to the uttermost." God destroyed those murderers and burned their city. We can see by the experience of the Jewish nation how fearful it is to reject the calling of His servants. So He sent His servants who gathered "both bad and good" and the wedding was furnished with guests. Then when the King came in He saw one without a wedding garment, rebuked him, and com-

manded His servants to take him away and cast him into outer darkness where "there shall be weeping and gnashing of teeth. For many are called but few chosen." I believe this would fit us if holiness, godliness and righteous living, by walking after the Spirit of God, were lacking in our lives to the extent we are not chosen, or found worthy, to live in the fellowship of the Church.

We find more about the wedding garments in Rev. 19: 7-9. "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God."

Now let us look at it from the standpoint of being soldiers of the cross, warring a good warfare, and fighting the good fight of faith. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings: and they that are with him are called, and chosen and faithful" (Rev. 17:14). Again we see they are *called* first and *chosen* second. This was also the way it was long ago when the children of Israel did evil in the sight of the Lord and He delivered them into the hands of the Midianites, who robbed their threshing floors. Israel being impoverished cried to the Lord so He raised up Gideon, who, after his experience of the dew on the fleece and the dew on the ground, called all Israel together against the common enemy. Thousands came but the Lord said, "They are too many, lest Israel vaunt himself against God. Tell all who are afraid to go back." All went back except three hundred who lapped water like a dog. By faith these set to flight the armies of the aliens and God wrought a great victory. Many were called but few were chosen for service.

Back to Peter's writing that we mentioned in the begin-

ning: "If you do these things, ye shall never fall." What things? —"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge" (Virtue means purity, and whatsoever is pure, "if there be any virtue and if there be any praise, think on these things;" and if our minds are occupied with them our feet will also follow them. "Speak evil of no man but honor all men, love the brotherhood, fear God. Be contented with such things as you have and let your conversation be without covetousness." Knowledge teaches us we are pilgrims and strangers in the world and that we should abstain from fleshly lusts which war against the soul.) "And to knowledge temperance; and to temperance patience and to patience godliness." It was the apostle Paul who sweetly said, "We glory in tribulation also, knowing that tribulation worketh patience and patience experience and experience hope, and hope maketh not ashamed for the love of God is shed abroad in our hearts by His spirit."

It is tribulation that makes us more patient than we used to be and in this world of trouble and sorrow we can glory in it feeling more humble and more fruitful to praise our God. "And to godliness brotherly kindness; and to brotherly kindness charity." I feel I have done so little for the people I love most, God's dear children. If I can ever help any of you dear ones in any way, I hope you will let me know. God bless you.

ELDER A. J. HYLTON

"THE GOSPEL OF YOUR SALVATION", EPH. 1:13

It is indeed a joyous occasion when we hear the gospel of our salvation. The experience is so wonderful we are unable to find appropriate descriptive words, it seems, to relate our joys to those around us. When we consider what the gospel encompasses and the price that has been paid for it, it's no wonder God's little children are caught away in ecstasy at the receipt of it.

The gospel contains the word of truth (Col. 1:5) and is

a testimony: (1) of the life and sufferings of Jesus Christ, the Son of God (Mark 1:1); (2) of the grace of God, as testified by the ministry (Acts 20:24); (3) of a message to a special people (II Cor. 4:3); (4) to establish the saints according to the revelation of the mystery, which was kept secret since the world began (Rom. 16:25); (5) which hath brought life and immortality to light (II Tim. 1:10).

In addition to these messages there are many others, but the one of paramount importance is the one regarding the resurrection from the dead. And, we find this in II Timothy 2:8, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel." Some may say this is referring to the resurrection of Christ, but how about the resurrection of His children? The gospel does not leave us to wonder about this but gives the answer in I Cor. 15:22-23. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming."

The message of the gospel is so important and wonderful that men have been put in prison, beaten and even put to death for the privilege of promulgating it. For example see Acts 5:17-18; "Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the apostles, and put them in the common prison."

