

Advocate and Messenger

127th APRIL 1988 No.4

Advocate and Messenger

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

Zion's Advocate	Messenger of Truth	Gospel Messenger
Established 1854	Established 1897	Established 1878

In darkest hours of pain and grief
A view of Jesus gives us light;
Among ten thousand He is chief—
Who turns to day our blackest night.

O let us not then yield to fear,
Though we in thickest darkness dwell,
For He, our King, is ever near
To quench the pow'r of death and hell.

R.E.H.

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA – Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. Meets 1st Sunday 10:30 A.M., Sat. night before at 7:30 P.M. Elder Ernest M. Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851 (Tel.) 703-778-2763. Sister Debbie Snellings, Clerk, P. O. Box 426, Stanley, Va. 22851. April 1989

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 '89

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

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

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

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

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

NEW LIBERTY CHURCH–Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634. Oct. '87

SALEM–Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown, In 47346, Tel (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '89

SHARON–Fenton, Mo (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk, 15 Claraned Hgts., Fenton, Mo 63026, Tel. (314) 343-7059. June '89

UNION–East side of Midland City, Ala. just off Old Montgomery Hwy. Meets 1st Sunday and Sat. before at 10:30 a.m. & 3rd Sunday at 5:30 p.m.–Elder Odell Deese, Pastor, Rt. 9, Box 224, Dothan, AL 36303, Tel. (205) 794-5096. Bro Eugene Conner, Clerk, Rt. 9, Box 225, Dothan, AL 36303, Tel. (205) 792-8433. April '89

WATERLICK–Waterlick, Va, 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '89

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 '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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JACOB'S SENTIMENTS—AN EXAMPLE FOR ALL SAINTS

"I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant" (Gen. 32:10).

These few words, expressed in prayer by Jacob when in great distress, clearly reflect the dealings of the Lord with him and his consequent humility and reverence. He had been made keenly aware of his dependence upon the Lord for deliverance from adversity, and had been brought under a deep sense of his unworthiness, so that even the "least" of God's mercies were more than he deserved. There is a great contrast

between the language he uses here and the language of those who are strangers to their own corruption. Solomon said most men will proclaim their own goodness (Pro. 21:2), and personal observation has certainly confirmed his assertion. And being a member of the Church does not make one immune to this sort of thing,—the church of Laodicea being a prime example. They said they were rich, and increased with goods, and had need of nothing (Rev. 3:17). But how wonderful it is to be blessed to see and understand that we have *nothing* of any real value that we did not receive of the Lord (I Cor. 4:7), and for us to glory or boast of it as though we had gotten it by our own wisdom and goodness would be a very gross act of ingratitude.

Jacob was well aware that the good things he possessed were gifts of God's manifold grace and compassion, for he referred to them not as *rewards* but as *mercies*, and it was upon these same grounds that he sought deliverance from the harm which he feared might befall him at the hands of Esau. He not only confessed his unworthiness but he also appealed to the faithfulness of God, pleading the promise which God had made unto him when He told him, "I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude." We cannot approach unto God with too much humility, so long as we do not mistake unbelief and rebellion for meekness, and so long as it is not a "voluntary" or self-manufactured humility (Col. 2:18). And though God may not have spoken to us with an audible voice as he did to Jacob, yet all the promises which apply to the saints in general are as specifically directed to us as the above promise was to Jacob, and we should appropriate them unto ourselves and plead them at the throne of mercy. The substance of the promise made to Jacob (Gen. 28:15) and to Joshua (Jos. 1:5) is shown by Paul to apply to the saints in all ages (Heb. 13:5), and is given as a strong and persuasive argument against covetousness or distrust in God.

Jacob was also aware that the knowledge which he possessed of divine things was owing to God's revelations to him, and he refers to it as "the truth, which thou hast *showed* unto thy servant." He realized that unless the Lord had been merci-

ful to him he would have been as ignorant as an infidel so far as the things of the Spirit of God are concerned. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (I Cor. 2:11). "The natural man receiveth not the things of the Spirit of God," etc. (Ver. 14).

