

Advocate and Messenger

120th Year

JANUARY 1981

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

"It is of the Lord's mercies
that we are not consumed, be-
cause his compassions fail not.
They are new every morning:
great is thy faithfulness."

Lam. 3:22, 23

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RALPH E. HARRIS, Editor
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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851 April '81

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '81

BETHEL—7 miles west of Falls Church, Va, Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 2:00 p.m. Elder Gary Utz, Pastor, 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. '81

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '81

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, I-B, Woodbridge, Va 22192 April '81

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019, Tel. (614) 694-6488 Dec. '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, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '81

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

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

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. Mar. '81

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

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

Advocate and Messenger

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

120th Year

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BEGINNING OF VOLUME ONE HUNDRED TWENTY

In perusing many old numbers of the "Advocate" from prior years we have found that the desires, aims and ambitions of the previous editors were essentially the same as our own with regard to the paper. Likewise their apprehension of their own inabilities and inadequacies and their sense of dependence upon the help of the Lord is in perfect harmony with our own feelings. Hence we have concluded to let some of them speak for us as we undertake the editorship of another volume.

Speaking of his role as editor, Elder John Clark, the founder of "Zion's Advocate" in 1854, wrote as he began Volume Six in 1859; "None can have seen more clearly than we have, our inability for the important work in which we have engaged, and hence we have no hope of success, and the triumph of the principles for which we contend, except upon the ground that God has chosen the weak things of the world to confound the mighty, and that 'it is not by might, nor by power, but by my spirit, saith the Lord,' that we are enabled to stand." This is the same ground upon which we consented to take over the duties of editor and the only ground upon which we are willing to continue in that responsible position.

We also feel a great union with Elder T. S. Dalton in the sentiments he expressed in January 1894 when he said, "We ask, as a special favor of our brethren and sisters, that we be remembered by them at a throne of grace; that God may uphold us by His grace; give us of His Spirit to comfort us while

we battle with the trials and afflictions of life, that we may live in such a way as not to reproach the cause of our blessed Lord; the cause that we so much love; and may we ask the brethren to write for the paper, and try to write such things as will edify, build up and encourage the children of God, and let us all strive to shun profane and vain babbling, which gender strife; and let us all strive to keep the unity of the Spirit in the bonds of peace, and labor to promote each other's happiness and endeavor to 'esteem each other better than ourselves'."

And again we say with Elder Dalton; "Remember that we will be the judge of your articles, and we positively affirm that we will not publish an article from any brother, no matter how well we love the brother or how highly we esteem them, that in our judgment will gender strife and get up confusion in the ranks of Israel."

Concerning the future of the A&M we have found the remarks of Elder J. G. Wiltshire in January 1910 to very suitably express our own desire. We begin the 120th Volume, as Elder Wiltshire wrote; "Feeling that if it is the Lord's will for the paper to continue He will put it into the hearts of His people to support it. If permitted to finish this volume we do trust that no good, sound, obedient Old Baptist can truthfully say, 'There has been some things published in the *Advocate* this year that I think would have been better not to have been published'."

Elder Wiltshire further said, "I have long since found out that it is impossible to please everyone, even all Old Baptists, but as I said in the outset, if I know my own heart, my chief object and design is the edification and comfort of the Lord's *living* Israel, and the honor and glory of God. May He bless the paper to this end for Jesus' sake."

With the above thoughts in mind we set out fearfully, and we trust reverently, upon the compiling and sending forth of another volume of a publication which has now ex-

ceeded 1,400 issues and through which millions of words, proclaiming the truth in love, have gone into the homes of many thousands of God's people. Most of these dear souls have long since gone to be with the One Whom these pages have sought to extol. Likewise, we know that the brief moments of *our* lives will have soon passed away. Therefore we desire to labor while it is day, for the night cometh when no man can work. We beseech your continued loving support. May God's rich grace sustain us all throughout the ensuing year and may our labors in His name, imperfect though they are, be blessed to His glory.

EDITOR

LESSONS FROM THE PRAYERS OF CHRIST

(Part Eighteen)

"Thy word is truth" (John 17:17).

We wish to pause briefly here and reflect upon this terse, but most profound, declaration; "Thy word is truth." Many learned men have pondered the question posed by Pilate to Christ, "What is truth?" and have never found the answer. And the reason many of them have fallen into that category spoken of by Paul, "Ever learning, and never able to come to the knowledge of the truth" (II Tim. 3:7) is because the truth was and is to be found in the very place where the worldly-wise have least thought it to reside, namely in Christ, in His word, and with His poor and despised followers.

Jesus said, in another prayer of His, which we dealt with in *part one* of this series, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." This procedure on the part of God is just opposite to the way men would have it. They fancy that truth must surely abide only with the high-minded intellectuals and philosophers of the world; the D.D.'s, M.A.'s, L.L.D.'s, etc., and they would never entertain the slightest notion that truth could be, or is to be

found among those “foolish, weak, base and despised things” which the Lord has chosen for the express purpose of confounding those who judge themselves “wise” and “mighty” in learning and social status (I Cor. 1:26-29).

This is not to say that we look with disdain upon a good, well-rounded education. A proper course of learning is not only needful but it is highly desirable. But we speak here of relying upon the wisdom of the world to bring one to a true, experimental acquaintance with Christ and His teachings. Nor do we intend to imply that all “men of letters” are totally void of truth. Indeed, some of them know a great deal of truth, but our point is that as a general rule those who pride themselves on their education are yet not “wise unto salvation”, and though they are “ever learning” they are never able to attain unto that measure of truth which is enjoyed by others who, though they perhaps are “ignorant and unlearned men” as were some of the apostles, have been taught in the school of Christ, which is a school of *grace* and in which one is dealt with and lead by the operations of the Holy Spirit in their *soul* and not merely in their *mind*. It is only through this channel that anyone will ever be brought to *acknowledge* the truth of God’s word in its entirety (II Tim. 2:25), particularly as it pertains to the sovereign and gracious manner in which He saves His people from their sins.

