

Advocate and Messenger

126th Year

MAY 1987

No. 5

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

There is no night where Jesus is,
All darkness flees away;
Where He reveals His lovely face
No gloom or grief can stay.

He is the life of every heart
Where grace has been instilled,
And none can tread a path of gloom
While with His presence filled.

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 '86

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. 11:00 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 '87

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on St. Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Durward Edwards, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '87

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

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

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“WHEN THOU ART CONVERTED”

On the night of our Lord's mock trial, after the apostle Peter had thrice denied any personal acquaintance with Christ, he “went out, and wept bitterly” (Matt. 26:75 & Luke 22:62). Luke tells us that during Peter's third denial, *while he yet spake*, the cock crew, and Christ turned, and looked upon him, “and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice.” We can only imagine the measure of condemnation, contrition, and remorse with which this dear man of God was smitten as his eyes met those of his innocent

Master and he was immediately stricken with the dreadful realization that he had just done the very thing which he had so confidently asserted but a short time before that he would *never* do. He had denied his precious Lord, – not once, but *three* times; and so vehement at the last that he even resorted to cursing. No wonder he shed such bitter tears!

How mortifying must this discovery of Peter's weakness have been to him! How low it must have laid him in the dust of self-abasement! To our carnal reason it might appear strange that Christ would have suffered Peter to experience such an awful failure of his resolve; but it was necessary that he learn how deeply rooted are the evil principles of self-righteousness and self-dependence in our fallen nature, even *after* regeneration. Before any man can be of much worth in the kingdom of Christ he must be brought low in his own eyes and made keenly aware that in and of himself he *is* nothing (Christ, Cor. 12-11), and that without Christ he can *do* nothing (John 15:5). Peter's experience brought these things home to him in a manner nothing else could have done, and what he learned from this was of much value to him in the days ahead, as well as to those among whom he labored, for these things were ever after reflected in his preaching, his writing, and his everyday deportment, – and we yet benefit from them today.

Christ was of course aware that Satan had desired to have Peter, that he might sift him as wheat, but He had prayed for him, that his faith might not (utterly) fail. And He told him, "When thou art converted, strengthen thy brethren" (Luke 22:31,32). Before Peter could be adequately equipped to edify, strengthen and encourage the Church he had to be converted on various points in which he was deficient in understanding. Part of this involved his being stripped of those remaining vestiges of self-confidence which had prompted his impetuous boast that, though he should die with Christ, yet he would not deny Him (Matt. 26:35). He must be taught more about his own weakness and learn to adopt language more becoming a poor, beggarly mortal, and which better befitted an humble follower of Christ. Thus, when he later admonished the saints to "be clothed with humility," he

knew from experience the value of that instruction. From firsthand knowledge he could acquaint them with the fact that God resists the proud, and gives grace to the humble; and therefore he lovingly exhorted them to humble themselves under God's mighty hand, that He might exalt them in due time (Peter 5:5,6).

According to secular history Peter did eventually become a martyr for the cause of Christ, but at the time he made the somewhat ostentatious statement that he would *never* be offended because of Christ (Matt. 26:33) he was not yet as well acquainted with the weakness of his own flesh as he needed to be. James said, "Ye *ought* to say, *If the Lord will*, we shall live, and do this, or that" (4:15). This is a valuable lesson; one which all God's people need to learn. Inasmuch as we know not what shall be on the morrow, we need to be careful what we say we *will* or *will not* do. To die for the cause of Christ requires grace and courage which *we* cannot produce. Naturally we hope that if we were ever called upon to face torture or death for the faith we hold dear, we would be blessed to go forward boldly and courageously and meet the foe with joy in our heart and praise on our lips, but we would be very presumptuous to employ such language as Peter used prior to his three-fold denial of our Lord. We have no certain knowledge that God would be pleased to give us the kind of grace in that hour that was bestowed upon Stephen at the time he was stoned; and if we were left to ourselves and our own strength we would conduct ourselves no more honorably than did Peter when Christ was in the judgment hall.

May the God of all mercy continue to deal kindly with us, and convert us, as He did Peter, from those errors which interfere with our service to Him. May He strengthen us where we are weak, and more fully illuminate our minds and hearts in those areas where we need further instruction, and may He keep us humble, so that we will ever be willing to be taught, no matter what method of teaching He chooses to employ in our case.—*Editor*.

When you speak *of* a man, be sure to say no more than you would be willing to say *to him*.—*Elder J. H. Oliphant, 1904*

REVILED AND PERSECUTED FALSELY

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11,12).

It would be difficult to divorce these two verses from each other and attempt to write an article about either of them separately, because their context and contents bind them together at the conclusion of these wonderful beatitudes. Therefore we trust the Lord will bless us to review the central theme of both verses.

We can hardly visualize reproaches as blessings; especially if they are brought against us falsely. And according to nature it is absolutely unreasonable for us to place revilements and persecutions in the category of blessings. Nevertheless, when we are evil spoken of falsely Christ said to "rejoice and be exceeding glad." Why did He tell us this? Because He, being all-wise, knew His dear prophets and apostles had met with these trials in their sojournings, and He was cognizant of the fact that dedicated disciples of the future would also meet with false accusations. He therefore struck the crux, or the most important point, of the matter for the comfort of His followers; namely that when we are reviled and persecuted by men with false charges, this pronounced blessing is ours. May He help us to realize this during those times when we are reproached by unfounded allegations.

