

Advocate and Messenger

126th Year

AUGUST 1987

No. 8

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

Almighty God, abundant grace
Is treasured up in Thee;
And freely giv'n throughout the years
To sinners such as me.

But though bestowed on millions past
There is no less supply;
Thy well of mercy still is full,
It never shall run dry.

R.E.H.

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va, about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '87

BENTONVILLE—Bentonville, Va. 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. (703) 635-3548. April '88

BETHEL—7 miles west of Falls Church, Va. Leesburg Hwy. Greyhound Bus Line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va 22031, Tel. (703) 273-5983. Dec. '87

GOOSE CREEK—Near Markham, Va, 1st and 3rd Sundays at 11:00 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Linda McIntyre, Clerk, 414 E. 6th St., Front Royal, Va 22630, Tel. (703) 635-3412. June '88

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) St. Rt. 643, follow that to (Minnieville Rd.) St. Rt. 640 to Church. 1st Sun 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleatons Trailer Park, I-B, Woodbridge, Va 22192. April '88

MT. PISGAH—Morrow Co., Ohio, take SR 61 to Fulton, turn east on County Rd. 25, 4 miles; then south on County Road 184, ½ mile to church. Meets 1st and 3rd Sun. at 10:30 a. m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Durward Edwards, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '88

MT. ZION—Waukegan, Ill. meets 1st Sunday in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder Thurmon Richie, Pastor. Leta Dunn, Clerk. For direction or information call (312) 244-0946 or (312) 623-6896. Feb. '89

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. '87

SALEM—Wayne County, In., located about halfway between Hagerstown and Greens Fork. In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown. In 47346, Tel (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond. In 47374, Tel. (317) 962-8231. Feb. '88

SHARON—Fenton, Mo (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk. 15 Claraned Hgts., Fenton, Mo 63026, Tel. (314) 343-7059. June '87

WATERLICK—Waterlick, Va, 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '88

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '87

LITTLE FLOCK—9 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. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Sarar Cox, Clerk, 4761 Stornoway Dr., Richmond, Va 23234, Tel. (804) 275-6084. July '88

Advocate and Messenger

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HAS OUR LOVE WAXED COLD?

During my lifetime I have seen much improvement in some aspects of the ministry among the Baptists of my acquaintance. When I was a child most of the ministers I heard seemed to think it was necessary to take at least a fourth of their time in the pulpit telling how little they felt and how unworthy they were, and most of them had adopted very peculiar and unbecoming mannerisms which detracted much from their preaching. However, most of the ministers I come into contact with now seem to realize that humility is a trait that will manifest *itself* if one has it, and is quite difficult to imitate

if one *doesn't* have it. They also appear to have learned that a man is much more "apt to teach" if he stays with a text or subject and speaks in such way that he can be understood and the people can follow his line of thought.

But though I have seen this kind of improvement in the ministry there is another area in which I have seen a very definite and disturbing decline in the Church as a whole, and that is in spiritual zeal and devotion. This is reflected in a number of ways. For one thing, many have become "hearers only" (James 1:22,23) and not "doers of the word." In other words, they do not *heed* what they *hear* and put it into practice. There are even some among us who maintain that God will see to it that we do whatever He would have us do, and thus they encourage more slothfulness and carelessness. They interpret such scriptures as Phil. 2:13 to mean that God works in us what He would have us do when He gets ready for us to do it. Some of our people are tainted with a considerable measure of fatalism, and those who are thus tainted almost always tend to be mere *hearers* of the word and not *doers*.

The word of God not only teaches us about the finished work of Christ but it also tells us what we ought to do; otherwise how could we be "*doers of the word*"? We could not "*do the word*" if the word did not tell us what to do. Christ says those shall be called great in the kingdom of God who not only *teach* His commandments but also *do* them (Matt. 5:19). A person can't very well *teach* God's commandments to others if he does not *practice* them himself.

There are certain blessings which depend upon our *looking into* (reading and studying) *the perfect law of liberty, continuing therein, and not forgetting what we read and hear* (James 1:25). Pure religion is reflected in good works (Verses 26,27), such as bridling our tongue, visiting the fatherless and widows *in their affliction*, and keeping ourselves unspotted from the world, and this involves quite a bit of effort and activity.

Gross ungodliness has slain its thousands, but the much more subtle sin of indifference (lukewarmness) has slain its *tens* of thousands. Many churches have long since ceased to exist because of it, others appear to be dead while they live,

and yet others are being rocked to sleep and are not apt to awake from their (peaceful?) slumber. One of the worst, most deadly and dangerous states a child of God, or a church, can be in is to be lethargic and indifferent toward the things of God.

How sad it is that sometimes, even though these things are preached with much love and persuasion by a faithful servant who is laden down with a great concern for the welfare of the Church, yet he is met with blank stares, sighs of boredom, and the rustling of songbooks. Nothing troubles a conscientious and dedicated minister more than this, for it indicates a very sickly state of health, spiritually speaking, on the part of his hearers.

It has not been so many years ago that whole congregations, as they sat under the sound of the gospel, frequently were moved to tears under a deep conviction of their sinfulness and a strong sense of their weakness and unworthiness. Sobs of genuine repentance were often heard, and when the old gospel trumpet would peal forth the "certain" strains of free and sovereign grace, shouts of joy and praise were not uncommon. But today, when the same kind of preaching is done, with the same measure of clarity, soundness and power, it often falls upon unreceptive ears and unfeeling hearts, and before the hearers have even exited the building their conversation is engaged in almost anything other than what has just been preached unto them.