Elder Gilbert Beebe wrote in 1844; “Paul himself was a learned man, but his learning did not make him acquainted with the spirituality of the scriptures, for he was not taught it but by revelation . . . his speech and his preaching was not in the language which man’s wisdom teacheth; that the faith of his brethren should not stand in the wisdom of men, but in the power of God.”

“Examine the history of the church of God in all ages of the world, and tell us, if it be true, that the cause of truth has been defended by the learned and wise of this world. In what college did Moses, and Aaron, and Joshua, and Samson, and Gideon, and Daniel graduate? What were the classics of David

and of all the prophets of our God? In what seminary did John the Baptist study Latin and Greek; and what human training caused him to leap at the salutation of the virgin Mary? . . . A bad cause may often be made to appear very plausible when defended by the eloquence and the talent of the learned and the mighty; but when the learned and the mighty are driven from the field by the unlearned, the artless and the simple, the excellency of the cause is made more prominently to appear." All the history of God's people loudly proclaims that the principle source of opposition to the truth has come from men of great attainments in the field of formal education, as witnessed by the astrologers and soothsayers of Babylon, the magicians who opposed Moses, Jezebel's false prophets, the scribes and pharisees, and many others we might name.

Yes, God's word *is* truth, but what a general attitude of rejection do we observe among the worldly-wise toward that word! A great percentage of those who are graduated from the seminaries and colleges in our day deny even the most basic and fundamental doctrines of the gospel, such as the virgin birth, the resurrection of the dead, the depravity of man, etc. Such rejection of God's word can only generate more of the same as such men go forth to take up their positions as teachers of others.

Dear Old Jacob knew the source of true wisdom and how truth is learned by a poor sinner. Addressing his Heavenly Father he confessed, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant." The wise of this world would have thought much more highly of Jacob if he could have given credit to some "institution of higher learning" for teaching him the truth; if he could have said, "Lord, it is through my diligent study of the philosophers that I have arrived at the truth and obtained many honorable degrees in the sight of men. And now, by virtue of these letters and titles I am worthy of great esteem by my fellow doctors and literati." But poor Jacob

could not speak so proudly. He could only bow his feeble head and solemnly acknowledge that not only had he received *by revelation from the Father* that measure of truth which he had been blessed to understand, but he was *unworthy* to have received *any* of it, even the *least* of it. And thus will *all* those feel who have been brought to see themselves as they really are.

Dear Lord, help us to value Thy word more and more as we travel through this unfriendly world, for it is there and there alone that we will find that measure of information which is needful for us to know. The word of men is unreliable and will lead us astray but not so *Thy* word, for "Thy word is truth."

EDITOR

THE DEACON AND HIS WIFE

Dear kindred in the Lord's kingdom: I have been approached about writing a little on the subject of a deacon and his wife. So I shall attempt to pen a few thoughts as I search the Scriptures on the matter, hesitating to do so, fearing I may be misunderstood and realizing my inability to live in all ways as the Lord has commanded. But I want to assure you I have no particular person in mind, and I do not want to cast any shadow upon anyone. May the Lord so direct according to His will.

There is no doubt in my mind but what there is only two offices in the gospel church today; the office of bishop or elder (these are one and the same) and the office of deacon; and they are servants of the church, never to usurp authority over and above the spiritual judgment of the church. Paul spoke to the saints at Philippi, with the bishops and deacons: so they must have had deacons at that time.

The first need for deacons in the scripture is pointed out in the first part of Acts 6. The number of the disciples increased greatly, and there was a murmuring of the Grecians a-

gainst the Hebrews, because their widows were neglected in the daily ministrations. The first Christians sold their possessions, and had all things common, and parted them to all as every one had need. There was a murmuring because some widows were neglected and the apostles could not feel free to leave off preaching the word of God, even saying it was not reason for them to do so and serve tables or look after this matter. So they were told to look out, or seek out, from among themselves seven, men, "Whom we may appoint over this business." These were not to be just anyone, but were to be of honest report, full of the Holy Ghost and wisdom. In this first calling of the need for a deacon's services in the church there is no mention of a wife; this is for *men* possessed with this qualification to serve the tables of the Lord's house. This was to be a help to the apostles for it was reasonable that they continue in prayer and in the ministry of the word. Those who were selected were set before the apostles and when they had prayed they laid their hands on them. Surely if a church does not have a brother with the ability to serve the tables of the Lord's house with an honest report and pure conscience before God the church is making a mistake by going ahead and ordaining one who does not qualify. They are to be helpers in the Lord's house but not to run it.

We do not have the same conditions in our churches to the same extent that was mentioned by the apostles in Acts 6, but we still have tables of the Lord's house to serve and it is not reason to leave it all to the ministry. The deacon chosen by the spiritual judgment of the church is of course a member of that church and his chief concern must be the temporal affairs of that particular church. This does not mean he cannot have fellowship as a deacon in the other churches or his counsel and advice be sought out.

