

Advocate and Messenger

124th Year OCTOBER 1985 No. 10

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors through him that loved us.”

The apostle Paul
Romans 8:35 & 37

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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 '86

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 '86

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. '85

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.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleatons Trailer Park, 1-B, Woodbridge, Va 22192. April '86

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '85

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. '85

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 '85

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. '86

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 '86

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 Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480. July '85

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 '86

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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WHAT GOD IS AND WHAT WE ARE

All we need do to remind ourselves of the magnitude of God's *love* to His people is to consider how *unlovable* they are by nature. To remind ourselves of the greatness of His *power* we need only to reflect upon His ability to overcome and totally destroy the immense and aggregate powers of darkness and evil. To view something of the enormity of His *wisdom* we have only to consider the instance of its workings in the redemption of all the saints, which provided that God's justice would be fully satisfied, the unjust would be completely justified, and at the same time God would remain altogether just

and holy (Rom. 3:26). No man could ever have conceived or devised a plan for his own redemption which would have met all these demands.

And so we might run through the whole of God's wondrous attributes, and in each case we would find that "... where sin abounded, grace did much more abound" (Rom. 5:20). When we contrast what *He* is with what *we* are it prostrates us in the dust and we are compelled to cry out with Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts."

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up . . ." (Isa. 6:1). Note the contrast;—Uzziah, the *earthly king*, was *dead*—but God, the *Heavenly King* was still alive! And may we thus assure our hearts and comfort our souls in the knowledge that though earthly monarchs fall one by one and go the way of all the earth, yet our Heavenly King ever remains on His throne,—*high and lifted up*.

Though loved ones and friends may leave us and forsake us, yet He who *is* (not *was*) the God of Abraham, Isaac and Jacob, remains the same, yesterday, today, and forever. Though we deny Him and are weak in faith "*yet he abideth faithful; he cannot deny himself.*" He may, and often does, deny us the comforting assurances of His love because of our worldliness and lethargy, but He cannot deny Himself that eternal love which is treasured in Christ Jesus for all His elect; He cannot deny Himself that blood-bought band whom He chose in Christ before the foundation of the world and who are held securely in His great hand, from whence no man is able to pluck them (John 10:29).

Though we are sinners, (with shame and remorse we confess it) yet He is pure and sinless; holy and undefiled; though we are unfaithful, yet He *abideth* faithful; though we are fickle, variable and mutable, and often waver and vacillate from one state of mind to another, yet "He is in one mind,

and who can turn him?" (Job 23:13). He is a sure, almighty Friend. No circumstance or condition can place us beyond His reach. If we flee to the uttermost part of the earth, He is there; if we make our bed in hell, He is there. O how it should cheer our poor soul to know He is not like we are! He is not neglectful and unmindful of us as we so many times are of Him.

Again and again we have gone to Him with our faces bowed toward mother earth and have had no other plea upon our sinful lips than that He would be merciful to us. And if not deceived, again and again He has heard our cry, and in His own time has experimentally returned us to His precious bosom where we could once more feel that love which passes knowledge, and rejoice in sweet communion with Him. Can you not wholeheartedly join with me, my dear ones, in proclaiming, "Great is the Lord our God, and greatly to be praised?"—*Editor.*

AFFLICTIONS

"Before I was afflicted I went astray: but now have I kept thy word" (Psalms 119:67).

There is an old song that has this line in it: "Afflictions tho' they seem severe,—are oft in mercy sent. . ." I have often thought of the sore trials and conflicts many of the Lord's people have encountered in their lives. Some of the best of His saints seem to have suffered the most. If we could only see the glory that is to follow, our light afflictions would not be worthy to be compared with it. We would not be as envious of the prosperity of the wicked if we could see as God sees.

When we turn our eyes toward Jesus and see His sufferings, His grief and how He willingly bore the cross for us, all of our afflictions seem as nothing. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old" (Isa. 63:9). Our bleeding

Saviour knew all of our sorrows and was acquainted with all the grief of His afflicted children.

We might ask the question, why the Psalmist went astray "before" he was afflicted and "after" being afflicted he kept God's word? He said in verse 71: "It is good for me that I have been afflicted; that I might learn thy statutes." Afflictions bring us to the realization of our needs and by them are made to trust Him for deliverance. If this life was a continual mountain of good health and material prosperity we would not be taught the need of reaching forth in prayer to the God of mercy. In such a state of plenty we would not feel any desire for heavenly bliss or a release from this world and its pleasures. The quickened soul finds no lasting joy in earthly treasures because Divine grace has afflicted him and made him thirst for the living God. Grace causes us to acknowledge our sins and pray for mercy. This spiritual affliction makes us realize our pitiful condition before an holy God.

The prophet Zephaniah says in Chapter 3:12, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." A strong and rich people will not likely trust in the Lord. When we see our insufficiency and are brought to the depths of poverty we then look upward for help and strength. We need the cloudy days to appreciate the bright, sunny ones and the valleys to know about the mountains.

