

Advocate and Messenger

119th Year MARCH 1980 No. 3

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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The work of regeneration is a creative work, and we cannot think of matter refusing to be created. It is a resurrection work, and we cannot think of the dead refusing to be raised up. So we cannot think of a sinner refusing to be quickened.

Elder J. H. Oliphant
The Gospel Messenger, 1918

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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 '80

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

BETHEL—7 miles west of Falls Church, Va Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m. Elder Gary Utz, Pastor, Rt. 5, Box 540, Madison, Va 22727. 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, 1-B, Woodbridge, Va 22192 April '80

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

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

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

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

SECOND SUNDAY

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

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

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

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by the Old School or Primitive Baptists in all ages.

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ABORTION, A NATIONAL DISGRACE

Are not women who selfishly have their own unborn flesh and blood aborted equally as guilty of murder as was Herod who "sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under"? I think so. But the wicked act of Herod is paled into relative obscurity by the combined deeds of cruelty committed against unborn infants here in America.

Since 1971 *over seven and one-half million* unborn babies have been slaughtered by what is soothingly called *abortion*, but which in most cases is nothing less than outright murder, involving horror stories one would find hard to believe if he did not know them to be true. For instance, some of these aborted babies, and we will never know the number, have had such a tremendous will to live that even though all their skin had been burned off in a saline solution they still survived for some time after they were aborted. At Magee Women's Hospital in Pittsburgh, Pa., aborted babies (again an indefinite number) are packed on ice while *still moving* and shipped to experimental labs for so-called experimentation. At one University we know of, aborted babies are surgically cut up while still alive in the name of "scientific research".

Is it any wonder that we are faced with so many national distresses? The wonder is not that we are plagued with so many weak leaders in government, so many bankrupt businesses, blighted cities, wrecked homes, wrecked and ruined

lives, rampant social diseases, delinquency and crime, etc., but the wonder is that God has been so merciful as to spare our nation and as many of our freedoms as we still enjoy in spite of the widespread contempt for Him and His laws. Surely, surely, it must be for the sake of a righteous remnant that God has spared our land. How my heart goes out to those comparatively few dear souls who are humbly endeavoring to walk according to the gospel rule in the dear old Church here in the world! With all my heart I pray that God will strengthen them and uphold them so that they may stand boldly and courageously for the truth and that they may withstand the fiery darts of Satan which are hurled at them from so many directions in this evil and permissive society which surrounds us.

EDITOR

LESSONS FROM THE PRAYERS OF CHRIST

(Part Ten)

"I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them" (John 17: 9, 10).

These for whom Christ prays are the same ones who are spoken of throughout this glorious chapter; those to whom eternal life is given (Ver. 2); those to whom God is manifested and who are given to Christ (Ver. 6); those who are kept by the Father and who shall be one with the Father and the Son (Verses 11, 22 & 23); those who have the joy of Christ fulfilled in themselves (Ver. 13); those to whom the word of God is given (Ver. 14) and who are therefore hated by the world; those who are not *of* the world but who are sent into the world (Verses 16 & 18); those who then believed on Christ and those who would yet believe on Him through their word (Ver. 20); those who are loved by Christ in like manner as He is loved by the Father (Ver. 23), etc. Just these things alone show them to be a most wonderfully blest people.

What an unspeakable mercy it is to be a beneficiary of the prayers of Christ; to have Him seated at the right hand of

the Father interceding for us and *channeling*, as it were, our feeble petitions through Himself to the Father, making them acceptable to Him through His own merits and righteousness. Only through the accomplishments of Christ for us as our High Priest can we, with a *holy* boldness, a *reverential* boldness, "enter into the holiest by the blood of Jesus" (Heb. 10:19). And because He has an *unchangeable* priesthood He is able to "to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:24-25). —And here—I must hang my guilty head with shamefacedness and confess that I have not taken advantage, as I should have, of this "new and living way," which Christ has consecrated for His people "through the veil, that is to say, his flesh." O, Dear Lord, help us to spend more time communicating with Thee through the ordinance of prayer and in availing ourselves to those holy things which we now have access to, by faith, through the rent veil of the body of Christ!

We loath to leave these thoughts and would like to show a little of the manner in which the veil of the Temple prefigured the human nature, the body and flesh of our Lord, but we do not feel that now is the time.

In distinction from those who were given to Him by the Father, Christ says, "I pray not for the world." And again He shows, to the utter frustration and confusion of the wise and prudent of this world, that He does not share their professed concern for the world of the non-elect. Surely if He did He would be in constant prayer to the Father in their behalf that He would remove the scales from their benighted mind and heart and bring them into the fold. But nowhere in the entirety of God's word do we find Christ speaking such things to the Father in behalf of the non-elect. Nowhere does He speak of giving eternal life to any except those that the Father has given Him.

It is true that in verse 20 Christ says, "Neither pray I for these alone," but notice He does *not* say, "But I pray for the

world also." Rather, He says, "But for them also which shall believe on me through their word." Not, "for them which I *hope* will believe on me," but, "for them which *shall* believe." Therefore He is still speaking only of those that were given to Him of the Father, for it is these alone who will savingly believe and embrace the gospel here in time. We would not be misunderstood here. We are *not* saying that *all* the elect will embrace the gospel, but we *are* saying that all who *do* embrace it in the sense of our text, manifest, in that very act, that they are among those who were given to Christ in the covenant of grace before the world began.

"*And all mine are thine, and thine are mine.*" Though, in His relation as the incarnate Son of God and Mediator of His people, the elect are *given* unto Christ, yet it does not lessen the Father's ownership of them for they are His by creation and by eternal, electing love; being chosen *in* Christ before the foundation of the world. The design in all these covenant arrangements is that ultimately they all shall enjoy that relationship with Christ and the Father which is expressed by our Lord in the latter verses of this chapter; "That they may be one; as thou, Father, art in me, and I in thee, that they also may be one in us . . ." And, "I in them, and thou in me, that they may be made perfect in one . . ." And again, "That the love wherewith thou hast loved me may be in them, and I in them" (Verses 21, 23 & 26). How the hearts of the Lord's people thrill at the prospect of one day enjoying the full realization and reality of this blessed and exalted relationship, where no fetters bind, no lures ensnare, and no sorrows molest.