The key that opens the door to the blessed estate, described in this text, is the word "falsely." If we, through hypocrisy, attempt to lay claim to the blessings of God by a pretense of suffering for Christ's sake, then those who speak evil of us have spoken the truth. In these circumstances we do not deserve to be under the umbrella of the blessed. But if we, by sincere devotion for the cause of Christ, are reviled and persecuted falsely, then Jesus says we are blessed. We are blessed in the fact that we do not bear the condemnation and guilt associated with forsaking truth and righteousness. Furthermore, there is a comfort in walking close to our Savior and following His footsteps. And if we follow close in His steps we are subjected to false accusations, because this was the experience of our Lord. They sought false witnesses

against Him, and found some; "At the last came two false witnesses" (Matt. 26:60). By closely following Him we will be hit with the ricochets from evil speaking tongues. But Oh! what a great blessing it is to follow our Saviour even if we are hit with darts of falsehood.

Jeremiah was among the prophets who were persecuted for truth's sake. Because after he spoke, according to the instructions of the Lord, to the King of Judah and told him that "the Chaldeans shall come again and fight against the city, and take it and burn it with fire" (Jer. 37:8) he attempted to go into the land of Benjamin; and when he was in the gate of Benjamin a captain of the ward took him, saying, "Thou fallest away to the Chaldeans." In other words, they falsely accused him of trying to defect to the Chaldeans. Wherefore the princes were wroth with him and put him in prison. Yea, they even put him in a dungeon where he remained many days.

But the Lord did not forget His true and faithful prophet, for He touched the hearts of two kings in his behalf; Zedekiah and Nebuchadrezzar. While the Prophet was in the dungeon, no doubt, divine providence prompted king Zedekiah to intervene. He did not set Jeremiah free from the prison but he did cause a relenting of the harsh treatment being administered. For the king commanded that they should commit Jeremiah into the court of the prison and that they should give him daily a piece of bread until all the bread in the city were spent. True, this was not complete freedom for Jeremiah but it was an improvement over the dungeon.

King Nebuchadrezzar subdued king Zedekiah and now Jeremiah found himself under the charge of the Babylonish king. From the external appearance this is indeed a very serious situation for him. Nevertheless, the God that Solomon spoke of was still ruling in power. According to Solomon, "The king's heart is in the hand of the Lord, as rivers of water: he turneth it whithersoever he will" (Prov. 21:1). In view of this, God's providence was once more extended to Jeremiah through this Babylonish king. For king Nebuchadrezzar gave charge to his captain concerning Jeremiah, saying, "Take him, and look well to him and do him no harm; but do unto him even as he shall say unto thee" (Jer. 39:12).

The evil that was spoken against Jeremiah falsely, caused him to suffer severe persecutions, but in spite of all this he was the victor. For he is in the category of persecuted prophets of whom the Saviour spoke in His sermon on the mount. Also, he fits the description of those whom Malachi spoke of when he said, "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and that thought upon his name" (Mal.3:16).

Now as we look from the era of the Old Testament prophets to the gospel dispensation, we find Stephen among those who were persecuted for truth's sake. And he stands, within the purview of Matthew 5:11,12, as one of the most exemplary figures of the New Testament; for when the scribes brought him before the council they suborned men (brought about through bribery to commit perjury – D.H.J.) and set them up as false witnesses against him; "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). This is a note-worthy observation, for the countenance (expression of the face) usually reflects the feelings of the heart; whether it be inward fear, grief, or peace and joy.

Stephen was not troubled in countenance as the kings Ezekiel wrote about. But rather, his countenance was as that of an angel. In the Psalms the writer was communing with his soul and said, "Why art thou cast down O my soul? and why art thou disquieted within me? hope in God: for I shall yet praise him, *who is the health of my countenance*, and my God" (Psalm 43:5) When God's saints enjoy His blessings their countenance shows it. According to Luke's record of Stephen's appearance before the council he had a "healthy" countenance, which is reflective of a blessed and joyous condition in soul.

When this martyr was being stoned to death he saw the glory of God, for the Lord had compassion on him and drew back the curtain of heaven and allowed him to see His glory and Jesus standing at His right hand. This faithful servant, though he was not delivered from the persecutors, was permitted to view the glory of heaven, and thereby to experience

the full reality of the words of the Saviour in Matt. 5:11,12, He was persecuted and evil spoken of falsely, blessed to see the heavens open, and to rejoice in the reward of a faithful servant.

The experiences and circumstances surrounding the revilings and persecutions of Jeremiah and Stephen are not isolated ones. For many of the Lord's faithful followers have suffered evil for the cause of Christ. Yea, we still meet with false accusations for His sake in this era. But when this occurs we can, by faith, expect the benefits that He bestows upon His blessed people.

The apostles conformed to the stipulation in this beatitude and rejoiced that they were counted worthy to suffer shame for His name. We too can rejoice in this blessed condition if we are "not weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9).

May we ever be mindful of the fact that the road of persecution which the prophets, apostles and other dedicated followers traveled is a well beaten path. And, it is an honor to follow men and women of such dedication. Furthermore, there are special joys when we feel our labors are crowned (or will be) with the full fruition of the expression, "Blessed are ye, when men . . . say all manner of evil against you falsely."

ELDER DENNIS H. JONES

THE BREVITY OF LIFE

The promises of God concerning our days and our strength become more and more precious to God's people as they grow older. Time passes so quickly. To me, it seems only like yesterday when we children were small and at home; and, time has continued to pass faster every passing year.