In his church he should acquaint the membership with the state of affairs of the church, the cases of the poor, the widows indeed, the need for assistance to support the ministry as well as the outward needs, and to take the advice of the

church in any matter of importance. The deacon is not to preach the gospel as the ministry does, nor administer ordinances of baptism and the Lord's supper; therefore ministerial qualifications are not required, although they are very similar for both elder and deacon. I want to state here that Philip, one of the seven deacons chosen, did preach and baptize, but not as a deacon, but by virtue of the special calling of an evangelist.

There certainly is more business for the deacon to look after besides just the communion service in the Lord's house, although this is part of his work. He should be willing at any time, above his own personal affairs, to visit the poor, the sick, the widows, consult the pastor and advise, and make it a point to find out who is a "widow indeed" that would come under the support of the church and inform the church on such matters. He is to be honest in all things for he is to handle the finance of the church in all these tables. In informing the church on such matters he should report any need for the support of the occasion. He is not to show favor to one above another, but with simplicity and cheerfulness, showing mercy in the exercise of his duties in a pitiful and merciful manner, showing love and humility with great faithfulness as the church's servant. Surely every member of the church should feel their responsibility to contribute to the support of the deacon as he fulfills his office. Above all we need to pray for one another and especially for the servants of the church.

We now turn to I Tim. 3:8-12 for further information about the deacon and his wife, if he has a wife. The deacon is to be grave and not double-tongued, for a double minded man is unstable in all his ways. His character being grave will be of such respect and esteem that his speech and judgment will have weight and influence. He is not to be given to much wine, and not greedy of filthy lucre, else you could not trust him in his service. He is to have a pure conscience before God in all matters and especially in holding the mystery of the faith.

That is, he is to be sound in the gospel and doctrines the church upholds, being able to support and defend them in humility and love. These men who are set aside by the church for such business are to first be proved. This applies to both elders *and* deacons. I fear we have not always done this and have been too hasty in setting aside brethren to so great a service. Let them live in the service to prove their gift before ordaining them; don't encourage the gift in the wrong way. The deacon is separate from the ministry, yet how important it is that they work together.

Now we come to their wives. If a brother is properly married and has a wife all good and well, and she is to have some qualities that becomes a deacon's wife, just as should the minister's wife. Certainly then a brother that is possessed of the proper qualities can be a deacon with a wife, however it will be much better and easier for him to fulfill his service if he has a good wife. I also feel it is much better if the wife belongs to the same church. This will not lead to a difference of feeling but will be upbuilding to the church and to the deacon as he goes about his duties in more unity of spirit. It would be harder for a deacon to entertain company without a good wife.

Now the wife is to be grave, not a slanderer, sober, and faithful in all things. She is to be a helper in this important work of the deacon for this deserves serious consideration in all matters. It is important that we, as well as she, be sober and solemn and faithful in all matters of the church. The wife should be adorned in modest apparel that becometh the saints of God, an example to the other sisters in the church; not the outward adorning of the world but the ornament of a meek and quiet spirit, which is in the sight of God of great price. Let it be the hidden man of the heart.

The deacon who is married is to be the husband of one wife, ruling their children and their own house well. This is very true of the ministry also. They that use the office of a deacon well, or to the very best of their ability, purchase to

themselves a good degree, and great boldness in the faith which is in Christ Jesus. Now Paul says he wrote these things hoping to come unto them shortly, or soon; "But if I tarry long, that thou mightest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." This brings a clear understanding of how we are to behave in the Lord's house even today.

I would call attention again to the duties of the church members to the deacons and how important it is that we supply sufficient funds for the proper use. For the deacon is not to supply them out of his own means, but he is to distribute faithfully what is put into his hands by the church. The church should feel free to apply unto the deacon for direction and counsel in any matter relating unto the church. They should esteem the deacon highly, not for the above reason but for their work's sake, being useful to the church when diligently and faithfully performed. The church is to pray for their pastor and deacons that they be encouraged and supported under all trials and labors, that they may be able to discharge or use their office usefully and to the honor and glory of the Lord.

There is but one sort of deacons mentioned in the Scriptures which we should be awake to today. While some writers and students seem to apply Romans 16:1 as upholding a sister as a deaconess in the church I do not feel that it embraces that thought. Paul commended unto the Roman brethren one Phebe our sister and servant of the church, that they receive her and assist her in whatever she had need of, for she had been a succourer of many as well as himself. She had been of help and relief to many in the service of God. There are many women helpers in the church service even today that are of assistance in the right way.

May these thoughts be blessed of the Lord for the benefit of Zion's cause and to His honor and glory. Submitted with malice toward none and love to all.

ELDER DAILY HITE

PERFECTION

We may hear it said every day that nobody is perfect, and no one knows and understands this better than the sinner who has come under conviction of God's Spirit, yet is saved by the grace of a merciful God. Children of God may for a long time try to please God and gain eternal favor in His sight by their works after the law, only to learn much later that the law made nothing perfect but the bringing in of a better hope did, by the which it is possible to draw nigh to God.

So if we are to learn anything about perfection in the Bible sense, we must begin with hope in Christ, which was hidden for ages and generations but now is made manifest to the saints in light which is Christ in you the hope of glory. "Hope maketh not ashamed." So if we are involved in something we are not ashamed of we are on the right road to perfection.

Let us stick with the subject of hope a little longer, recalling that it is the anchor of our souls. Now the purpose of an anchor is to hold ships steady and stable and to prevent them making shipwreck on rocky coasts, etc. When we apply hope like-wise to our lives it saves us from destruction here in time. When we see a ship riding at anchor in any harbor we see that man has attained to perfection in saving his ship. When we see people making their hope in Christ the center-point in their lives, subduing their fleshly desires and keeping themselves in the love of God, they, by this hope Christ has given them, have attained to perfection in saving themselves before their friends and brethren and from this untoward generation as well.