The apostle Paul spoke of the revelations and exaltation which he experienced, but then said a "thorn in the flesh" was given him that he might not be exalted above measure (II Cor. 12). In *our* lives there must be something to "keep us humble" so that we might experience the strength of our Lord made perfect in our weakness.

A chosen vessel of the Lord will be given great things, maybe not in the degree of Bible characters such as Paul, but there must be something to "keep him down" in order to keep him in the right way. When Jacob wrestled with the angel of the Lord (See Gen. 32:24-32) and prevailed, he did not come

out of that experience without being crippled. The Lord touched the hollow of his thigh and when the day broke, he was made to halt upon his thigh. No one could experience in mortal flesh what Jacob experienced without remembering it, and he remembered it by being crippled. We may not be afflicted in body, but we will experience a stricken soul that will lean upon the Lord for life and salvation. Nothing is more important for a poor crippled soul than to have the Lord to lean upon! "Who is this coming up from the wilderness, leaning upon her Beloved?" (Song of Sol. 8:5). What a true picture of the Church leaning upon her Husband, the Lord Jesus Christ! How sweet it is to trust in Jesus, our Beloved, as we travel along with many tribulations and afflictions through this wearisome land of sorrow! We are looking for a City of God above the starry sky where sin will not molest us and afflictions are unknown.

ELDER T. L. WEBB, JR.
Milan, Tenn.

FELLOWSHIP AND SPIRITUAL JUDGMENT

(Article 5)

It would be easier for you to understand what I want to say in this article if you would first open your Bible and read the Epistle of James, for I want to discuss with you his views on the subject of church judgment. Every minister and deacon who is genuinely interested in the spiritual growth of the members of their churches will find a world of practical lessons in this book.

As a young man I used to wonder how to explain the introductory expressions (Ch. 1, ver. 2-4) concerning the value of temptation. It almost seemed as though James expected the church to enjoy trials, but common sense says that no man can do so. Now I know that he meant simply this: without trials, Christians can have no spiritual experience; without experience, there will be no sound judgment; and without sound judgment neither the Christian nor his church can en-

dure. The trial of faith drives the Christian to Christ as surely as storms and drought send a tree's roots deep into the earth.

Not only is experience the best teacher, but we can truthfully say that without experience there is no learning at all. Martha and Mary loved Jesus (Luke 10), but it took the hard experience of burying their brother to teach them the value of his words (John 11). Peter loved Jesus too, but it took a terrible fall to teach him the Master's divine nature and his own weakness. What person does not know how Paul learned of grace, the sublime subject of his letters? The Galatian churches tried very hard to get Paul back to the Jewish system, but Paul had learned how a zealous man can be led to take peoples' lives by following it, and wanted nothing to do with it.

It is as bad an error to think a Christian receives sound spiritual judgment along with regeneration and baptism as it is to assume a baby gets it with his first bath. The object of the Church, with all its gifts, is to bring the Christian into an adult state (Eph. 4:11-16). The Christian must pass that thorny path from "Lord, this is what I want!" to "Lord, what wilt thou have me to do?" If he is wise, he will learn from the words and experiences of others; but if he rejects those good teachers, then he must pass through the fires himself. Only the meek and the wise can pray with Jesus, "Lead us not into temptation, but deliver us from evil." But the Lord has given us the Church and His Book, both of which are full of wonderful examples to guide the traveler in duty's pathway. It is a wise church that talks of their experiences often (Psalm 107:2).

Only those with sound judgment, those who ponder prayerfully the path of their feet, are able to continue in the perfect law of liberty (James 1:25). We Americans, so proud of our free land, are in a very poor position to comprehend what James meant by Liberty. We have had too much of it to know its value, and there has been so much sin practiced under the pretext of civil liberties, that when most Americans

come under the sound of the pure gospel they see no liberty in it but only restraint. On the other hand, the Jewish believers to whom James wrote understood it very well. For 1800 years their lives and religion had been dictated to them by others. They were told what to wear, what to eat, who they could talk to, and what they could do; and, the priests and Levites did their praying, reading, singing, and made their offerings for them. Everything in their religion told those people they were unfit to come before God themselves. With the coming of Jesus and His apostles, those folks suddenly found themselves as kings and priests in their own right. Fishermen suddenly became apostles, great sinners were loosed from their bondage, and the poor had the gospel preached to them. As their spiritual heirs of the kingdom, Primitive Baptists ought to enjoy the same privilege. But we know that we can lose it if we do not learn what the true meaning of discipleship is, and how to protect that precious privilege. Liberty carries heavy responsibilities on its shoulders.

Well, what is true religion? A confusing question in today's world. James simplified the definition so that even a little child ought to understand it: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." A religion that produces clean, moral, God-fearing men and women, and provides loving service for people in need, ought to be respected and valued regardless of what name it goes by; and, regardless of whatever claims it may make, a religion that is devoid of these things (yes, even if it goes under the name of Primitive Baptist) is an empty, dead form. So, my brother or sister, here is a standard fir to measure your religion by, or your church or your pastor. Do not ask yourself only how much you enjoy them, but rather, "If I follow this man what kind of people will I be joining, and what will I be as a Christian?" You won't find the answer to that question in a moment.