And the last point we wish to notice is that Jacob recognized his proper position before a just and holy God; he addressed himself to God as "Thy servant". And this is the ground all will occupy who have been brought to a proper sense of their lowliness and littleness before "the Majesty on high". Even the great apostle Paul acknowledged that he was a servant. Yet, when we view it rightly, as he did, we will consider it one of the greatest honors we can receive to be raised to a position of servitude to Christ. In fact, He taught His disciples that the highest station in His kingdom was one of humble servitude (Matt. 18:4, 20:27).

May the Lord keep us humble and lowly before Him, that we might be ever-mindful of the fact that we are unworthy of *every* mercy and *every* truth which He has shown unto us, His servants. This is the only way we can please Him and fill a worthwhile place in the Church.—*Editor.*

ESCAPE

Dear ones, we are able to escape, and do escape, some things, and there are some things we are not able to escape. All humanity lives with a natural body and we cannot escape the consequences of sin and even death itself, for all have sinned against God's laws and come short of the glory of God. Man is not able to escape the punishment of God for disobedience.

To escape is to avoid a punishment; to miss a trial or misfortune; to get away from any evil or act facing one; to avoid a threatened ill or circumstance. I escaped serious injury a short time back in an auto accident, and while the police said, "Saved by the belt," I felt surely it must have been by the

Lord. So there are different sources of power to enable one to escape.

God's word is still true and is plainly stated, "How shall we escape, if we neglect so great salvation. . . ?" Escape what? The condemnation of God; chastisement for our disobedience in not seriously and earnestly taking heed to the word of God. The word spoken by angels is still steadfast and sure so that every transgression and disobedience receives a just recompense of reward, and we cannot expect to escape such a recompense if we fail to heed God's teachings. So let us not neglect the great salvation the Lord has blessed us with in Zion, the kingdom that the Lord is graciously watching over in this life. It is so great and above everything else, it is worth our all in all. Jesus has paid the sin debt of His people, and they all shall live with Him in glory, but He has commanded them to walk in obedience here in the church kingdom, that they may eat the good of the land and enjoy sweet union and fellowship as they walk in the light.

The term *escape* is used many places in God's word, and how important it is that we heed His word on all occasions. He destroyed the cities of Sodom and Gomorrah with fire and brimstone for their great iniquity and grievous sins. Abraham stood before the Lord to intercede in behalf of the few righteous souls that were there, so Lot and his wife and two daughters were led out of the city and told to escape for their lives. "Look not behind thee, neither stay thou in the plains, escape to the mountains lest thou be consumed." Lot pleaded with the Lord to let him flee to a little city nearby, and the Lord told him to haste and escape thither. How many times we need to haste to do the bidding of the Lord and not listen to man's reasoning! Lot and his family fled to the small city, Zoar, but Lot's wife looked back and became a pillar of salt, for she disobeyed God's command. *She escaped the fire and brimstone, but she lost her usefulness in this world.* How much we need to be doing as we go *forward*, not looking back to the elements of the world. We escape so much affliction, both to body and soul, as we obey God. How shall we escape, if we neglect so great salvation?

David declared his trust in the Lord (Psalm 71) and

prayed, "Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me . . . for thou art my rock and my fortress." So he pleaded to escape out of the hand of the wicked, "out of the hand of the unrighteous and cruel man," that he might never be put to confusion. The Lord had held him up and was a strong refuge to him, "For thou art my hope, O Lord God: thou art my trust from my youth." Then comes *my* hope and prayer, to escape the hand of the worldly evil, that the Lord would not cast me off in the time of old age, nor forsake me when my strength faileth (Ver. 9). May the Lord bless all of Zion with this wonderful trust in Him and His way above everything else, that we may escape the wicked of this world and not become a castaway.

The Lord said, "Heaven and earth shall pass away; but my words shall not pass away." So we are able to take heed to ourselves lest at any time our hearts be overcharged with the cares of this life, and the day of the Lord come upon us unawares. We must watch therefore, and pray always, that we may be counted worthy to escape all these things, and to stand before the Son of man. It is the Father who has made us meet to be partakers of the inheritance of the saints in light; so we need to take heed to *ourselves*, not somebody else, to watch and pray that we may be counted worthy to escape the judgment of Jesus at His commanding. The day of the Lord cometh as a thief in the night, and we need to watch and pray.