In the parable of the sower, Jesus gives us three examples of the imperfect (Luke 8:14); "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection." So, bearing fruit of the Spirit is perfection, and although all four groups or classes of people heard the word of God preached only the last were perfect.

“But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience” (Ver. 15).

In Colossians 3:12-16, the apostle Paul was guiding this church to perfection. “Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness.” Now charity is the adhesive that causes any church to stick together, but we should not rely on charity alone, though vital it is. For there are things that make for peace and there are things that break the peace, which places strain on fellowship; so, “Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom.”

Paul told the church at Corinth similar things; “Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you” (II Cor. 13:11).

Jesus told His disciples, “Ye are the light of the world.” Also, “Ye are the salt of the earth.” But David, being a prophet, spoke of things to come saying, “I have seen an end of all perfection” (Psa. 119:96). Many lament the boldness of the immoral in our beloved America. “The poor ye have always with you”, and the wicked also, but we can remember the time when the wicked were much more in hiding and never so bold as now; also the time when lawbreakers were put on trial and punished—not the officers who arrested them.

I believe it will be well if the people of Zion “approve the things that are excellent” (Phil. 1:10), and “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” Then again the “light of the world” may cast a beam upon our Nation with the influence of former times.

ELDER A. J. HYLTON

THE TWO WAYS

"Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jeremiah 9:1).

The prophet is here expressing in a figure his sorrow and agony for Zion—Jesus' church and kingdom, to be established in the New Testament epoch yet to come. Interest in the church as Jesus gave it to the world arrested the attention of the writer in early life by a power that I then thought, and still do, was not of this world. My life-history is one continuous record of God's abounding mercies to a rebellious sinner. Could I have spent every moment, after receiving a hope in Jesus, in His service, it would have been as but a tiny mite of interest on the colossal debt I owe, and continuing mercies put me more deeply in debt every day.

While sin is mixed with all I do, my heart and my prayers go out to all who fear the Lord from their heart and have a hope in Jesus. He loves such and if my hope is based on the favors of Christ to my soul (and I have professed it is) I love them also. It is a love however that is an affection not of the will of one's flesh, nor of the will of man, but of God. I hesitate to claim such heavenly favor that is required to support such an outgoing feeling but it wells up within me, unsolicited but most animated to my soul. I cannot say I *know* my love to Him and His people is a heavenly love. I can be mistaken and if so, my feeling for others is but social friendship and to Jesus just a pretense. God knows. But I *can* say with childlike simplicity and full assurance, I *hope* my love for the blood-bought children of God, including the slain of the daughter of Zion, is the love by which Jesus is loved and by which Jesus loves.

Paul says Jesus Christ is our hope (I Tim. 1:1). In Christ's kingdom, His Spirit binds together by a Divine love all who have a hope in Him. Together, we hate sin but cannot totally or perfectly refrain from it; we hunger and thirst after righteousness but are sinners still; we lament our state but try to

keep our troubles to ourselves; we mourn because we cannot mourn, yet Jesus knows and cares. What a Friend!

When the law of the Spirit of life in Christ Jesus is administered to our souls we are also the recipients of those qualities attributed to Divine life, to wit; faith, hope and charity (the love of God in action). This is the most important event that can occur to a mortal being. That blessed time is the beginning of days for him. (See Exodus 12:2 for prophetic figure). It seems timely and important that this miraculous event be associated with the instructions of Jesus to His disciples in Matt. 7:13-14, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." We think it proper that our comments on this warning be directed to the children of God. The unregenerate are not subject to this admonition. Neither is it given for man to choose between a home in heaven or a place in hades. It is particularly a warning to Jesus' disciples of what they can expect if they ignore or neglect that measure of grace that they have received in their new birth. When one is entrusted, as with a talent, with that which belongs to God, it should be used that usury can be returned with the talents at (mortal) death.

Those who go down the broad way to destruction are, we think, "the daughter of the Lord's people". Since Jeremiah's reference is in figure, is it not reasonable to suggest it applies now to all generations? The term *daughter* could be in figure. To go the broad way one need not separate himself very far from this evil world. They can take with them their pride, lusts, vanity, pleasures, love of money, unchaste dress, high living, selfishness, popularity, etc. As I name such evils my conscience says, "*Guilty, guilty.*" In my flesh I yield far too much and too often to Satan. I too must cry, "O wretched man that I am! who shall deliver me from the body of this death?" Our flesh still lives but is deprived of the rest afforded

by a mind at ease; our soul still lives to sting our conscience. It is the depraved spirit of man, one's will, temperament, lust, pride, vanity, ego, that unseen part of our being that rules and governs our deportment, works and activities, that must be overcome and hidden by works of obedience to that heavenly calling if we are ever able to prove ourselves a true follower, servant and disciple of Jesus.

If the measure of grace given by faith, hope and charity in the new birth is not used to follow Jesus through the strait gate and walk with Him (Micah 6:6) one's "old man of flesh" will become more or less the workshop of Satan until it is destroyed by lamentation, agonies and sorrows in weeping and gnashing of teeth, till his soul is saved in the day of God's judgment. Quotations from the written word of God are needed to further inform the reader of the false doctrines, claims and pretensions Satan makes to deceive and lead astray "the very elect" if possible; and no marvel for Satan himself is transformed into an angel of light (II Cor. 11:14).

