

# Advocate and Messenger

126th Year                      DECEMBER 1987                      No. 12

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**Advocate**  
and  
**Messenger**

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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The burdens and the trials of life  
Help us to stronger grow;  
To trust more fully in the Lord  
From whom all blessings flow.

The conflicts that obstruct our way,  
Sometimes are hard to bear,  
But if they help us grow in grace  
We'll gladly take our share.

R.E.H.

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**ALMA** – Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. 1st Sunday 11 A. M. and Sat. before at 7:30 P.M. Clerk, Harvey Painter, 14605 Icelandic Pl., Chantilly, Va., 22021. Tel. (703) 631-4620. April '88

**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, 1-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 '89

**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

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**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

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

126th Year

DECEMBER 1987

No. 12

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## CLOSE OF VOLUME ONE HUNDRED TWENTY SIX

We feel a strong sense of gratitude to God that we have been blessed to complete another volume of the *Advocate and Messenger*. In view of the fact that Satan misses no opportunity to discourage the publication of truth, no matter what the means, it is not a little remarkable that such an instrument as the A&M has been sustained for so long. It hardly seems likely that such obstacles as have faced the paper through all the years of its existence could have been overcome except by divine providence. Back in 1924 Elder R. H. Pittman had a delinquent list which exceeded 2,000. This was a great burden to him, just as it is today when our readers are not as diligent

as they should be in keeping up their subscription. Of course we do not even have 2,000 subscribers, much less that many delinquents, and postal regulations have undergone great changes since Elder Pittman's day. We would not be allowed to carry anywhere near that many delinquents now, nor could we survive such a hardship. Nevertheless, late renewals and even cancellations are a continual source of discouragement to us.

By the grace of God the subscription list has been built up by a few hundred during our editorship, but we would have to have several hundred more in order for the paper to be self-sustaining. We put so much of ourselves into the paper and have such strong convictions with regard to the value of the spread of truth by means of the printed word, that it is more than a little disheartening to us when others show little or no interest in it. But thanks to the providential mercies of our longsuffering Saviour, the paper has always had its faithful supporters, and to you we feel much indebted.

Many of you have been very kind and thoughtful to make regular contributions toward the expenses of publication, and to you we are deeply grateful, for without these donations we could not meet our obligations nor keep the subscription price at \$5.00 per year. Largely due to our faithful contributors we have not had to raise this rate in almost 13 years, even though our expenses have more than doubled during that period. So, it is very important that we continue to receive other income besides what we collect from subscriptions and renewals. There will be another large increase in postage next year, and other expenses are bound to continue their upward spiral, so we ask that you keep these things in mind.

We will state again, for the benefit of those who may not be aware of it, that Advocate and Messenger, Inc., is a non-profit undertaking, therefore what we take in must be applied to the publication of the paper.

It would be a great help to us if each of you who are able would subscribe for just one other appreciative person or family, and even keep up their subscription if necessary. Perhaps you know of some dear Brother and/or Sister who would enjoy the paper but who is unable to subscribe. We ask that you give it some prayerful thought.

There are some of our friends with whom we have not had any contact or communication for some time. Please be assured that we would be happy to hear from you anytime you might feel inclined to do us that pleasure. Perhaps there are a few of you who have written and have not received a reply. We ask that you consider our workload and bear with us. It is not that we are unconcerned or disinterested. We still labor under the same physical difficulties which have hindered us for many years, and sometimes it is a task just to do the things which are most pressing.

To all who have sent season's greetings, please let this suffice as mine and Melba's expression of thanks and reciprocal good wishes to you and yours. We wish for all our readers a time of much joy as they participate in the good things that this time of the year is supposed to represent. There is much evil also associated with the Christmas season, as well as with any other season, but we do not have to be partakers in those things; indeed, we should be careful to avoid them. A pretty good rule by which to determine what we should stay clear of is found in Luke 16:15; "That which is highly esteemed among men is abomination in the sight of God."

We hope the year ahead will be one of material prosperity and good health for each of you; but above all we hope it will be one in which your soul prospers (III John 2). "The Lord lift up his countenance upon thee, and give thee peace" (Num. 6:26).—*Editor*.

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#### HEAVEN'S GLORIOUS APPEAL

Many years ago I dreamed I was in heaven with Jesus, and in that rapturous environment I felt a measure of joy and happiness which exceeded any I had ever known before. I do not recall any details of this dream, other than the unspeakable happiness I felt;—but one thing which abides very fresh in my mind is that, as I awoke from this delightful reverie, I was immediately immersed in a deep sense of gloom and disappointment because of the fact that I was still bound to this earth and all its attendant burdens and sorrows—I was not really with my Lord in a glorified state but had only been dreaming.

I have many times reflected upon this experience and have thought that surely the prospect of being with Jesus would not appeal to me so much, yea, none at all, if I were not His child. All my life's experience, as well as all that is revealed in God's word, has made me view myself as a stranger in this present world and has convinced me beyond doubt that "to depart, and to be with Christ . . . is far better," and that "to die is gain" (Phil. 1:21,23). With Job I can truthfully say, "I would not live alway" (Job 7:16). I have a sweet assurance that though the "earthly house of this tabernacle" (*this fleshly body in which I dwell*) shall be dissolved (*die and decay*) yet I will one day have "a building of God, an house not made with hands" (*a glorified body*). "eternal in the heavens." And with that house, which is from heaven, I earnestly desire to be clothed, "that mortality might be swallowed up of life" (II Cor. 5:1-4). "We that are in this tabernacle do groan, being burdened," but in the glorious regions beyond we will never again breathe a sigh nor labor under the burdens which are common to this life.