If the Church is given spiritual intelligence (I Cor. 2:16),

and the examples of life and the Bible to measure by, the next step is to put it to use in some serious thoughts of the consequences of what we do. Here, human emotion and rash enthusiasm must give way to sober study. Such a case lay before the Jerusalem church, a question of what kind of people could be safely brought into the church (James 2). The Lord's Church is required to test the qualifications of those who come to them seeking membership. I know that the popular view of Paul's expression (I Cor. 11:28) is that individuals only need to examine themselves, and decide for themselves. This is a blatant abuse of Scripture. Paul was speaking of a church collectively, and not to the individual members. He was telling the church that it was her business to examine herself, and that if she should fail to do so she would be judged by the world and with the world. Their failure to exercise judgment on that occasion had created a terrible condition, even at communion.

In James' example, two persons approached the church, a rich man and a poor man. He spoke of the human tendency to accept one over the other on the basis of worldly position; he did not mean that all the poor of this world are righteous and all the rich are wicked. The church needed to be reminded of their own experience, which taught them that "God hath chosen the poor of this world rich in faith." And, they seemed to have forgotten how the proud and mighty of that city were at that very moment striving to destroy the church. Should not the church consider her own spiritual safety before she accepts enemies into her bosom? Did not Jesus turn from the Pharisees and Sadducees in favor of the poor of His flock? When we baptize someone it ought to be somebody who loves the Lord and His house, and who will bring strength to the church and not harm.

Nor is judgment to be rendered only at baptism. In another example, James insisted that Christians ought to control their tongues (Ch. 3). How can any man rule over the house of God as her pastor, or serve as a deacon or member, who

gives way to violent fits of temper, or rails out at people, or lies, or bears tales about people? Who would believe such a man to be sincere? Even more, Christians are to be examples before the world of the effects of grace. What kind of example would we set before our children, or before our friends in the community, if we were to turn loose our base passions, become drunken, profane, fornicators, dishonest? Such things do not belong in the Lord's Church. A Christian then must give much prayerful thought to controlling his human nature.

A young sister told me recently of the pressures she felt at school to break away from home and parents, church, and all traditional restraints, to stand on her own feet and be "grown up." Now that has been Satan's way ever since Creation. If he can separate you from those good influences he can work his will with you at his leisure. But, my brother or sister, God gave you those parents and friends, and that church, out of His great love for you. If you are to get through this old world with some semblance of a clear conscience you are going to need all the help they can give you. It requires courage and good judgment to stand up to those who tempt you, and say, "I love my parents and my church, and I am not going to do anything to make them love or respect me less." But if you really want good people to respect your judgment as an adult, that is what you will do.

It is to the church collectively, a church prepared by instruction and experience, the command to sit in judgment is given. No single individual can know all the answers to all the problems; only when the church unites in sharing their knowledge and prayers can they do so. For myself, I never knew what it was to be out in the dark world with no knowledge of the gospel, but there are those in our church who do know. I never had to go looking for a true church, for I was born and raised around it; but there are those who do understand those things. I have had many experiences, it is true, but there are many, many more that I have not had; but around the church somewhere there will almost certainly be somebody who has

been over the road I face. In the church there is a multitude of gifts, a great variety of dispositions and points of view, a wide range of age and experience. Therefore, when the church speaks, people ought to listen. How important it is that these things be shared.

Sometimes the way does seem a little dark and long, but I want the readers to know that it is a road full of rich rewards. Someone once quoted a remark by Elder Walter Cash, an old preacher I knew as a boy. Someone had asked him how he could afford to leave home and travel so widely among the churches of Missouri. His answer was, with a wave of his arm all around him, "God has given me homes and family all over the state of Missouri." May God bless us to be worthy of them.

ELDER RAYMOND WEBB

SIN—RIGHTEOUSNESS—JUDGMENT

In the fourteenth through the sixteenth chapters of John, the Saviour is preparing His apostles for His soon-to-be crucifixion and His eventual return to the Father. It was never intended that he spend a normal lifetime on earth. His active ministry of some three and a half years was drawing to a close and "His hour" that He often spoke of was near. "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth."

He noted that this news filled their hearts with sorrow, but He assured them that their sorrow would be turned to joy. He also told them that it was necessary that He leave them and to return to the Father, but that He would send the Comforter, or Holy Ghost, who would guide them into all truth, and show them things to come "But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I do not go away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come,

he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:6-11).

"Of sin because they believe not on me." All men are born sinners, and are natural men, and therefore do not receive the things of the Spirit of God because they are foolishness unto them. But when these natural men are born again, or born of the Spirit, that Spirit convinces them that they are sinners, and that Jesus is the Christ, the Son of God. The Scriptures are written to those who are chosen of God, chosen in Christ before the foundation of the world, but this Holy Spirit comes into their lives when it pleases the Lord to send Him. He may come early in their lives as with John the Baptist who was born spiritually before he was born naturally, or He may come later in life, as in the case of the apostle Paul, or the thief on the cross. But when he comes He can and does turn them from unbelief to belief. In nature they are unbelievers but because they are the chosen of God this Holy Spirit comes into their lives to reprove or to convince them that they are sinners, but that Jesus is their Saviour.