To save valuable space will the reader please read Isaiah 4th chapter and 28:14-21. Many prophecies of both Isaiah and Jeremiah apply, we think, to this gospel age. In sorrow and with tenderness to those of the Lord's anointed, we desire to refrain from adding more of our thoughts to the warnings of those ancient prophets. My heart bleeds for those who have tasted of the Word of life and the powers of the world to come, who are chained by self or surroundings to those prisons of darkness and famine found in every Nation, State and Tribe, especially those who are my neighbors and friends, many of them better citizens and more neighborly than myself. The question arises; "Why are they trying to subsist on husks among the tares?"

Some years ago I became acquainted with a sister in Indiana but knew nothing of her past life. In our conversation she said, "I was not raised a Primitive Baptist. I was not satisfied with those other folk and I felt there was something wrong, but I thought the trouble was in me." Her statement seemed

to enlighten my understanding. I wonder much what are their thoughts, queries, crosses and reasons why they stay in a dry and thirsty land. In hope.

ELDER GALE F. HANOVER

GOD'S PEOPLE

In this article we want to establish the fact that God has a people. I am sure the question will be raised, "Are we not *all* God's people?" As far as natural creation is concerned, yes, we are all His creation or creatures, but so far as the new man or spiritual creation is concerned, no.

We are now thinking in terms of this new man or this spiritual creation. One thing we learn as we study the Bible is that man is completely and forever silenced concerning the things God has done. Vain, sinful man is not to be so presumptuous as to question God's motives, methods, reasons or actions. God doeth all things well. His ways are not our ways; His thoughts are not our thoughts. "Be still, and know that I am God" (Psalm 46:10). "O man, who art thou that repliest against God?" (Romans 9:20). "Shall not the Judge of all the earth do right?" (Genesis 18:25). "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face" (Psalm 89:14). "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matt. 11:25).

These are just a few of the many scriptures that deal with the subject of God's sovereignty, and we present them here so as to forestall any questions about God's choice of a people. So, leaving God's motives, methods and actions in His own hands let us see whether or not he has a people. I suppose that it will be admitted by almost everyone who may read these lines that the Bible teaches two fundamental truths: (1) That some people will be saved and go to Heaven; (2) That some people will be lost and go to Hell. These facts are so ob-

vicious that we need not take any time to discuss them. Further, the Bible teaches another basic truth; that the wages of sin is death. No reason, other than sin is the cause of death. To be sure we die of various diseases and causes, but back of all them is sin. "By one man's offence death reigned by one . . ." (Rom. 5:17). ". . . Death passed upon all men, for that all have sinned" (Rom. 5:12).

There are three kinds of death; natural, spiritual and eternal. *Natural* death is the kind that lays us in the grave. *Spiritual* death is the kind in which we are alive naturally but have no spiritual desires, actions or capabilities; where our thoughts and our whole life is wrapped up in the things of this world. *Eternal* death is that in which after the resurrection of the body from the grave, one is forever separated from God and His goodness and is consigned to the regions of the damned. (We might add to this list the death of which Paul speaks in Romans 7:9, which is a death to all reliance upon the works of the law for life and salvation. And, this death is the product of another death, which is mentioned in Rom. 6:2, Gal. 6:14 and other places. But Brother Beavers is speaking here of those deaths from which one might be saved—Editor.)

We know that natural death comes to all men. It is no respecter of persons. So no man has ever been saved from natural death. (With the exceptions of Enoch and Elijah who were translated, from earth to heaven, that they should not see death—Editor). But what about the other two deaths? Has any man ever been saved from them? If not what is the meaning of the text, "He shall save his people from their sins" (Matt. 1:21)? "He shall reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (I Cor. 15:26).

Since people are going to be saved from their sins, and since death is going to be destroyed, it follows that spiritual and eternal death are under consideration, because no man (with the exception of the two mentioned above—Ed.) has ever been saved from natural death, because it has not been

destroyed. Notice in Matt. 1:21 that Christ was to save *His people*. So God has a people and Christ is going to save them from spiritual and eternal death, because if He saves them from their sins He saves them from the only cause of such deaths.

Now Christ cannot save His people unless He *has* a people. So it naturally follows from all the foregoing reasons that God has a people. If all mankind are His people then all mankind will be saved, because He came to save His people, and with Him is no failure. But we have already shown that some will be lost. Are those that are lost His people? Certainly not. He did not fail in His mission to save His people. Are all His people saved? Certainly so.

His people are also known as children, sheep, and lambs. Many Bible references are made to "My people", "His people", "The Lord's people", "His children", "Thy children", etc. The pronouns *My*, *His*, *Thy*, etc., always refer back to Christ or God. The word *sheep* is used in the Bible approximately 185 times. The word *children* over 1700 times. The word *people* over 2100 times. It would be a task too great to sort out and determine (in a short article) how many times each of these words refer to God's people. But in our next article we will examine enough of them to establish our point. (*To be continued*).

ELDER T. EVERETT BEAVERS

ONE OF THE STRONGEST PROOFS OF REAL LOVE

If the Old Baptists are not the true people of God, I do not know where to find such a people on this earth; (Elder Hassell is speaking here of the *true church* and does not mean to imply that *only* Primitive Baptists are children of God. **Editor**) but, like the Apostolic Churches, they have errors both of doctrine and practice among them, which the faithful steward who loves God and His people, and who fears God rather than man, and who seeks Divine rather than human ap-

plause and reward, will not fail to declare and oppose, though in a spirit of meekness and love: and there can be few stronger proofs of *real love* than such a course, involving, as it does the heartfelt pain and sorrow of the faithful servant of God.