There is not a lot revealed in the Bible about heaven, but everything it does convey to us of that blissful abode is very wonderful, and causes us (God's believing children) to look forward to it with sweet anticipation. How glorious indeed is the prospect of one day being *with Jesus* in a state of incessant joy and perfection. His felt presence with us here in time makes for a heaven on earth, but how much more glorious it will be when we not only see Him "face to face" (I Cor. 13:12) and *behold Him in righteousness*, but when we also bear His likeness. "We shall be like him," and "we shall see him as he is" (Psalm 17:15 & John 3:2). With this blessed state of affairs we will be perfectly satisfied, and, being *satisfied*, we will be completely content with all things just as they are, however that may be. There will be no room for improvements and we will desire no changes.

If we were called upon to summarize the state of a glorified saint in one word we suppose it could not be better comprehended briefly than in the term "*satisfied*." To be *with Christ* and to be *like Christ* is to be satisfied, and to be satisfied is to be perfectly content with things exactly as they are.

Also contributing greatly to the satisfaction of the children of God in glory will be the fact that sin and sinners will have no place there. It has been well said that *this alone would be worth dying for*. Every heaven-born child of God feels the awful weight of indwelling sin, and longs to be free of it; and they also know what it is to have their ears wounded and their hearts vexed from time to time by their inevitable contact with the wicked, and by a consequent exposure to their filthy conversation. Such things often make us exclaim with David, "Oh that I had wings, like a dove! for then would I fly away, and be at rest" (Psa. 55:6). How inexpressably glorious to be forever separated from the oppression and hatred of the wicked, and never again to be distressed with the outcroppings of sin from within our own carnal nature!

One of the most pleasing aspects of our final conformity to our great Head and Lawgiver is the fact that we will be holy, harmless, undefiled, and *separate from sin and sinners*. When the wicked die they "cease from troubling" (Job 3:17). One of the things they most delight in doing while they live in this world is to trouble God's people, but when they die they will never again persecute or otherwise distress the righteous, for they will be forever severed from them (Matt. 13:49 & 25:32).

When we enter the eternal security of heaven's gates *all* afflictions will cease. There will be no *sin* in heaven, and consequently there will be no *pain*. Oh what a wonderful prospect is this, especially for those who for many years, or perhaps all their lives, have suffered with various maladies! The words of Revelation 21: 4, though perhaps requiring a timely application, nevertheless describe very accurately things as they will be in the heavenly state: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain . . ."

No small part of the joy of heaven will be our immunity from the temptations of Satan. What awful torments have entered into this nether world through his agency. As we view him slandering such dear men of God as Job and inflicting, by the sufferage of God, such terrible miseries upon him; and as we see him busily engaged in such things as transforming himself into an angel of light (II Cor. 11:14) and catching

away the good seed that is sown in the hearts of many of those who hear the gospel (Matt. 13:19), sowing tares among them (13:38,39) and walking about seeking whom he may devour (I Peter 5:8), how thankful we are that we shall one day be placed forever out of his reach, and altogether shielded from his awful wrath and hatred.

These are a few of the things which make heaven so wonderfully appealing to me. I am sure our situation there will far exceed anything any of us could ever imagine, but we know enough about it to be convinced that it is a wonderful place, and we have had enough of a foretaste of it to greatly desire to be carried there some sweet day. It is a precious hope indeed! — *Editor*.

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### COVET THE BEST GIFTS

“But covet earnestly the best gifts: and yet show I unto you a more excellent way” (I Cor. 12:31).

Perhaps it would be beneficial in the beginning of this article to preface it with a quotation from Matthew Henry’s Commentary. He said, “Gifts may be valued for their use, but they are mischievous when made the fuel of pride and contention” (Vol. 6, p. 572). Paul’s admonition to the church at Corinth to “covet earnestly the best gifts,” was to apprise them of the importance of the proper values to place upon each gift, together with their correct use. Christ in establishing His kingdom, the church, here on earth not only furnished it with adequate gifts in its initial phase but He continues to supply the necessary gifts for its perpetuation.

According to the tenor of Paul’s first epistle to the Corinthians they had not valued the gifts properly by using them correctly. Instead, they had mischievously made a point of contention over the gifts that taught them. And Paul rebuked them sharply for this error by saying: “For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither

is he that planteth any thing, neither he that watereth; but God that giveth the increase" (I Cor. 3:3-7). We learn from these scriptures that we should not be contentious over the gifts God has given us, but rather we should learn to accept each gift with veneration, and to honor them in their respective places.

Many gifts have been in the gospel church since she began her voyage upon the sea of time. Some of the gifts consisted of the apostles, prophets and early teachers. In addition to these foundational gifts there has been a great train of other gifts that followed them who have advocated the same principles through the ages. These gifts not only include the saints with their respective personalities but also the talents embodied in each of them. And James tells us that "every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). If our Father in heaven is the provider of every good gift, and every perfect gift, should we not earnestly covet them according to the instructions of the apostle?

Yes! yes! we should covet (cultivate and encourage) each gift and talent within the Church as they are manifested in each person. To covet the best gifts does not mean what many of the Lord's people think it does, for there is a segment of individuals who will travel many miles to hear some popular visiting preacher when they will not attend their own local churches. And in an attempt to justify themselves they will exploit and misapply the referenced scripture by saying, "The Bible says that we are to covet the best gifts." But this is not what the apostle had in mind when he penned these instructions. Because to apply it in this manner the phrase quoted would diametrically oppose the theme he had followed in the preceding chapters. Remember, he had rebuked the Corinthians earlier for preacher-following, for some had evidently set the preacher even above Christ. This was manifested by their saying, "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (I Cor. 1:12).