"Of righteousness because I go to my Father." God demands perfection. As He is all and perfect righteousness, He demands nothing less of His Son. When Jesus was baptized we hear God speak from heaven saying, "This is my beloved Son, in whom I am well pleased." Again, on the mount of transfiguration with Peter, James and John, God says, "This is my beloved Son, hear ye him." Could there be any greater proof that Jesus was righteous than the fact that God raised him from the tomb and received him back to Himself. The Holy Spirit, or Comforter, can and does convince men of this truth, that Jesus was righteous.

"Of judgment, because the prince of this world is judged." In the garden of Eden God pronounced a curse upon Satan, the prince of this world. "And the Lord God said unto the

serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly thou shalt go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:14-15).

When Jesus was baptized, immediately He was led of the Spirit into the wilderness to be tempted of Satan. I suggest that you turn to the fourth chapter of Matthew and read verses one through ten and see how Jesus passed judgment upon Satan three different times. Jesus said in John 12:31, "Now is the judgment of this world: now shall the prince of this world be cast out." In John 14:30 Jesus said, "The prince of this world cometh, and hath nothing in me." Briefly then, here are three of the things which the Comforter can and does teach: that we are sinners, that Jesus is our Saviour, who has overcome sin by the shedding of His blood on the cross, and that from the very beginning God pronounced judgment upon Satan with a curse.

ELDER T. EVERETT BEAVERS

PURPOSE

Dear ones, may I come to you with a purpose in mind and heart that by the leading of the Lord we can again enjoy and communicate to you some of the ties that bind the Lord's children together in the unity of the Spirit. This term *purpose* has a very special application and comfort to the redeemed of the Lord. To purpose is to set out beforehand to attain a result, object or end. I am quite sure that what man purposes to do or attain unto, depending upon himself for strength and knowledge, may be accomplished or it may not. Man is so dependent upon the power and wisdom God sees fit to bestow upon him. But what *God* has purposed to accomplish shall be fulfilled to the utmost. Every purpose of the Lord shall stand and shall be performed according to His divine will.

The Lord has purposed to have the victory over Satan

and over all the wickedness of humanity as it pleases Him. What a great blessing and comfort to know that death is swallowed up in victory through and by the complete sacrifice of Jesus our Saviour! The purpose of God the Father is, "Because he lives, we shall live also." The pleasure of the Lord shall prosper in His hand, for He has purposed it to be to His honor and glory. Though man's purposes often fail, the purpose of God the Father, God the Son, and God the Holy Spirit cannot fail. This purpose is to and for a special people, the elect, the chosen of God, the sheep of His pasture. Doubts, trials and disappointments will be with all the Lord's children at times in life's travels, but take courage and be strengthened, for all things work together for good to them that love God, to them who are the called according to His purpose. It is according to the purpose of God that you are called from nature to grace and given a spirit of prayer and reconciliation.

The Lord does minister grace sufficient, although He does not appear to all His family in exactly the same way and for the same purpose while here in this kingdom. Certainly He does appear to all this family according to the purpose of His will, that they may have eternal life, and this life is in His Son. The Lord Jesus said to Saul, "Rise, and stand upon thy feet; for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." So the Lord does have a special purpose in calling men to feed the lambs and sheep of His pasture. The purpose of the Lord to another may be to sing, pray, or just to fill his place in the service of God. Thus the Lord has a purpose for all His children in His kingdom, and it is pure religion that is undefiled before Him as we visit the fatherless and widows in their affliction and keep ourselves unspotted from the world. It behooves all of us to stand (live) in the place the Lord has purposed for His own glory.

Daniel purposed in his heart that he would not defile himself with the king's meat and drink; and we should also

purpose not to be defiled with any worldly ways some earthly king might set before us. Paul purposed in the spirit to go to Jerusalem and often to come to the Roman brethren; so the Spirit prompts us to follow the teachings of Jesus. Yet Paul had trials and afflictions and seasons when his faith was tried. It is by faith we stand, and Paul put forth the question, "The things that I purpose, do I purpose according to the flesh?" We must not purpose for any selfish motive or desire of the flesh but according to the power of the Spirit. So there is very much for us to do that we be not conformed to the world and its pleasures. "But be ye transformed by the renewing of your mind, that ye may prove what is that good, acceptable, and perfect, will of God." Brethren, this we should purpose to do, by the mercies and grace of the Lord.

The Lord God hath saved us and called us with an holy calling, and it was not according to our works or ability in any way, for it is "according to his own purpose and grace which was given us in Christ Jesus before the world began." So God's purpose was treasured up in Christ before the world began. It is now manifested by the appearance of Jesus our Saviour, being revealed to His people by the Holy Spirit. This is described by Paul in this way: "Having made known unto us the mystery of his will according to his good pleasure which he hath purposed in himself." And, we are "predestinated according to the purpose of him who worketh all things after the counsel of his own will." What a wonderful blessing of faith to behold the manifold wisdom of God known by the church according to the eternal purpose which he purposed in Christ Jesus our Lord!