"*And I am glorified in them.*" He is glorified in the grand contrivance and the successful execution of the plan of their salvation; He is glorified in their preservation here in time despite all the efforts of Satan to destroy them; He is glorified in them in consequence of that praise and honor which emanates from that Divine nature of which they are partakers; that principle of grace which has been placed within their hearts. Of this glory He speaks very beautifully through the

mouth of the prophet Isaiah. Concerning Israel, His people, His chosen, He says, "I have created him for my glory, I have formed him; yea, I have made him." And again, "This people have I formed for myself; they shall shew forth my praise" (Isaiah 43:7, 20 & 21). And though they are still tabernacling in a house of sinful clay and often fail to glorify Him as they ought, yet, even in this He is many times glorified as they are driven to the throne of grace to plead for mercy; to beg for strength to overcome the attacks of Satan and the temptations of the flesh, and to seek fresh tokens of their Saviour's love and compassion. And, He is sometimes glorified in them as He overcomes the forces which would overcome them and restores their soul and renews them in the inner man. May we seek diligently that He may be glorified in us by our obedience to His word and our voluntary acts of devotion to Him and service to His people.

EDITOR

THE DISCIPLE WHOM JESUS LOVED

I am sure the Bible teaches that God loved all His people equally in the covenant of love before the world began, and, this being so, we may be bewildered or confused when we read that the apostle John was spoken of with distinction as the disciple whom Jesus loved (John 13:23; 19:26; 20:2; 21:7, 20).

We hear a lot in our country now about equal rights and discrimination, but much of this is quite contrary to the truth as it is in Christ Jesus. Seems like many, whether good or evil, demand equal rights and if they don't get them they charge discrimination. The black race and women may make a legal case for equal rights but what kind of case can be made for sex perverts or jailbirds? Regardless of this we are sure that there is never discrimination with Jesus (in an unfair sense, Ed.) for He gave commandment to His disciples, "That ye love

one another," and assures them of His love to all of them by ending it this way: "as I have loved you" (John 15:12). His love for all that His Father gave Him to redeem is sure and everlasting, and this is proven by the cruel death He endured on the cross for them.

Then why the special love for John? This question creates more interest when we observe that Mary Magdalene found the tomb of Jesus empty, then ran "and cometh to Simon Peter, and to the other disciple, whom Jesus loved" (John 20:2). Why does this put Peter in a position of being unloved or loved less? As already stated, Jesus loved His apostles and all His children, so we will have to look elsewhere for the answer.

The answer is to be found in the behavior of the other eleven as much, or more so, than in John. To begin with we must understand that nothing that happened took Jesus by surprise. He knows everything, what people are capable of doing and what they will do, even the thoughts and intents of our hearts. This does not mean He has decreed our actions. So Jesus was not surprised when Thomas doubted him, Peter denied him, and Judas betrayed Him.

Jesus had questioned Peter, saying, "Lovest thou me?" (John 21). Then Peter answered, "Yea Lord thou knowest that I love thee." Then Jesus commanded him once to "feed my lambs" and twice to "feed my sheep." I believe that all servants that God calls to preach the gospel understands the burdens involved in this but I do not think they all react as Peter did (Verses 20-21). "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord . . . what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me." It seems that John used the wisdom that was to be expressed later by the apostle Paul; "And that ye study to be quiet, and to do your own business" (I Thess. 4:11). But Peter had to learn the hard way.

Then there was Phillip, who said to Jesus, "Lord shew

us the Father. Jesus saith unto him, Have I been so long time with you, and yet hast thou not know me Phillip?" (John 14: 8-9). There is a tone of vexation in Jesus' answer, and we are reminded of that which is written in Heb. 5:12; "For when for the time ye ought to be teachers, ye have need that one teach you again." God was in Christ and he that had seen Jesus had seen the Father, but He had taken the form of a servant and was made in the likeness of men. Just how many gave attention to His teaching in a believing way, of course we will never know, but it seems certain, as John leaned on the bosom of Jesus he was paying close attention to the blessed gospel that proceeded forth from our great High Priest.

From the day Jesus called them while mending their nets and named them the Sons of thunder, James and John had followed Him. And at the foot of the cross Jesus beheld His mother and the disciple whom He loved and said, "Woman behold thy son," (meaning John, and to John He said, "Behold thy mother". From that day John took Mary to his home and cared for her, proving by his deeds his love for his Master.

The gospel thunder from these must have sounded strong and clear to shake the carnal minds of unbelieving mortals and great persecution came upon the church. Herod killed James (Acts 12:2), his depraved mind filled with hatred for the truth and the boldness of the thunderers. But never has this stopped the loving presence of our heavenly Master from revealing the truth to His babes, nor has it stopped the rumble of John, who, for the word of God was driven onto the Isle of Patmos, and there in that lonely habitat, cut off from the Church, things were revealed anew that the prophets before had testified. Yes, of beasts and of harlots posing as ministers and the Church of God, along with their certain and dreadful end. He also was made to see and write for our learning, the victory and joys of the saints who would overcome by the blood of the Lamb, for "greater is he that is in you than he that is in the world."

ELDER A. J. HYLTON

WHAT IS THE NEW BIRTH?

(First of Two Parts)

When we speak of the new birth we acknowledge that there has been an *old* birth, else there could not be a *new*. When we speak of being born *again* we understand that a birth has taken place, else it could not take place again. This birth which has taken place is our natural birth, first or old birth, and in this article we will refer to it as natural birth.

