

Advocate and Messenger

118th Year OCTOBER 1979 No. 10

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 liability to fall
into error is an ever-
present one. It was never
greater than now."**

**The Church Advocate
—1893**

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CHURCH DIRECTORY – FIRST SUNDAY

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

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

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

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

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

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019, Tel. (614) 694-6488 Dec. '79

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

NEW LIBERTY CHURCH—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Richard Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '79

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

SECOND SUNDAY

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

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

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

Advocate and Messenger

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LESSONS FROM THE PRAYERS OF CHRIST

(Part Five)

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

In the previous verse Jesus speaks of that eternal life which He gives unto each of those the Father has given Him, and in this verse He gives us one of the most outstanding reasons for this life being given; "*That they might know thee,*" etc.; that they might understand there is but one *true* and *living* God; that they might be capable of comprehending something of the glories of the Godhead, of the Deity of Christ and His eternal union with the Father, and of His being sent by the Father to redeem the elect; none of which can be received by one who is void of eternal life. "He that is of God heareth God's words:" but those who are void of eternal life hear them not because they are not of God (John 8:47).

This text makes it plain that men are not taught to know God in order that they might possess or receive life eternal, but they are given life eternal "that they might know" God. Popular theology has it *just the reverse*. The cry of religious society is, "Teach men to *know* God that they might *get* life, but the doctrine of Christ is, "This is *eternal life*, that they might *know* Thee." The life is before the knowledge, not the knowledge before the life. The sinner is given the life, "that he may know God." Is that so difficult to understand? No! such a truth is not missed because it is vaguely expressed or enshrouded in parabolic terms, but the problem lies with men and their refusal, for whatever the reasons, to acknowl-

edge what God has plainly said.

Men in their natural state may be convinced that there is a supreme being, but without eternal life they cannot love Him or form any right views or proper concepts of Him. I once worked for a short time with a man who believed there was a God but had such distorted views of Him that he actually despised Him. Once he said to me, "God is the most cruel being there is; He tantalizes us with all manner of temptations and then punishes us if we yield to them." Such ridiculous notions can only proceed from the wicked and depraved mind of unregenerate men. They charge God foolishly because they do not know God in the sense of the text. They have no *spiritual knowledge* of Him because they have no *spiritual life* in them. *Spiritual knowledge* cannot exist where no *spiritual life* exists. Jesus said to the unbelieving Jews, "If God were your Father, ye would love me" (John 8:42). To know God with a *spiritual knowledge* is to *love* Him, and to *love Him* is to love His *Son*, and to love His *Son* is to love those who are begotten of Him. When a person charges God with wickedness he only exposes his *own* wickedness and further proves his condemnation to be just.

How unspeakably blessed are we if we have been given eternal life and have been brought to know, love and adore the *only true* and living God, and to approach unto Him by and through the Lord Jesus Christ, Whom He has sent, and thus to "worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3). Thank God for His unspeakable mercies.

THE EDITOR

ELDER HYLTON JOINS STAFF

We are pleased to report that Elder A. J. Hylton of Willis, Virginia, has consented to be added to the editorial staff of A & M. Elder Hylton is no stranger to the Old Baptists of Virginia, and we feel that his contributions to the pages of A & M have been and will continue to be beneficial

to the cause we labor to promote. He has been a frequent contributor of material for publication in recent months and we feel sure our readers will be glad to see that he has been added to the staff, particularly those who know him and his dear companion. The association we have had with Elder Hylton has been pleasant and peaceful and we pray that God will bless his efforts as an associate editor.

THE EDITOR

FOLLOW THE OLDER CHURCHES

“For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus:” 1st Thess. 2:14.

When the apostle Paul wrote the epistle to Timothy he did not say the truth is the pillar and ground of the church, but, the church is the pillar and ground of the truth. One may believe the truth and never join the church. Likewise, one may preach the truth in a worldly church, or no church at all. One may also leave the church of God and still believe or preach the truth.

Jesus said, “I am the way, the truth, and the life” (John 14:6), yet it did not seem right unto Him to hold the truth, life, or way outside the church. In joining and being baptized He made her the way of truth and land of the living.

The churches of God in Judaea were established by the Jewish apostles, to whom Jesus said, “Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained” (John 20: 20, 23). This does not mean that Christ has given men power to forgive sins and make natural mortals into children of God, but that the church, acting by the Holy Ghost, is given authority to decide or judge who are worthy to live in her fellowship.

The church of the Thessalonians was taught by the wise masterbuilder to follow the older churches. Paul had practiced this wisdom himself when he went to Peter, James and John,

who seemed to be pillars (in the church) at Jerusalem, "lest he should run in vain." There is still danger of churches and ministers running in vain.

While I may have much to be desired as a student of history, I do understand that an unbroken chain of succession was set in motion in the Gentile churches, which can be traced through a portion of Asia and across the continent of Europe to the British Isles. From there to the colonies of America. Even so, the true church has not always had the light to be established on all doctrinal principles. On page 336 of his history, Elder Hassell states how the true church for a long time may have favored Arminian views and were like babes without growing to maturity, and in need of milk and not strong meat. The above text says the old churches were "of God" and "in Christ Jesus." This has reference to origin and not what may sometimes have been preached or practiced. As far as I can see no church may be perfect at all times. Of the seven churches in Asia, in the book of Revelation, in five of them repentance was commanded of either the church or pastor. Two, Smyrna and Philadelphia, got by without rebuke, but with tribulation in keeping the faith. We must through much tribulation enter the kingdom of God (Acts 14:22).

"Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways" (Isa. 64:5). There are some who have not departed from the way of truth, (for which we are thankful) and are responsible for the church salvation of the wayward and erring. In those is continuance, and we shall be saved. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Be not wroth very sore, O Lord, neither remember iniquity forever: behold, see, we beseech thee, we are all thy people."

We can understand how Satan may rage when the church, making a difference, (because of differing circumstances) remit the sins of one and retain the sins of another. But who

art thou, O man, that repliest against God? The husband has said to His wife, Take care of the house while I am gone. Yea, let God be true and every man a liar.

ELDER A. J. HYLTON

DO YOU WANT TO REMAIN MARRIED?

(Second of Three Parts)

Here are some evidences that God requires us to prayerfully seek a believing companion, trusting in His providence:

(1) Gen. 2:21-25, indicates that God is a reliable source for a suitable companion. Though creation is no longer the means of receiving a companion, God is still our source. God "has taken" and "brought" Adam's companion to him. Adam was then to "leave" and "cleave" in order to fulfill the principles on which a healthy marriage is based. They, as two, are declared to be one; "bone of bone and flesh of flesh" (Eph. 5:30-31; Matt. 19:5-6). From these texts I'll ask some concluding questions. Can two, which are one in body, really be one as they should be if in the most important area and greatest purpose for living, they become different or two instead of one? Could a believing wife submit, as she is so inclined to do, when the leader, or her head, has no purpose toward true discipleship (Eph. 5:22-24)?

(2) Gen. 4:25-26 with 6:1-5 shows the seed of Seth in the stead of righteous Abel. Seth's righteous seed began to call upon the name of the Lord. But in his later generations, "... the sons of *God* saw the daughters of *men* that they were fair; and *they* took them wives of all which *they* chose." Why did they take wives "which *they* chose" from among the wicked rather than wives which God provided among the righteous seed? It was because "... every imagination of the thoughts of his heart was only evil continually." This also shows that a "fair" woman or handsome man is not sufficient grounds on which to select dating or marriage companions.

(3) Ex. 34:13-16; Deut. 7:1-4, proves that religious

separation with regard to marriage will preserve believers from falling into idolatry. During famine, captivity, etc., there were occasional marriages of those of other nations but let us glorify God in that faithful Israelites in principle were *united* in religion *before* marriage unless they were forced (Deut. 21:10-14; Ruth 1:16-18; 4:10). Even in captivity, they remained faithful to the God of Israel, though it meant their marriage and their life (Esther 4:15-16). On the other hand, consider how that King Solomon violated this principle by taking foreign idolatrous wives who "turned away his heart" and caused the kingdom to suffer greatly after his death (I Kings 11:3).

(4) I Cor. 9:5 may have a special application to the apostle himself, however, it is in harmony with the principle of taking a believer as a companion. Paul says he has power or authority to marry a sister. Paul further emphasizes that a wife who is no longer bound to a husband has authority to marry, "only in the Lord" (I Cor. 7:39).

(5) II Cor. 6:14 says that believers are not to enter an unequal yoke. The yoke is made unequal when an unbeliever is united with a believer. Among several laws of separation in Deut. 22, the Lord commands such a strange thing in verse 10; "Thou shalt not plow with an ox and ass together." Yoke an ox with an ox. Yoke an ass with an ass. Since the two are of a different nature we can easily discern the lesson. An ass is wild by nature. (Ex. 13:13; Job 11:12; 24:5; 39:5). The ox has a nature and frame suitable for heavy and patient labors (Psa. 144:14; Prov. 14:4; I Cor. 9:9). Instead of the *purpose*, this gives emphasis to the *manner* or way in which the ox and ass function so differently while trying to accomplish the *same* task. This is due to their natures being so different. Though a believer and an unbeliever may earnestly love each other, it is evident that the yoke is unequal when it comes to spiritual fellowship and communion.

(6) I Cor. 7:10-16 and I Peter 3:1-13, indicate that when a marriage is composed of a believer and an unbeliever that the believer is fully bound to all the natural laws governing

marriage including that of separation or divorce. Only a fornicating companion gives scriptural grounds for the innocent believer to become married to another. Neither may the believer depart from the unbeliever for religious incompatibility. Furthermore, the believer is to give the utmost respect to their unbelieving companion though their religion may be unthinkable. They are to promote the spirit of the vow to love and honor.

But if the *unbeliever* departs, the believer remains steadfast to God's worship and His law in marriage. Let the believer "remain *unmarried* or be *reconciled* to her husband." The believer's faithfulness may be rewarded with the conversion of their companion. Unwavering, but very humble, faithfulness is often God's instrument in a believer's hand to win the unbeliever, who at times may seem to have no fear of God. This is the believer's hope in such a case. Many have had their prayers answered. Remember, we address an all-powerful, all-gracious and all-wondrous God.

The third category given on how to remain happily married is to have children. Despite popular opinions of socialists, environmentalists, abortionists, etc., it is God's holy word that says children are commanded, desirable, a blessing, a joy, a gift of God and thus happy is the man that hath his quiver full of them. (Psalm 127:5; I Tim. 5:14; Psa. 127:3; 113:9; Gen. 4:1, 25; and 17:16). We have not fulfilled all of God's natural design until we participate in three major roles: child, companion, and parent.