Very few men have been reconciled to the brevity of life. When Pharoah asked Jacob his age, Jacob showed considerable dissatisfaction in his answer; "The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage" (Gen. 47:9). Jacob lived at that period

when God was shortening the lives of men from the 900 years of earlier generations before the Flood to 120, and then to 70 (Psalm 90). Jacob did not live long after this visit with Pharaoh, and seemed to be concerned that he had not attained to the age of Abraham (175) or Isaac (180).

To day, if a man lives to be 60 or so, as I have, by nature most of his life is already behind him. He may expect a few more years, but they may not be so enjoyable. His eyes and ears may not work so well, his bones may ache a little, his memory may not be very good, and he might even find it necessary to use a cane. If he be a preacher, his people may hear him preach from the same texts and tell the same stories many times. Still, if the Lord blesses him, it may be that his last days are his best after all.

Men have gone to great extremes in searching for years of life. Many years ago in our 5th grade history book there was a story of Ponce de Leon who explored Florida in search of the fountain of youth. I thought that was a ridiculous thing for an intelligent man to do. But now I see many people spending time and money on doctors, drugs, cosmetics, on exercise programs, and many other things, trying to erase the marks of time from their persons, or trying to put back the burned out candles of life. I will not embarrass anyone by pursuing this line of thought any further, but please know that I do not want doctors putting life-saving devices on my person to prolong my life. There is much to look forward to. Many people pursue youth and strength because they lack faith in God's promises, because they fear death and the unknown beyond, because they have formed attachments to this world with its diversions, occupations, and people; and they are quite ignorant of what God has in store for His people beyond the river of death. Solomon said, "The day of death is better than the day of birth," but by nature men do not believe it.

Nevertheless, in spite of all human efforts to stem its tide, the river of time flows on. Our days pass like a dream; life seems to be a vapor, a handbreadth, like a watch in the night. When we were very young, we had all the time in the world and could squander it at will; now that our days are shorter, we seem to have far too little of it to accomplish all we think

to be important or desirable. When we were young we did not know how to use our days wisely, and now that we have less of it remaining, we lack strength and opportunity. We conclude, in the words of an old hymn, "Whether many or few, all our days are His due; may they all be devoted to Him." The apostle Paul urged Christians to "see then that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil" (Eph. 5:15). Every day well lived is a day redeemed in God's sight, justifying His mercies and patience toward us.

ELDER RAYMOND WEBB

GETHSEMANE—GOLGOTHA—CALVARY

Dear ones, these are all proper names and closely related. Do they mean the same thing? In some places they are used for the same purpose. We find that Luke 23:33 says, "When they were come to the place, which is called Calvary, there they crucified him..." Evidently this was a place where they crucified various malfactors; but now it is for a very special purpose, to bring about a very special salvation according to the Father's will. Truly Jesus bore His cross, (although they commanded a man of Cyrene to bear it part way) and the burden of sin and iniquity of all the chosen of God: that a perfect sacrifice might be made, which the Father accepted as a complete reconciliation for all the redeemed. Oh! what a burden Christ labored under as He prayed to the Father that the cup of suffering might pass from Him, "Yet," said He, "not my will, but Thine be done."

In the Hebrew language Golgotha was called *the place of a skull*. This is confirmed by Matthew, Mark and John, and surely we are able to more deeply feel the burden of our Savior as He was led to the place of a skull; the place of the remains of human bodies. Yet the body of Christ did not decay, for He saw no corruption. When they came to break His bones He was dead already, as had been prophesied (Psalm 34:20). Then go with me in your heart a little deeper with the burden of Jesus as darkness was there for a period of three hours as the Father had His light from shining upon

Him. There was also a great earthquake and the rocks rent, and the veil of the temple was rent in twain from the top to the bottom. Graves were opened and many of the bodies of the saints arose. Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me?" My soul melts in tears even as I write these words. The evidence was so great and terrible that the centurion and others feared greatly, and he said, "Truly this man was the Son of God." Brethren, brethren, what an awful burden Jesus did bear for His people. His soul was exceeding sorrowful unto death.

Let us now go with Jesus and some of His apostles to a place called Gethsemane; a place where Jesus often retired with His disciples to rest and find comfort together. It was near the Mount of Olivet. This is where Jesus tarried with the apostles as He instructed them that when he, (the Shepherd) should be smitten and the flock scattered, all would be offended. Peter boldly affirmed that although all men should be offended because of Jesus, yet he would never be offended or forsake Him; but Jesus told Peter, "This night, before the cock crow, thou shalt deny me thrice." Surely we can feel, in a measure, the burden at Gethsemane as Jesus told Peter and others to tarry and watch with Him while He went a little farther and fell on His face and prayed; but such burden of sorrow has never been felt by anyone to the degree that Jesus felt it. He came and found them sleeping and went again to prayer in great agony, saying, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt."

He came again to the disciples and told them the hour was now come; the multitude had come with swords and staves to take Him. Judas then betrayed Him as he kissed Him and said, "Hail Master." And as Peter warmed by the fire at the outer court he was asked the third time if he was one of the followers of Jesus. Each time Peter denied that he knew Him, and immediately the cock crowed, and Peter remembered what Jesus had said about his denying Him, and when Jesus looked upon him such was the effect that he went out and wept bitterly. Surely we must feel the weight and condemnation of our sins, even as Peter, to weep bitterly. Oh! the bur-

den of the cross Jesus bore for all who were redeemed by His blood, and it must have added to His burden when all the disciples now forsook Him and fled.