This birth is according to man, according to flesh and blood. We are born of natural parents and enter into a natural world for which we are fitted and equipped. We have our five senses of sight, hearing, feeling, tasting and smelling. As we grow naturally we learn to walk, talk, move about and learn to perform the tasks of life necessary to make a living, directed by our brain and nervous system. This natural birth is involuntary on our part. We did not and could not do anything to cause our parents to cause us to be born, but after receiving life from them we were able to believe in them as our parents.

This natural birth does not give us any inner feeling concerning God and his relationship to us or His providential care over us or any feeling on our part that we are sinners in His sight. In 1st Cor. 15:47-48, Paul describes two men; "The first man is of the earth, earthy: The second man is the Lord from heaven. As is the earthy, such are they also which are earthy; and as is the heavenly, such are they also that are heavenly."

Let us consider this first man. He is of the earth, earthy. God formed Adam, the first man, from the dust of the earth. So he was earthy. We are all descendants of Adam by natural generation. It is a rule of nature that everything reproduces after its own kind, so, by natural generation, according to God's unchangeable laws, we are like Adam, earthy. So by natural birth we are the first man, the natural, Adam, earthy, outer, and old man, the flesh man.

Our life in the natural world revolves around the things of that world. We are concerned with providing for our fami-

lies, educating our children, and laying up something in store for our later years. We perhaps serve in public office and take our place in worthwhile community affairs, exercise our privilege and duty on election day to go to the polls and vote. We try to be honest and upright in all our dealings with our fellow man, lending a helping hand when and where needed, and in general be moral law-abiding citizens. In these activities we do show forth the truth that the first man is of the earth, earthy, and that that which is born of the flesh is flesh.

However, these activities, no matter how worthy or upright or moral they may be are not the new birth. Morality, honesty, friendliness, helpfulness, and like virtues, while commendable, are not to be confused with spirituality. It is possible to possess these good qualities and still have no feeling in the heart concerning spiritual things; but one born of the Spirit will possess these virtues or qualities. Therefore all who are born of the Spirit will to some degree and in some manner or another possess these virtues, but not all who possess these virtues are necessarily born of the Spirit. It is like the saying that all horses are animals, but all animals are not horses. Life in the natural world is therefore outward and visible, making use of our body and brains, providing for the natural well-being of ourselves, our families and friends, community, state and nation.

The terms, *new birth*, *spiritual birth*, *born again*, *regeneration*, *first resurrection*, *born of God*, *born from above*, *born of the Spirit*, *born of the water and of the Spirit*, *born of an incorruptible seed*, all mean one and the same thing. Scripture refers to it sometimes by one name and sometimes by another, but the meaning is the same in all cases. This birth is not of blood, flesh, or the will of man; it is *of God* (John 1:13).

Jesus explained to Nicodemus that this birth was not another *natural* birth, as Nicodemus thought, but that it is a birth from above or of God, or of water and the Spirit. The water spoken of here is not to be understood as water bap-

tism, as some claim, but rather as being born according to the blessing of God and in harmony with the truth of the Scriptures. Jesus further said, "That which is born of the flesh is flesh; And that which is born of the Spirit is spirit." This scripture is in perfect harmony with that of Paul in 1st Cor. 15:47-48 which we mentioned earlier. Together these teach that flesh and spirit do not mix. Each is separate and distinct from the other. Each operates in its own realm.

In the new birth, God has placed His Spirit within our hearts. From the union of God, and His Spirit which He has placed in our hearts, grows a new person. This is the new man, fitted and equipped for life in a spiritual world, while still living in a natural world. This is not just the making of some moral resolutions, or the turning over of a new leaf, but a new creature that did not exist before is actually born into the world. "Therefore if any man be in Christ he is a new creature: old things have passed away; behold, all things are become new" (2nd Cor. 5:17). "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature" (Gal. 6:15). That Spirit which was not there before makes him a new man. This is Christ in you the hope of glory (Col. 1:27). In the new birth, Christ is in the man and the man in Christ. How a man gets into Christ will be discussed in another article.

ELDER T. EVERETT BEAVERS

(Dear Elder Harris: My vision is coming along very good. Things are a bit foggy as yet, but my surgeon said it would probably be May or June before I regain full vision in my right eye. I am very thankful. Hope you and yours are enjoying life. T.E.B.)

FURNISH—FURNISHED

Dear brethren in the Lord: I want to come to you with a few thoughts about the term *furnish*. To furnish is to provide and supply whatever is necessary for the use or occasion under consideration. Man tries to furnish and supply many

things for different uses here in this world, but many times they are insufficient and fail to accomplish the desired end. Oh how frail and weak man is, for he cannot furnish or provide anything without the help of the Lord! Man's frailty is brought to light in his many, many mistakes and failures, which exposes his weakness in all channels of life. Yet this does not mean for us to give up in despair, but trust in the Lord and seek His guidance in all that we do. We are told that, "if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." So there is some providing and furnishing to be done.

The question was asked, "Can God furnish a table in the wilderness?" Oh what a foolish question to ask, for it denies the power of God to furnish as it pleased Him! This question was asked by the disobedient Israelites because they believed not in God, and trusted not in His salvation (Psalm 78:19). The Lord had furnished a table for Israel. He had brought them through the sea. He led them in the daytime with a cloud and all the night with a light of fire. He gave them drink out of the rocks in the wilderness. He brought forth streams and caused waters to run down like rivers. He opened the clouds that they rained down manna upon them to eat. He sent them meat to the full, so they did eat and were well filled, for He gave them their own desire. Oh what a table furnished of the Lord! Who can question the ability of God to furnish such? I am sure that a true acknowledgment of all will say, "I am guilty."