ELDER LARRY WOLFE

CONSIDER HER PALACES

(Part Three)

Even with the risk of redundancy I have a desire to continue with the subject of considering the Palaces of Zion. My reason for this is to try to point out to the humble seekers of truth the genuine original and existing palace of God; the official residence of the King. In the past two articles (May and

June issues) we have, to a large degree, considered the place of worship as some of the palaces with corresponding references to the great spiritual house of the Lord.

Now, let us take a look at the beautiful building we have in this gospel age: God's children are not only a spiritual house of lively stones (I Pet. 2:5) but are also walled in by the written words of truth as well.

As we view this magnificent edifice, comprised of written words, we should remember that the stones are cemented with God's grace and that each stone is lovingly placed in position as a protective shield for His believing children. The poet, Vanmeter, described the building of our God thusly; "The Rock on which it's founded, will last without decay; with walls it is surrounded, which guard in every way. Each stone is wisely polished, and fitted to its place; and all are well cemented, with God's redeeming grace." These descriptive words of the poet very accurately portray the beauty of this gospel palace.

Each verse in the Bible is comparable to the wisely polished stones (this may also be applied to the spiritual house built of lively stones) since they have been placed there by the Holy Spirit of God. The apostles Peter and Paul penned down the following verses for us: "For the prophecy came not in old times by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21); "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, throughly furnished unto all good works" (II Tim. 3:16-17). These verses, as well as many others which could be quoted, assures us that the Bible is of divine origin.

Also, the canon of the scriptures were given to us by grace. Paul who wrote at least thirteen, if not fourteen, books of the New Testament says, "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain: but I labored more abundantly than they all; yet

not I, but the grace of God which was with me" (I Cor. 15:10). We learn by the apostle's own statement that it was by the grace of God that he was not only an apostle but also a writer. And, as a writer he gave us almost twenty percent of the books contained in the sacred scriptures which we hold so dear. Certainly, this teaches us that this great protective palace behind the wall of the scriptures came to us by the grace and Spirit of Almighty God.

In observing these stones that are fit so precisely into place we cannot describe them as we would like but only look upon them with awe. As we view them we find they are aptly set in place by the craftsmen (prophets and apostles). We should, in our study, try to recognize the importance of both the craftsmen and the materials used. For if we abide within the confines of their instructions they will keep us from being tossed to and fro, and carried about with every wind of doctrine.

As God's children stand behind the scriptural wall, Christ their Captain, stands with them, giving grace sufficient to face the opposers of truth. Solomon recognized this and made the statement, "Behold, he standeth behind our wall" (S. of S. 2:9). He does not stand on the opposite side of the wall with the enemy but He stands with His children behind their wall. This is confirmed during the revelation of Jesus Christ to His servant John. We read of His being in the midst of the seven candlesticks which is the seven churches of Asia (Rev. 1:13 and 20). So if He is in the midst of them He is certainly standing on their side of the wall to comfort and instruct as they feel need of Him.

Some military captains, in the armies of the various countries, often generate fear among their subordinates by their egotistic and arrogant deportment. But it is not so with the Captain of the subjects in this christian army for He is perfect (Heb. 2:10). Instead of instilling fear by an egotistic and arrogant method He exemplifies a meek and quiet spirit and tells His children to "Fear not little flock" (Luke 12:32).

John Newton centuries later had this to say about this great Captain: "How sweet the *name of Jesus* sounds, in a *believer's* ear; It soothes his sorrows, heals his wounds, and *drives away his fear.*"

The erection of the palace walls that encloses the Lord's people involved the labors of many workmen (apostles and prophets) even as Nehemiah employed many in the building of the physical walls around Jerusalem. The workmen upon the walls about Jerusalem experienced much difficulty in their efforts: every one with one of his hands wrought in the work, and with the other hand held a weapon. The laborious and courageous acts performed by these workers were outstanding. Nevertheless, these brave acts were equalled by the apostles in hazarding their lives for the sake of Christ and the gospel.

Some suffered untold miseries in writing and placing the stones of truth in their proper order within the palace walls. They also believed, "For unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). Yet, we as the Lord's people, in this era, take so many things for granted. We do not consider the price paid for these great truths and their preservation. If, by these few articles on the subject of *considering her palaces*, I could provoke our thoughts to consider the cost, by sacrifices, for each verse of the scripture that we have today my intent would be partially accomplished. Furthermore, I desire that we view this beautiful palace wall and take refuge within its boundaries.

The scriptures were given for our comfort; but, we did not receive them without *great personal dedication and suffering* by the apostles and their successors through the christian lineage. To prove this, we only have to refer to the inspired writings of the apostle(s): (1) "For whatsoever things were written aforetime were written for our learning, that we through *patience* and *comfort* of the scriptures might have hope" (Rom. 15:4); (2) "For ye, brethren, became followers

of the churches of God which in Judea are in Christ Jesus: for ye also have *suffered* like things of your own countrymen, even as they have of the Jews: who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men" (I Thess. 2:14-15); (3) Yea, and *all that will live godly in Christ Jesus shall suffer persecution*" (II Tim, 3:12).

Paul said to the Corinthians: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:1-2). This blessed apostle was determined to preach Jesus among the Corinthians. And, in so doing he reminded them that they were the body of Christ (I Cor. 12:27). Furthermore, that it was of him (God) that they were in that body (I Cor. 1:30-31). We may also view this body as the great temple or *palace* (palace being comparable to temple) of God. Jesus Himself referred to His body as a temple: "But he spake of the temple of His body" (John 2:21). So if we be Christ's we are in the temple of His body which is the greatest palace of all and endureth to all generations in all nations.