There are many temptations and snares to all humanity, for the Lord has said that no temptation overtakes us but such as is common to man. "But God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." Oh! how we need to heed this way of escape, that we might be able to bear all for Jesus' sake. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven." His voice shook the earth and we must not turn from Him and His ways, for we shall not escape the just condemnation of God if we do.

I want to call attention to a precious truth concerning

escaping the evils of this life. Peter expressed his desire that through the knowledge of God and of Jesus our Lord grace and peace might be multiplied unto His children; and he goes on and says, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Precious ones, we have escaped the corruption, therefore let us diligently add to our faith the virtues mentioned in the this same chapter, and walk in newness of life, for in doing these things we shall never fall. This we will escape, but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

Lord, enable us to take diligent heed to Thy word and escape the corruption that is in the world through lust; for if after we have escaped the pollutions of the world through the knowledge of our Saviour Jesus Christ we are again entangled therein and overcome, the latter end will be worse with us than the beginning. May we not be entangled again with the yoke of Satan's bondage but enjoy liberty and freedom from such to the glory of God.

ELDER DAILY HITE

THE FULLNESS OF CHRIST

The apostle John declared that Jesus was full of grace and truth, and that "of his fullness have all we received" (Jn. 1:14, 16). Jesus said that the Father had given Him power over all flesh that He should give eternal life to as many as the Father had given Him (Jn. 17:2). "In him dwelleth all the fullness of the Godhead bodily." This man Jesus, walking about on this earth in a human body, had all the power of God, because He was God manifest in the flesh. In fact, it pleased the Father that in Him should all fullness dwell. Paul tells us in the Colossian letter that Jesus was first in creation, first in salva-

tion, and first in the church, that in all things He might have the preeminence.

Notice that John said Jesus was *full* of grace and truth. When something is full no more can be added. If I have a gallon jug full of water, no more can be added; so with Jesus, He is always full with a never-ending supply of grace, truth and power. After a marvelous display of healing the sick, working all kinds of miracles, and preaching His own everlasting gospel, He is just as full as He was before.

In the receiving of this grace and truth I believe we are in some instances active and in some instances passive. In regeneration or the new birth we are passive, just as much so as we were in our natural birth. In natural birth we were generated by our parents, and Jesus says that which is born of the flesh is flesh. In *regeneration* we are born again by the power of the Spirit of God, and Jesus told Nicodemus that which is born of the Spirit is spirit. So in this we are passive. However John says we have received grace for grace. I understand this to mean that as we have displayed grace in our everyday life, we receive a measure of grace from the Lord. So in this we are active. We receive of His grace and truth in many ways and under many circumstances. I can recall events in my own life, and I expect others can too, when the right person was in the right place at the right time to render needed help. It could be in time of danger or perhaps when we needed help in another way. Even when we were rebellious and were made to see how foolish we were, the fullness of His grace and truth shined through to us. It is the goodness of God that leads us to repentance (Rom. 2:4). "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

As Jesus worked His many miracles in so many different ways those who were benefited were receiving of the fullness of His grace and truth and power. I suppose that every day of our lives, without even realizing it at times, we are receiving a measure of that grace and truth. We receive it also in chastisement, and though no chastisement is pleasant at the time it is received, yet it afterward yieldeth much fruit.

After all is said and done concerning this most important subject, I feel that the supreme measure of the fullness of grace and truth was rendered to the Lord's people in His death on the cross. He came into the world knowing full well what His mission was. He was a man of sorrows and acquainted with grief, yet He faltered not; and though equal with God, yet He made Himself of no reputation and became the propitiation for our sins. Isaiah 53 describes some of His sufferings. Surely as a result of these sufferings we can see that we have received of His grace and truth. "Greater love hath no man than this, that a man lay down his life for his friends" (Jn. 15:13), but Jesus laid down *His* life for His *enemies* (Rom. 5:10). To those who taunted Him and ridiculed Him as He hung on the cross, He said, "Father, forgive them, for they know not what they do." What a wonderful measure of grace was there displayed. It was our sins that placed Him there, but it was His grace that saved us.

ELDER T. EVERETT BEAVERS

AN INQUIRY EXAMINED

A Sister in Christ has asked me the following question: "Why do seemingly good people often times have so many troubles?"

I will make a response to the question, but I don't expect it will be a complete answer, as this is something I too have often wondered about.