The great and wonderful purpose of God shall stand forever, for "the Lord knoweth them that are his." This is a sure foundation that cannot be destroyed. The great wisdom of God in the sweet doctrine of election, atonement, redemption, justification and glorification is just as sure as the eternal purpose of God. It was said unto Rebecca concerning Jacob and Esau, "The elder shall serve the younger," and also, "Jacob

have I loved, and Esau have I hated." Now this was said before the children were even born and before either had done any good or evil. This was, "that the purpose of God according to election might stand, not of works, but of him that calleth." Brethren, what can we say to these things? Surely, "If God be for us, who can be against us?" And, "Who can lay anything to the charge of God's elect?" It is God that justifieth according to His eternal purpose. Yea, it is Christ that died for our sins and He is risen indeed as He said He would, and is even now at the right hand of God also making intercession for us. The very eternal purpose of God embraces the glorification of God's people and their deliverance from the bondage of corruption into the glorious liberty of the children of God. Heirs of God and joint-heirs with Christ! What a wonderful purpose, that cannot be altered in any way!

ELDER DAILY HITE

WHO IS ISRAEL?

When reading the Bible it is important to know which Israel is under consideration in order to understand the lesson. Confusing *natural* Israel with *spiritual* Israel will lead to many errors, the worst being pre-millennialism. Israel of old, natural Israel, is that nation chosen by God during Old Testament times to represent Him, serve Him and consequently be blessed by Him. Only Jews by nature are natural Israel. Spiritual or Eternal Israel is that chosen nation which is made up of all the elect. It is a nation of people chosen out of every nation, kindred, tongue and tribe on the earth. It is this spiritual nation that makes up God's family. People out of both races, Jew and Gentile, make up this great elect spiritual Israel.

Natural and spiritual Israel share many similarities, but also have many important differences. Both nations have a father. Natural Israel has Abraham as their father. Spiritual Israel has God as their father. Both have a king. Natural Israel had Saul, David, Solomon and many others. Spiritual Israel has one, Christ Jesus. Both are distinguished by circumcision.

Natural Israel was circumcised in the flesh. Spiritual Israel is circumcised in the heart. Both have a capital. Natural Israel had Jerusalem in the Middle East. Spiritual Israel has the New Jerusalem which is above. Both were chosen by God; chosen not because they are mighty or great but by the sovereign pleasure of God.

Many feel natural Israel will once again be restored to its former glory. Not so. Natural Israel was a timely kingdom. Only Jerusalem which is above is eternal. It is this spiritual kingdom or nation that will continue into all eternity.

Another misconception is that only natural Israelites are special to God and they only will live with Him in glory. This is an unfortunate misunderstanding of God's word. Paul says, just because one is a natural Israelite does not necessarily make one a spiritual Israelite (Rom. 9:6-13). Laying down the great doctrine of election he shows that it is those who are of God's elect family, both Jews and Gentiles, that are the true Israel. He then gives the example of two boys, both born to the same Jewish family; one chosen and loved of God and one left in his sins and hated of God. Again, in Romans 2:28-29, Paul says it is the born again child of God, circumcised in the heart and not the flesh, in the spirit and not in the letter of the law, that is the true Israelite. He may be a natural Jew or a natural Gentile, it matters not; if he is circumcised at heart (born again) he is a spiritual Israelite. All over this world God has a marked out, chosen and beloved people. It is these, whether Jew or Greek, bond or free, male or female, that are the family of God.

As Abraham sought his country, the promised land, and spiritual Israel labored to enter into it, so we who are spiritual Israelites should, as strangers and pilgrims in this world, seek and labor to enter into the spiritual Canaan's land of the church. We who are spiritual Israelites and children of God by election, whose home is heaven by grace, should seek to live in the promised land of the church while in this life and to avoid the wilderness of false doctrine and false religion.

One day the Lord will part the "red sea" of death, hell and the grave. He will deliver us to our eternal home in heaven. His return is not to set up a kingdom down here for a thousand years in natural Jerusalem, for the church is His kingdom and our bodies the temple of the Holy Spirit. His return is to deliver us to an eternal home, a place where He dwells and we with Him. *He is coming back, not to live with us, but to take us to live with Him.* Until that day let us labor to contend for the faith once delivered to the saints, laboring in hope, not to become spiritual Israelites but because we *are* spiritual Israelites, marked out, chosen, elected and redeemed by the sovereign will of almighty God.

So much more could be said, but there is not enough space left. We hope to continue this subject in the future. Until then, dear reader, search the scriptures in the light of this subject. All the promises are to you, for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

ELDER LONNIE MOZINGO, JR.

WORK OUT YOUR SALVATION

The words *saved*, or *salvation*, used in the Bible, do not always refer to *eternal* salvation. The apostle Paul has given us several instances in his writings where the word salvation applies to our salvation here in time. I am sure that nearly all Primitive Baptists realize that our time salvation, which is common to all of us, is as Jude tells us in verse three.