In giving these brief periods of thought (the composition of this and the two previous articles on the same subject) to the consideration of the palaces of Zion I fully realize that it would be impossible to describe each of them. Nevertheless, in viewing the palaces as a place of protection and comfort for the royal family we see these steadfast and unmoveable buildings; the eternal covenant of God, the completed work of His Son Jesus Christ and the firm foundation and building of His Church. These are wonderful *palaces* which provide much rest to the laboring and heavy laden child of grace.

May we, as the Lord's children, never forget the importance of giving diligent consideration to the palaces of Zion. Remember! you are a walled city (Rev. 21:10-14). (*Concluded from May and June issues*). ELDER DENNIS H. JONES

NECESSITY OF THE NEW BIRTH

"Verily, Verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." — "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again" (John 3:3, 5-7).

In this article we are dealing with only *two* subjects: (1) the necessity of the new birth, and (2) the fact that there is such a thing as the new birth.

As the scriptures quoted above are the words of Jesus they cannot be doubted or disputed. His language is so emphatic and absolute as to leave no doubt about the necessity of the new birth, in order to enter into or to see the kingdom of God. It is also just as certain and absolute, that there is such a thing as the new birth, else He would not teach the necessity of it. In the scriptures quoted above the words *born again* are also said to mean *from above*. So to be born again, born from above, or born of water and of the Spirit, all mean one and the same thing.

John also refers to this birth as being of God. "Which were born, not of blood, nor of the will of man, but of God" (John 1:13). "He that believeth that Jesus is the Christ is born of God" (1 John 5:1). Peter also refers to being born again . . . "not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23). Paul refers to one that has been born again as a new man, or a new creature. "And that ye put on the new man, which after God, is created in righteousness and true holiness" (Eph. 4:24). "For to make in himself of twain one new man, so making peace" (Eph. 2:15). "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature" (Gal. 6:15). "Therefore if any man be in Christ he is a new creature; old things are passed away, behold, all things are become new" (II Cor. 5:17).

Paul also refers to such an one as being translated: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13). Funk

and Wagnalls dictionary gives as one of the meanings of the word *translate*: "To remove or convey from one place to another, as a human being from earth to heaven, without natural death!" This meaning harmonizes perfectly with Paul's words. Paul is writing to living human beings, telling them that they have thus been translated; not into the kingdom above, which comes after natural death, but into the living kingdom of the Son, an invisible kingdom in the heart, and a visible kingdom of the church.

These scriptures which we have quoted from the unimpeachable testimony of Jesus and of the apostles John, Peter and Paul, teach us four great fundamental truths. (1) That there is such a thing as a new man; a new creature; a man born of God; a man born from above; a man born again; a man born of the Spirit; a man born of an incorruptible seed; (2) That this birth is necessary before a man can see or enter into the kingdom of God; (3) That this birth is not according to the will of man, but according to the will of God; (4) And that flesh is flesh, and Spirit is spirit; therefore they do not mix.

ELDER T. EVERETT BEAVERS

AVENGE

Dear one, to *avenge* certainly in no sense is to be used or understood to be revenge. To *avenge* is to make satisfaction in full in behalf of oneself or others for injury and indebtedness one suffers, even for the helpless and those unable to pay. While to *revenge* is to hatefully and with malicious retaliation inflict pain or injury in resentful attitude to get even.

I would like to here add another term, inasmuch as to *avenge* and *revenge* are used sometimes in a similar way and in connection with the term, *retribution*. *Retribution* is to recompense in return the exacted or just dues for the offence; and I am quite sure that if anyone was to receive his just dues in return for our sin and iniquity we would be banished from the presence of the Lord. So I do not believe the Bible to

teach the doctrine of retribution to the Lord's people; for we cry for mercy and mercy is what we receive of the Lord and not justice. Surely there is a blessing in walking in obedience to the Lord's commands and teaching, for the Lord's children; and chastisements are sure to come in walking in disobedience. "For if ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

Now the Lord has said, "I will ease me of mine adversaries, and avenge me of mine enemies" (Isa. 1:24). The Lord here expresses a pleasure and satisfaction of overcoming His enemies or adversaries. They had troubled Him and wearied Him with all manner of evil and now He will avenge His justice on them by removing all enemies. The scribes and chief priests of the world hated him and some of His own Jews and citizens were His enemies and adversaries; but, "the adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed." Surely the Lord is able to avenge with justice over all adversaries for he shall judge the ends of the earth. He did not bow to the temptations of Satan but rebuked him and cast the devil out into outer darkness into a lake of fire and brimstone, where the beast and the false prophet are and shall be tormented day and night for ever and ever.

When Moses visited his brethren the children of Israel he beheld one of them suffer wrong from an Egyptian and he defended his brother and avenged him that was oppressed in that he smote the Egyptian. The next day there was strife among them again but as Moses attempted to set them at peace again by saying, "Sirs, ye are brethren; why do ye wrong one to another?" But the reply came, "Who made thee a ruler and a judge over us? Wilt thou kill me as thou didst the Egyptian yesterday?" Moses fled at this saying and much fear came over him in the avenging he had done. God hath not called us

unto uncleanness but unto holiness; therefore let no man go beyond and defraud his brother in any matter, because the Lord is the avenger of all such.