Israel sinned yet the more against God in provoking the Most High in the wilderness, tempting Him in their heart by asking meat for their lust, speaking against Him and asking, "Can God furnish a table in the wilderness?" We need to bow our heads in shame and be satisfied with the Lord's leading hand in what He has furnished or provided for us both temporally and spiritually, and by faith use it all to His glory. The Lord was wroth and a fire was kindled against Jacob, and an-

ger also came up against Israel; because they believed not in God, and trusted not in His salvation. The Lord can furnish the provisions and he can take them away and furnish wrath and anger and poverty instead.

We learn that the man of God is to be thoroughly furnished, that is, complete, and very much supplied with everything needful to all good works in taking heed to the scriptures in the right way, being prompted by the Spirit of the Lord. Take heed what you hear and how you hear. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." This saving is not unto eternal glory in heaven, but a saving from the pitfalls of this world. We are thoroughly furnished to do this for all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.

Yes, we have quite every thing needful furnished to put on the whole armour of God that we may be able to withstand in the evil day. Having been given the proper supply of the armour we are to use, furnished by the Lord, enabled to withstand, we can now pray in all supplication in the Spirit for all saints and that the servants of the Lord may feed the lambs and sheep, speaking as they ought to speak.

Dearly beloved, can we consider how wonderfully the Lord is able to furnish all things needful that His will be carried out and His name honored above all else, for a very complete salvation through our Lord Jesus Christ? When the passover was to be kept with the day of unleavened bread, Jesus sent Peter and John to go and prepare the passover that it be kept according to the will of the Father. They asked where they would go and prepare. Jesus told them they would meet a man bearing a pitcher of water, as they entered the city, and they were to follow him into the house that he entered. They were to ask the good man of the house where the guestchamber would be that the Master should eat the passover with His

disciples. Behold His words; "He shall shew you a large upper room furnished: there make ready" (Luke 22:12). Mark adds a little more to this for he states that it is not only furnished but also prepared, "and he will shew you."

Surely, surely we are not to question the Lord's ability to furnish and prepare as it pleases Him. He will show you this large upper room furnished and prepared. Who can say that it is lacking in anything or needs something else. They, Peter and John, found exactly as Jesus said and they made ready the passover; it was furnished and prepared. This room was already prepared with everything necessary and proper for its use for the passover. It was furnished with the proper furnishings for such an occasion, and Jesus had said, "I will keep the passover at thy house with my disciples;" not with the man of the house and his family but with Jesus' own disciples. This was a very special occasion for it was the last passover in memory of the Lord passing over Israel shortly before their exodus from Egypt, and Jesus, knowing that He had but little time yet with the disciples before He was crucified did well declare, "With desire I have desired to eat this passover with you, before I suffer" Oh what a desire to do God's will with everything furnished in Him for a very complete and perfect sacrifice for sin, for Christ our passover is sacrificed for us. Therefore let us keep the feast, as He has said, "This do in remembrance of me."

His desire was great to fulfill the Father's will in all things for He suffered for the sake of the salvation of His people, being furnished with all power in heaven and in earth that justice would be satisfied, the wrath of God appeased, the law fulfilled, sin atoned, and the salvation of the elect obtained to the full glory of the Lamb of God. He was a complete and perfect sacrifice, acceptable to God, being furnished with everything needful, "For by one offering he hath perfected for ever them that are sanctified," and, "By his own blood he entered in once into the holy place, having obtained eternal redemption for us."

Dear ones, press on for a little while in faith, believing that He, (God) is, and that He is a rewarder of them that diligently seek Him; knowing that as thy days, so shall thy strength be, for He has promised to furnish grace sufficient for the steps of the way. The Lord does not run out of supply but always furnishes sufficient strength, grace, mercy, wisdom, faith, hope, and charity; even as the apostle declares, "My God shall supply all your need according to His riches in glory by Christ Jesus."

There is none else that can furnish like this. Again, "Can God furnish a table in the wilderness?" Surely in this world, the dark wilderness of life, we have the sweet and blessed hope of eternal life with the assurance that He that has begun a good work in us will perform it unto the day of Jesus Christ. Bless the Lord Oh my soul that He can and does furnish a table for His children, and we, with David, can say, "The Lord is my shepherd; I shall not want!" Submitted in sweet hope.

ELDER DAILY HITE

JOHN'S BAPTISM – ACTS 19:1-5

This passage of scripture is used by a certain religious (?) order of people to try to disprove the teachings of the Primitive Baptists concerning the purpose of baptism and the validity of John's baptism. However, in their feeble efforts to disprove these teachings they overlook a few important points.

In the first place let us explore the wording of verses four and five of this passage: "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." The word "this" in verse five is a word supplied by the translators. Without it the verse would read, "When they heard . . . they were baptized." In other words, when they heard *John* they were baptized by

John. Paul is simply teaching them that John had indeed baptized them in the name of the Lord Jesus.

After getting into a rather heated discussion with a member of this religious order that advocates John's baptism was no good and Paul had to *re-baptize* some people, I became somewhat troubled about this because it does appear at first reading, that some re-baptizing was done, and I did not really know how to answer the brother. I visited later with one of my fathers in the ministry and talked with him about this subject and he very kindly and simply reminded me that there is no scripture in the Bible which would indicate that the apostle Paul ever declared non-fellowship for John the Baptist. Had there been any re-baptizing done, then there would have had to have been some declaring of non-fellowship.

"There was a man sent from God whose name was John" (John 1:6). Would you be so bold as to say a man who was sent from God administered a baptism which was not valid? I would be afraid to make such a statement. Another fact we should consider is that Jesus Himself was satisfied with John's baptism, and so was God the Father. The voice from heaven said: "This is my beloved Son in whom I am well pleased." John was performing the work which God sent him to do, and God was pleased with this. He was pleased with His Son, Jesus, for submitting to baptism, just as He is pleased with every one of His children who humble themselves and submit to the sacred ordinance of baptism.