The Lord showed His approval upon the teachings of the apostles by sending an angel to open the prison doors. Cannot you imagine the personal satisfaction this must have given the apostles? Because they were permitted to witness the mighty deliverance of the Lord whom they were declaring. This is one aspect of the wonderfulness of proclaiming the word of truth (the gospel); when men condemn it God approves it. The courage of the apostles was no doubt strengthened by this experience. Listen, and consider their boldness: "Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up

Jesus, whom ye slew and hanged on a tree. 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. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:29-32). The approval of God not only strengthened those in the days of the apostles but also the ministry of today, for His approval still means more to a true servant than all the gold and silver of earth.

The apostles did not win any prestige or popularity among their adversaries by their statement. Instead, it caused them to be beaten and commanded, according to verse 40 of referenced chapter, not to speak in the name of Jesus. They did not let this deter them however, for verse 42 tells us "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." So, in spite of all the afflictions which accompanied the preaching of the gospel it was not suppressed but rather published abroad.

While some of the Lord's preachers and teachers suffered beatings and imprisonments for the sake of the truth and vindictive justice according to the law of God, others gave their lives; John the Baptist was decapitated by the order of Herod to satisfy the desires of Herodias. He suffered this cruel death for teaching God's law against adultery. We also have the recorded account of the martyrdom of Stephen who was stoned to death on a trumped-up charge. He was not guilty of the act of blasphemy as accused by the suborned false witnesses. But, contrary to this accusation, he displayed great wisdom regarding the law and prophetic accounts of the coming of the Just One (Christ). Nevertheless, his position cost him his life. In the midst of all this he was granted grace to plead in behalf of those who stoned him, saying, "Lord, lay not this sin to their charge."

If the words of God were important enough for devoted individuals like John the Baptist, Stephen and the apostles of Christ to suffer so greatly for them in their day, is it not fit-

ting for God's children of this age to receive them with joy, thanksgiving and humility. Yes! and even be ready to defend them with every fiber of their being. The gospel is not just another group of words written or spoken but is the power of God (Rom. 1:16) relating His work in our hearts and exposes the corruptness that dwells therein, by nature.

Furthermore, the gospel brings us to the position of trusting in Christ (note the verse containing the caption of this instrument). It bears witness with the spiritual teachings within our hearts that we are unable to perform some act which would merit for us eternal life. This position is verified to us by Paul in Rom. 3:20, "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." If we could not see beyond our conviction of sins by the law written in our hearts and Rom. 3:20, our plight would indeed be sad. For if the apostle left us dangling here it would be chaotic. But he did not leave us without words of comfort as he penned down these glorious truths, because in addition to describing our deplorable condition he sprinkled many comforting texts throughout his writings.

We may feel that we are an outside case and that no one else is a sinner like us, but just remember, we have a lot of company, for the 23rd V. of the same chapter (Rom. 3) declares all have sinned and come short of the glory of God. So, you see we are not in this thing alone. We all need help from a higher power than man.

As we loathe our sinful condition, suffering in agony of soul, and feeling to be hell bound, behold a ray of light and hope begins to glimmer. When we begin to notice some of the wonderful expressions in God's word we see the words of our Saviour where He said, "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). Then we notice where the apostle Paul told Timothy, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners: of whom I am chief" (I Tim.

1:15). These statements should comfort our burdened hearts because our experiences have taught us that we are poor lost sinners and these are the type characters Christ came to seek and save.

No wonder Jesus said, "Go and shew John again those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them" (Mat. 11:4-5). Christ has power to comfort with His Spirit and to enable us to receive the gospel in much assurance. It is then the clouds of doubts and fears begin to dissipate and you (we) are able to feel the warmth of His love and truly rejoice in the word of truth, the gospel of your (ours, I hope) salvation.

ELDER DENNIS H. JONES

THE GIFT OF LOVE AND ITS EXERCISE

In Romans 5:5 you will find that the love of God was shed abroad in the heart of man by the Holy Ghost, which was *given* unto him. This is not by reason of the works of man but is a *gift* from God. The exercise of this, or the putting it into practice, is the duty of those who have this love of God.