We are living in a day when iniquity abounds, and the love of many has waxed cold (Matt. 24:12). I doubt that there has ever been a time in the history of the Church when there was as much backbiting, warring, striving, dividing and sub-dividing between brethren as there has been in recent years. This is not a result of "letting brotherly love continue" (Heb. 13:1) but it stems from our own lusts which war in our members (James 4:1). Bitter envying and strife in our hearts does not descend from above, but is earthly, sensual and devilish (James 3:14,15).

I know of divisions among our people which could easily be straightened out if there was a proper love for Christ and His kingdom. I realize that love does not, and cannot, cure all ills as some seem to think because love in itself does not cor-

rect irregularities and undo blatant violations of scriptural principles and practices, and, it is *not* an act of love simply to overlook such departures. But where true, Christ-like love exists, such violations will either not be permitted to occur, or, if they do, they will be quickly repented of and corrected as soon as the offending party, or parties, are made aware that their actions are divisive and offensive. Where there is genuine humility and true Christian love among brethren there will be a corresponding respect manifested toward sister churches and a tender regard shown for their feelings. There will be a sincere interest in their welfare and every effort will be made to avoid any action which is liable to injure or destroy fellowship and union with them.

I have actually heard brethren express great satisfaction over the fact that a division had occurred, because it separated them from certain individuals whom they personally disliked, and, as they expressed it, "Now we won't have to be constantly coming into contact with them at our meetings." When James called this attitude earthly, sensual and devilish, he could not have expressed it more accurately. It is a totally selfish outlook and completely ignores the interest and welfare of the Cause. When there is bickering, bitterness and backbiting between brethren it is always hurtful to the Church as a whole. Contention and coldness in the Church is one of the quickest ways to drive the tender little lambs away from the fold, and I have often seen them driven away, never to return.

Sometimes a little strife and confusion can do more damage in a few days than can be repaired in a lifetime. But when brethren do not have the proper love all this is ignored and selfish interests take precedence over the welfare of the Church and every other consideration.

Our love for one another should be "without dissimulation" (without hypocrisy or pretence) – Rom. 12:9. It should be unselfish, impartial, sincere and fervent, and it should be made a rule of our everyday lives. Paul exhorted the saints to be kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven us, and to "*walk in love*", in imitation of His example (Eph. 4:32 & 5:2). If we do these things it is not likely that we will be found engaged

in anything which will cause division and unrest in Zion, and if we are temporarily led into such a course we will pursue it no further than it takes us to realize we are troubling our brethren; then we will turn from it and humbly seek forgiveness of those whom we have distressed.

May the Lord revive His work in the midst of the years, and, in wrath remember mercy (Hab. 3:2) and may He help us, and guide us, in all our honest efforts to "keep the unity of the Spirit in the bond of peace" (Eph. 4:3).—*Editor.*

HE WENT A LITTLE FARTHER

Earlier this year I heard a preacher brother use the text, "And he went a little farther" (spelled *further* in some Bibles) as a basis for his discourse. I had read this expression many times before but somehow it made a more forceful impression upon my mind and heart on this occasion. Therefore, subsequent to hearing this discourse my mind has exercised much upon this extraordinary act of our great God and Saviour Jesus Christ. As a matter of fact, I too have been impressed, if not deceived, on a few occasions in the meantime to use applicable scripture in my own preaching efforts, and the Lord has blessed with many good thoughts in connection therewith; consequently I will endeavor to share a few of them with the A&M readers.

Jesus, on this specific occasion, when He had come to a place called Gethsemane, left His disciples and went a little farther (Matt. 26:36-39). But His going a little farther in behalf of His people, cannot be restricted to this one scene, because He has always gone "a little farther" and will continue to do so. May we realize the manifold victories He has won and the deliverances that He will yet accomplish for His children by going a little farther.

In reviewing the act of Jesus going a little farther we must remember that He has ever been with His people and "in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). Based on this we should focus our attention on the thought that every deliverance has been brought about either by God the Son's efforts or by His consent (perfect agreement) with God the Father, "For there are three that bear record in

heaven, the Father, the Word, and the Holy Ghost: and *these three are one*" (I John 5:7). By these three being one they accomplish their work in unison. Therefore, He (Christ) has manifested that He went a little farther, not just at Gethsemane but in the antediluvian age, the era of the law and prophets, and in the time of the apostles as well. Even so, He will continue to do it in our day and will ultimately go a little farther by fulfilling all prophecies of the resurrection and His subsequent judgment upon the children of men.

Antediluvian—In the antediluvian period (the period before the flood) men began to multiply on the earth and the sons of God took them wives of the daughters of men and there were giants in the earth. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). The patriarch Noah, being a preacher of righteousness, must have felt about as helpless as some of us preachers feel today, because we, as gospel ministers, feel so helpless when we see ungodliness raging like a roaring flood, for it appears that our efforts are no more than a straw in the wind, because Bible principles are being ignored completely by the preponderance of the world's population. Men are continuing to fulfill Paul's prophecy to Timothy when he said, "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). When we consider our own helplessness in the current era it will help us to better understand the situation Noah faced in his day.

However, this dear old patriarch must have drawn comfort from the fact that God's all-seeing eye was watching over the situation, for God said, "My spirit shall not always strive with men." And He had power to go farther than Noah; because He could send floods of water (judgements) upon that wicked generation. Yea! He also had the foreknowledge and power to go "a little farther" in Noah's life, for He instructed him as to the actions he should take to save himself and his family from the destruction of the flood. Can we not rejoice in the wisdom and strength of this great Saviour who has the ability to out-go mankind, even above all that we ask or think. And it was this Saviour who went "a little farther" in the circumstances of Noah than man could have possibly gone.