The fact that some people will make long journeys to hear a visiting preacher is really commendable, and one certainly

should not object to their doing so. I too travel many miles to hear visiting brethren because I feel that when an Elder has travelled a great distance to fill appointments in any locality the Lord's people of that area should support him. We do not know but what he may be burdened with a specific message from the Lord just for our area, and by going to hear him we will benefit from that message. In most cases ministers fill appointments by invitation of the church and not because they volunteered. These men are worthy of support with our physical presence, our prayers, our substance and our finances. The error is not in supporting a popular and gifted visiting minister, but the error comes by failing to support our local church, local ministry, and perhaps visiting preachers whom we consider to be less talented and may not be quite as popular. We should support our local gifts and the less talented with the same enthusiasm as we do those from a distance with greater popularity.

The word *covet* as used in our test, according to Strong's Exhaustive Concordance, means to have warmth of feeling for or against; be zealous, etc. This definition fits well within the scope of the scriptures. If the intent of this admonition was applied continuously by the church membership, it would be most beneficial, for if we receive each gift affectionately and with tender emotions, as they have appeared, and do appear, in their respective order, and places, we are complying with text. And, if we comply with the first part of it Paul further advised, "and yet show I unto you a more excellent way."

All gifts, no matter what era of time or what position they *have* functioned in or *do* function in, should be recognized and appropriately coveted. In our day we recognize the apostles, prophets and teachers as great gifts, and well we should, for they were indeed outstanding gifts. And, they were given to the Church to fill her needs during specific periods, also to leave gospel instructions for subsequent generations. However, these great gifts (men) of the past were only instruments, used of the Lord, to exemplify and magnify the best gifts; that is Jesus Christ, the Holy Spirit, love, joy, peace, longsuffering, gentleness, faith, meekness and

temperance.

Every child of grace should zealously and prayerfully covet (desire) these best gifts, for in this gospel period we desperately need the fellowship of the Holy Ghost, because without it we would not be able to experience love, joy, peace, etc., and void of its teaching we could not see this more excellent way. It is through our spiritual vision of the more excellent way that we can see the Lord's blessings in all ages. He indeed has supplied the Church with the best gifts (good and perfect) in every age of her existence. Therefore, may we earnestly covet these wonderful gifts during our allotted time upon earth.

ELDER DENNIS H. JONES

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#### BEHOLD THE MAN – JOHN 19:5

These words spoken by Pilate to the chief priests and assembled people indicate the view of our Lord by the natural mind. Those not enlightened of God view Jesus *only* as a *man*. Some will go so far as to say He was a *good* man, a *kind* man, and some will even say He was a great teacher, but still they see Him as just a man.

In striking contrast to this view the apostle Paul tells us "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Here the apostle gives us a clear and glorious view of Jesus. He tells us that, yes, He is a man, but not just a man, – He is "the man Christ Jesus." He is *God manifest in the flesh*.

Indeed this is a great mystery that cannot be explained. As Paul said in 1st Tim. 3:16, "And without controversy great is the mystery of godliness: God was manifest in the flesh," etc. But though it cannot be explained, it is nevertheless firmly believed by God's people; for it is embraced by *faith*, which Heb. 11:1 tells us is "the evidence of things not seen."

Although the carnal mind views Jesus as a mere man, the spiritual mind sees Jesus as Peter did when he said, "Thou art the Christ, the Son of the living God." It then follows, of necessity, that one must be given a spiritual mind in order to believe that Jesus is the Christ. Is this not what Paul says in 1st Cor. 2:9-14 and again in Rom. 8:5-9. In both these passages

Paul clearly teaches that the *carnal* or *natural* mind cannot understand the things of the Spirit. One must have the spiritual mind in order to understand spiritual things. Where does this spiritual mind come from, and how does one receive it? Again these passages tell us. It comes from the Spirit of God when He takes up His abode in our hearts. This is known as the new birth or regeneration.

In regeneration a person is born again from above. He is made a new man or new creature in Christ. This new or spiritual man has a spiritual mind and by this mind is able to understand and believe that Jesus was not only a man but the *God-man*, the man Christ Jesus. He is like no other, for he was not a sinful man but was sent in the *likeness* of sinful flesh. In Him dwelleth the fulness of the godhead bodily (Col. 2:9). He is the Son of man and the Son of God at the same time; verily God and verily man.

What significance does this lesson have for us then? It is this. Since belief is not the author but the product of a spiritual mind, it takes a spiritual mind to believe that Jesus is the Christ. Further, since only born again, spiritual men have a spiritual mind, then if you and I believe that Jesus is the Christ we must conclude that we have *already* been born again by God's Spirit. And is this not what John said in 1st John 5:1, "Whosoever believeth that Jesus is the Christ *is born* of God."

Yes, the child of God beholds the man, but it is the man Christ Jesus he beholds!

ELDER LONNIE MOZINGO, JR.

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#### THE POTTER AND THE CLAY—ROMANS 9:21

This chapter in the Roman letter is one of Paul's great defenses of the Doctrine of Election, or God's sovereign choice of a people. Many an arminian has wished it were not in the Bible. The verse now being considered, "Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another to dishonor?" contains three great arguments which we will presently consider.