"But who so keepeth His word, in him verily is the love of God perfected: Hereby know we that we are in Him" (1 John 2:5). Here is something that is accomplished by those who love God; something *perfected* by keeping His word. We have to have the love as a gift in our hearts before it can be perfected by works or manifested in action. By this the Lord's children are given assurance that they are in Him. "The spirit itself beareth witness with our spirit that we are the children of God." When taught properly God's children know what this means; that there is much assurance to those who believe and obey Him.

"And above all things put on charity (love), which is the bond of perfectness" (Colossians 3:14). Is it not a fact Paul

teaches that regardless of what we do if it is not from a principle of love God does not approve of it? It becomes as sounding brass, and if we have not charity we are nothing, (Read I Cor. Chapter 13 on this point).

Is it not true that faith is made perfect by works? Though faith, in the primary sense, is a gift from God, a thing of the Spirit, yet to put it into *practice* brings to *light* the gift and it is perfected in that sense. Without works faith is dead, being alone. That is, it is inactive. It is one thing to have faith or the love of God and another to put it into practice. The best way in the world to perfect this is by keeping His word. Jesus called upon those who loved Him to keep His commandments.

So, *put on* charity, or love, by acts of obedience to the Lord. Christ is spoken of as love, and we are told to put on the Lord Jesus Christ, and to make no provision for the flesh, to fulfill it in the lusts thereof. Let us put on the beautiful garment of love toward God and His people.

ELDER A. D. WOOD

GOD'S PLACE FOR WOMEN

The woman was not made from the superior part of man, that she might not be thought to be above him; nor from any inferior part as being below him. She was not taken from his head, that she might not be supposed to reign over him; nor from his eyes, that she might not be supposed to see for him nor diligently search for his imperfections; nor from his ears, that she might not be supposed to listen to false accusations against him; nor from his mouth, for fluent as she may be in speech, she is not to be her husband's spokesman; nor from his arms, or hands, for she is not to fight his battles for him; nor from the front part of his body, for she is not to be set at the front of dangers and difficulties; nor from his back, for she is not to be treated with contempt, and set behind him; nor from his legs, or thighs, for she is not to bear the principal part of his burdens; nor from his feet, for she is not

to be trampled upon by him; but out of his side, and from one of his ribs, that she might appear to be equal to him; and from a part near his heart, and under his arms, to show that she should be affectionately loved by him, and be always under his care and protection.

From *Gadsby's Marriage Union*

WHAT WE NEED

In this age of confusion of tongues, while all the world is "wandering after the beast," while crime is on the increase, while hypocrisy clothes herself in the showy garb of pretended piety, and while even the state of the apostolic church seems to be deplorable because of the depredations made by designing men, do we realize our poor, needy condition? Or do we vainly imagine ourselves to be rich in faith and good works?

Let me say, first of all, that we need grace to sustain us, to keep us humble, and to fill us with sincere devotion to God and His cause. Too much cold formality characterizes our public worship. We meet too much in the spirit of the world, and are too much engrossed with the cares of life as we vainly endeavor to "tune our formal songs." As we meet, it ought to be with prayerful desire to worship God in Spirit and in truth, rather than to indulge in conversation about secular things. Feeling our utter dependence upon the Lord, we would do well to pray constantly, "Lord, help this once more." Each one should earnestly inquire for light to illuminate the path of duty, and for spiritual ability to walk in the same. Then with the glow of His love in our hearts, we could sing the sweet songs of Zion with the spirit and understanding; and our souls would rejoice under the sweet rays of divine light, as we speak of the unsearchable riches of His grace, and hear of Him out of His sweet word.

To qualify to engage thus, we need the personal presence of the Holy Ghost, without which our songs are a chattering noise, our prayers are lifeless forms, and our preaching is as sounding brass and a tinkling cymbal.