Law—It was in the time of Moses that the law was delivered unto the Lord's people, and this period in history, while the ceremonial law was in effect, is commonly referred to as the law dispensation. And the Lord's chosen, Israel, suffered much ill treatment at the hands of their oppressors during this time frame. But the Lord always "went a little farther" and led them through their difficult and meandering journey into the promised land of Canaan. It is said of Israel: "And did all eat the same spiritual meat; and did drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ" (I Cor. 10:3,4).

From Egypt to Canaan this great God, by going a little farther, accomplished feats in behalf of those wandering Israelites which continue to baffle the minds of men, such as opening the Red Sea, preserving their clothes and shoes for forty years, watering them in the wilderness by bringing forth water from a rock, overwhelming their enemies and giving Israel victories against impossible odds and parting the Jordan River for them to enter the land of Canaan. Does this not characterize a God (Saviour) who "goes a little farther" beyond the abilities and imaginations of men?

Prophets—There were three Jews, Shadrach, Meshach and Abednego, in the days of the prophets, who served not the gods of Nebuchadnezzar nor worshipped the golden image which he had set up. Their lack of obeisance to the king and his gods caused him to display his rage and fury. Nevertheless, this did not thwart or diminish the faith which these three individuals had in their God, because under the threat of being cast into a burning fiery furnace they said, "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king" (Dan. 3:17). And the Saviour, who "went a little farther" at Gethsemane, did not fail them even during the reign of Nebuchadnezzar, for He truly delivered these courageous men when they were in the flames of the burning fiery furnace.

The king's observance of this situation astounded him and he immediately made inquiry to his counsellors, saying, "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of

the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. 3:24,25). Our Saviour is the only one who can transcend all powers of men and nature by going a little farther and overthrowing their normal courses. He truly proved this by going far enough in the flames to stay their course and save His faithful children. It is comforting to know that one of such power is willing to go the distance necessary for the ransom of His people.

Apostolic—It was in the apostolic age that Jesus went a little farther in the personal lives of His apostles, of which Peter and Paul are outstanding examples. He went far enough in the experience of the eminent fisherman, Peter, to enable him to walk on the water. Then He arrested Saul of Tarsus on the road to Damascus and changed this proud and persecuting Pharisee's heart so that he cried out "Lord, what wilt thou have me to do?" It is said of him after his name was changed to Paul that, "he which persecuted us in times past now preacheth the faith which once he destroyed." Men did not, neither could they, change the heart of this individual, but Jesus, by going a little farther than natural wisdom and strength, changed the hard heart of this proud Pharisee to the tender heart of a loving, caring and obedient servant. The experiences of these two men are miracles indeed, because they could not have been accomplished through the forces of nature, but it was a necessity that someone go a little farther in order to produce such outstanding results.

It was in Gethsemane where our Saviour "went a little farther" physically; that is, when He began to be sorrowful and very heavy He left His disciples. "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:39). The agony of our Saviour, in that human body, began to intensify as He came closer and closer to the cross. It was here that the sword began to awake against the man that was God's fellow, for He was bearing the crushing weight of the sins of His people. If we could but realize the enormous weight of the sins which was charged to Christ's account we would know more about why He was very heavy and exceeding sorrowful. However, our finite minds

cannot fathom the enormity of this weight. As He bore this great load He continued going a little farther, even beyond Gethsemane, enduring the persecutions, mockeries, jeers and ultimately His crucifixion on the cross; it was on the cross where the atonement was accomplished and the final thrust of the sword literally pierced His side.

Current— In our experiences along life's pathway many of us are taught the religious philosophies of men, all which have Arminianism in them. Then some are privileged to be reared in Primitive Baptist homes where truth is an item of daily conversation. But family backgrounds do not condition the heart for the reception of the truth. Peter was advised of this fact by the Lord Himself when He said, "Flesh and blood hath not revealed it (Christ, the Rock of our salvation) unto thee, but my Father which is in heaven." Paul taught this same principle to Timothy when he said, "Who will have all men to be saved and to come unto the knowledge of the truth" (I Tim. 2:4). These statements corroborates what Jonah said a long time ago, that "salvation is of the Lord" (Jo. 2:9).

Paul further advises us that the natural man receiveth not the things of the Spirit of God, and that he received it (the gospel) not of man, neither was he taught it, but by the revelation of Jesus Christ. By these explicit teachings of the Lord and the apostle Paul we know that our knowledge of the Saviour does not come through the natural abilities of men but through the Spirit of God. Therefore if we rejoice in righteousness, peace, and joy in the Holy Ghost it is because Jesus has gone a little farther in our lives and done that for us which man could not do.

Resurrection—The utopia of the Christian's expectation is the resurrection of the dead and they, by faith, look forward to that great event. They have been taught by experience and God's word that no earthly power can raise the dead. We are told in I Cor. 15:43 that this body is sown in weakness, and this fact is verified each time we make a trip to the cemetery with a deceased loved one or acquaintance. The weak hands of man can do no more than plant the body beneath the sod and render a limited amount of assistance to the survivors, but thanks be unto God this is not the end, for the verse also

says, "It is raised in power." The same "it" that was planted will be resurrected in power. Man's power ceases on this side of the grave but Jesus always goes a little farther and will, by His power, resurrect the dead and carry His children home to heaven, and so shall they ever be with the Lord. All of this is because He has gone, does go, and will yet go, a little farther.

ELDER DENNIS H. JONES

(Editor's note: Elder Jones has of course limited himself to the language of his text, but I am confident we would all agree that in all the things he has mentioned, as well as in many others, our Lord has not only gone "a little farther," but He has gone a great deal farther than man can go.)