The Scripture must be fulfilled in every particular, and the covenant promise of the Father cannot be altered or broken. The fleshly body of Jesus had to be crucified that sinners might live in eternal glory. There was just one offering that was acceptable to God for the sins of His chosen ones, and that was and is forever the body of the Lord Jesus. Surely I must have been represented there, if I am one of His. He went forth bearing His cross and by Himself born our sins in His own body on the tree, and thus He has washed us from our sins in His blood, for by His own blood He hath obtained eternal redemption for us. His own arm brought salvation. He cried with a loud voice to the Father and said, "It is finished." and He bowed His head and gave up the ghost. He died, "the Just for the unjust," that we might be reconciled to God.

His body was laid in the new tomb where Joseph had carried Him. The soldiers made the tomb as sure as it could be made by man, but it was not sure enough to keep Jesus there, for He came forth as He had said He would by the mighty power which His Father wrought in Him. He met the sisters as they journeyed to Galilee with a warm and heart-consoling salutation, saying, "All hail." This was surely a great assurance and comfort to their souls to know for sure that Jesus was risen from the dead. They were told to go into Galilee and tell the disciples and brethren that He would see them there. This He did, and much testimony was made of Him in many ways to different ones. He was seen of Cephas, then of the twelve, and after that above five hundred at one time, then of James and all the apostles, and last of all He was seen of Paul.

Now Gethsemane was close to Bethany where Jesus ascended up into heaven. Jesus had led the disciples out to Bethany and He lifted up His hands and blessed them, and while this took place He was parted from them and taken up into heaven. And while they looked stedfastly into the heavens as Jesus went up, behold, two men stood by them in white apparel, saying, "Ye men of Galilee, why stand ye gazing up

into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Then they returned unto Jerusalem from the mount called Olivet with great joy and were continually in the temple praising and blessing God. They all,— apostles, women, children and brethren, continued with one accord praising God. The Son of God, the living Jesus, has returned to the Father with the promise that He will come again to take us home to be with Him in glory. This is the way, the only way, to eternal life.—Submitted in tears of joy.

ELDER DAILY HITE

AMAZE—ASTONISH—MARVEL—WONDER

Here are four words which are used in their various forms a total of 250 or more times in the Scriptures. To *amaze* is to overwhelm with wonder; to *astonish* is to strike with sudden wonder; a *marvel* is something that causes wonder or astonishment; and a *wonder* is a cause of astonishment or surprise; marvel; miracle. As can be seen, these words all mean much the same thing and are often applied to things which are above and beyond human understanding. Only those who are born of the Spirit, or born again, or regenerated, are able to understand spiritual truths. These four words strengthen and support each other. The Bible is harmonious and consistent all the way through, with no actual conflicting statements, when they are understood. Sometimes I think of the Bible and the plan of salvation as a building, each part of which is helping to support some other part. Every nail driven is somewhat like each truth in Scripture, each helping to support the whole.

The prophecies of the Old Testament are supported by their fulfillment in the new. Likewise the Old Testament prophecies support each other, as do the writings of the New. David said in the 98th Psalm, "O Sing unto the Lord a new song; for he hath done *marvellous* things: his right hand, and his holy arm, hath gotten him the victory...all the ends of the earth have seen the salvation of our God." The birth, the

teachings, miracles, death, resurrection, and everything Jesus did are *miracles*. The most *marvelous* thing as far as what you and I are concerned with, is the placing of His Spirit in our hearts.

When old Simeon saw Jesus as a babe, he said, "Mine eyes have seen Thy salvation," and Joseph and Mary *marvelled* at those words. When Jesus was a twelve year old, sitting in the temple amidst the doctors of the Law, hearing them and asking questions, they were *astonished* at His understanding, and his parents were *amazed* when they saw Him there.

On the day of Pentecost when the apostles began to speak with other tongues, the people were all *amazed* and *marvelled*. Throughout the gospels the people were amazed and marvelled at Jesus, for they were *astonished* at His doctrine; *astonished* with great *astonishment*; and *astonished beyond measure*. Nebuchadnezzar, the great Babylonian king, was *astonished* when he saw four men walking in the fiery furnace, and the fourth was like unto the Son of God. When Peter and John healed the lame man in the temple, the people were filled with *wonder* and *amazement*. When Peter preached to Cornelius, the Jews who came with Peter were *astonished* because that on the Gentiles the Holy Spirit was poured out. The apostle John, in speaking of the crucifixion of Jesus, said that a bone of Him shall not be broken. At that time the soldiers were ordered to break the legs of the persons being crucified in order to hasten death. They broke the legs of the two thieves, but when they came to Jesus He was already dead; so a soldier pierced His side with a sword and blood and water came out. Thus was fulfilled at least four prophecies: 1. A bone of Him shall not be broken (Psalm 34: 20). 2. "Awake, O sword, against my shepherd, and against the man that is my fellow" (Zech. 13:7). 3. "They shall look upon me whom they have pierced (Zech. 12:10). 4. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1). So, the Scriptures are *marvelous*, *amazing*, *astonishing*, and *wonderful*.

ELDER T. EVERETT BEAVERS

BLESSINGS OF THE GOSPEL

“And I am sure that, when I come unto you, I shall come in the fullness of the blessing of the gospel of Christ” (Rom. 15:29).

One of the fundamental differences between the Primitive Baptist Church and the churches of the world is their difference over the purpose of the gospel. The Primitive Baptist Church maintains that the Lord saves His elect without the aid of the gospel, while others teach that no one can be saved until they hear and respond to the gospel. It is the age-old difference between salvation by *grace* and salvation by *work*.