Paul tells us in Phil. 2:12, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." I believe we should always be obedient to God; always looking to God for the help we stand in need of in working out our own salvation here in time. Also, verse 13 tells us, "For it is God which worketh in you both to will and to do of His good pleasure."

Paul again says, "For the grace of God that bringeth sal-

vation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11, 12). Then the grace of God, by His Spirit, has appeared to teach us how to live in a good christian way. So we see then, we are taught how to work out our own salvation.

Denying ungodliness and worldly lusts is not so hard for us to do if we are always looking unto Jesus who is the Author and Finisher of our faith. Our faith is a fruit of the Spirit, and if we add to our faith as Peter says in II Peter 1:5-7, all these wonderful attributes will make us to become strong in the Lord, and in the power of His might. Verse 8 tells us, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." So we can see what a teacher the grace of God is through His divine Spirit that dwells in us.

If we fail to add to our faith, as the grace of God teaches, then we come under verse 9; "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Certainly we can see if we fail to add to our faith just how barren and unfruitful we would be in the knowledge of our Lord Jesus Christ. So, we can readily see how important it is for us to work out our own salvation with fear and trembling.

Paul says to Timothy, a young minister, in I Tim. 4:15, 16, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. 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." The young minister of today must first take heed to himself and to the doctrine of Christ, and continue in them. Where the Bible is silent we must be silent and not add to or take from God's word. In our taking heed to our own lives we can both save ourselves and them that hear us. Then a minister also must work out his own salvation here in time.

ELDER W. F. BURLESON

THE GODHEAD

(Second of 3 parts)

God The Son

Prophecy tells us in many places that God was not alone in the beginning. After Adam and Eve had eaten of the tree God said they have knowledge of good and evil, "like unto *us*." As also when men built the tower at Babel, God said, "Let *us* go down and confound their language." Then, that the Word would be made flesh, Isaiah writes of a conversation in heaven; "Whom shall I send, and who will go for *us*? Then said I, Here am I; send me" (Ch. 6; Ver. 8). So that by the lineage of David according to the flesh Jesus was to appear at the close of the law dispensation, as had also been foretold, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me," and as the natural man receiveth not the things of the Spirit of God, little did men know when the angel visited Mary, saying that the power of the Highest would overshadow her and that holy thing that she would bear would be called the Son of God. "His name shall be called Jesus, for he shall save his people from their sins."

"We beheld his glory," wrote John, "as of the only begotten of the Father, full of grace and truth." And if we want evidence as to why God's children are such gracious hosts and such good company, think about this: "And of his fulness have all we received, and grace for grace." Wise men saw His star and were drawn to Him, but the foolish, void of grace, saw no beauty there. The Corinthians knew the grace of God, how that "though he was rich yet for their (our) sakes he became poor that we through his poverty might be rich." He must have left a rich place in heaven and it was a great love for us that brought Him down. Who would look for a babe of the royal seed in an ox stall, lying in a manger? None but those led by the revelation of God. Poverty was His companion on this earth. Foxes had holes, and birds of the air had nests, but the Son of man had not where to lay His head. Yet possessing all things he went about doing good in behalf of

the sick and suffering and the hungry. The lepers were cleansed, the blind saw, the deaf heard, and the poor had the gospel preached unto them. Twice God spoke in an audible voice so apostles heard; "This is my beloved Son in whom I am well pleased." God was manifest in the flesh, so He was our Saviour, and He thought it not robbery to be equal with God. But although equal, yet He prayed to His heavenly Father because He was also verily man. An abundance of wisdom and knowledge, instead of exalting Him, made Him meek and lowly. In this example He commands, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and you shall find rest to your souls." He did not sin, neither was guile (deceit) found in His mouth. In all things He glorified His heavenly Father, and learned obedience when He offered up strong crying and prayers to Him who was able to save Him from death. Not that He was disobedient but he learned when His sweat became as great drops of blood falling to the ground that not His will but His Father's will be done. And that meant He must be offered on the cross as Abraham rejoiced to see His day and saw it and was glad when a ram was caught in a thicket by his horns and he offered it in Isaac's stead. So, likewise, Jesus in Pilate's court found no escape and said, "Thou hast no power, except it be given thee of my Father." So He humbled Himself to die on the cross in our stead, for we by transgression are worthy of death. He stated the conclusion of the whole matter when the cry was made, "It is finished," sealing eternal redemption for His elect people.

The Jews condemned Him to die but God raised Him from the dead and He was seen of apostles and over five hundred brethren, speaking and eating with them. Now He was (is) no longer the poor man preaching to cold-hearted unbelievers, but God has now exalted Him greatly and given Him a name that is above every name, that at the name of Jesus every knee shall bow and every tongue shall confess that He is Lord, to the glory of God the Father.

Many more things could be written from the Bible about

God's Son, and as the apostle said, the world itself would not hold the books if all He said and did had been written. So we read that His last earthly hour was walking out to Bethany and while talking to His disciples about the kingdom of God He was taken up and clouds received Him out of their sight. Jesus was gone from earth but declaring He would come again and receive us unto Himself, that where He is we shall be also. So, when He, by Himself purged our sins, He sat down on the right hand of the Majesty on high, there to make intercession for His people.