Elder Sylvester Hassell
The Gospel Messenger, 1893

TIME SALVATION

We propose, in a brief article, to consider that work that God requires of us, and what we gain by obeying the Lord's commands. That God requires certain duties of His children after they are regenerated, or born again, the Bible clearly teaches. That God has promised certain blessings, on condition of their obedience to His commands, is equally clear; but we should ever be careful not to blend the work of God and the work of Christians together, which shows the necessity of us obeying the injunction of the inspired apostle to his son Timothy in the gospel: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The term "salvation" is often used in the scriptures without any reference to our deliverance from sin. For instance, on the day of Pentecost, Peter said to those that cried out and said: "What must we do?" "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." For the promise is unto you, and to your children, and to all that afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

All of the above, and many other things, Peter told them to do, not in order to get the Lord to save them in heaven or from sin, but the final result of that which was to grow out of their obedience to what Peter taught them in the above lesson, was salvation from that untoward generation, which salvation they enjoyed just as soon as they gladly received

Peter's words and were baptized, hence did not have to wait till they died, was buried and resurrected and ascended home to God to enjoy the privileges of this salvation, but they enjoyed it just as soon as they had done what God, through Peter, commanded them to do, therefore we call it a "time salvation." Had these pentecostians refused to obey what Peter taught them, we have no evidence that they would have enjoyed that salvation. Hence, the supreme necessity of the church is, and ever has been, absolute obedience to God's commands. We are certain that the first and last thing in the prosperity of a church, and the enjoyment of their privileges as such, and their salvation in time from the errors and delusions, false signs and lying wonders which lie in wait to deceive the people of God, is obedience to what God commands.

Where a church or an individual member ceases to obey, they cease to live in the enjoyment of their christian privileges or "time salvation." Jesus never has required of us to keep His commandments in order that we might love Him, but He makes obedience a test of love. He says, "If ye love me keep my commandments." And again, "Ye are my friends if ye do whatsoever I command you." Obedience to God's commands is the very best evidence one can give of a renewed heart. We can not depart from His commands without feeling that we have proven false to ourselves and false to Him. On the other hand, disobedience, throughout the Bible, is threatened with God's chastisement, insomuch that no Christian can disobey the Lord without fearfully looking for the judgments of God to be visited upon him.

A very important lesson may be learned from the case of Moses. Upon Moses rested the blessings of heaven, and to him were granted many privileges; he was favored of God; a type of Christ; yet Moses at one time was decoyed off and disobeyed the Lord, when the congregation of Israel had gathered about him and were begging for water God told Moses to "Speak to the rock," but Moses disobeyed the command of God and "lifted up his rod and smote the rock twice,"

and for this seeming little transgression this good man, Moses, was not permitted to enter the land of Canaan and enjoy the time salvation promised to the children of Israel if they would "be willing and obedient." But that Moses was permitted to enjoy the blessings of Heaven and the eternal salvation of God is too clearly set forth in the scriptures to be denied, we presume, by any, for when Jesus was transfigured upon the Mount, Moses was one of them that appeared from the glory land to witness the scene, and the apostles wanted to build a tabernacle for him; and surely if Moses had been eternally lost for his disobedience he would not have been present on that memorable occasion.

Another very striking instance of God's abhorrence of disobedience is found in the case of Saul, the King of Israel, who was commanded to go and slay Amalek and utterly destroy all they had and spare them not, but "Slay both men and women, infant and suckling, ox and sheep, camel and ass," and Saul went contrary to the command and preserved Agag and the best of the oxen, sheep, etc., and when the prophet came to inquire into the matter his reasons did seem good. It does seem like that if a person could be excused for disobedience at all, he surely could—for he said he had reserved them to sacrifice to the Lord; but Samuel lets him know that "To obey is better than sacrifice, and to hearken than the fat of rams," and God lets him know, "Because thou hast rejected the word of the Lord, he hath also rejected thee from being King." This man failed to enjoy the "time salvation" in consequence of his own disobedience.

There is no part of God's word that sanctions disobedience in the very smallest of His requirements, but on the contrary there are abundant passages that teach the displeasure of God for such disobedience, which we can find by following the trace of the children of Israel from the Red Sea to the land of Canaan. God had promised them temporal, or "timely salvation" from all of their enemies and the "ites" which surrounded them, and all the plagues incident to temporal life,

on condition that they obeyed the law given to them through Moses upon Mount Sinai, but had told them that if they rebelled that He would let their enemies in upon them and they should devour them, and Israel soon waxed fat and rebelled against God's law and began to say: "The ways of the Lord are not equal," and no sooner had they begun to rebel than God began to visit them with His chastisements, "And there fell in one day about three thousand souls." All these failed to enjoy the "time salvation" because of disobedience.

And when we consider the fact that ancient Israel was a type of Spiritual Israel (or the church of Christ,) should it not stimulate every power we possess to try to obey the injunction of the woman at the marriage of Cana of Galilee? "What so ever the Master sayeth unto you do it."

That there is a "time salvation" that is to be enjoyed by God's people in consequence of obedience, or lost in consequence of disobedience, is clearly set forth by Paul in Phil. 2: 12, 13: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure." These obedient children of God, at Phillippi, were careful to observe all things that the Lord had commanded them, not only when Paul was there present with them, but they were more careful when he was absent, and Paul, knowing this fact, exhorts them to continue this course and work out their own salvation by obeying what the Lord commanded, not that Paul would have them suppose for a moment that their eternal salvation from sin or their home in Heaven depended upon their work, for he had just taught them that this was by grace and not of works, but Paul would have them know that their time happiness, or "time salvation," depended not in part but in whole, upon their strictness in the observance of God's commands. Jesus says, "If ye know these things, happy are ye if ye do them." He does not say you shall be saved from sin and hell if ye do them, but the man that knows what God commanded and refuses to do it, can not be happy if he is truly a child of God.