In the introductory part of this chapter Paul used three illustrations of election. The first was national Israel of his

own time (verses 1-5); the second is God's selection of Isaac out of all the children of Abraham (6-10); and finally, God's choice of Jacob over Esau (10-13). Knowing his doctrine would be called unjust, Paul demanded of the Jews whether they were accusing God (verse 14); and then answered their charges with God's own statement to Moses (15, 16). Knowing also the great dissatisfaction of both saints and sinners with God's choice, who are so apt to fall into the snare of fatalism on the one hand and say, "Who resists God's will?" or into the habit of complaining on the other by demanding of Him, "Why hast thou made me thus?"

The three distinct lessons included in our text are these: God's power and rights over men as their Creator; His wisdom and mercies in His selection or election; and His sovereign power as a final Judge to dispose of His own as He wishes. He made them all of the same lump of clay, black and white, red or yellow, male or female, Jew or Gentile; all are of one blood. In the creation of the world, God gave the first persons the ability to reproduce, and a command to do so. So actively have they done so, if not wisely, that there are now an estimated four billion people living on earth. In God's sight every one of them is good for something; but that does not mean God owes them all a holy and happy end.

I will not attempt to explain all of God's purposes with the wicked of the human race; I can scarcely explain what He wants with me. But I do know this thought is included in Paul's line of argument, for in verse 17 he said of the unbelieving ruler of Egypt, "For the scripture saith unto Pharoah, Even for this cause raised I thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth." Pharoah didn't know God had set him on his throne, but it was so. In fact, God had designated Egypt to serve as a sort of nursery to the infant Hebrew nation, and in a later age they served as a nursery for God's own infant Son as well. In other places in scripture, the kings of Babylon were called the servants of God, and the Roman army was called the army of God. He evidently had some use for them. In Luke's Gospel, three times Jesus sat at the table of Pharisees, his enemies, to dine; evidently, God intended the enemy to

feed His Son, as David said in Psalm 23:5. Nor can there be any doubt that God has raised up righteous people out of some of the most wicked (in case anyone wonders why He does not destroy them all out of hand). See Rev. 5:9.

The second theme, which blends perfectly with the first, puts the matter of choice directly in God's hands because He alone is a safe judge of how His creatures should be employed. He never had to learn anything, but saw the end from the beginning, and when he gave one of His servants their existence He gifted that person with natural abilities to fill that place. Several years ago I visited two potteries not far from here. One is advertised as the world's largest producer of decorative pottery; the other once produced brick and tile. They used the same clay, and essentially the same process, but the end product was very different. I think of this comparison when I read the words, "one vessel unto honor and another to dishonor."

The potter does not say, "I will select this clay over here for my use in this vessel because it looks like it will do good." Now that is the religious world's view of election. When God said "Jacob have I loved, and Esau have I hated," neither of the two had done anything either good or evil because they were not even born yet. I know of no reason at all for His choice of Jacob other than He just wanted to do it (verse 15); and that choice was made out of the principle of pure mercy, for He addressed him as "thou worm Jacob."

But who can argue with success? Let men scorn the Jews all they will, what other nation has been blessed as they have? From them came the prophets, the Mosaic Law, the lively oracles of God, and finally the Son of God. They were God's choice, not man's, and no other nation on earth has been like them. (See verses 4-5). Even the evil prophet Balaam had to confess it when he stood on a mountain trying to curse Israel, but was forced to bless instead. (Numb. 23, 24).

I know it is hard to be reconciled to God's choices. We have so much native pride, so much independence. Our prayers are most likely to be "Lord, give me what I want!" or "Lord, why did you do this to me? The prayer, "Not my will but thine be done" must surely be the hardest of all prayers to

make sincerely, This is because we are very ignorant of God's purpose with us. If He gives us weakness, or poverty, or distresses of mind, or hard labors and long journeys, we are inclined to think we are being punished for something. We forget that the potter's fire makes the clay usable; we forget that God can use us best when we are humble and prayerful and moved by faith in Him.

As we have said, many people do not like this text very well, for they fancy it condemns good people to eternal damnation. That is not the case at all. God will not condemn good people; none that are good will ever go to His left hand. In Psalm 19:9 we read, "The judgments of the Lord are true and righteous altogether." He is not hasty in judgment, nor is He unkind; but men are. We judge people all the time, forgetting that they are all in God's hands. We look at some boy sowing his wild oats, or at some girl rebelling against parental authority, and we say, "Oh, those wild young people!" We forget that the green clay has to be fired in the furnace of hard experience to make it useful. Go ask your pastor whether he ever sowed any wild oats as a boy! Go ask your deacon, or the old fathers and mothers in Israel that you know, whether they ever made any mistakes! Frankly, I marvel at the Lord's patience with mine.

Christians do need to learn patience. James said, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and the latter rain" (James 5:7). The Lord will not make any mistakes in judgment, and neither should we. Let us trust Him more.

ELDER RAYMOND WEBB

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#### AUTHORITY

There are some very essential reasons and purposes that enable one to be called a child of God. The word *authority* means, of legal right to act with power, to exercise in a particular realm of life. This is true in the moral and civil laws of our land, and certainly it is true of one who is beloved of the Lord in the kingdom He has called them into. The authority

of the many offices of our civil laws is by the selective choice of the people and appointments thereof. But the authority we have as children in our Lord's kingdom is not by man's choice, but by the electing choice of God, because of the great love wherewith He loved us before the foundation of the world. We are chosen in Christ, and we love Him because He first loved us. So we are the redeemed of the Lord and have all right to that blessed hoped of eternal glory through the authority of Jesus our Saviour, who is the complete sacrifice for our sins and iniquities.