We need constantly to be mantled in the spotless folds of the dear Redeemer's garment of righteousness, to see Him above us crowned with immortality, to view Him beneath us as the Rock of Ages, the firm foundation of our hope, to behold Him all about us as the hills are about Jerusalem, that we may rest in the sweet embrace of His love, secure from all our adversaries. The lamentable absence of such unshaken faith in Christ leads men into the channels of idolatry, and they are naturally led to look to the gods about them, which others worship, and say, "These be the gods that brought us up." Some of our own precious brethren are so forgetful of the great Arm that sustains them, that they vainly imagine that unless we adopt the inventions of men we must languish and die. Hence the cry is raised, "Get out of the old ruts." Dear brethren, what we need is to inquire after the "old paths" and walk therein.

ELDER JOHN R. DAILY
Primitive Monitor, 1891

A PECULIAR PEOPLE

"Persons look to us as leaders in the same way as the soldiers look to their officers. And if they see us wavering and undecided, what a discouragement it is to them, and what confusion it is likely to create! So, for my own comfort, and for the sake of others, I feel myself obliged to stand separate from many persons who I dare not say are destitute of the life of God in their souls." —J. C. Philpot.

Thus wrote Philpot, that sound and able minister of Christ, and thus all God's chosen and faithful ministers feel. That line of conduct towards all who do not "walk according to this rule," the infallible Word of God, marks the distinctive peculiarity of God's household. All the "seven women" (Isa. 4:1) are constantly saying to them, "Come, let us have one purse and build together," but they cannot, they dare not, accept the persons of any, nor can they reproach Christ by conniving at error, either in doctrine or precept. Though some who are thus involved in error may be christians, they cannot acknowledge them in their errors, but say to them, "Come out of her, my people." Again Philpot wrote as follows:

“It seems very plausible to be united with all who love the Lord Jesus Christ; and so, in fact, we internally are, if we have any measure of love in our heart. But as to walking in outward union with some, how is it possible to do so with any degree of consistency? But this they consider so narrow minded, so bigoted, so exclusive, and to manifest such a proud and self-righteous spirit. Unless the trumpet give a certain sound, who is to prepare himself for the battle?”

To walk according to this rule is an important part of the cross of Christ which God's redeemed bear in the militant kingdom, and, like everything they are commanded to observe, either in doctrine or precept, faith or works, it is directly antagonistic to the flesh and its lusts. There is nothing in the flesh, or our depraved nature, that naturally runs in this channel, but all its workings have an opposite tendency and is enmity to it. The Spirit of Christ does not allow us to abridge the liberty of any, and hence, so far as we have the right, they are at liberty to believe and practice what they please; and our liberty is not to unite with them, or go with them in their errors and departure from the Gospel rule. This is wherein we are peculiar. God's ancient Israel were not reckoned among the nations, and of His Israel under the brighter Gospel light, the apostle told them what they would be thought of by those who indulged in “revellings, banquetings and abominable idolatries; wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you.”

Brethren, let it be so with us still; and, as they said of Daniel, that they could get nothing against him except concerning the law of his God, so let us endeavor to walk, and then, if reproaches come, “happy are ye, for the Spirit of glory and of God resteth upon you.”

ELDER JOHN CLARK

Zion's Advocate, 1876

A.D. 1707. The first (Primitive) Baptist Association (the Philadelphia) formed in America.

S. Hassell, in **Gospel Messenger**.

HUMAN WEAKNESS

I groan in this body of clay because when I would serve God with gladness, feeble nature hinders me, my strength is exhausted, and I must be refreshed again with sleep. Though my soul had no sin to struggle against, it has human weakness to contend with. I had thought that in time I could learn to walk closer to God and be less troubled with my own infirmities, but I see that as we grow older we realize our weakness more and are brought to know that this old nature must follow to the grave. But that blessed hope grows sweeter, for by faith we look for the time when this mortal shall put on immortality, and death shall be swallowed up in life. Then my eyes will never need to be refreshed with sleep, nor my body ever become faint with weakness.

May I rejoice in this hope and endure a little while longer. In Jehovah is my strength and in Him there is no weakness. May I abide in Him. Let time roll on to that day when I shall lay down this earthly house to be crowned at the end with eternal glory, and be like Jesus and see Him as He is.

BY THE LATE ELDER J. HARVEY DAILY
IN "GOOD WILL" — MAY 1947

(The 6th mark of the Church). The religious liberty, soul-freedom, a complete separation of church and state, the entire independence of each church from all state control, so far as regards the membership, ministry, organization, faith, worship and discipline of the church.