Therefore, we would exhort all who have a little hope in Jesus not to wait for a more convenient season, not to wait to get a larger hope, but go now, and obey the Lord and enjoy the blessings that grow out of obedience to God. We have heard some say to such a character, "Stay away just as long as you can, and if you can keep from obeying the Lord at all, do it." Now, my brethren, this is all wrong. If you were to come to my house and tell my children not to obey me just as long as they could possibly keep from it, I would certainly tell you to get away from my house as soon as possible and never come there again. For us to believe that God has sent out His servants to tell His children not to obey Him if they can possibly keep from it, you will have to excuse us—for we can not believe it, but instead He told them to "Teach them to observe all things whatsoever I have commanded you, and Lo! I am with you alway, even to the end of the world."

ELDER T. S. DALTON
Zion's Advocate, 1892

EDITORIAL STAFF

RALPH E. HARRIS, Editor Route 1, Box 186-A, Caryville, Fla. 32427
 WILLIAM T. DAILY, Editor Emeritus. . .419 Raintree Dr., Danville, Ind. 46122

Associate Editors:

DAILY HITE 5015 Upper Sandusky Road, Marion, Ohio 43302
 GALE F. HANOVER. 17147 Wood Rd., Ashville, Ohio 43103
 T. EVERETT BEAVERS Route 5, Box 165, New Castle, Ind. 47362
 LARRY WOLFE 706 Aberdeen Circle, Temple Terrace, Fla. 33617
 DENNIS H. JONES. 927 McArthur Blvd. Warner Robins, Ga. 31093
 A. J. HYLTON Route 2, Box 603-H, Amissville, Va. 22002

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MAN'S WAY AS OPPOSED TO GOD'S WAY

Recently I heard Rex Humbard, a popular religious entertainer, admit that if all the church pews in the world were filled with people they would still represent only *one percent* of the earth's population. Yet he and his cohorts are of that school who are supposedly dedicated to "taking the world for Christ". They argue that the gospel must be heard and obeyed in order for men to reach Heaven, yet they admit ninety-nine percent of the earth's population does not even have a pew in which to sit. By their own admission if they got more than *one percent* of the world's population in "the church" they wouldn't have anywhere to put them.

I would estimate, based on some rather "cold" statistics, that there are more than *two-thirds* of the peoples of the earth who have never heard *any form of gospel*, and of that one-third who have heard some form of preaching it would be a minuscule percentage of them who had heard the *true* gospel of Christ.

So, according to the modern missionary's doctrine we are faced today with the same miserable situation which has been the case ever since the first Baptist Missionary Society was formed at Kettering, England in 1792, namely that the greater part of the world's population is hell-bound because no one has gotten to them with the gospel.

The modern mission system has had 188 years to prove itself an effectual tool for the ends it was designed to achieve, yet it is further from its stated goals and objectives now than it was when it was begun. I am personally thankful to God that I am not identified with a religion which is obviously such a colossal failure.

The doctrine of the Bible, which is in direct opposition to the modern mission system, is on this wise; "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man

his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more" (Heb. 8:10, 11). This I can stand upon. This I can hold to when the world is on fire. This system *has never failed*, and it never will, for it is not built upon such uncertainties as, "He may," or "He might;" "We may," or "We might;" but upon the eternal "shalls" and "wills" of a never-changing God. I rejoice that, "—the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (II Tim. 2:19).

EDITOR

Christ's love held forth in the gospel is glorious love—from the earliness of it, He loved us from everlasting. "We love him because he first loved us," He loved us when we had no love to Him; nay, when we were His enemies and hated Him (1 John 4:19). —Benjamin Keach

If two angels were sent from Heaven to execute a divine command, one to conduct an empire and the other to sweep a street in it, they would feel no inclination to change employments. —John Newton

TONIGHT'S PRAYER

When I think of Thee tonight,
 And see the stars that shine so bright,
 I think of all Thy wondrous love,
 That Thou didst send us from above.
 Oh! Dear Saviour guide thou me,
 And help me only lean on Thee.

Sister Lena Johnson
 Abridged by the editor

WHY AREN'T YOU THERE?

Sometimes I feel weary, I feel so alone;
 The day seems so dreary, the night seems so long;
 I feel I'm in darkness, I feel such despair;
 I say to my Lord, "Why aren't You there?"

But soon as I've spoken, I know in my heart,
 My Jesus is there; I'm the one who's apart.
 Then I fall on my knees, asking Him to forgive;
 I thank Him and praise Him; rejoice that I live.

So if you are needy and lost and undone,
 Just go to the Father through Jesus His Son.
 He'll fail you never; there's no love as He gives.
 Just thank Him and praise Him; rejoice that He lives.

He'll lift every burden; He'll take every care.
 He'll ease every sorrow; each hurt He will share.
 He'll mend broken lives; broken hearts He'll repair.
 O thank Him and praise Him! rejoice that He's there.

Sister Ann Anderson
 Shallotte, North Carolina

CORRESPONDENCE AND NEWS NOTES

TEMPORARY CHANGES IN MEETINGS

BATTLE RUN—For the months of January and February 1981, the Saturday services will be dropped. The Second Sunday services will be held as usual, the Lord willing.

BENTONVILLE—For the months of January and February 1981, services will be held in the Volunteer Fire Department building in South Warren County, one half mile North of Bentonville on Route 340.