LOOK—LOOKING

To be able to look is to see and behold not only with the vision of our eyes but also with the feeling of the heart and soul; to consider and take particular notice of and to expect the fulfilment of someone's word. At times in our lives—we desire to know more surely that this or that thing is of the Lord, so we look for new evidence as did John the Baptist when he was in prison. John had declared Jesus to be the Lamb of God that taketh away the sin of the world, and in prison he heard of the great works of Christ and sent two of his disciples to inquire of Him, "Art thou he that should come, or do we look for another?" Are we looking for another? Brethren, there will never be another Christ Jesus or another salvation some other way.

Looking is expressive of a true desire to see and behold. The Lord is surely able to look not only to the outward appearance but also into the inward part of the feeling of the heart and the acts of men. David has declared the great vision of God, and how the Lord looks from heaven, beholdeth all the sons of men and looks upon all the inhabitants of the earth,—and He is still looking. As for man, he cannot praise the Lord too much and cannot with his eyes tell the full glory of the Lord's mercies, even as Hezekiah said when he was recovered from his sickness, "Mine eyes fail with looking upward." He was only able to get a partial view of the Lord's goodness in his sickness and recovery.

We are told to look up and lift up our heads, for our redemption draweth nigh. This will truly be when we shall see the Son of man coming in the clouds with power and great glory. Brethren, I am looking for that great event and I get comfort in watching and looking at the clouds. There are some beautiful scenes in seeing the clouds and the glory therein.

Jesus was always looking up to heaven every time He spoke to His Father, regardless of the position of the body and burden to His soul. When Jesus fed the multitude of thousands with five loaves and two fishes He was looking up to heaven and He blessed the loaves and fishes and broke them, and they did all eat and were filled to the extent that twelve baskets were taken up after all were filled.

There is something very much above ordinary vision when Jesus sees and knows even the thoughts and imaginations of our hearts. His looking is as the word of God, "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 very thoughts and intents of the heart. No man has ever had this kind of vision and never will, even with all the modern scientific x-ray and magnifying devices. How frail is man's abilities to see without God's power!

Stephen, full of faith and power, did great wonders and miracles among the people, so much so that the council that rose up against him was not able to resist the wisdom and the spirit by which he spake. And as they were looking steadfastly on him, as he sat in council, they saw his face as if it had been the face of an angel. Such is the vision of the Lord's children, and even as Stephen was stoned to death, he being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God. What a wonderful sleep Stephen fell into while looking into heaven.

Precious ones, we certainly have something to look forward to for comfort to our souls, for we are taught to run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. Lord, keep us humble and may we ever be found looking unto Jesus, keeping ourselves

in Thy love.

Yes, I am looking for the day of God; I am looking for the glorious appearing of the great God and our Saviour Jesus Christ. Surely all His people are looking for this, not only with a desire to *see* but to *feel* the reality of the fulfilment of His promises. This does not just apply to the vision of the eye as we are able to look about today, for it includes the blind who are not able to see with their natural eyes. It embraces all who are pricked in their hearts, born of the Spirit. All such shall behold the glorious appearing of our Lord. There will be no blind people there, for all shall see Jesus in all His glory and be like Him and be fully and perfectly satisfied. We are looking forward to the day of God, waiting for the adoption, to wit, the redemption of our body. God's people have all right to be looking with assurance for this day when Christ shall have delivered up the kingdom to God, even the Father; looking for an inheritance that is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." "There shall be no night there... neither light of the sun; for the Lord God giveth them light;" and the Lamb is the light thereof, "and they shall reign for ever and ever" (Rev. 21:23 & 22:5). We have the assurance that this applies to all who are written in the Lamb's book of life.

I am looking to feel much joy and comfort in His kingdom here, as I finish my course with joy, in fellowship with the saints, walking in the precious teachings of Jesus. May He bless us all to look to Him and not to the things of the world. Let us not be looking or turning to the right or to the left, but we look with single vision to Christ Jesus, for we look not at the things which are seen, for they are temporal, but at the things which are not seen, for they are eternal. I am still looking and trusting in Jesus.

ELDER DAILY HITE

This would be a better world if everyone were as good as he wishes his neighbor was. — *Sunshine Magazine*.

JACOB HAVE I LOVED, BUT ESAU HAVE I HATED

That God is sovereign there can be no doubt. His sovereignty is not only taught in the Holy Bible but is also displayed in the creation around us. And here (Romans 9:13) the sovereignty of God over who is, and who is not, a child of God is declared by the apostle Paul.

Paul begins this chapter by telling us of his great desire to see the Israelites, or Jews, brought to the place where he is. His love for them is so great he says, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." But then he hastens to explain that, "they are not all Israel, which are of Israel." In the next several verses Paul expounds the great doctrine of election and shows that the true Israel is the elect family of God. He shows that even though Abraham had two sons, Ishmael and Isaac, only Isaac was the child of promise. And in our text he shows that even though Isaac had two sons, Jacob and Esau, God loved only one of them.

In verse 11 Paul clearly tells us that God's love and choice of Jacob, and His hatred and rejection of Esau, was not based upon anything they did or did not do; rather, Paul tells us that they had not even been born yet. Men will say, "Yes, but God looked down through time and saw who would do good and who would do evil; those that God saw doing good He loved and chose, and those that He saw doing evil He hated and rejected." One of the problems with that is, the Bible declares that, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God" (Ps. 14:2,3). "They are all gone aside, *they are all together become filthy: there is none that doeth good, no, not one.*" We must conclude then that this election is based upon the sovereign will of God and His will alone.