ELDER A. J. HYLTON

INWARD CHRISTIANS WHO ARE IN DISORDER

We make a distinction between *outward* and *inward* christianity. Although we cannot have fellowship for many in their external ways, being in many instances modern and unauthorized by the word of God, yet when they tell us of a blessed work of grace in their souls, we have an inward fellowship for them as brethren in the Lord. But how can we walk together in those things which our very souls loathe and detest! Impossible, without hypocrisy, and a violation of a principle which has ever existed among the Old Order of Baptists. Hence, among the many false charges brought against these people, one is, that they do not believe there are any real christians among the other denominations. But we believe there are many inward christians who are in disorder—unbaptized, bewitched, sickly and weak. With these we sympathize, and at all times labor, when opportunities offer, to teach them the ways of the Lord, and exhort them to walk therein, that we may also have outward christian fellowship for them.

How can we reform others while we fellowship the very things which we condemn? Let us then continue to lift up our voice, however feeble it may be, against the religious errors of our day. Oh! for the constant speaker and doer of Bible truths.

ELDER JOHN M. WATSON
The Old Baptist Test—1867

How is it that people who need God twenty-four hours a day, have a church meeting only once a month?—The late *Elder James Bibler*.

NEW CHURCH DESIRED IN PITTSBURGH, PA. AREA

Primitive Baptists in the Pittsburgh, Pa. vicinity are interested in starting a church. Thus far several ministers have agreed to conduct services for us and a number of meetings are already scheduled. Meeting times and locations will be announced. For more information contact—Mike Hadaway—106 Alta Vita—Greensburg, Pa. 15601.

CIRCULAR LETTER—KETOCTON ASSOCIATION—219th SESSION

To the churches composing the 219th annual session of the Kettocton Primitive Baptist Association.

Dear Brothers and Sisters in Christ: We pray that we are thankful, once more to meet in an Associational gathering. We know and understand that it is by and through the grace of Almighty God that we have been allowed to come together in the manner in which we are assembled. We humbly pray that we have not come together for any other reason but to honor, praise and glorify the name of our Lord and Saviour Jesus Christ.

Since our last Association some of our loved ones have parted from this life of toils and troubles to be with our Lord. Some have had illnesses that they cannot be with us today. We pray that the God of all power will be with and bless them that they will be comforted with the love and very presence of our Lord. It is a comforting feeling to feel the presence of our Lord, but it is a cold and empty feeling to be without His blessings and presence. We have had some trying times this past year, but I hope with much prayer and God's directing hand our problem will be solved.

Sometimes I feel like David of old, who so many times was up on the mountain top and again, like we are, down in the valley so low, where there seems to be no hope left.

I would like to quote a couple of verses from Psalms and make a comment on them, Psalm 37:14,15 says: "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken." I feel that David was saying that even though the foes of this world were mounting up against him, by God's love for His people He would cause the foes to be destroyed by their own weapons. Psalm 37:25 says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." This passage tells us that God has always provided the needs of His people all through time. I hope God's people will return to the old paths and worship Him and not man, or some worldly idol, for it says in the Scripture that God is a jealous God and desires that all His people worship Him and only Him.

The apostle Paul wrote in the book of Romans, 16:17,18, "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." This is good instruction for God's people.

Again I hope that we have met for no other purpose than to praise God and His matchless name; and most of all, that God will be with us in this meeting, to bless the business part, and to bless the ones that are to speak, and to give the listeners a hearing ear and an understanding heart, to be able to say one more time that it has been good to be in the house of the Lord.

May God's richest blessings be upon all that have met to worship God in truth and Spirit, and also on all that it is our duty to pray for.

In Christian love,-Elder Rodger Frazier.

Approved by: Elders J. E. Alderton, Raymond Pressley and Phillip Johnson.

AFTON ROAD ANNUAL MEETING

The "Afton Road" Primitive Baptist Church, Afton Road, Danville, Virginia, will, the Lord willing, be holding its annual meeting on the 4th weekend in October, beginning Friday the 25th at 7:00 P.M. and continuing through Sunday at dinner. Communion and feet washing service will be held after dinner on Sunday. Saturday services will begin at 10:00 A.M. and continue through Saturday night with lunch and supper being served at the church. Elder Lassarre Bradley, Jr., and Elder Michael Gowens have promised to be with us. We cordially invite the Lord's people to be with us in the meetings. For more information contact Elder Lonnie Mozingo, Jr., Rt. 3, Box 510-11, Danville, Va. 24540, or phone 804-836-6418.

Obituary

THELMA RECTOR

Mrs. Thelma Louise Rector (79) was born December 9, 1905 in Orleans, Virginia and departed this life August 1, 1985. She was the daughter of the late Thomas Brown and Minnie Corley Rector, and the wife of the late Maurice Rector of Atoka, Va. She is survived by two sisters; Hazel Brown Rector Estep of Atoka, and Ann Elizabeth Rector Gordon of Orleans, and several nieces and nephews.

This precious friend always loved "Upperville" Primitive Baptist church and attended as long as her health permitted. She and her late husband were always ready to contribute to the expenses of the church. She will be greatly missed by her many friends and loved ones.