Something else we should consider is that John refused to baptize some people: a self-righteous people who thought they had a right to this ordinance just because they were Abraham's children. Do you think John would have refused them baptism if they were going to hell without it? I think not. He called them a generation of vipers and asked them who had warned them to flee from the wrath to come.

The people who proclaim today that John's preaching and baptism were no good, or not valid, place themselves in a rather embarrassing position. The Bible plainly states that

John was a man sent from God, and he refused to baptize those who were fleeing to the water from the wrath to come. Therefore, their preacher must have been sent from some source other than God. God and Satan are the only two powers known who send men out to preach, so one can easily see where the preacher gets his authority who teaches the people to flee to the water, from the wrath to come.

I realize that these are plain-spoken words, but it takes plain speaking to keep God's children awake to the fact that such blasphemous doctrines are being taught on every hand. To say that John's baptism was no good is just the same as saying God failed in one of His purposes. May God have mercy on men who teach such as this.

ELDER JIM TURNER, Jr.

Little Rock, Arkansas

(Editor's note: *For the past few years I have been firmly convinced of the view Elder Turner expresses here. A good brother in Tennessee presented me with this approach to the subject and I have been satisfied with it ever since. The key to understanding this matter lies in the fact that the words "When they heard this," in verse 5, do not refer to what Paul said, but rather to what John said unto the people (verse 4). And so, when they heard what John taught them, "they were baptized," in the manner that he taught them, namely, "in the name of the Lord Jesus."*)

"HIS PEOPLE"

I want to notice a few expressions in the Bible which contain the words, "His people". "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21). From this we get the lesson that it was the mission, or work, of Christ to save His people. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people" (Luke 1:68). To redeem His people from their sins was a part of His mission in the salvation

of His people. He "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). Notice this states: "redeem us from *all* iniquity". Not just a *part* of it, but *all* iniquity. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14).

David makes the following statement: "He sent redemption unto his people". In Rev. 5: "And hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." In view of this we must admit that He died for our sins and paid the redemption price or debt that was against us. We notice how *broad* this redemption is, as stated in Revelation, and also find in the above verses that all iniquity was embraced in this redemption. Now notice; "But by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

Here is a brief summary of this; "He sent redemption unto his people, redeemed them from all iniquity, blotted out the things that were against them and nailed it to the cross. One of the most beautiful points in the whole matter is that it reached people in every kindred, and tongue, and nation, and this was *eternal* redemption. Now if one of His people goes down to eternal destruction they will go there with eternal redemption that delivers from all iniquity. I believe "His people" are a particular people and that *every one of them* will live with Him because of *His* redemption.

ELDER A. D. WOOD

PREACHERS OF KETOCTON ASSOCIATION

The following article, taken from the July, 1930 issue of Advocate and Messenger, is reprinted by request of Brother Wayne Bledsoe of Fenton, Missouri. It contains some interesting historical information with an interspersion of timely in-

struction and wise, though perhaps incidental, admonition. If we, as Primitive Baptists, knew more about our history, we would be better prepared to deal with the present. —Editor.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts 1:8). “Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry” (II Tim. 4:5).

Keeping the above scriptures in mind, we shall follow the preachers who lived in the bounds of Kettocton Association and those that visited us in early and later days. Now let's look in on the session of 1792 (first Minute in our possession): “*Association* opened Friday, August 17, by our Rev. Bro. David Thomas, former moderator, by singing and prayer . . . Rev. Jeremiah Moore, moderator and Thos. Buck, clerk for present session. Letters read from 29 churches (about 2200 members). Letters from ‘Monongahalia’ and Orange Associations read, and their messengers, —Rev. Jno. Corbly and Jno. Rickett, seated. Rev. Jer. Moore, Jno. Munroe, Jno. Hicker-son, Benj. Stone and Thos. Buck, committee on arrangements. Rev. Jer. Moore, Jno. Corbly, Jno. Shackleford, Wm. Mason and Lewis Corban appointed to preach Sunday, beginning at 9 o'clock.”

In 1795 they had dropped the term “reverend” (borrowed from the Church of England) as unscriptural and were using the Bible term “Elder.” We can picture the whole scene; Preachers arriving on the first morning, mostly smooth-faced, gray-headed, hair worn rather long, “legged,” spurred, saddle bags on arm, greeting the brethren and each other. The preachers’ horses, with tails tied up neighing one to another and stamping feet. Martial sounds! Some preachers had been jailed for preaching; Indians had raided; Church of England had dissolved or forbidden meetings. Religious liberty at stake! Every preacher a hero, spiritual, moral or mental, —a few all three.

The above was more truly real before the Revolutionary War, but full religious liberty was not obtained till in Mr. Jef-

person's administration, 1801-1809. The whole family came to meeting from grand-parents in garb that bespoke the "old country," to babes in arms; mothers in aprons and sun-bonnets; bashful children looked with respectful awe as the preachers were discussed, as to ability and appearance; what preachers were there, and what ones expected: while the youthful swains and maidens in their best "bib and tucker" looked bashfully at each other and became acquainted. The Old Baptist meetings were social times for them and many marriages resulted from friendships formed here. Old and young had much to look forward to in both a spiritual and a social way. Thus the young were literally brought up in the way they should go, in harmony with scriptural injunction. No Sunday Schools were needed; the Bible plan worked, and was all sufficient—as it is now, and ever has been. Whenever men depart from Bible principles they become entangled in worldly devices, and finally become doubtful about Church, Bible, Doctrine, God, and the hereafter. As the hunter becomes lost in the woods when he gets away from the familiar trails "blazed" through the forest, so we when getting away from the Old Paths become troubled, anxious, fearful and peace is a stranger.