The term *authority* can also be used as an order or warrant, as an authoritative permission to carry out an issue. Ananias had heard of the evil Saul had done, having obtained authority from the chief priests to bind all who called on the name of the Lord. So he had letters of authority, but the Lord had a greater authority and He told Ananias to go to the house of Judas and to call for Saul, of Tarsus: "for, behold, he prayeth." "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Isreal: for I will show him how great things he must suffer for my name's sake." This is the same kind of authority you have today to be called *beloved, the children of God*; for you are chosen vessels to bear His name and to suffer for His name's sake.

Jesus declared with authority, "All power is given unto me in heaven and in earth," and so He commanded the eleven apostles to go and teach all nations, baptizing those who brought forth fruit meet for repentance in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever He had commanded them, and that He would be with them always, even unto the end of the world. He always spoke and healed with the authority of heaven to do the Father's will. God the Father declared from heaven, "This is my beloved Son, in whom I am well pleased; hear ye him." The disciples heard this voice and fell on their faces and were sore afraid, but Jesus touched them and said, "Arise and be not afraid." He always taught with authority from heaven, and at the end of the sermon on the mount the people were astonished at His doctrine, for He taught them "*as one having authority*," and not as the scribes. The scribes

had some ability and authority according to the law, but the teachings of Jesus far surpassed that of the scribes, for it was accompanied with the mighty power of the Holy Ghost. This authority is the same today. Man's authority terminates at death but not so with the authority of Christ; - it goes beyond death.

Jesus performed many miracles and extraordinary acts of healing in all circumstances and with great compassion, revealing Himself or withholding His identity as was appropriate for the occasion. He declared with great authority, "My house shall be called of all nations the house of prayer; but ye have made it a den of thieves." This was a mystery to all the chief priests and scribes, and the elders, and they asked Him by what authority He did these things, and who gave him this authority. Jesus always knew what was in their heart, and He asked them one question, and said if they could answer correctly then He would tell them by what authority He did these things. "The baptism of John, was it from heaven, or of men? answer me." They could not tell the answer, so Jesus did not tell by what authority He did those things.

Jesus called the disciples together and gave them power and authority over all devils, and to cure diseases, sending them to preach the kingdom of God. But they were not to take anything for their journey, no staves, no scrip, no bread, no money, neither two coats. They were to strictly go trusting in the Lord for all their needs. Jesus sent out another seventy as lambs among wolves, and they returned with joy because even the devils were subject unto them. But the Saviour, who gave them this power and authority, said they were not to rejoice in this, but rather because their names were written in heaven. All of God's people are written in heaven, not by men or with ink, but with the Spirit of the living God. They are the church of the firstborn, which are written in heaven, securing them in the power and authority of the Lord's care.

There was an Ethiopian eunuch of great authority under the queen for he had charge of all her treasure, and he was returning from Jerusalem where he had been to worship, and reading from the book of Isaiah. Philip was directed of the Spirit to join himself to the eunuch's chariot, and by the

authority of this same Spirit Philip preached Jesus unto him, and after he had baptized him, the eunuch went on his way rejoicing. Even so today, the God-called minister has the authority of the Spirit to go and preach Bible truth, to feed the lambs and sheep of the Lord. He is to preach the word of God by his life and walk as much or more than by his speaking.

“And then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For He (Jesus) must reign, till He hath put all enemies under his feet, and the last enemy that shall be destroyed is death.” Peter has affirmed that Jesus did rise from the tomb and is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. “Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” “O death, where is thy sting? O grace, where is thy victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory through our Lord Jesus Christ.” “Nay, in all these things we are more than conquerors through him that loved us.” The prophet says, of hosts.” Even so come Lord Jesus; Thou who hast all authority to fulfill the Father’s will in glory.”

ELDER DAILY HITE

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#### AN ABUNDANT ENTRANCE

“For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (II Peter 1:11).

I believe the kingdom spoken of here is the church, not heaven above, because the Scriptures teach that all enter into that kingdom on an equal basis. Jesus told the penitent thief on the cross, “This day shalt thou be with me in paradise.” There are no high seats nor low seats in the kingdom, but all are equal. Those who die in infancy will occupy just as high a place as the great Bible characters of old. But from what the apostle is saying in the text quoted above, and what he seems to be saying in this entire epistle, it would appear that some have a more abundant entrance into the church kingdom here

below than others. For example, some seem to enjoy and get more out of the worship services than others. In Peter's first epistle he writes about knowledge and shows that the more knowledge we have of God and of Christ, the more we will enjoy our church life. The more we know and understand of the great power, wisdom, love and grace of God, the more we can rejoice in it. And the more we know the more we want to know.

In a proper walk before the Lord we may endure tribulation and persecution; we may suffer sickness or material loss, or we may suffer ridicule and sarcasm for our belief, yet Peter say that he who has suffered in the flesh has ceased from sin (I Peter 4:1). Certainly he does not mean that we are living above sin, but that sin does not have control of our lives. Often tribulations strengthen our faith. In Romans 5:3-5 Paul tells us that "we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." When this love is shed abroad in our hearts we are having an abundant entrance into the kingdom here below. Peter tells us that to unbelievers Christ is a stumbling block and a rock of offense (I Peter 2:8). Certainly such people are not enjoying an abundant entrance into the kingdom. I believe some of the Jews, being God's chosen people as a nation yet rejecting Christ as the promised Messiah, will in God's own good time see the light and become spiritual Jews, - Jews inwardly. They will inherit the kingdom above, but will have missed out, for a great period of time, on the joys of the kingdom here below.