From Elder Russell Sutphin, Winchester, Virginia:

Dear Bro. Harris; I have been in the hospital for an operation. I was blessed of the Lord to get along fine. While I was there, and after I came out, I received many cards of encouragement, and some to visit, and am sure many prayers were said in my behalf. I would like to take this opportunity to pray God's blessings upon each one that visited, for each card

they sent and most of all for each prayer that was offered in my behalf.

Dear Brother, may this find you and family well. May you have a happy, happy holiday. Most of all, may God richly bless. Brother, I thank God for the wonderful guidance He is granting you in the editing of the A&M. May He continue to guide is my prayer. In Christian love.

(Editor's note: Thank you Brother Sutphin for giving us a report of your surgery, and for your very kind and encouraging words. I am sure the readers join me in wishing you a speedy and complete recovery, and in praying that the Lord will bless your labors to His glory.)

ORDINATION

At the request of Bethel Primitive Baptist Church, Fairfax County, Virginia, for ordained help in formation of a Presbytery for the purpose of ordaining Brother Donald Perry to the office of deacon, we met with them on Saturday, December 6, 1980.

The Presbytery was made up of Elders J. E. Alderton, W. G. Fletcher, Philip Johnson, Raymond Pressley, Hollie Redmon, Gary Utz and Tolliver Utz.

The following deacons were also present: Brethren Karl F. Bobzien, Orion Hitt, Lewis Judd, W. C. Maddox, John Moore, Evan Olinger, A. T. O'Dell, Ross Payne, John Power, Carleton Priest, Aubrey Utz, B. D. White and Warren Wilson.

It was determined that the church was still of the same mind as to the ordination of Brother Perry, and the Presbytery was formed. Elder Gary Utz was named as Moderator; with Brother Bobzien as Clerk. Brother A. T. O'Dell was chosen to speak for the church. He then delivered Brother Perry to the Presbytery. Elder Johnson was chosen to question the church; Elder Tolliver Utz to question Brother Perry; Elder Hollie Redmon to offer the ordination prayer and Elder Tolliver Utz to deliver the charge, supplemented by Elders Alderton and Pressley.

Both the church and Brother Perry were questioned, after the satisfactory completion of which it was moved to continue the ordination. The ordination prayer was then offered by Elder Redmon, after which the laying on of hands by the Elders was carried out. Brother Perry's wife was escorted to a seat beside him by Brother O'Dell to receive the delivery of the charge. The three appointed Elders delivered the charge very effectively, with no particular text other than a brief reference to Acts, 7th chapter by Elder Alderton. Bethel Church having expressed their satisfaction with the work of the Presbytery, Brother Perry was turned over to the church as a duly ordained deacon.

The Minutes of the ordination were then read by the Clerk and approved

by the Presbytery, after which the Presbytery was dismissed with prayer by Elder Fletcher. During the singing of hymns the congregation came forward and shook hands with the newly ordained deacon and his wife. The service was dismissed with prayer by Brother Dillon.

A copy of these Minutes is being made a part of the church records, and copies also furnished to the *Advocate and Messenger* and *Gospel Appeal*, for publication.

EDITOR'S NOTES

We were pleased to learn that Elder Tolliver Utz is doing well after the removal of a cyst or tumor from his voice box. We hope his voice and his strength will soon be back to normal.

We were very sorry to learn that Elder Ernest Long has a pinched nerve in his back and will be laid up for some time. It is hoped that he will not have to have surgery. Let us join in praying that if it be the Lord's will Elder Long will soon be restored to such measure of health that he can be up and about his duties. I, too, have quite a bit of back trouble and I know how debilitating it can be, as well as very painful.

If you have written within the past several weeks and have not received a reply please do not feel that we are unconcerned. We like to respond to *all* our mail but sometimes it seems that about all we can handle is those things which seem more needful and necessary. Many things have required our time over the past several months and much of what we would like to have done has had to be put off. To all who have written and to those of you who have sent holiday greetings, and to the rest of you as well, we extend our warmest thanks and our prayers that the year 1981 will be filled with the rich mercies of the Lord to you and your loved ones. Pray for me and mine when you find it in your heart to plead for the poorest of the poor.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Lena M. Rion, Virginia, \$5.00; Elder Ralph Culy, Indiana, \$5.00; Mabel Sparks, Virginia, \$5.00; Mrs. Mary Ashby, Virginia, \$5.00; Randall Reed, Indiana, \$5.00; E. K. Kingery, Ohio, \$1.00; Mr. and Mrs. Harvey Cornwell, Virginia, \$5.00; John P. Fox, Virginia, \$2.50; F. A. Bartlett, Alabama, \$5.00; Mr. Phillip Burner, Virginia, \$5.00; Ross Payne, Virginia, \$1.00; Mrs. Archie Huffman, Nebraska, \$3.00; Martha M. Johnson, Indiana, \$5.00; Mr. and Mrs. Carl Mortenson, Jr., Nebraska, \$5.00; Elder Daily Hite, Ohio, \$10.00; Kenneth Ratcliff, Kentucky, \$1.00; Draper Street, Virginia, \$5.00; Daisy G. Law, Florida, \$5.00; Estelle Kendrigan, Illinois, \$1.00; Alton Atwood, Virginia, \$5.00; Garnett Payne, Virginia, \$1.00; Mrs. Lundy Jenkins, Virginia, \$5.00.

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton. Rt. 2, Box 603-H, Amisville, Va 22002. Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401. Tel 267-7356. March '81

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

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

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

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

THIRD SUNDAY

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

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

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

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

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '81

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

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

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

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

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, 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. '80

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

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, 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 '81

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, Amisville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '81

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. '81

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

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

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