In the fore part of the 18th chapter of Luke Jesus teaches us to be persistent and not to faint by the way and give up, "for men ought always to pray." So Jesus teaches again in a parable that a judge feared not God, neither regarded men; and there was a widow that came unto him saying, "Avenge me of mine adversary." This unjust judge would not avenge or help the widow at first for a while, but then afterward he said to himself, "Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

This widow had experienced some wrong doing from others inasmuch as they had turned against her and become her foes. This widow undoubtedly was poor, helpless and having no one to turn to or take her part and assist her she then turns to an unjust judge to appeal for help, when she (and we also) should appeal to the Lord. So she pleads, "Avenge me of mine adversary," or do me justice in the cause pending between me and him that wronged me; hear the cause and do right that the justice I thought I needed might be sweet peace and reconciliation to my soul to say, all is well.

God's people have many adversaries here in this world, as the sins and corruptions of our own heart, Satan and his angels, and wicked oppressors and persecutors. This unjust judge that regarded no man and feared not God finally consented to help: but his very character and reasoning within himself prompting the principles upon which he acted is not to be commended at all. The parable shows the force and usefulness of importunity in prayer. So now the Lord Jesus as He has delivered this parable speaks, "Hear what the unjust judge saith." Take courage from this and be fervently and frequently engaged in prayer. For if such a cruel, merciless and unjust judge, by this widow's ceaseless begging, was prevailed upon to show mercy, how much more will not

God, Who is a just judge, the judge of the widows and the oppressed; a God of great mercy and compassion, One that delights in the prayers of His people. He knows their case and is able to help them for He has an interest in them. Will He not much more arise and give them aid and plead their case justly and in loving kindness?

Surely of a truth Jesus can say, "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" Yes, He even says, "I tell you that he will avenge them speedily." So it was for a period of time after the death of Christ: God's elect (both Jew and Gentile) which were scattered abroad among the Jews were singled out from the world and gathered in from the world, they were delivered from their persecutors and saved from temporal ruin and destruction while the Roman army made havoc of the world. Yet, let us remember that one day is with the Lord as a thousand years and a thousand years as one day; and the Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.

Oh what a righteous and just God we have that can and will avenge his elect and is able to do it speedily as it pleases him. "For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Precious ones, don't you believe and feel in your heart and soul that God will avenge His elect people? I do.

Now dear ones, Paul left us an example of admonition as he did to the Roman brethren; "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord." So we are to bless them that persecute you, weep with them that weep, recompense to no man evil for evil; but if thine enemy hunger feed him and if he thirst give him drink, and be not

overcome of evil, but overcome evil with good so that we may as much lieth in us, live peaceably with all men. This in no way implies that we are to go along with error or untruthfulness; but live in humility, taking it to the Lord in prayer, and not going about to avenge ourselves here in this world. Let nothing ever be done in a spirit and attitude of revenge for this is entirely in vain, just as Jesus spoke to the scribes and pharisees, calling (in truth) them hypocrites for they drew near unto Jesus with their mouth and honored Him with their lips; "but their heart is far from me." So Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men." May our service not be in vain.

May we never lose sight of the truth that God avenges His own elect, and He hears and understands their cause day and night. Their crys are accepted of Him, not by sight or hearing, yet He does see and hear, but in righteousness doth He avenge your adversaries. A just and merciful righteous judge is He in all matters. Praise His name. Worship God. Sincerely submitted.

ELDER DAILY HITE

TURKEY RUN'S LETTER TO THE ASSOCIATION AUGUST 1979

Dear Brethren: Turkey Run Church is again privileged to host the annual Scioto Association. We welcome you all to worship with us. It is our wish the Elders will be given divine guidance to bring you their messages and thoughts throughout the meeting. It is also our prayer you will all open your hearts and minds to receive their words and when the meeting is over you will return safely to your homes filled with a feeling of renewed faith and fellowship with the Lord and each other. May the sharing of your sorrows and joys with fellow members give you the courage to face your everyday problems with faith and hope. God is ever near if and when our hearts are opened to Him. I, personally, have put myself in His hands

many times in the past years and have received so many blessings. I cannot stop giving thanks to Him. I have been given courage to face my frail hold on life and have found peace within myself. May you all share in that love too.

Our regular services are held the First Sunday of each month and Saturday evenings before with Elder Gale F. Hanover and Elder Robert Shockley as co-pastors. Sister Maty Baugh of 608 Ross Rd., Columbus, Ohio 43213, is our clerk. They, with the rest of our members invite each of you to worship with us as often as possible. In this troubled world we need to hear the scriptures read and have our burdens lightened again by accepting God's promises to us and also be reminded how unworthy we are of the blessings already bestowed on us.

Our membership is now eleven. We lost a very dear sister last September when Sister Mirtie Hanover went to her eternal rest and left family and friends to mourn her passing. She had been a part of my life for over sixty years.

In bringing this to a close, we wish to convey our thanks to the visiting elders, members of sister churches and friends who have shared our services during the past year in our home and church and hope you will continue in the coming year. My heart is heavy as I am unable to meet with you in person. May God bless you all.

Written by Sister Ruth Crist

1570 E. Main Street, Lot 6
Lancaster, Ohio 43130

May we ask the further attention of the reader while we add a few lines to acquaint you with Sister Crist? She united with the Clinton Church of Columbus, Ohio in 1921 at the age of sixteen. She, with her parents soon moved from the vicinity of her new-found friends in the faith of Jesus and was deprived of church attendance until during the Second World War she and her (then) three small boys attended our services at Turkey Run quite regularly. Impeding obstacles and later frail health prevented her further church attendance. The Clinton Church disbanded some twelve or fifteen years ago.