No doubt most of us have also heard the following objection regarding this verse: God cannot hate anyone, therefore, this must mean that God just loved Esau less than He loved Jacob. Not counting the fact that this statement is illogical,—for does God's loving Jacob mean that He just hated Jacob less than He did Esau?—but it is also untrue in the light of the

Scripture. For example, in Prov. 6:16 Solomon says, "These six things doth the Lord hate." He goes on to list them: a proud look, lying, etc. Now let us reason together. Does Solomon mean that God just loves pride and lying, etc., less than He does humbleness, truth, etc.? Also, in Prov. 8:13 he says, "The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the froward mouth, do I hate." Can we really believe that hate in these verses means less love? Certainly not. The fact remains that God loves the elect with perfect love and hates the wicked with perfect hatred.

Of course the natural mind says, "This is not fair, God can't do this; it violates *my* will. Paul knew this and thus wrote: "What shall we say then? Is there unrighteousness with God? The answer thunders forth, "*God forbid.*" He goes on to tell us that God will have mercy on whom *He* will have mercy, not on whom *we* will. Triumphantly he declares in verse 16, "So then it (election) is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Mercy! That is the key. When one understands that God's giving eternal life to a person is an act of *mercy* and *not* something God *owed* them, then that person will quit wondering why God did *not* choose Esau, and start wondering why He *did* choose Jacob. When one sees man's depravity, his altogether filthy and vile state, then he will quit wondering why God hated Esau and start wondering why God loved Jacob. When we see that, we will praise God for the innumerable host He chose and saved by His mercy.

ELDER LONNIE MOZING, JR.

CRUCIFIXION

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

In His own time Jesus gives His children experiences of grace to show His love. The old man, which is Adam, and exceeding sinful, is crucified; old things pass away, behold, all things become new. Spiritual or eternal life then exists within us, which is Christ. As we were only children of Adam before

our spiritual birth, now we are children of God, and live by faith in Him, and realize that He loved us and gave Himself for us even before we knew anything about it. How wonderful is this revelation to the sinner saved by grace!

After this we are dead to sin and in this new and living way (Heb. 10:20). Hear His commandment, "If any man will come after me, let him deny himself, and take up the cross to follow me" (Matt. 16:24). After taking up the cross to follow Jesus some may become offended and lay it down (John 6:66), but it is those who "bear" the cross (Luke 14:27) like their Saviour before them, who are His disciples,—bearing the cross, we say, through good times and bad, through sunshine and rain, through sickness and health, to endure and persevere.

If we then be risen with Christ (Cor. 3:1) let us seek those things which are above, where Christ sits on the right hand of God, for we are dead, and our life is hid with Christ in God. And because our spiritual life is hidden there, the world knoweth us not (as His children) because they know Him not.

God does not approve of boasting or glorying from His children, except as they glory in the cross of Christ. By it the world is crucified unto us and we unto the world (Gal. 6:14). Then, endeavoring to think on heavenly and godly things, we find peace that passeth all understanding. "In the world," said Jesus, "ye shall have tribulation, "but in Him ye shall have peace (John 16:33). He has overcome the world and says to His children, "Fear not." He will come to us and will not leave us comfortless.

ELDER A. J. HYLTON

ALL THINGS TO ALL MEN

"I am made all things to all men, that I might by all means save some" (I Cor. 9:22).

This Scripture could be misconstrued to mean that the apostle Paul was a great compromiser and that he yielded on points of principle in order to save someone. If this were true there would be no salvation in the text at all, for those to whom he became "all things" would still be in the same condition they were in to begin with.

Far from compromising, the lesson teaches the broad scope of the gospel of Christ and how it embraces people in all different situations. To prove that this eminent apostle was unyielding in matters of truth, read Galatians 2:4,5.

He was not hired by men to preach the gospel, as he plainly states in verse 19 of this chapter, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." In not being an hireling but a servant of God, he made himself a servant for the purpose of gaining them to the truth.

As a Jew, he could easily communicate with them in all their customs and traditions. Who else could better reach those "under the law" than he who said, "as touching the righteousness which is in the law, blameless" (Phil. 3:6)? He could have boasted somewhat of his heritage as a Jew, being of the tribe of Benjamin, an Hebrew of the Hebrews, and as touching the law, a Pharisee, but these things he counted loss for the excellency of the knowledge of Christ Jesus. Yes, his own experience under the rudiments of the law could enable him to point to the fact there is no hindrance to the Jew in the gospel, but rather there is rejoicing in the salvation there is in Christ Jesus who has set us free.

As an apostle to the Gentiles, he could preach the gospel of peace to them that "are afar off as well as to those who are near" (Eph. 2:11-18). He could declare unto them that the same Lord is rich unto all that call upon Him, both Jew and Gentile.

It should be the desire of every minister of the gospel to reach the children of God in every class, the wise and the unwise, the weak and the strong, the bond and the free, as a debtor to them all (Rom. 1:14). A true minister will not put himself above those with whom he is in contact, but rather will be among them as fellow travelers in the journey of life, subject to the same needs of prayer and deliverance.

Sometimes a minister experiences some of the sorest trials of anyone and has the same if not more problems in his everyday life, and these are great teachers within themselves. He is then better prepared to reach those in like circumstances because he has experienced what they have. He can only point

them to the great God who has seen *him* through these trials, and by so doing save them from despair. Like the faithful High Priest who was made "like unto his brethren" with the exception of sin, he is able to have compassion on them which are out of the way.

Many of our good ministers today were brought up outside the Church and in the institutions of the world, and it seems they are better able to understand the feelings of those who are still in the "bondage of Arminianism" than those of us who may have been "rocked in the cradle of grace."