Hassell's History—(See 9th Chapter).

(The 7th mark of the Church). With a few exceptions, the members were generally poor, obscure, unlearned, afflicted, despised and persecuted.

Hassell's History—(See 9th Chapter).

BLIND?

I saw an old man who was blind from birth,
 Who ne'er saw the light of day;
 And never the smile of a friendly face,
 To cheer him along his way.

My heart ached so, for the things he's missed;
 My fading eyes can still see.
 Then humbly I pondered the reason why,
 I should be blessed more than he.

The clear golden glow of a sunset and dawn,
 The waves of the ocean wild;
 All the innocence, love, and trust so pure,
 In the eyes of a little child.

I know he can feel God's mercy and love,
 And the southwind's gentle sigh,
 And the loving touch of a *Guiding Hand*;
 Oh! he is more blessed than I!

But we have one thing in common, at last,
 Yes, this "poor" blind man and I,
 For both can only see by faith,
 Our mansions above the sky.

Sister Violet M. Hiatt

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CORRESPONDENCE AND NEWS NOTES

From Sister Pauline Jackson, Plattsburgh, New York:

Dear Brother Harris: I want to thank you for finding and sending to *The Christian Pathway* the article by Elder T. S. Dalton, telling of his experience and published in the A&M in 1925. I enjoyed reading it so much. Brother Dalton was a greatly beloved minister of ours and I often heard him at the Washington, D.C. Church when it was located on Ga. Ave. N., D.C. I was then a War Worker in World War I, 1918-20.

The comfort and guidance he received through the words and music of the old hymn, reminded me of a lovely experience and the comfort I received recently when trying to get through a long sleepless night during a recent rather severe illness. I was recalling comforting hymns and sort of singing over in my mind their comforting words, when all at once I came to the words in "Lead Kindly Light". "So long thy power hast blest me sure it still, will lead me on . . . And with the morn those angel faces smile" . . . with these words a chorus of voices took over in my consciousness and carried the music in a melody so sweet I wept and listened for seconds until it faded away. I wept and said, "Thank you God," and went to sleep.

May God comfort us all when we need Him most. Again thanks. P.S. I am having the A&M sent to a sister in the church at Louisville, Ky., who sent *The Christian Pathway* to me.

From Sister Loretta Lilly, Akron, Ohio:

Dear Brother and Sister Harris: Thanks for the book "A Voice From The Past" Vol. 2. We do need to preserve the writings of the past. I appreciate the memories I have of going to church as I grew up in W. Va., and love to see children in church meetings.

Those who haven't had the blessings of being among the Primitive Baptists in their young years, no doubt find great blessings in the writings of the past, as we do. The Old Song Books are a blessing. We use Primitive Baptist Hymn Books,

compiled by D. H. Goble, at our home church in W. Va. These don't have notes. They have 321 songs. One of my favorite songs is "Gentle Shepherd, Gently Lead Us". When the year of 1969 was going out, at about 12 o'clock as we began the new year, my mother and I sang this song. I am copying the words in case some do not have them:

1. Gentle Shepherd, gently lead us,
 Guide us through this earthly maze;
 When in devious paths we wander,
 Lead us in Thy peaceful ways;
 When the dark clouds round us gather,
 Shutting out the light of day,
 Dearest Saviour, guide our footsteps,
 Lead us gently in the way.
2. Gentle shepherd, lead us onward,
 Thro' a world of toil and strife;
 Cheer us with Thy glorious presence,
 On the battle-field of life;
 Should some vision o'er our pathway,
 Turn our erring feet astray,
 Blessed Guardian, be Thou near us,
 Lead us gently in Thy way.
3. Gentle Shepherd, lead us ever,
 In the way that we should go;
 Turn, O turn our wand'ring footsteps,
 From the paths that lead to woe;
 And when earthly light is fading,
 Into light of heav'nly ray,
 Gentle Shepherd, lead us over,
 To the land of endless day.

May our Lord be with you all. He will see us through.