At these associations at one time or another came Elder John Gano who had been chaplain in Washington's army, and who it is claimed baptized Washington. Elder Jno. Leland, the New England evangelist, who was once denied entertainment and stayed in the darky hut—walked from settlement to settlement preaching as he went. He lived awhile in Orange County, Virginia, and was a member of Mount Poney Church. John Ireland, a gifted, well-read Scotchman, who was once jailed at Culpeper with five other Old Baptist preachers to stop their preaching. He was finally poisoned, seriously, but not fatally. It was said that he never entirely recovered from the effects of this poison. Shubal Stearns, John Garrard and John Alderson came from New Jersey and the Northeast in the earlier days (1765 to '75). Corbly Sutton and Barnett lo-

cated west of the Alleghenies and founded the Red Stone Association. Young John Alderson went from Shenandoah County to Greenbrier, founding churches that joined Ketoc-ton, later forming New River, and still later, Indian Creek Association, all still Primitive Baptist.

These men were primitive men as well as Primitive Baptists; they pioneered in both domestic and church affairs. Some of these churches were especially prolific in production of preachers. From Hartwood Church came Elders Lunsford, Mason, Hickerson, and James Garrard who later became governor of Kentucky. Elder Semple speaks of Gerrard as follows: "After moving to Kentucky he began to preach acceptably and so continued till made governor. Here he had as secretary H. Toulin—a trans-Atlantic Socinian preacher but a man of talents. Through him Garrard fell into the Arian or Socinian scheme. Through the Governor others were corrupted and a serious division or schism took place. It is particularly stated that Gov. Garrard honored every character he assumed except the gospel ministry, the one above and beyond all others he should have valued. Let it be tried a thousand times and in 999 cases it will be found that preachers who aim at worldly honors will be greatly depreciated or completely ruined as preachers." The prophet said to Asa, "If ye forsake God He will forsake you."

From Happy Creek Church went Elders Wm. Marshall and John Taylor to Kentucky, and Elders Benjamin and Wm. Dawson to Northern neck of Tidewater, Virginia. Elder Marshall was nephew to Chief Justice Jno. Marshall. Elder Taylor founded five churches in Kentucky. Dr. John Munroe, a physician, after constituting two churches in Loudoun and Fairfax Counties, moved west into Hampshire County where he pastored North River and Crooked Run Churches, besides serving Buckmarsh Church near Berryville, Virginia. —A man of great character and ability,—born 1749, died 1824, on Big Capon River.

Elders Fristoe, Lunsford, Toler and Creath labored in

Northern Neck. Here also labored James Waddell, the blind Presbyterian preacher, so vividly described by Wm. Wirt in the old McGuffey's reader. Waddell and George Whitefield were both free-grace or Calvinistic preachers, the latter a Methodist. At that day these two men didn't differ from us in doctrine, but in practice only. Now Methodists and Presbyterians differ from us in both doctrine and practice. Many able gifts labored here in early days. Those herein mentioned, and others, were real men, leaders in their day, and would have been leaders in any age. Some were men of old world culture, as David Thomas, the Elders Alderson, Ireland, Leland, Semple and Munroe. Others were, like Peter and John, educated alone by the Spirit of God and the reading of their Bibles. It takes these two to prepare any preacher. Among the latter were Jeremiah Moore, Wm. Mason, two Fristoos, Hickerson, Lunsford, two Dawsons, two Hutchinsons, Corbly, and four Suttons.

The Late ELDER C. W. MILLER

BAPTISM OF GEORGE WASHINGTON

In connection with the foregoing article I thought it might be a good time to relate an interesting bit of history concerning the baptism of George Washington. The first paragraph is taken from "The Witness of Spirits," by James W. Zachary and the remainder was compiled by Elder Sylvester Hassell and published in the September 1916 Gospel Messenger.—Editor.

"George Washington, the father of our country, was reared an Episcopalian, but had learned the way of the Lord more perfectly, and when he saw Elder John Gano, his chaplain, who was holding a meeting with soldiers, and taking candidates to the river to baptize them, he exclaimed, 'I have never been scripturally baptized,' and demanded immersion at the hands of his chaplain. Elder Gano immersed George

Washington in the Potomac River in the presence of about forty persons.”

The Circular letter of the Philadelphia Association in 1784, on “Effectual Calling” written by Elder Gano, described on pages 564 and 565 of my Church History, proves that he was a Predestinarian or Primitive Baptist. The First Baptist Church in New York City was formed in 1762; and Elder Gano was its first pastor, serving that church 26 years.

In May, 1788, he moved to Kentucky, and became pastor of Town Fork Church, near Lexington. He died in Frankfort, Kentucky, August 10, 1804. The Register of the Kentucky State Historical Society states that Elder John Gano baptized George Washington; and Virginia Baptists, who were eyewitnesses, say that the baptism was in 1780 or 1781. Although Washington went with his wife to the Episcopal Church in Alexandria, Virginia, he refused to take the communion there. See the Western Recorder, of Louisville, Kentucky, September 21, 1916.

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:
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 GALE F. HANOVER. 17147 Wood Rd., Ashville, Ohio 43103
 T. EVERETT BEAVERS Route 5, Box 165, New Castle, Ind. 47362
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“THOU SHALT NOT COVET.” ROMANS 7:7

This language cannot be narrowed to less compass than “thou.” It limits it to *one*, and that one is thee—not some third person off yonder, but it is to thee, to you—not the speaker, but the one spoken to. Do you hear?

If I love my neighbor then I will not covet his property, nor any thing which is his; for love works no ill to his neighbor, nor to any one. But suppose I am a violator of the law, then I will covet or lust after and desire any thing that belongs to my neighbor.

In the 20th chapter of Ex., is the law given. It singles out and is personal to each one saying, “Thou art the man.” Paul wrote, “I had not known sin but by the law: for I had not known lust except the law had said thou shalt not covet.” If I covet any thing that belongs to another I sin. But does not the scripture say, “covet earnestly the best gifts?” Yes, but gifts do not belong to men as property.