It should be our desire like the apostle, to preach the gospel freely to all men that we might save those whom God has effectually called unto life to the knowledge of the truth as it is in Christ Jesus our Lord.

ELDER T. L. WEBB, JR.

FRIDAY NIGHT SUNDAY SCHOOL

Many years ago our people divided over such man-made additions to the church as Sunday Schools, training unions, foreign missions, and instrumental music. God is the head of the church, and He set up the church the way He wanted it. He does not need our suggestions as to how He might change the church and make it better. Our people have been pretty much agreed that those man-made additions have no place in the church.

But for some reason Sunday Schools have become a great fascination for some of our people. Our people are so well agreed that Sunday School have no place in the church that no one would dare schedule a Sunday School at the usual time of 9:30 or 9:45 on Sunday morning. But I do hear reports of *Friday night* Sunday Schools or *Wednesday* night Sunday Schools, as if a Sunday School ceased to be a Sunday School if it will simply meet at some other time than Sunday morning.

Others seem to feel that a Sunday School ceases to be a Sunday School if, instead of meeting in the church (building), the class will simply meet in the dining hall, or perhaps, in the home of one of the members. Others seem to feel that a Sunday

School ceases to be a Sunday School if you will only change its name. Call it Bible Study or Bible Discussion, or something of the sort. Some of our Arminian friends have gone that route. Even a few Arminian churches have some idea of the unscripture nature of the Sunday School, and some of them have their "All Bible" Sunday Schools.

Perhaps the most common method of intruding a Sunday School among our Old Baptist people is by calling it "Bible Study", or "Bible Discussion". Surely, no one could oppose the study of the Bible. And, besides, that puts those who oppose the introduction of Sunday Schools on the defensive, as if they were opposed to the discussion of the Bible. That is the exact same method Alexander Campbell used one hundred and fifty years ago when he called his people the "Church of Christ." But calling Campbellites the "Church of Christ" did not make them into scriptural churches any more than calling Sunday Schools "Bible Study" makes Sunday Schools into scriptural practice.

Whether it meets on Sunday morning, or Firday night, or Wednesday night, whether it meets in the church, or in the dining hall, or in the home of one of the members, whether it is called Sunday School, or Bible Study, or Bible Discussion, whether it meets in an Arminian church, or in an Old Baptist church, a Sunday School is a Sunday School, and our Old Baptist churches don't need them. We have gotten along without them all these years, and we will do well not to introduce them now.

Our people ought to be a studying people. We ought to "meditate in His law day and night." We ought to seize every opportunity to study His word. His word and His commandments ought to be constantly upon our minds. His law must be "a lamp unto our feet and a light unto our path." We ought to "esteem the words of His mouth more than our necessary food." We should be eager to discuss Him and His word with others of like faith. There is no way we can say too much about the need to study the Bible and to discuss its precepts with those who love the Lord.

But there is a world of difference between studying the Scriptures and using an unscriptural method to prop up the

church of God. We need to study the Bible. We do *not* need Friday night Sunday Schools.

It is difficult for me to understand how any self respecting pastor could allow a Sunday School to be introduced into the church in the first place. If anything ought to be offensive to the ministry, a Sunday School should. One of the qualifications of a minister is that he must be "apt to teach" (I Tim. 3:2). I cannot think of anything that calls the competence and effectiveness of a pastor in question more than a Sunday School does. If the pastor is "apt to teach," and if he is teaching the church as he ought from the pulpit, why should they feel any need for a Sunday School?

The Sunday School, open forum, method of teaching is an entirely improper method of teaching the Scriptures. The gospel is not open to debate. The gospel is to be declared with authority and with power. It is not to be dragged in the mud of argument and debate. I grew up in a Sunday School, and every Sunday School I ever saw, to some degree or another, developed into a debating society. Everybody had to "get in his two cents' worth," whether he knew anything about the subject or not. The trumpet gave an "uncertain sound." Every shade of opinion was expressed, most of them contradictory, and folks usually left just as confused as they were when they came.

Our friends who are so fascinated with the idea may feel that their Friday night Sunday Schools will be different. But human nature is the same, whether it is Primitive Baptist human nature or Arminian human nature. When the gospel is dragged from that high and lofty place that it occupies, when it ceases to be proclaimed with authority and power, and it becomes the subject for those Friday night debating societies, the end can only be confusion.

ELDER HAROLD HUNT

The Christian Pathway—1986

A good character is the best tombstone. Those who love you and were helped by you will remember you when forget-me-nots are withered. Carve your name on hearts, and not on marble.—*C. H. Spurgeon.*

EXHORTATION TO PREACHERS

The gospel should be preached in love, reverence, humility and solemnity. Anything that tends to levity or carnality should be avoided in preaching. The pulpit is a sacred place—no place for clowns. Expressions that savor of profanity should not be allowed anywhere. For a preacher to use such in the pulpit will destroy the effect of able preaching. Our good brethren should be addressed in love and tenderness. John was so loving and tender. He addressed saints as *little children*—not as Pharisees, etc. The lower regions should not be referred to when applied to the saints.

I have always hated profanity. The better class of people are disgusted with Billy Sunday's cursing in the pulpit or anywhere else. We should preach as though we were in the august presence of God. We desire to comfort God's children with our preaching and not to offend or disgust them. Let us study to show ourselves approved unto God. If our conduct disgusts our brethren, let us quit it. We do not want the usefulness of our good brethren destroyed. We want their preaching to have the greatest effect for good.