From Elder Manning Temples, Vidalia, Georgia:

Dear Brother Ralph: . . . I, and many others, are continuing to enjoy the fruits of your labors in editing the Advocate and Messenger. I am sure that no one but you editors knows the extent to the labors necessary to get out a paper, and I trust that I rightly appreciate all of you who give yourself unselfishly to this work. Give our love to all the family, and come to see us. Yours in hope.

REPORT ON ELDER HARRY BRIDGMAN'S SON

In the October A&M we published a notice of the very

serious injury sustained by Elder Bridgman's son, Danny, when he was struck by a vehicle which a drunk man was trying to drive. From the information we have received Danny's recovery has been miraculous, but he still has a long way to go and the expenses will continue to be heavy. Though God's people have responded in a wonderful way to this dear family's plight we would urge them not to forget that the expenses of future treatment will also be heavy, so let us continue to be as generous as we can in this matter. Donations may be sent directly to Elder Bridgman. The address again is: **Elder Harry Bridgman, Route 2, Eclectic, Alabama 36024.**

THANKS FOR THE REMEMBRANCES

I and my family would like to thank each of you who have sent cards during the holiday season. Your thoughtfulness and love means much to us. We thank God for each of you whose lives have touched ours and for the sweet influence of that contact. May we grow closer in the bonds of the gospel as the years go by. We pray God's richest blessings upon all our readers and upon *all* His other children, whether we have ever met them or not. And, we ask that you pray for us. —The Editor.

TEMPORARY CHANGES IN BATTLE RUN'S MEETING TIMES

Brother John Powers, Clerk of Battle Run Church, Rappahannock County, Virginia, has notified us that during the months of January, 1980, and February, 1980, they will not hold regular services on 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.

CEDAR CREEK'S MEETING TIMES FOR JANUARY AND FEBRUARY

For the months of January and February, 1980, services will be held on the 4th Sunday and Saturday before of each month, as follows: Saturday, January 26, 2:30 P.M., and Sunday, January 27, A.M., 1980. Saturday, February 23, 2:30 P.M., and Sunday, February 24, A.M., 1980. Elder Ernest Long, Minister.

CHANGE OF CHURCH NAME

The church in Indianapolis which was called "Joan Thompson" has changed its name to the original name under which it was constituted as follows: "Little Eagle Creek Primitive Baptist Church, Inc." If there are any questions regarding this change you may feel free to write to the address of the church, which is: 3903 West 10th Street, Indianapolis, Indiana 46222. Elder Charles Linton, Pastor.

CONSTITUTION OF NEW HOPE CHURCH

"Oakdale" Primitive Baptist Church met at the Mercer Area Community Center, Mercer, Pennsylvania, September 30, 1979 for the purpose of forming a presbytery to examine and consider the constitution of a Church of their faith at Mercer. In accordance with the request of Oakdale Church for ordained help the following Elders and Deacons responded: Elders Daily Hite, Tom Pitney, Clarence Davis, W. G. Hall, David Smith, Harry Burns, Jr., and Jack Allen; Deacons Ted Ray, Eugene Johnson, and Nick Herald.

The presbytery was organized by choosing Elder Clarence Davis, moderator, and Brother Nick Herald, clerk. The clerk then read the minutes pertaining to the proposed organization of a church at Mercer, and read the resolution adopted by the church. Members responding to the resolution were: Brother Milbure Cooper, Sister Janice Frances McCurdy, Sister Paula Winkle, Sister Erline Parnell and Sister Chloe Boyle.

A motion was approved to grant opportunity to anyone wishing to come under the watchcare of the Church and obtain a letter from their home church at a later date.

The moderator read the proposed Church Covenant, Articles of Faith, and Rules of Decorum. Motion was sustained to add the following to the Church Covenant: "help and grace of God. Endeavoring to keep the unity of the Spirit in bonds of love and peace, living in hope, faith and charity." Motions were also approved to add, "King James Version of 1611" to item 2 of Articles of Faith; to amend item 6 of Articles of Faith to include John 10:27, 28, 29 as scripture references; to include in item 10, "and is not to be considered a test of fellowship;" and to adopt Matt. 6:24 as scripture reference to item 12. The presbytery recessed for lunch.