A grave-side service was conducted at Ivy Hill Cemetery in Upperville, Va., by the writer. Respectfully—Elder Elmer S. Skeen.

ELDER CHARLES J. SMALL

Elder Charles Small (94) was born in a little log cabin at Duff, Indiana July 17, 1890 and passed from this life April 25, 1985. He was a remarkable and noble man, admired by a host of friends, relatives and most of all by his brethren and sisters in the church. He is survived by his wife Edith, who was always by his side through the experiences of life; one son, Marion Small, Clearwater, Florida; three daughters, Mrs. Jewell Hadley, Largo, Florida, Mrs. June Harris and Dora Dodson of Indianapolis, Indiana; three brothers and one sister; 12 grandchildren and 24 great-grandchildren. Three sons preceded him in death.

He received an experience of grace in 1913 and was received by baptism into "Little Flock" Primitive Baptist church at Duff, where his great-grandmother was a charter member. He was given liberty to preach in 1913 and was ordained in 1931 by "Little Flock" where he served as pastor. He and my mother, Edith E. Small, were married March 17, 1913 and celebrated their 72nd wedding anniversary this past March while he was in the hospital suffering from a stroke.

He and mother came to Florida in the 1960's and joined "Lone Pilgrim" church, Largo, Florida. Several years later he joined "Mt. Enon" church, Plant City, Florida, where he was a faithful member until his death. He also pastored "Hopewell" church, Sarasota, Florida.

Funeral services were conducted by his pastor, Elder Cromer Crawford, at his home church. His body was taken to Nass Funeral Home, Huntingburg, Indiana, and a service was conducted there by Elder Charles Linton of "Little Eagle" Primitive Baptist church. He was laid to rest in Mayo Cemetery, Duff, Indiana. We miss him so much but realize our loss is his gain and that he is now with his Lord in that heavenly home above, which he believed in and preached about these many years. Written by his daughter—Mrs. Jewell Hadley.

DONATIONS TO THE ADVOCATE AND MESSENGER

Hertis Davis, Florida, \$2.00; Betty Corbin, D.C., \$5.00; Melvin Farmer, Indiana, \$5.00; Mrs. Grant Key, Oregon, \$1.00; Mr. and Mrs. Forest Hite, Ohio, \$5.00; Mr. and Mrs. Carroll Shuler, Virginia, \$50.00; Lessie Frazier, Virginia, \$5.00; Mrs. Bonnie Baker, Illinois, \$1.00; Elder Roy Motsinger, Indiana, \$10.00; Jewel Bender, West Virginia, \$5.00; Susan Kaye Owen, Indiana, \$10.00; Elder and Mrs. Glen Funk, Ohio, \$5.00; Clarence Moyer, Virginia, \$100.00; Mary Jo Walden, Alabama, \$5.00; Brenda Hylton Evers, California, \$5.00; Estelle F. Ellis, Virginia, \$2.00; Olga Arnold, West Virginia, \$5.00; Mary G. Griffin, North Carolina, \$5.00; Garland H. Lyon, Texas, \$5.00; A Friend, Illinois, \$5.00; Mrs. Roy Harbett, Indiana, \$5.00; Sister Ethel Clark, West Virginia, \$20.00; Shelby L. Rupard, Kentucky, \$2.00; Elder Hassel Peck, Ohio, \$5.00; Warren Wilson, Virginia, \$5.00; Nelson Long, Virginia, \$2.00; Crilly Lunsford, Virginia, \$2.00; Sister Mary Ashby, Virginia, \$10.00; Mr. and Mrs. Rex Burner, Virginia, \$5.00; Sister Nannie Glascock, Virginia, \$5.00; Rebecca Donaldson, Maryland, \$20.00; Sister Martha Reynolds, D.C., \$5.00; E. B. Eckler, Indiana, \$5.00; Sister Virginia Wynham, 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, Amissville, Va 22002, Tel. (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, Md 21795, Tel. (301) 223-6195. Mar. '86

MT. ZION—Waukegan, Ill. meets 2nd 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. '87

NORTH FORK—Six miles south of Purcellville, Va on Route 722. 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 '86

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

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. '86

UNION—Sumerduck, Va Take 651 from Remington to Sumerduck (about 10 miles) meets every 1st and 2nd Sunday at 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va 22701, Tel. (703) 825-5813. Also 5th Sunday at 10:30 a.m. Elder Rodger Frazier, Pastor, Rt. 1, Box 171, Remington, Va 22734, Tel. (703) 439-3606. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va 22186, Tel. (703) 347-3469. Dec. '86

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372. July '85

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 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '86

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-I, Romney, W.Va. 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W.Va. 25434, Tel. (301) 395-5253. Aug. '86

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '86

SOUTH RIVER—Browtown, 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 '86

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. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713, Tel. (703) 547-2364. Jan. '86

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 '86

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. '86

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 119, 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. 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, Tel. (703) 635-4764. June '86

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 '86

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. '86

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. '86

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. '85

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874. Dec. '87

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134. March '86