Again Peter, writing to an elect people, says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light" (I Peter 2:9). The more love and fellowship we have for the truth, for each other and for our ministers, the more entrance we will have into the church kingdom.

ELDER T. EVERETT BEAVERS

### SAMSON

Samson is listed in Hebrews 11 among the men of God "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:32-34).

In His time, God would have a strong man in Israel as the Philistines had rule over the people. They had landed on the Mediterranean coast at Gaza about the time that Moses led the children of Israel out of Egypt, and meeting no resistance, thought the land was theirs for the taking. What they did not know, however, was that before they arrived Abraham was there and God was with him. There God made promise, "Unto thy seed will I give this land" (Gen. 12:7).

Long strife and many wars did Israel have with this people, and they were very powerful. Goliath, whom David slew, was about nine feet 9 inches tall. He had a son who had 12 fingers and 12 toes. Only by men endowed with God's valiant Spirit were they held in check. This was the Spirit that came mightily upon Samson when a young lion roared against him, and by that Spirit "he rent him as he would have rent a kid" (Judges 14:6). Passing by this carcass later he found a swarm of bees making honey in it. Samson ate of this honey and gave a portion to his father and mother, and this was to be the subject of his riddle, set forth at the feast where his Philistine wife and her relatives were gathered. It seems that Samson's parents objected to his union with her and we can understand their concern. They said to Samson: "It there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines?" (Judges 14:3). But they did not know that it was of the Lord (Ver. 4); that God sought occasion against the Philistines, His wonders to perform.

So Samson made a feast and put forth a riddle, "Out of the eater came forth meat, and out of the strong came forth sweetness." From this Samson stood to lose thirty sheets and thirty changes of garments if they solved his riddle in seven days, and because of his unprincipled wife that is exactly what

happened. When she told it to her people they came up with this answer; "What is sweeter than honey? and what is stronger than a lion? (Ver. 18).

Remembering the sentiment of this we think of the book written within and on the backside, sealed with seven seals, "Who is worthy to open the book and loose the seals thereof?" (Rev. 5:1-5). No man in heaven, earth, or under the earth (buried) was able. This caused the apostle John to weep much because none was able nor worthy to do this. The manifold wisdom of God was sealed, hidden and known only to God until in the 5th verse the word came, "Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." None of the priests of the tribe of Levi could do this and make known the manifold wisdom of God, but it is evident that our Lord sprang out of Juda, and God made this same Jesus, who was crucified, both Lord and Christ. Now, "no man knoweth the Son, but the Father; and no man knoweth the Father, but the Son, and he to whomsoever the Son will reveal him" (Matt. 12:27). "What is sweeter than honey? and what is stronger than a lion?"

It seems tragic the way Samson's young life ended. He loved another woman, Delilah (may all young men beware) and it was by her persuasion that he revealed wherein his great strength lay, for when the man of God spoke to his mother, she was told that no razor shall come upon his head; "for the child shall be a Nazarite unto God." After he disclosed this to Delilah she told his enemies, who put out his eyes and made sport of him. But when Samson prayed and once more his strength came, he pressed the pillars of the house and it fell upon all the Lords of the Philistines and all the people.

So Samson, like our Saviour, who was delivered for our offences and raised again for our justification, accomplished more in his death than he did in his life.

ELDER A. J. HYLTON

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The men who moved the world were men whom the world could not move. — *Beacon Lights*.

### PRECISE TIME OF OUR SAVIOUR'S BIRTH UNKNOWN

The precise time of our Saviour's birth, for some wise purpose, seems to have been lost sight of by chronologists. But it may be set down as having most probably occurred a few months before the death of Herod the Great, four years before the common Christian era, in the year of Rome 750, and in the year of the world 4000. Learned men have investigated this point, but, with all their researches, have not been able to fix precisely either the year or the day of His birth. The early Christians were divided on the subject, and of course it must be a matter of uncertainty to all succeeding generations. In view of this uncertainty, not even the exact year, much less the exact month being known, how groundless and puerile (childish) appears the custom of the Romish and English, as well as other communions, in holding sacred the twenty-fifth day of December (new style) as the day of Christ's nativity, and adorning their houses of worship with flowers and evergreens as a part of their religious devotion on that day! — *Hassell's History of the Church of God. P. 182.*

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### GOOD ENOUGH TO DIE BY

Last Sunday I had the privilege of hearing a good, comforting sermon by Brother Pittman at Mr. Carmel, in Luray. Oh, what grand preaching! Though so plain that a wayfaring man could understand it, yet it was powerful and correctly interpreted, I am sure. As I sat enjoying to the fullest everything that Bro. Pittman said, I thought that if such preaching was comforting and good enough to live by, surely it would be sufficient in the hour of death. Yes, I know we can rely upon grace in the last hour. In fact, that is all that we can safely trust in. Friends and relatives cannot sustain us in the last, but we are told in the Scriptures; "My grace is sufficient for thee." - *From a letter to Elder J. G. Wiltshire from Bro. Ben H. Seekford*

*Zion's Advocate—1915*

### KILLED ALL THE DAY LONG—ROMAN 8:36

There is no question but Paul here referred to the Primitive Christians under the many accusations and condemnations heaped upon them by men who hatred them and the truth they so tenaciously contended for, and they charged many crimes upon them, such as heresy, sedition, rebellion, etc., and for these the ruling powers condemned them. But no matter for that; while we stand right at the Bar of God it is of no great moment how we stand at the bars of men. And while we would claim no merit in ourselves and frankly confess that we are nothing but poor sinners, yet in Christ Jesus we are justified from all the fiery darts of the wicked, and like Paul can say: "Who shall lay anything to the charge of God's elect? It is God that justifieth" (Rom. 8:33) And we have good assurance of our preservation in this blessed state to the end.