After lunch and singing a few hymns, prayer was offered by Elder W. G. Hall and the presbytery continued with the business at hand. A motion was approved to add articles 13 and 14 to Articles of Faith as follows: (13). We deny the doctrine of universal atonement being made by Christ's blood for the whole Adam race of mankind; that the atonement is special in application and effect to the elect only, who are termed "the sheep" (Rom. 5:11, John 10:11, 14, 15. (14). We deny the doctrine of absolute predestination of all things both good and evil. For the Lord predestinated people, and not evil. Neither is the Lord the author of confusion but of love, peace, and a sound mind (Rom. 8:30, Eph. 1:5, 11, I Cor. 14:33).

Motions were sustained to add the words "members present and voting" to item 8 of Rules of Decorum; that the word "secret" be deleted from items 9 and 10 of Rules of Decorum; and that a limit of six months be added to item 11 of Rules of Decorum, concerning letters of dismissal.

The moderator asked those members to stand who wished to constitute a church and abide by the amended Covenant, Rules of Decorum and Articles of Faith. The presbytery was satisfied with the response.

Motions were approved that Elder Burns offer the constitution prayer; that Elder Hite preach the charge and that the presbytery recognize the newly organized church as duly constituted (New Hope Primitive Baptist Church) and ready to

transact business for themselves in accordance with the aforementioned documents. Motions were also approved for the presbytery to disband after the reading of the Minutes and that this record be sent to our Primitive Baptist papers for publication and a copy be part of the church records.

The Minutes were read, corrections noted, and approved by the presbytery. After the constitutional prayer the charge was delivered from the text, I Tim. 6: 13, 14. As closing hymns were sung the entire congregation extended the right hand of fellowship to the members of New Hope Church.

Obituary

BROTHER KEITH WEST

Brother Keith West passed quietly from this life December 4, 1979. He was 62 years old, the son of E. Stipp and Wilda (Bailey) West. He was a nephew of Elder S. J. West. All these are deceased. He was a resident of Boone County, Indiana all his life.

He was baptized in 1967 into Antioch Primitive Baptist Church by Elder Cecil Fuson. He was ordained a deacon, April 29, 1972, by a presbytery met at the request of the church. He served in the duties of his office faithfully and devotedly, commanding the love of all who knew him. His companion of 40 years, Irene, remains a faithful and devoted member of the church. Remaining also are daughters; Jane West and Martha English; a son, William West, and two grandsons.

Services in Russell and Hitch Funeral Home, Lebanon, Indiana by Elders Cecil Fuson and Levi Williams and hymns sung by Elder Charles Linton. Burial was in Oak Hill Cemetery. "Precious in the sight of the Lord is the death of his saints."

What we have done for ourselves dies with us. What we have done for others remains and is immortal. —Submitted by Sister Violet M. Hiatt.

DONATIONS TO THE ADVOCATE AND MESSENGER

Vernon F. Nance, Colorado, \$5.00; Mr. and Mrs. Glen Funk, Ohio, \$5.00; Mrs. Lester Yates, Virginia, \$2.00; Elder Ralph Harris, Florida, \$5.00; Mr. and Mrs. Charles Funk, Ohio, \$3.00; Mrs. Mabel Rinehart, Mississippi, \$12.00; Mrs. Emily H. Kibler, Virginia, \$5.00; Mr. and Mrs. Lloyd Terrell, Arizona, \$5.00; Mrs. Edith McKeever, Pennsylvania, \$3.00; Sister Lola D. Carpenter, Virginia, \$25.00; Mrs. Elmer Leiter, Indiana, \$5.00; L. P. Myers, Florida, \$5.00; Jeannette Ray, Ohio, \$2.00; Mrs. Estelle Kendrigan, Illinois, \$1.00; Mary A. Chastain, Indiana, \$2.00; Naomi M. Gordon, Ohio, \$5.00; Mrs. Katherine Payne, Maryland, \$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, Bloomery 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. '80

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

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

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

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