I hear some say, "Brother A. is a deep, able minister, but his conduct in the pulpit is harsh and almost profane and his expressions and clownish acts in the pulpit disgusts instead of comforts." Let us study to have good behavior and wield an influence for the greatest good. A minister should not be self-willed. He is a servant and not a lord. Let him preach by his daily deportment. A minister should not encourage criminal or support unchristian conduct in the church. It is better for Jonah to be thrown over-board than for the whole ship to sink. Better "withdraw yourselves from every brother that walketh disorderly" and save the orderly ones. "Mark them that cause divisions and offenses." Woe be unto the pastors that scatter and divide the flock. Don't be a regulator. Be humble and Christlike. We should all want to be loved by the saints.

ELDER LEE HANKS

Advocate and Messenger—1932

A HYMN SAVED HIS LIFE

The power of a song is something wonderful at times. This is well illustrated by a story, and a true one, told not long ago:- Two Americans who were crossing the Atlantic met in the cabin on Sunday night to sing hymns. As they sang the last hymn, "Jesus lover of my soul," one of them heard an exceedingly rich, and beautiful voice behind him. He looked around, and, although he did not know the face, he thought he knew the voice. So when the music ceased he turned and asked the man if he had been in the Civil War. The man replied that he had been a Confederate soldier. "Were you at such a place on such a night?" asked the first. "Yes," he replied, "and a curious thing happened that night which this hymn has recalled to my mind. I was posted on sentry duty near the edge of a woods. It was a dark night, and very cold, and I was a little frightened because the enemy was supposed to be very near. About midnight, when everything was very still, and I was feeling homesick and miserable and weary, I thought I would comfort myself by praying and singing a hymn. I remember singing this hymn:—'All my trust on Thee is staid, All my help from Thee I bring; Cover my defenseless head, With the shadow of Thy wing.' After singing that a strange calm came down upon me, and through the long night I felt no more fear."

"Now," said the other, "listen to my story. I was a Union soldier, and was in the woods that night with a party of scouts. I saw you standing, although I did not see your face. My men had their rifles focused upon you, waiting the word to fire, but when you sang out—'Cover my defenseless head, With the shadow of Thy wing' — I said; 'Boys, lower your rifles; we go home.' "

Advocate and Messenger—1926

CORRESPONDENCE AND NEWS NOTES

From Sister Lillie Dean, Witter, Arkansas:

Dear Elder Harris: Your writings in the *Advocate and Messenger*, and your poems, are a source of great help to me, in comfort, encouragement, and instruction. I have recently lost my beloved husband, and some of the feelings I experienced

in connection with his long illness and recent passing were so similar to what is recorded concerning Peter's denial of Christ at the time of Christ's mock trial.

I loved my husband and wanted to be with him wherever he was, and wanted to share his afflictions and sufferings, and God blessed me to be with him every day during his last illness, when he was hospitalized almost two months. We had many precious hours together as I sat beside his bed and held his hand, and we felt that God was with us, sustaining and strengthening us together as he neared the end of his earthly life.

I thought my love and faith were strong enough to stand any trial, but at the very last, when I saw the struggle of his mortal body resisting the reality of the death that was claiming it—as the breathing became labored and his features became marred and changed as the breath was leaving, or being taken away, I was overwhelmed by a feeling of denial. I didn't feel I wanted to be with him—rather, I wanted to get away and leave him alone with what was taking place—although his eyes still held an expression of recognition when he looked at me.

When his breathing had ceased, my mind seemed to be only confusion, and the questions, "Why did it have to be so hard? Why couldn't he have just fallen asleep in Christ, peacefully and gently?" I was even tempted to question the love and mercy of God—but thanks be unto the Lord, He did not allow that to actually occur, although I felt the temptation. But I did want to desert my post at the bedside of my husband, and to withdraw myself from the scene of his last suffering. I was very upset, not understanding what had happened, but early the next morning I awoke with thoughts flooding into my mind and God let me see what had happened to me—which was something similar to Peter's experience. A day or so later I was reading the A & M, the May 1987 issue, and the very first article is yours, entitled "When Thou Art Converted." Can you imagine how to me it seemed to have been sent to especially meet my need at this time? Because it so well describes and explains the weakness of the flesh that afflicts me and the lessons of humility and meekness I need to learn better and always remember.

It was a great relief to me to feel that God let me understand the experience I went through, and now I think I can see more clearly how plainly God's love and care and loving-kindness were manifested in everything that has happened during the time of my husband's long illness and subsequent passing.

One reason for this letter is to ask if you might have extra copies of this issue of the A&M. If so, I would so much appreciate your sending me a copy, as I have sent my copy to a dear friend with whom I wanted to share my experience. I would like to have a copy to keep for myself in place of the copy I have given away, as I would like to read and re-read this article which has been so comforting and enlightening to me.

Enclosed is a donation to use in the publishing and distribution of the A&M. May God continue to bless you as editor for a long time to come. A Sister in hope.

From Elder T. L. Webb Jr., Milan, Tennessee:

You are doing an excellent job publishing the "Advocate and Messenger" and your writings are some of the best. . .

From Sister Loretta Lilly, Akron, Ohio:

Always is good reading the paper. Each writing of the dear ones is a blessing. Reminds me of trying to choose a favorite flower; I never come to a decision, they are all so beautiful. . .

From Sister Leta Dunn, Waukegan, Illinois:

Thank you for giving me the opportunity to help Elder Johnson in his financial need. Am praying for God to tender and touch enough hearts this morning to fill his needs. . . God bless you and Sister Harris, especially your labors in His service. . .