God having manifested His love in giving His Son for us, can we imagine that anything else should divert or dissolve that love? Men may (as they think) justify themselves by their good works, as the Pharisees did, and yet the accusations be in full force against them; but if God justifies one, that answers all. "*Who is he that condemneth?*" Yet they will try to condemn, but we have a plea which cannot be overruled; "*It is Christ that died,*" etc. It is by virtue of our interest in Christ, our relation to Him, and our union with Him, that we are thus secured. He paid our debt by His death, and His resurrection is a convincing evidence that divine justice was satisfied by the merit of His death. His resurrection was in a sense His acquittance, as legal discharge, and in this His Father ratifies what He had done. Therefore Paul mentions it with a "*yea, rather*". If He had died, and not risen again, we had remained where we were—"*Yet in our sins.*"

Therefore, as this infinite and unchangeable favor and love are engaged in their behalf and the mercy already shown them is far greater than they can ever hereafter need, they can triumph on the field of battle and exult in the midst of their conflicts and groans and rest assured that they shall all work for their good and God's glory.

We should not think at all strange the fiery trials that await

us along the journey here, for Paul said; "So persecuted they the prophets which were before you." Therefore, we need not expect anything better than to be "accounted as sheep for the slaughter." The time has been when they thought no more of killing a Christian than they did of butchering a sheep: they killed them to please themselves, simply to be food for their malice, as David said, "They eat up my people as they eat bread" (Psalm 14:4).

But Christ does not and will not love His dear children less for this, but as Paul said, "Nay, in all these things we are more than conquerors through him that loved us." Not only are we conquerors but "*more than conquerors*." Those are more than conquerors that conquer with little loss and great gain. The spoils are exceedingly rich: glory, honor and peace; a crown of righteousness that fadeth not away; but the loss is only the dross the gold loses in the furnace. In this the suffering saints have triumphed; *for as afflictions abound, consolations much more abound* (II Cor. 1:5).

Therefore, we feel that God's dear saints can well afford to be "killed all the day long," in view of the glorious home that awaits them on the other shore.

I have grown old, and have worn myself out trying to vindicate the sacred principles of God's word, and have been hated by those who do not relish the truth of God, and feel that I know what it is to be "killed all the day long," but when I think that it is "*For Christ's sake* that we are killed, we feel willing to suffer anything for *His dear sake*, and hope that after I am done here, I will hear Him say, "*Child come home.*" This will more than compensate me for my sufferings.

ELDER T. S. DALTON  
*Zion's Advocate—1915*

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When Mr. Newbury, a scholar of no mean standing, was nearly ninety years old, he said: "As a result of a careful examination of the entire Scriptures in the originals, noticing and marking every variation of tense and preposition, and the significance of words, the impression left upon my mind is this,—not the difficulty of believing the entire inspiration of the Bible, but the impossibility of doubting it."—*Selected*.

## CORRECTION

On page 243 of the November A&M the printer left out several lines near the top of the page. Beginning with the middle of the 4th line the rest of the paragraph should have read as follows:

The "presence" spoken of in this instance refers to God's *manifest* presence; it has regard to His *favorable* presence, or His providential watchcare and guidance and His divine interposition. He would not be in the midst of them as a Leader, Defender and Deliverer. His *essential* presence could not be withdrawn from them, but His *felt* presence and His *manifest* presence could be, and often was.

We especially regret those errors which make the writer's intended meaning indiscernible.

Another printer's error which changes the meaning of the writer is found in the first paragraph of Elder Pittman's article on the resurrection (Page 257). In the next to last line "moral body" should have been "mortal body".—*Editor.*

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**TRAGEDY HITS THE COPPEDGE FAMILY AGAIN**

On November 9th Brother Frank and Sister Kitty Coppedge of Brightwood, Virginia were involved in a serious automobile accident in which they both sustained multiple major injuries. Sister Kitty developed a blood clot on the brain the following day and underwent surgery that night and at the time of this writing (the 20th) she was still unconscious, though showing some favorable signs of improvement. Both her legs were broken and one arm was broken in two places. She possibly has other broken bones and is covered with severe bruises.

Bro. Frank's hip was broken in the same place as in his awful truck accident back in May of 1976. He has several other broken bones and the doctors have told him it will be at least 6 weeks before he can walk again.

We are confident our readers will want to communicate with this dear brother and sister and comfort them in this time of great affliction. Sister Kitty has been sickly for many years and has undergone much suffering, and Bro. Frank was much debilitated by his previous accident; therefore we feel sure any financial assistance they may receive will also be a great help to them. They especially wish to be remembered in your prayers. God is the great Healer.