The Bible, *our only rule of faith and practice*, is abundantly clear on the subject of eternal salvation. It teaches that salvation is by grace and grace alone (Eph. 2:8). The question that readily comes to mind then, is; why preach the gospel if it does not help get people to heaven? This is the question we wish to answer in this article.

What the gospel *will* do is manifold and wonderful. In 1st Peter 1:25 the apostle tells us that the gospel is the means by which Christ, the eternal and incorruptible word, is preached unto us. Notice, it did not say Christ is *brought* to us, but rather, is *preached* to us by the gospel. Besides, all who are born again are brought to Christ by His life-giving voice, *not* by Christ being brought to them (John 6:44). In 2nd Tim. 1:10 the apostle Paul tells us that the gospel brings life and immortality *to light*. Notice, it *does not* bring life and immortality, but rather *brings it to light*. When a child of God is blessed to hear the gospel preached in demonstration of the Spirit and of power, it causes the eternal life within him, which God has already given him by grace, to rejoice. Romans 1:16 says, “The gospel...is the power of God unto salvation to everyone that believeth.” Belief is a result of receiving eternal life (I John 5:1), but the gospel is that which the child of God is to believe in, thereby saving (delivering) him, not from hell, but from false doctrine and practice. It is the power of God, not unto the *lost*, but unto the saved believer (See I Cor. 1:18 & 15:1,2).

We would like to make the point here that the word “power” in Rom. 1:16 and I Cor. 1:18 not only carries the meaning of *ability* but also *authority*. The gospel is the only

means authorized of God to deliver His people out of error into the way of truth; not Sunday Schools, protracted meetings, ice-cream socials, Spring revivals (as though God cannot save in the Winter), rock concerts, youth camps, and all the other man-made inventions which have plagued the Church through the ages.

In 1st Tim. 3:16 Paul tells us that the gospel, (the preaching of the Scriptures) indoctrinates us, reproves our errors, corrects our wrongs, instructs us in the proper way, and thoroughly furnishes us with all we need to perform good works. Obviously we would not know what good works were unless we had the Scriptures to tell us, and the preaching of the gospel to explain the Scriptures to us.

Furthermore, the gospel is the means by which we are born into the life of the Church. Notice carefully what was just said so as not to misunderstand. There is *eternal* life, and being born into it comes only by sovereign grace; but there is also life in the Church, and being born into it comes through the gospel. Look carefully at what Paul says in 1st Cor. 4:15, "For though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have *begotten* you through the gospel." Notice, this work took place *in Christ Jesus*. These were people *already* born again in Christ Jesus by sovereign grace. They were *begotten* in the sense that they were brought into life in the church (gospel life). *Birth* is a term used to express the act of being delivered into life. That is why we call the place where children are born, *the delivery room*. Paul is *not saying* here that they had been brought into eternal life by the gospel; but rather, that they had been delivered into life *in the Church*. Paul was not their father in the sense that he was the author of their eternal life; only *God* is *that* Father. Paul was their father in the sense that we say George Washington was the father of our country. Still, the point is that the gospel is the means by which we enter into the joys of God's church on this earth. It is a privilege extended only to those born again by God's grace.

The gospel is even more for the child of God. Paul tells us in 1st Thess. 1:4,5 that it is the way in which we can know who God's elect are. We see the evidence of His electing grace

in people's hearts when we see their reception of the gospel manifested in the way described in verses 5-7. That which is set forth in the gospel is the basis of our hope (Col. 1:23), our faith (Rom. 10:17) and our steadfastness (Rom. 16:25).

Finally, (not because there is no more, for there is so much more, but for lack of time and space) the gospel is the basis for our fellowship one with another. Paul said to the Phillippians, "I thank my God upon every remembrance of you...for your fellowship in the gospel from the first day unto now" (1:3 & 5). The prophet Amos asked, "Can two walk together, except they be agreed?" It is only our mutual agreement in the gospel that allows us to have fellowship in the Spirit as brethren, as church members, and as sister churches in the Cause of Christ. Among Primitive Baptist churches customs may, and do, vary from one region to the next, but the gospel is the same throughout.

It is easy to see why some Primitive Baptist preachers travel so far and so much to preach the gospel, and why many Primitive Baptists travel so far and so much to hear it. Though it will not give them eternal life, it is the joy of their life.

A man once asked a Primitive Baptist why he traveled so far to church when there was one just down the street of another belief. The Old Baptist replied, "The same reason I did not marry the girl just down the street; she was not the one I loved!"

Primitive Baptists love the gospel of God's amazing, sovereign grace. That is why they will go the farthest to hear the most and come home the most satisfied!

ELDER LONNIE MOZINGO, JR.

GOD DOES NOT CHANGE

The apostle James tells us that with God there is no variableness, neither shadow of turning (1:17). This attribute of God is spoken of as His *immutability*. It is one of those glorious traits which makes Him what He is, and which makes Him so precious to those who are blessed, as was Isaiah, to see Him "high and lifted up" (6:1). Man is *mutable*, —that is, he is *changable*. Not only is he *capable* of change, but he is *prone*

to change. But God is *immutable*, —that is, He changes not. He makes this assertion of Himself in Malachi 3:6, “I am the Lord, I change not...” “He is in one mind, and who can turn him? and what his soul desireth, even that he doeth” (Job 23:13).

It is to this grand attribute that we owe our preservation in Christ. “I am the Lord, I change not; *therefore* (for this reason) ye sons of Jacob (spiritual Israel) are not consumed.” It is not owing to any ability on our part to “hold out faithful” as some would mistakenly tell us, but it is owing to the fact that *God* does not change, and therefore, “having loved his own...he loved them unto the end” (John 13:1). “Hath God cast away his people? God forbid...God hath not cast away his people which he foreknew” (Rom. 11:1,2).