Eventually, she asked by mail to be received a member in Turkey Run Church, saying she would never be able to attend our services but felt she wanted to call this her church home. Being received she has scarcely missed a church session without sending a short letter remembering us in her prayers and enclosing a portion of her meager income to help defray expenses. We always find her looking on the bright side of life with resignation to her semi-invalid condition while she expresses her gratitude for her many blessings. She recently remarked she "felt she had done her share to keep the hospitals in business."

Will the reader try to put yourself in her place (although with most of us it can be only with a feeling of pity) while you read again her letter as it reveals her love, faith and hope in Jesus, sealed to her soul by those long years of trials, disappointments and pain to her soul as well as her body. It is needless to say she has been an inspiration to us and may her missive bear like fruit on all that read it, especially with those who live distant from the church where your name is recorded as a member.

May we intrude further on the readers patience and the editor's space in the A&M to say the association meeting was as a little oasis in our daily contest against the world, Satan and self. Three of our great grand-children, the two sons and daughter of Don and Joyce (Hite) Boyd, age 9, 11 and 12 years applied for membership with us. Being received, they were baptized on Saturday afternoon. While they are young in years we pray they will ever find comfort in their trials and protection from all temptations of Satan under the wings of Him in Whom they have now come to trust. Submitted in praise to our Heavenly King. ELDER GALE F. HANOVER

(The 2nd mark of the Church). True baptism,—the *immersion* of *believers* in water, in the name of the Father, the Son and the Holy Ghost. **Hassell's History**—(See 9th Chapter).

QUALIFICATIONS FOR PARTAKING OF THE COMMUNION

(Second of Two Parts)

The ordinances, and especially communion, is one of the greatest of influences in the church to bring about church discipline. All real discipline is self-discipline, of course; but there are times when a church must teach the standards of truth, and insist upon them with her members. While it is true that a church has the good sense to decide how much waywardness she can safely tolerate, Primitive Baptists ought not to be thinking about how much they can get by with in the church. We ought to think better of the Lord than that and want to do things right. Moreover, when a church decides what she can safely tolerate, she must not only consider her own membership, but that feeling of fellowship she has with sister churches. There are many things that may be lawful, but not all of them are expedient; and we have no right to tolerate anything in our midst that would break up the sweet fellowship with God's people. Said Paul, "If my meat make my brother to offend, I will eat no meat while the world stands."

There are some people who do believe that Primitive Baptists ought not to sit in judgment on anything or anyone; what this amounts to is that either the preacher and his deacons will take care of all decisions, or else they will not be taken care of at all, and the church body will know nothing. This is unscriptural, and will always lead to trouble. How sad it is to meet people in that state and hear them say, "But what did we do wrong? We don't know anything about any troubles." What they did wrong was to let the Bible obligation to manage their church affairs slip out of their hands. Says Paul here, "If we would judge ourselves, we would not be judged by the world" . . . that is, the world would not have occasion to mock when the Old Baptists get into trouble. In my opinion, a pastor who does not inform his church on church doctrine and practice and warn them about the dangers around, and then require that the church exercise her spiritual judg-

ment in practice, is a menace rather than a help to the church.

Judgment of the lives of members, by the church, has too long been considered an unkind, hateful duty. If it is done in the Bible way there is almost nothing better for showing the true spirit of love and kindness the church feels. Bible discipline is exercised with a fervent desire to keep house for the Lord, and to do whatever is necessary to protect the welfare of the Lord's little ones. If correction is needed, it is given in all kindness, and afterwards it works the peaceable fruits of righteousness and binds people closer together. As Paul states here, "If we judge, we are chastened of the Lord, that we should not be (judged and) condemned with the world." The laws of the gospel kingdom are not made by the church but by the Lord who has said plainly what was acceptable to Him. We cannot afford to ignore what God has spoken. If this offends proud men, we are sorry, but still that is better than having God offended. Let those men know that their argument is with the Lord, not with us.

The worldling's view of church judgment seems to be that we all sit down to look over the congregation with suspicious eyes, to see whom we might embarrass, and to decide who is good enough to go to heaven. Well, we should not feel badly about it, for they feel pretty much the same way about God Himself. They picture Him as sitting angrily on His throne just waiting for a chance to pounce. The man of the world just doesn't understand these things.

A friend of mine, who found out from me recently that we use real wine in our communion service, has let me know that he pictures us all sitting around drinking glasses of wine! He thinks we probably have a pretty good time, but he thinks we must be hypocrits. Well, poor man, his pastor is known to get drunk occasionally, so there is no wonder that he is suspicious. Such is worldly judgment, and I am not much concerned with it.

Actually, the great concern of the church is that all of her members be able to sit down together in a united body,

free from troubles and cares as much as possible, free from heresies and divided opinions, uniting in deeply spiritual service. Anyone could drink wine and eat bread, if that was all there was to it; but only God's church can hold spiritual communion, and even they can only do so when the Spirit raises them up and makes them sit together in heavenly places in Christ. The church is so concerned for all her members that she does not like to have them absent from services. We know of some whose concern caused them to take communion to sick rooms and nursing homes; and there have been some instances when baptismal services have been somewhat hurried in that they have been held in rain or snow, or in the twilight, just so that new member could take communion. The gospel church is not harsh in this, as folks believe sometimes, but is thoroughly kind and thoughtful.

It is necessary for a church to be prayerful about all services, but very especially in regard to communion. The communion is the very pinnacle of spiritual heights to the church, and praying hearts are required. Once a few years ago, before beginning the communion services we heard an old brother speaking out very loudly to his neighbors in the seat, discussing the weather. I could not keep from thinking, "Poor man, he is weak for a moment." He had forgotten Christ. Personally, I prefer to go directly from preaching into the communion while the minds of the people are still on the subject at hand, for our minds stray so quickly. In this service, the church should be closest to heaven, for the people are united in a spirit of faith, in true humility, in happiness in singing, praying and preaching, and they can see each other as saints then, if they will ever do so on earth.