Please send all communications to **Mr. & Mrs. Frank Coppedge — Route 4, Box 176-A — Brightwood, VA. 22715.**

—*Editor.*

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## Obituary

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### SISTER ELSIE MARIE STONEBERGER

Sister Elsie M. Stoneberger (83) was born Mar. 4, 1904 at Stanley, (Page County Virginia, and departed this life on Oct. 9, 1987. She was the daughter of the late Henry and Minnie Mayes Good. Her husband, Manor Stoneberger, died in August of 1934. She is survived by one daughter, Margie Howsare, of Lanham, MD., three sisters, Mable Burnette, of Stanley, VA., Rena Jones, of Mt. Rainier, MD., and Opel Rhodcap of McLean, VA.; two grandchildren and two great-grandchildren.

Sister Stoneberger was a faithful member of Alma Primitive Baptist church for 34 years. She was baptized by Elder A. F. Sudduth. She was a kind, loving and considerate church member and never missed a meeting unless she was hindered by distance. She spent the Winter months with her daughter in Maryland.

A funeral service was conducted at Bradley Funeral Home in Luray, VA. by Elders Elmer Skeen and Ernest Long. The body was laid to rest in the Adventist Cemetery in Stanley to await the glorious resurrection, of which she lived in hope.  
—Elder E. S. Skeen.

### LYLE WAYNE MILLS

Mr. Lyle Wayne Mills (82) passed away Oct. 8, 1987 at Silver Spring, MD. He was born and raised in Warren County, Front Royal, VA. He was a member of Washington D.C. Bar, and a Graduate of Columbus Assoc. University W/Law Degree.

He was not a member of the Primitive Baptist church but attend as often as he could and was very generous in support of the churches.

He is survived by his wife, Helen Carrole Mills; one son, David W. Mills; two daughters, Ann C. Black and Dorothy E. Cavaluchi; one brother Everett Mills; three sisters, Virginia Mills, Christine Mills and Perley Mills; also seven grandchildren.

Services were held by Elder Hollie Redmon at Turner-Robertshaw Funeral Home Oct. 14, 1987, with interment in the Prospect Hill Cemetery, Front Royal, VA.—Elder Hollie Redmon

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### DONATIONS TO THE ADVOCATE AND MESSENGER

Little Zion Primitive Baptist Church, Dearborn, Mich, \$50.00; Mrs. Allen Pierson, Ind., \$5.00; Mrs. Dorothy Huffman, Nebr., \$5.00; E. B. Eckler, IN, \$5.00; Elder Sammy Cardle, Ala., \$5.00; Lessie Frazier, VA, \$15.00; Friend, VA, \$200.00; Elder and Mrs. Brice Haigler, GA, \$5.00; Elder and Sister Durward Edwards, Ohio, \$5.00; Mrs. Raymond King, Tex., \$5.00; Lewis Judd, VA, \$20.00; Mrs. Walter A. Gilbert, Colo., \$15.00; Walter Pile, Ill., \$5.00; Ruth Hall, Ga., \$3.00; Clarence W. Weaver, Va., \$5.00; Ruth S. Ambrose, Va., \$15.00; H. E. Wilson, Va., \$5.00; Lorena Jenkins, Va., \$5.00; Drake Street, Va., \$10.00; Jon M. Green, Tex., \$1,000.00; Martha Edwards, Ohio, \$5.00; Gilbert Stout, Ind., \$5.00; Elder and Mrs. Elmer Leiter, IN, \$5.00.

**MARTINSBURG** Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, Md 21795. Tel. (301) 223-6195. Mar. '88

**MILL CREEK** Hamburg, Va about 2 miles west of Luray, Va off Hwy. 211 at Rt. 766. 2nd Sun. 10:30 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 '88

**NORTH FORK** Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 11:00 a.m. Elder Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va 22734, Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va 22068, Tel. (703) 338-5531. May '88

**PLEASANT HILL** West edge of Graceville, FL on Hwy. 2. Meets 2nd and 4th Sundays at 10:30 a.m. Elder W. V. Stewart, Pastor, Rt. 3, Box 140-F, Milton, FL 32570, Tel. (904) 675-4064. Danny Spears, Clerk, Rt. 3, Box 215, Graceville, FL 32440, Tel. (904) 638-0183. Mar. '88

**ROBINSON RIVER** Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '87

**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 2nd Sun. 10:30 a.m. Annual Meeting 2nd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '86

**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. '87

**UNION** Sumerduck, Va. Take Route 651 from Remington to Sumerduck (about 10 miles) meets every 2nd Sunday at 10:30 a.m. Elder Ernest Long, Pastor, Route 2, Box 236, Stanley, Va 22851, Tel. (703) 778-2763. Sister Pauline Steadman, Clerk, Route 1, Warrenton, Va 22186, Tel. (703) 347-3469. Dec. '88

### THIRD SUNDAY

**CHICAGO PRIMITIVE BAPTIST CHURCH**—Oak Park, IL, 255 S. Marion St., Oak Park, IL 60302. Services each 1st Sun. 10:30 a.m. Brother Herlie Newsome, Pastor, each 3rd Sun. at 10:30 a.m. Elder Dale Lester, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, IL 60641, Tel. 725-1372. July '87

**ENON PRIMITIVE BAPTIST CHURCH**—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '88

**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 236, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625 April '88

**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. '88

**MT. BETHEL**—Three Churches, W.Va. Services 1st and 3rd Sundays at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney W.Va. 26757, Tel. (304) 822-3228. Clerk, Wilson Saville, Paw Paw, W.Va. 25434, Tel. (301) 395-5253. Aug. '88

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, Amiss-  
ville, 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. '89

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 Midlo-  
thian 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 Ra-  
mada 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., Annan-  
dale, 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. '89

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 '89