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA AND WEST VIRGINIA

BETHEL (Falls Church, VA) – First Sunday, Sept. 6, 1987. All day Sunday and Saturday before. – *Elder Gary Utz, Pastor.*

MT. BETHEL (Three Churches, W. VA) – Second Sunday, Sept. 13, 1987. All day Sunday only. – *Elder Douglas Hear, Pastor.*

THUMB RUN (Near Marshall, VA) – Third Sunday, Sept. 20, 1987. All day Sunday; regular service Saturday before. – *Elder A. J. Hylton, Pastor.*

ENON (Great Cacapon, W. VA) – Third Sunday, Sept. 20, 1987. All day Sunday only. – *Elder Tolliver Utz, Pastor.*

UPPERVILLE (Upperville, VA) – Fourth Sunday, Sept. 27, 1987. All day Sunday and Saturday before. – *Elder E. S. Skeen, Pastor.*

NOTE CONCERNING BATTLE RUN'S UNION MEETING

“Battle Run” church’s Union Meeting will *not* be held in September this year as in previous years, but is scheduled to be held one month later, 2nd Sunday in October. They plan to hold their meeting in the Amissville Fire Dept. Bldg., and it will not be available to them in September.

This buliding is located on Hwy 211 just west of the village of Amissville, VA. If traveling east it is on the left of 211, and if going west it is on the right. – *Elder E. S. Skeen, Pastor.*

LEBANON ASSOCIATION

The Lebanon Association of Primitive Baptists is scheduled to be held with “Mt. Carmel” church south of Fortville, Indiana Aug. 14, 15 & 16, 1987. Services are to begin at 10:30 A.M. For further information call: *Elder Wayne Thacker—317-644-6295—or—Brother John Edward Johnson—317-358-3058.*

NOTE OF THANKS FROM ELDER AND SISTER JOHNSON

Elder Phillip Johnson has communicated his desire to me by phone that I publish an expression of his deepest and most sincere thanks to all who have responded to a recent notice in the A & M concerning his and Sister Lena's heavy medical expenses. I last talked with Bro. Phillip on June 27th, at which time he had received a little over \$3,000 in donations; however, he still owed well over \$8,000 above what his insurance would pay, and it was predicted that, at the least, Sister Lena would be in the hospital for several more weeks, and we all know how quickly medical expenses add up.

For the benefit of those who are interested in helping to ease the continued burdens of this good Brother and Sister in Christ we will again state that all donations should be sent directly to: *Elder Phillip Johnson - P.O. Box 283 - Strasburg, VA 22657.*

Obituary

LOUISE PAYNE SORA

Mrs. Louise Sora (63) was born Oct. 29, 1923 and passed from this life June 22, 1987. She was married to Johnny Sora who survives. Also surviving are five sisters, among whom are Sister Minnie Dupont and Mary Cameron, members of Thumb Run Church. Five brothers also survive.

Louise and Johnny have been in regular attendance at the church services.

The funeral service was conducted by the writer at Moser Funeral Home in Warrenton, VA. June 24. Burial was in Culpeper National Cemetery. - *Elder A. J. Hylton.*

DONATIONS TO THE ADVOCATE AND MESSENGER

Friend, Ind., \$5.00; Mrs. Verta Haning, W. Va., \$5.00; Edler Durward Edwards, Ohio, \$10.00; Elder Frank Baker, TX, \$5.00; Elder Lonnie Mazingo Jr., VA, \$5.00; Mrs. Mae Dean Wynes, MD, \$5.00; Virginia Alexander, VA, \$5.00; Willis B. Collier, GA, \$5.00; Mrs. Virginia Wynham, VA, \$10.00; Friend, VA, \$5.00; Katherine Lowman, MD., \$5.00; Elder Roy Rotsinger, IN, \$15.00; Frank and Kitty Coppedge, VA, \$5.00; Elder Tom Pitney, Ohio, \$10.00; C. A. Keaton, GA, \$5.00; Mrs. Lillie Dean, Ariz., \$10.00; Ester Y. Lillard, GA, \$1.00; Graves Rothgeb VA, \$5.00; Mr. and Mrs. Ray Rountree, GA, \$5.00; Brother Marvin Pitney, Ohio, \$5.00; L. R. Cox, VA, \$1.00; Aubrey Utz, VA, \$5.00; Nina Farthing, Ohio, \$40.00; Mrs. John C. Fewell, IN, \$5.00; Betty Corbin, D.C., \$10.00; Mrs. Jane F. Ayers, VA, \$1.00; Edith and Carroll Shuler, VA, \$25.00; Louise Ulander, PA, \$5.00; Sister Elva Payne VA, \$6.00; Mrs. Nellie Elmore, IN, \$5.00.

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 '88

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Aaron M. Moyer, Clerk, Rt. 1, Box 36, Ruckersville, Va 22968, Tel. (804) 985-7409 Jan. '87

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '88

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. '87

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2 Box 236, Stanley, Va. 22851. Tel (703) 778-2763. Sister Ruth S. Ambrose, clerk, Bloomery Rt. Box 74, Winchester, Va. 22601. (703) 662-1476. May '89

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. and 1st and 3rd Sunday at 7:30 p.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630. (703) 635-4764. June '88

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy Oh 45373, Tel. (513) 335-6774. May '88

MT. CARMEL—South Broad St., Luray, Va. 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 117, Luray, Va 22835, Tel. (703) 743-6385. Dec. '88

SALEM—Richmond, Va Meets at South Richmond Post No. 137 located off Old Midlothian Pike. Turn South on Covington, one block, turn left continue to end of Old Midlothian Pike. The Post is opposite the Belt Boulevard Overpass and across Midlothian Pike from Rumada Inn. 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. '88

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. '87

WASHINGTON, D.C.—Washington Church 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E. Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '88

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 10:30 a.m. and 2nd Sun. 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va. 22401 or call Mrs. Martha Galyen, (703) 373-7061. March '87