We are very fickle, capricious, weak and unstable in our very nature, and if our home in heaven depended upon our steadfastness, none of us would ever inhabit that blessed abode. But because “the gifts and calling of God are without repentance” (on His part), —Rom.11:29 —none of His people will ever be cast away in a final and eternal sense.

It is because of the “immutability of his counsel” that those who have fled for refuge to Christ, and “laid hold upon him” have such *strong* consolation. They have the assurance that “two immutable things,” in which it is impossible for God to lie, will issue, without fail, in their final deliverance from sin, Satan, death, hell, and the grave. Those two things are God’s promise, or counsel, and His oath (Heb. 6:17,18).

What a solid foundation for laying hold upon the hope that is set before us! and what a sure and steadfast anchor of the soul is that hope! It reaches all the way to “within the veil,” or into heaven itself, where Jesus, our forerunner, has already entered in our behalf. Won’t it be wonderful when we join Him there in a glorified state? We will know no more changes there. Our mutable nature will then be done away. No more shall we vacillate from one state of mind or body to another, but all will be perfection and there will be no reason for change. What a glorious prospect! — *Editor*.

CREATED IN CHRIST UNTO GOOD WORKS

“For we are his workmanship, created in Christ Jesus unto good work, which God hath before ordained that we should walk in them” (Eph. 2:10).

In the King James Authorized Version of the Scriptures the Greek word meaning “to prepare before” is translated “hath before ordained.” God has before prepared good works, unto which His people are created in Christ or born from above, and it is their duty to walk in those good works. He has laid down in His word those things He would have us do, as well as those things He would have us avoid, and we should be obedient to His word. Those things which are in harmony with His expressed will are good, and if we observe them it will be beneficial to our souls, but those things which are contrary to His will are evil and will result in our hurt.

It is advocated by some that this verse is teaching us that God ordained our *obedience*; that is, He before ordained that we would, positively and without fail, walk in good works. They say this verse might just as well be read, “We are his workmanship, created in Christ Jesus unto good work, which God hath before ordained that we *shall* walk in them.” This, however, is contrary to good sense and reason. It contradicts christian experience and negates all the exhortations and admonitions in the Bible. Why should the Bible exhort us to “*be careful* to maintain good works” (Titus 3:8), and “*learn* to maintain them” (Ver. 14), if God has decreed beforehand that we positively *will* maintain them? Why should Paul “beseech” us to “walk worthy of the vocation wherewith we are called” (Eph. 4:1) if God has before ordained that we *shall* walk worthy of that vocation? In a word, why would God inspire men to tell us what we *ought* to do if He has decreed beforehand what we are *going* to do?

To the church at Thessalonica Paul said, “We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought? to walk and to please God, so ye would abound more and more” (I Thes. 4:1). But according to the absolute theory it should have read, “We know, brethren, that as ye have received of us how ye *are going* to walk and how you *shall* please the Lord, there is no doubt but that you will abound more and more.” How is that for

“wresting the scriptures”? (II Peter 3:16).

May the Lord help us to “rightly divide the word of truth” and may He deliver us from those things which cast reflection upon His Divine dignity and integrity and which make a travesty of his word. —*Editor*.

TWO SALVATIONS

“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (II Tim. 1:9).

Paul is here writing Timothy concerning his eternal salvation and his call to the ministry, as I understand it. And this salvation was without works, and was the result of God’s purpose and grace. If the sinner must do the very least thing in order to gain eternal life, then salvation is not of grace. But Paul says, “He hath saved us according to His own purpose and grace.” The salvation under consideration is an eternal salvation that was wrought out by Christ alone.

But Paul writes again to Timothy, and says, “Take heed unto thyself, and unto the doctrine: continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (I Tim. 4:16). It does seem to me that God’s people could see that Paul is here talking about a *different* salvation. There would be a conflict in Paul’s writing if he had been writing about the same salvation. The truth is, he was talking about a time, or common salvation, and this was conditional salvation. The conditions were that he take heed to himself first, and next to the doctrine, and then to continue in them. By doing this he would save himself and all that heard him; save them gospelly speaking, not eternally. Timothy had already been saved eternally, but he needed to save himself and them that heard him from false doctrine and practice.

Arminians and Absoluters both say there is but *one* salvation taught in the Bible, and hence they are continually trying to harmonize their doctrine with the Bible. The Old Baptists have the truth on this point and I know it.

ELDER S. N. REDFORD
The Primitive Baptist—1910

“UNITED WE STAND, DIVIDED WE FALL”

Trying to quote one of Abraham Lincoln's famous statements, an old negro preacher once admonished his congregation as follows: “United we stick, divided we're stuck.” I don't suppose he missed it too far after all. Nations, churches and families do well when they are united, but when they are torn apart with warring and striving among themselves they suffer much misery.

David said, “Behold, how good and how pleasant it is for brethren to dwell together in unity” (Psalm 133:1). Christ said, “Every city or house divided against itself shall not stand” (Matt. 12:25). Paul said, “If ye bite and devour one another, take heed that ye be not consumed one of another” (Gal. 5:15). Peter said, “He that will love life and see good days . . . let him seek peace, and ensue it” (*pursue, or follow it*) —I Peter 3:10, 11. James said, “Where envying and strife is, there is confusion and every evil work” (3:16). . . “Whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?” (4:1).