We do love to see the saints gather to join in the precious memorials. We could not stand at the tomb of Jesus, or assist in its preparation for His burial, but when we come to the Lord's table we come very close to showing how we would feel about doing so if it had been permitted. How clean and white the linen! How well prepared the bread! I have known

of sisters who baked it three or four times before they got it to their liking. How carefully the pastor takes the bread in his hands to break it (for it is so typically the way our wicked hands caused the dear body of our Lord to be broken) and how humbly he must bow to pray for God's help! How many times the tears will flow from the eyes of the saints as they realize the great mercies of God toward them! May God grant that we will never lose sight of this precious gift, and never be tempted to undervalue it.

ELDER RAYMOND WEBB

Carthage, Illinois

OBEDIENCE NECESSARY TO PROPER GROWTH

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious" (I Peter 2:1-3).

Many times we miss the lesson taught in a sentence when we consider only a part of it. According to the way these three verses are arranged it takes all three verses to make a complete sentence.

We would do well to notice the things mentioned in these verses. If these things are to go *before* the growth then without doing them there will not be the proper growth. In order to grow in grace and in the knowledge of the truth, there must be obedience unto the Lord. If we *do His will* we shall know of His doctrine. You may watch those who fail to obey these texts, who continue to speak evil, fail to lay aside malice, guile, envies and hypocrisies, and you will see those who are not growing according to inspiration, but getting farther and farther from the sure mercies of God and growing less patient and less forbearing with their brethren.

If they continue in this, when fully ripened, they develop self-righteousness to the extent that they feel they are "more holy than thou." They not only say, "Come not nigh unto

me," but neither will they affiliate with others. Our text must be put into practice if we are to offer up spiritual sacrifices unto the Lord because our weapons are not carnal but spiritual to the pulling down of strongholds.

We must put on the whole armour of God that we be able to stand against the wiles of the devil. Read Psalm 15 and see who will be able to stand. I will quote a verse or two: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" Two questions asked here, and the following verses will answer the questions: "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." So if we do not lay aside the things Peter mentions we are not walking uprightly, and working righteousness. To fail is to head for trouble, for ourselves and those who uphold us in the matter.

ELDER A. D. WOOD

Glen Rose, Texas

SEVEN REASONS AGAINST SECRET SOCIETIES

The Christian Cynosure, Published in Chicago, Illinois, by the National Christian Association, gives, in its number for February 1908, seven powerful and sufficient reasons assigned by Mr. H. P. Gray, a Presbyterian minister, of Auburn, Iowa, "Why I am an Anti-Lodge Man," in an address December 15, 1907, before his church, there being seven local secret orders represented in the audience. The reasons are as follows:

1st. Because the entire lodge system of secretism is antagonistic to the plain teachings of the Scriptures (John 18:20; Acts 20:27; Luke 12:3).

2nd. Because the religion of the lodge, for its altars, its chaplains, and its use of the Bible prove that it has a religion, is not in harmony with what the Scriptures teach of the attributes of God, the character of fallen and sinful man, and

God's method of saving sinners.

3rd. Because the name of Jesus Christ, God manifest in the flesh, the only Saviour of sinners, is entirely ignored in lodge prayers and Scripture readings.

4th. Because the lodge applies titles to its officers belonging only to God, which is blasphemy.

5th. Because the most horrible oaths are taken in the lodge, when Jesus says, "Swear not at all" (Matt. 5:34).

6th. Because the lodge is uncharitable, requiring admission fees and monthly dues that the very poor cannot pay, and giving nothing to those who are poorest and neediest.

7th. Because it brings converted and unconverted persons into close alliance, which the Scriptures emphatically forbid (2 Cor. 6:14).

"I stand," said Mr. Gray, "for the church, the institution God established on earth for the good of all mankind. Some of you here today no doubt will not agree with me, even in the face of all this testimony, but you will when you stand in the presence of the King of Kings. As an ambassador of Jesus Christ, I must be true to Him, for it is to Him I must render an account for what I have said today."

The Gospel Messenger, March, 1908.

(The 12th mark of the Church). That it—the church— was absolutely the only divinely recognized religious organization in the world.

Hassell's History—(See 9th Chapter).

CIRCULAR LETTER - KETOCTON ASSOCIATION - 1979

To the churches composing the *Ketocton Primitive Baptist Association* meeting with *Washington* church in its 213th annual session, August 17, 18 and 19, 1979.

DEAR KINDRED IN CHRIST: By appointment, it has become my lot to write the Circular Letter for the current session of the Ketocton Association. This I shall attempt to do, with God's help.

Of late, I have often wondered if any of us truly realize how blessed and fortunate we are to dwell in a land and at a time when we are free to worship our Lord in the way and manner of our beliefs and the dictates of our consciences. Our government does not attempt to tell us that we must conform to any fixed form of ritual of worship, nor do we have to meet in caves and secret places for fear of being molested and punished for not complying with such laws. Likewise, we are not taxed to support a state established religion not in accordance with our beliefs. None of us have ever seen any of our ministers jailed or fined, or worse, for preaching a doctrine not authorized by our country's leaders. I feel sure that most of us, including myself, take these privileges and blessings for granted, assuming that it has ever been thus. History tells us however, most definitely and emphatically, that it has *not* always been so.