The trouble with us is that we love property, money, the things that others possess. That is so different. Love worketh no ill to your neighbor. Why do men steal, rob, plunder, murder, wrong another? Because they covet their possessions—their property.

You find or come across something another lost. You pick it up, claim it, saying, “It is mine.” If you were honest you would say, “I wonder whose this is. It is not mine. *I know it is not mine.* Let me see what name is on it, or by what mark may I know whose it is.” You seek to find some mark by which you may know whose it is. You find a name on it. You know from this who the owner is. You are glad you have found the owner. You love him more than you love his property.

But another finds a piece of property. He knows it is not his. He does not care for that. His covetous nature at once plans to keep it as his own. He picks it up, seeks to keep it, to hide it, does not try to find the owner. The principle controlling him is sin. The thief, the liar, and every other

sinful principle is wrapped up together in that wicked nature.

How pleasant it would be to live in this world, if there were no thieves, no liars, no robbers, no murderers! One of the sweets of heaven is that nothing unclean, no thief, no liar, no drunkard, no murderer, no fornicator can even spiritually desire to enter, much less be found there. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie" (Rev. 22:14,15).

ELDER P. D. GOLD

Zion's Landmark, August 1915

THE POOR LEPER

The poor Leper came unto Jesus,
A vile sinner, as you and me;
Drawn by God's love he came trembling,
Penitent, even as are we.

The poor Leper said unto Jesus,
"If Thou wilt, Thou canst make me clean."
Faith, lasting faith, that was given
By Jesus, whom he'd never seen.

"I will, be thou clean," said Jesus;
On his Saviour now he will lean.
Lord grant me the faith of the Leper;
"If Thou wilt, Thou canst make me clean."

Violet M. Hiett

CORRESPONDENCE AND NEWS NOTES

CIRCULAR LETTER

The Ebenezer Association of Old School Baptists or Primitive Baptists assembled in their One Hundred Fifty-First Annual Session with Robinson River Church on August 10, 11, and 12, 1979. To the churches composing her body, greetings:

Precious Brethren in Christ: Words simply cannot express the joy shared and beauty that is beheld in the gathering together of God's dear children. We are privileged once again, through His abundant grace and mercy, to meet together. The Lord certainly has been good to us and we are made to rejoice, feeling to be among those who have been blessed with "spiritual blessings in heavenly places in Christ" (Eph. 1:3). With prayerful hearts we gather in this session of our Association desiring that Christ would be One in our midst, and knowing that without His presence we have only met in vain.

As we reflect upon the passing year, we can see, and are made glad in seeing, many of the precious "green pastures" and "the still waters" that we trust we have been led to enjoy. The best that this old world has to offer cannot compare to the sweet meetings and spiritual fellowship we have experienced. The Lord has richly blessed us, and the peace and unity we are enjoying seem to be growing. Let us pray it will continue to grow, and that we might be "knit together in love" (Col. 2:2).

"O give thanks unto the Lord, for He is good: for His mercy endureth forever" (Psalm 136:1). Let us continually look unto Him "the author and finisher of our faith" (Heb. 12:2) for all guidance, strength and wisdom; let us "forget not all His benefits" (Psalm 103:2). As we walk through this life, let us do so in a way that would glorify His name, walking circumspectly in all truth, doctrine and practice. Humbly submitted.

Elder Gary N. Utz

Approved: Elders E. S. Skeen, Ernest Long and Brother Joseph A. Ford.

ANNUAL OR UNION MEETINGS

GRACE PRIMITIVE BAPTIST CHURCH—Lyon Park Community Center, Arlington, Virginia. Third Sunday, April 20, 1980. All day Sunday only. **Elder J. E. Alderton, Pastor.**

WASHINGTON PRIMITIVE BAPTIST CHURCH—Fourth Sunday, April 27, 1980. All day Sunday only. **Elder Phillip Johnson, Pastor.**

NEW LOCATION OF SHARON CHURCH

The Sharon Primitive Baptist Church formerly in St. Louis, Missouri, is now located 3 miles South of Fenton, Missouri, on Schneider Drive near Highway 141 and 21. For information call or write Brother Wayne Bledsoe, 15 Clared Heights, Fenton, Missouri 63026, Phone 343-7059 or Elder Eugene Ford (Pastor), 912 Longbranch, Troy, Illinois 62294, Phone 667-2114.

ORDINATION OF DEACON TO BE CONSIDERED

The Lord willing, there will be an all day meeting on Sunday, March 23, 1980, beginning at 10:00 a.m. at Barrows Run Church, 6 miles South of Warrenton, Virginia, on US. Rt. 29. We invite all orderly Primitive Baptists to come and worship with us, and a special invitation is given to the ordained help of our sister churches. We plan to have preaching on Sunday morning; lunch will be served and a Presbytery formed in the afternoon around 2:30 p.m. for the purpose of ordaining Brother Evan Olenger to the office of deacon. Brother Olenger is the son-in-law of the late and beloved Elder C. R. Frazier, formerly pastor of this church. We hope you will come and be with us. Elder Raymond Pressley, Moderator; Sister Virgie Fishback, Church Clerk.

CEDAR CREEK'S NEW MEETING TIMES

It will be noted from the Church Directory that Cedar Creek Primitive Baptist Church has changed their regular monthly meetings from the 3rd Sunday and Saturday afternoon before, to the 4th Sunday and Saturday afternoon before. Elder Ernest Long has accepted their call as pastor.

TEMPORARY CANCELLATION OF NEEDMORE'S MEETINGS

Elder Russell Sutphin has notified us that during the winter months, the regular monthly meetings at Needmore Primitive Baptist Church, usually held on 1st Sunday and Saturday night before, have been canceled. They will be resumed in April.