Nothing on earth is more unbecoming, and worthy of greater censure, than strife and contention among brethren, and nothing will destroy churches any quicker.—*Editor.*

CORRESPONDENCE AND NEWS NOTES

From Sister Grace Guess, San Angelo, Texas:

I just want to let you know how very much I appreciate your little magazine *Advocate and Messenger*; your good articles and sweet poems on the front cover. . .

From Sister Ruth Mortenson, Kimball, Nebraska:

I continue to enjoy the good paper, the A&M, and thank you again for your efforts in its publication;—know it takes a lot from both of you to accomplish that. . .

From Sister Martha J. Reynolds, Washington, D.C.:

Keep up the good work. The “Advocate” is a joy to read and re-read. . .

From Bro. Allen and Sister Lona Cook, Colorado City, Texas:

Have intended to write, just about every time we receive an issue of the paper, to tell you how very much we enjoy it, or to comment on one of the articles, but we are so neglectful. . .

From Elder and Sister Thomas E. Bond, Wadley, Alabama:

We have been enjoying the A&M and want you to know that we feel like you do a good job as Editor. May the Lord continue to richly bless you in your efforts. . .

From Elder and Sister Robert L. Webb, Carthage, Illinois:

We do appreciate the beautiful job you continually do with the *Advocate and Messenger* . . . I recently sent some of Dad's sample copies to a lady in Oklahoma who was inquiring about our beliefs . . .

YOUR HELP IS NEEDED

In recent years Elder and Sister Phillip Johnson's medical expenses have been very heavy and have far exceeded what the insurance company would pay. Sister Lena has been in the Winchester Hospital for quite some time, and Elder Johnson's health problems, including Diabetes, have required him to be hospitalized several times. Strange as it may seem, there are those who complain when we call attention to such needy cases, but John asked the question, "But whoso hath this world's good and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17). We certainly would not expect anyone to contribute to the needs of others who are themselves in needy circumstances, but we publish the above information for the benefit of those who have been blessed with "this world's good" and who might desire to assist this dear, faithful servant and his companion. Anyone who wishes to help in this very worthy cause should send all donations directly to Elder Johnson—**P.O. Box 283 - Strasburg, VA 22657.**

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN NORTHERN VIRGINIA AND PENNSYLVANIA

GOOSE CREEK—First Sunday, June 7, 1987. All day Sunday and Saturday before, all day both days.—Elder Bill Dillon.

MARTINSBURG—No Union Meeting this year due to hosting the Kettocton Association.

TONOLOWAY—Second Sunday, June 14, 1987. All day Sunday only.—Elder Douglas Heare, Pastor.

UNION—(SUMERDUCK)—Second Sunday, June 14, 1987. All day Sunday only.—Elder Ernest Long, Pastor.

THORNTON'S GAP—Third Sunday, June 21, 1987. All day Sunday only.—Elder E. S. Skeen, Pastor.

BARROW'S RUN—Fourth Sunday, June 28, 1987. All day Sunday and Saturday before, all day both days.—Elder Raymond Pressley, Pastor.

CEDAR CREEK—Fourth Sunday, June 28, 1987. All day Sunday and Saturday before, all day both days.—Elder Ernest Long, Pastor.

HAPPY CREEK—Front Royal, Virginia. **Union Meeting Notice.** The Happy Creek Primitive Baptist Union Meeting May 23rd and 24th will be held in South Warren Fire Hall, Bentonville, Virginia. Route 340. Friday Night Meeting will be held in Happy Creek Church.

217TH ANNIVERSARY MEETING AT OLD MILL

“Old Mill” Primitive Baptist Church, Danville, VA, is scheduled to hold its 217th Anniversary Meeting 5th weekend in May, beginning Friday night, the 29th, at 7:00. The church building is located about 15 miles north of Danville on State Rd. 729 in the Sutherlin community. From the intersection of Hwy. 58 and Hwy. 29 go east on Hwy. 58 to the Danville Municipal Airport. Turn left on State Rd. 729 and go 15 miles north. There is a left turn in 729 about a mile before you get to the church. Please watch carefully. The church is located on the left side of the road. We invite all God’s people to come and worship with us.—Elder Lonnie Mazingo, Jr. Pastor.

CORRECTIONS

In the April A&M we listed “Sideling Hill” church’s Union Meeting for Second Sunday in May, but it will be held Third Sunday instead, May 17th. All day Sunday only.

“Robinson River” church was listed as having a Union Meeting Fourth Sunday in May, but they will not have a Union Meeting this year due to their hosting the Ebenezer Association.

EDITOR’S NOTE

The printer has been late getting the last several issues of the A&M printed and mailed out. This has been no fault of ours for we have gotten the copy to him on time. We expect this situation to be corrected soon.

FIFTH WEEKEND MEETING NEAR ROANOKE, ALABAMA

The Lord willing “Concord” Primitive Baptist Church will have a 5th weekend meeting in May beginning on Friday night before and continuing through Sunday noon. Night services will begin at 7:00 P.M. CDST and the morning services will begin at 10:30 A.M. CDST. Several ministers are planning to be with us and we issue a special invitation to everyone to come and worship and visit with us. The church is located 8 miles West of Roanoke, AL on Hwy 22. For further information contact (Elder Thomas E. Bond (395-4504) or Sister Dovie Tobin (863-2677).