As a matter of fact, if we go far enough back in history, we will find that in the past, not for short periods, but for hundreds of years, punishment for "heresy" or noncompliance with mandated religious beliefs and practices took the form of inhuman torture and even death by unspeakable means. This "persuasion" was carried out not by stray individuals or extremist groups, but by long-established and duly organized religious bodies, so called, with the support and toleration of the governments of the principal nations of the world at that time.

The Minutes of the Kettocton Association for the 1809 session contain the complete text of two letters; one authorized by the Association in 1808 written to Thomas Jefferson on the approaching time for completion of his second term as President of the United States. The deepest affection was extended to him, and he was given their heartiest congratulations for his leading and continuing part in developing and placing into force the First Amendment to the Constitution of the United States regarding Freedom of Religion. Our forefathers prior to that time had experienced the persecution and misery which accompanied the exercise of their religious beliefs, and we should be truly thankful to the Lord for having placed it in their hearts and the hearts of such men as President Thomas Jefferson to struggle for the means to spare the citizens of the then new country from such calamities. Most of you know that Elder John Leland, a Primitive Baptist minister of that day, played a large part in counseling Thomas Jefferson in the importance of this divine liberty to a free people. Its primary importance to the legislators may be inferred from the fact that it is the *first* Amendment. The second letter in the Kettocton Minutes for 1809 was President Thomas Jefferson's very gracious and humble reply to the Association. The text of these two letters was reprinted in the *Advocate and Messenger*, in an issue of 1948, and will be again reprinted in a forthcoming issue. (Editors note: *These letters appeared in the September issue*).

If at any time we grow to accept this religious freedom as a matter of course, and cease to value it as highly as we should; it would be well for us to keep in mind that we could lose this, one of the greatest blessings granted to God's children during the Christian era. Sometimes we do not fully treasure our greatest blessings until they are taken from us. May God grant that we do not wait that long. Submitted in love.

BROTHER KARL F. BOBZIEN

Approved by: Elder J. E. Alderton, Elder W. G. Fletcher and Lic. Rodger L. Frazier.

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 2022 Pleasant Acres Dr., Plant City, Fla. 33566
 DENNIS H. JONES. 927 McArthur Blvd., Warner Robins, Ga. 31093
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NIGHTLY PRAYER

When at night I get in bed
 And cover up my weary head,
 Thoughts of Thee run through my
 mind
 And I think of things divine;
 Say my prayers and fall asleep,
 Pray to God my soul to keep;
 Thanking Him for all He's done
 But most of all for His dear Son.
 Sweet scriptures then pass through
 my mind
 As I see the light to shine.
 Help me always to believe
 And Thy blessings to receive. Amen.
 Sister Lena M. Johnson

SUNSET

Walking alone in the evening
 On a hilltop high and wide;
 Engulfed in a glorious sunset
 The world around me died.
 My soul in ecstasy mounted
 Higher and higher, until
 The glory bursted around me
 So brilliant, my heart stood still.
 Slowly, the colors faded;
 That beauty could not last.
 Once more I walked in the darkness,
 The world still holds me fast.
 One day I'll walk in a sunset
 And I know I can trust my Aid;
 He will lead me into His brightness
 And the beauty will never fade.
 Sister Violet M. Hiatt, 1953

CORRESPONDENCE AND NEWS NOTES

A BROTHER IN NEED

On August 10 the sixteen year old son of Elder and Sister Harry Bridgman of Eclectic, Alabama was struck by a car driven by a drunken driver. The medical bills are enormous and Brother Harry has neither material wealth nor sufficient insurance to meet these expenses. He is an able minister and a close personal friend of the editor. He can be trusted to handle in a Godly way any donations you might be impressed to send him and if you feel that you can help financially I earnestly encourage you to do so. Also remember this dear couple and their injured son, Danny, in your prayers. Donations may be sent directly to Elder Bridgman, Route 2, Eclectic, Alabama 36024.

ORDINATION SCHEDULED AT MT. CARMEL

Brother Clarence Moyer informs us that Mt. Carmel Primitive Baptist Church, at her business session September 25th, voted to have **Brother Louis H. Hite** ordained as deacon. The church plans to have an all-day meeting the fourth Sunday, **October 28, 1979**, and have the ordination service at 2:00 p.m.

DONATIONS TO THE ADVOCATE AND MESSENGER

W. W. Woodward, Virginia, \$5.00; Mrs. Betty Hutton, Indiana, \$5.00; Charles Patterson, Michigan, \$5.00; Mrs. Groveen P. Ewers, Virginia, \$5.00; Warren Wilson, Virginia, \$5.00; Marvin Galyen, Virginia, \$5.00; Mrs. Olive Detamore, Indiana, \$3.00; Elder Gilbert Stout, Indiana, \$5.00; Harvey Cornwell, Virginia, \$5.00; Elder Ralph Harris, Florida, \$2.00; Elder Ralph Culy, Indiana, \$25.00; Glen Reeves, Texas, \$5.00; Friend, Virginia, \$5.00; Mrs. Mary Griffin, North Carolina, \$5.00; Mrs. Ruby Ferrell, Virginia, \$5.00; Mrs. Martha Reynolds, D.C., \$5.00; Mrs. Cleo Beagle, Ohio, \$5.00; Harvey L. Utz, Virginia, \$10.00.

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. '79

THIRD SUNDAY

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

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

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

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

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

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-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. '80

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

FOURTH SUNDAY

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

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

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

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

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

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

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

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

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