Obituary

MRS. LOUISE CARPENTER

Mrs. Louise Rebecca Sedwick Carpenter, born in Page County, Virginia, February 13, 1897, the daughter of the late Nathan T. and Mary Frances Keyser Sedwick, depart this life Sunday, November 4, 1979 at the Henrico Doctor's Hospital in Richmond. She had been a patient there for eight weeks.

She was united in marriage on May 18, 1921 to Alfred D. Carpenter who preceded her in death on April 25, 1950. To this union was born one daughter, Mrs. Mary Louise C. Smith of Richmond. She is also survived by two grandchildren,

Ashton C. Smith and Rebecca L. Smith of Richmond. Besides her immediate family she leaves to mourn many relatives and friends, including a sister, Mrs. Thelma S. Wolfe of Harrisonburg, Virginia, and a brother, George William Sedwick of Luray, Virginia. Her late husband was a devout member of Robinson River Primitive Baptist Church at Brightwood, Virginia, as well as other members of his family. Although Mrs. Carpenter never united with the church, she attended as long as she was physically able.

Funeral services were conducted by Elder J. Tolliver Utz at 2:00 p.m. on Tuesday, November 6, 1979 at the Robinson River Church. Her grandson, Ashton C. Smith, read scripture and offered prayer. Burial was in the church cemetery.

Elder Tolliver Utz

ELDER WALTER LEWIS

Elder Walter Henry Lewis was called home on December 1, 1979. he was born June 2, 1913 and lived a most abundant life in the service of God. His faithful and precious wife, Sister Myrtle Davis Lewis, shared with him the joys and sorrows as he went about serving churches as God directed him. In his death we feel a great loss, but yet find tremendous peace in understanding our brother's gain that is in Christ. The eternal home that Elder Lewis is now enjoying is that which he longed for.

Elder Lewis was serving two churches at the time of his death; Robinson River and Ebenezer Primitive Baptist churches. He was a member of Old Mill church and had been serving churches as an ordained Elder for over forty years. The short time I knew Elder Lewis is that which I cherish indeed. The love and encouragement that he related to me personally is that which I trust I will always be grateful for. The fruit that he bore was apparent to all who knew him.

A funeral service was held for him on December 3, 1979 at the Chapel of Wrenn-Yeatts Funeral Home at Danville, Virginia, by Elder Gary Utz.

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

Elder Gary Utz

BROTHER FRED BENNETT

On December 28, 1979 God came quietly and carried our beloved Brother Fred Bennett across the river of death to rest in the arms of sweet Jesus. Brother Bennett joined Bethel Primitive Baptist Church at McKenzie, Alabama, on September 22, 1934. He was ordained as a Deacon the 4th Saturday in May, 1955. He moved his membership to New Hope Church April 8, 1973. He enjoyed his church life at New Hope.

He traveled far and near to worship with his Brethren and Sisters in Christ as long as his health permitted. He had a great love for singing the songs of Zion. He always put God and his church first in his life. He was indeed a pillar of strength with his understanding and unselfish giving to his church and family.

He knew the time of his departure was at hand; "He fought a good fight, he finished his course and he kept the faith." God did not suffer him to have a long painful departure, but gently took him while he slept. We feel sure his soul is now basking in the beautiful sunlight of God's eternal love, waiting for the resurrection call when his soul, body and spirit will be reunited to live with God in the blissful forever-more.

Brother Martin J. Darity

BROTHER HARVEY UTZ

Brother Harvey Lee Utz was born March 13, 1901 and departed this life December 31, 1979. Brother Harvey was baptized by Elder Charles Alderton and received into the Robinson River Primitive Baptist Church on October 26, 1975. He served as a faithful member until his death.

Those who knew Brother Harvey are witnesses that he was one that loved the church and the preaching of the word of God. He was a quiet man that took care of his own business and had a special peace with all men. He was blessed of the Lord to have life and have it more abundantly.

Brother Harvey will be greatly missed by the Church, his family and his friends. He will be especially missed by his wife, Sister Roxie Utz, a faithful member of Robinson River Church. May the Lord give her the needed strength to carry on. The funeral service was conducted at the Robinson River meeting house, Brightwood, Virginia, by Elder Tolliver Utz, assisted by Elder Raymond Pressley.

Elder Tolliver Utz

We also received obituary notices for Sister Effie Brown and Brother Marius Sthresley. The Lord willing these will appear in the April number of A & M. We were also sorry to hear of the death of Brother Cletus Brumback, for whom we trust a suitable obituary will follow. —The Editor.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mr. and Mrs. Ralph Hargraves, Virginia, \$5.00; A. L. Hendrix, Florida, \$10.00; Mrs. Zola Walker, West Virginia, \$5.00; Mrs. Hilda C. Brown, Virginia, \$5.00; Virginia P. Lake, Virginia, \$2.00; I. C. Davis, Florida, \$1.00; Edna D. Salyer, Ohio, \$5.00; Allie F. Baxter, Indiana, \$5.00; Mrs. Mary E. Rogers, Ohio, \$3.00; Elder James R. Bowers, Georgia, \$5.00; Roscoe I. Cliett, Georgia, \$5.00; Mrs. Eunice Dougans, Indiana, \$10.00; W. E. Norsworthy, Georgia, \$5.00; Mrs. Opal Whitehead, Indiana, \$5.00; Mrs. Garland Reams, Virginia, \$5.00; Noah Jennings, Virginia, \$2.00; Kizzie Joyce, North Carolina, \$1.00; Ross Payne, Virginia, \$1.00; A. M. Modisett, Virginia, \$2.00; Mrs. Violet Newman, Virginia, \$5.00; Mrs. Lelia Anderson, Virginia, \$5.00; Carroll Shuler, Virginia, \$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

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-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. '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. '81

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

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 4th Sun. a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '80

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. '80

HAPPY CREEK—Front Royal, Va Corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Rt. 5, Box 540, 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. 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