SANDUSKY ASSOCIATION TO CONVENE WITH EAGLE CREEK

The Lord willing, the 155th annual session of the Sandusky Association will be held with the "Eagle Creek" Primitive Baptist Church, Hancock County Ohio, in the Jenera Community Building on St. Rt. 698 in Jenera, Ohio, approximately 4 miles north of U. S. Rt. 30. Services are scheduled to begin at 10:00 A.M. (dst) June 26, 27, & 28, 1987. We invite all lovers of the truth to come worship with us. —Elder Nolan Pitney, Moderator—14185 Rd. 15M, Columbus Grove, Ohio 45830.

Brother John Hite, Clerk—688 Morral-Kirkpatrick Rd. W.—Marion, Ohio 43302—Ph. 614 465-3485.

GOOD MEETING ENJOYED AT LITTLE EAGLE CREEK

The "Little Eagle Creek" Primitive Baptist Church in Indianapolis, IN held a 5th Sunday meeting, with afternoon and evening services on Saturday before in March 1987. Elder Daily Hite, from Marion, Ohio was our visiting Elder. By God's grace and mercy we enjoyed such sweet fellowship and we were made to say, Oh surely the Lord was in this meeting. How our hearts did burn within us and rejoice exceedingly as we sang the sweet songs of Zion and heard the old, yet ever-new story of Jesus and His love. Truly, from the depths of our hearts we thank our Great omnipotent God for so great a blessing and the privilege of having had so many dear, loving brethren visit with us. There were several visiting Elders. We sincerely wish to thank Elder Hite and all who had a mind to come and be with us. Having feasted so bountifully at God's banqueting house on His manna from above, and having been o'er shadowed with His banner of love, and blessed to treasure and partake of the sweet joy and peace of being in the midst of a portion of God's children surely we feel so humble and unworthy, yet so very thankful to our God for His mercy, His goodness, His love, and His amazing grace. Oh, doesn't it make us realize:

Tho we sing God's praises every day without ceasing,
Even walk as we should from our youth 'til we're old;
Preach with all the knowledge the good Lord has given,
Still yet, the half will never be told.

Written and Submitted in love by
SISTER BERNIECE LAWS

Obituary

RESOLUTION OF RESPECT—BROTHER EUGENE JOHNSON

On Feb. 24, 1987, Brother Eugene Johnson succumbed to the illness which had prompted his recent move to Seguin, Texas. With his passing, "Harmony" Primitive Baptist Church of Alexandria, Ohio lost a member whose unwavering faithfulness for many years, together with that of Sister Florence Johnson, provided a compelling example of how a truly dedicated Christian couple can touch hearts and influence lives. The effects of Brother Gene's consistent walk reached beyond the limits of family and extended past the borders of the church into the

community in which he lived. By that walk he demonstrated his love for Jesus and his determination to serve only the living God in Whose presence he is now at rest.

Brother Gene is survived by his wife Florence, their daughter Winifred and son-in-law Clyde Farmer of Seguin, TX, and by their daughter Rachel and son-in-law Larry Hanna of Floris, Iowa. He was preceded in death by a son, Ray, in 1967. In addition, there remain six grandchildren and six great-grandchildren.—Elder Jack Allen.

SISTER LOTTIE M. ALDERTON

Sister Lottie M. Alderton (88) widow of the late Elder Thomas Alderton, was born near Paw Paw, W. VA. on Nov. 17, 1899. She passed away April 3, 1987 following hip surgery. She is survived by a son, Kenneth, his wife Ruth and two grandchildren, Pamela and Thomas Edward.

Sister Lottie had been a member of "Washington" Primitive Baptist Church since April 22, 1973 when she was received, along with her husband, by letter from "Columbia" Church, Burtonsville, MD. She will be greatly missed by her family, brethren and friends.

Funeral services were conducted by Elder Phillip Johnson, with Elders Emory Alderton and Bill Dillon assisting. Interment was in Fork Lincoln Cemetery, Washington D.C. May God abundantly bless and comfort all who mourn her passing.—Sister Martha J. Reynolds.

RESOLUTION OF RESPECT—SISTER LOTTIE ALDERTON

"Washington" Primitive Baptist Church, Annandale, VA. has suffered a great loss with the April 3rd passing of our dear Sister Lottie M. Alderton, a faithful, dedicated member.

Sister Lottie's health prevented her from attending church services in recent years; however her concern and love for the church was uppermost in her thoughts. She fought a good fight and kept the faith.

Be it resolved that a copy of this resolution be placed in the Church records, a copy sent to the *Advocate and Messenger* for publication, and a copy given to the family.

Done by order of "Washington" Primitive Baptist Church, Second Sunday, April 12, 1987—Elder Bill Dillon, Pastor, Sister Martha J. Reynolds, Clerk.

DONATIONS TO THE ADVOCATE AND MESSENGER

Friend, Virginia, \$5.00; Winifred A. Cusac, Ohio, \$5.00; Roberta F. Hadaway, Pennsylvania, \$5.00; Gary E. Staten, Missouri, \$5.00; Mrs. W. P. Wells, Florida, \$5.00; Elder Paul and Thelma Law, Florida, \$5.00; Mrs. J. S. Harris, Virginia, \$5.00; Sister Willa Daily, Indiana, \$20.00; Friend, Virginia, \$10.00; Daisy Cozort, West Virginia, \$5.00; Virginia Kane, Virginia, \$20.00; Sister Ella Bauserman, Virginia, \$20.00; Elder A. J. Hylton, Virginia, \$10.00.

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Clerk, 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. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '87

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, Warren- ton, 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. Elder Vernon Hopkins, Pastor, each 3rd Sun. at 10:30 a.m. with visiting ministers. 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. '86

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. '87

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

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 '87

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. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '87

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 '87

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 '87

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 215, 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 Ramada 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. '87

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