Jesus said, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." So, it is given unto us, the people of God, not only to believe on Christ, but also to *suffer* for his sake (Phil. 1:29). We are taught to bear this with patience, considering the great suffering which Jesus endured for us in reconciling us to God.

In some ways many of God's people are great sinners, and, like Job, have a pretty good opinion of themselves until God convinces them otherwise. Even Abraham and Sarah must have suffered much for their period of unfaithfulness with

regard to the promised seed. God had promised them a "seed" to receive the promise, and, "in Isaac shall thy seed be called." But as they grew older, and the time of childbearing in life had passed for Sarah, she insisted that Abraham take Hagar, her handmaid, and produce him a son. But when Abraham and Sarah were both about a hundred years old, she conceived and Isaac was born. So again, at Sarah's insistence, Hagar and Ismael were driven out. This must have been a time of great suffering for both of them.

Jacob was an heir to God's promise to Abraham, but he lied to his blind father, Isaac, saying he was Esau, Isaac's firstborn. He paid for this sin, for he testified; "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).

David was also of the lineage of Abraham, and Jesus was called the Son of David. Yet in his time he coveted another man's wife, sending her husband to the front line of battle, with the intention of having him killed. Because of this God chastized David severely, but still keeping him king over Israel, caused the little baby to die instead. So God's wrath was poured upon a little infant in order to punish his father. We tend to think no one will suffer for someone else's sins, but this baby, and Jesus, and many, many others, have done so. It is difficult to see sometimes how David could be called, "a man after God's own heart." How unsearchable are God's judgments and His ways past finding out!

The Sister's question speaks of "seemingly good people." So it comes to mind that one came to Jesus addressing Him as "Good Master" (Matt. 19:16,17). As Jesus was without sin, and made no mistakes, the answer He made may come as a surprise: "Why callest thou me good? there is none good but one, that is, God." He "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men" (Phil. 2:7). Yet none has suffered as He did.

As Jesus refused to be called "good", we wonder, do we have a right to look upon ourselves or others as *good*? Surely the goodness in any person consists only in the spiritual birth, in the inner man, and our behavior in life may only be termed

“good” by our walking after the Spirit.

There are two categories of sins that many times hinder us from doing good. The sin of *commission* is committed when we do what God has commanded against, and the sin of *omission* is executed when we fail to do what God has commanded us to do. So, we have sin coming at us from two directions.

The conclusion of the whole matter is to, “Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil” (Eccl. 12:13,14).

ELDER A. J. HYLTON

Editor's note: It is our view that Jesus never refused to be called “good”, for indeed He was good in every particular. But the rich ruler who came to Him asking what he might do to inherit eternal life did not believe that Christ was God. Therefore Christ asked him why he called Him good, since none is good by nature but God. If Christ had not been God, then He would not have been good either, and He knew this ruler did not believe He was God.

THE BOOK OF ACTS— AUTHORITY FOR THE CHURCH AND MINISTRY

Historically, the question of ministerial authority has been a problem to Israel from the very beginning. The priests traced (or pretended to trace) their lineage through Aaron to Moses; the rabbis traced theirs back to the ancient judges. What about gospel ministers? We trace our spiritual lineage back to the prophets. A prophet had greater authority than either the priests or the judges, although his work might be very humble, for he was God’s own chosen servant sent with a message to the people. Conflicts between the priests and the prophets were common because God often reproved the priests by the prophets.

John the Baptist could have been a priest, like his father Zacharias, but God gave him a higher calling. When they recog-

nized that John was a dangerous rival and a threat to their own power, the rulers at Jerusalem questioned John's authority to preach and baptize. His answer was simply that God told him to do it, and by this all the common people knew him to be a prophet. His reproof to the rulers confirmed it. This did not lessen their anger, however, and they did nothing at all to prevent Herod from killing John; more than likely, many were glad to see it happen.

When Jesus came to be baptized of John, He was simply acknowledging that John was authorized by the Father to do this work. His own calling and work were authorized by the same Divine Being, and all that He did and said during His ministry confirmed it. He too was a prophet of God. The calling of the twelve, and afterwards of the seventy, was proof that Jesus intended this kind of ministry to be a permanent fixture in the world for ages to come.

So, in the Lord's Commission (Matt. 28:18-20) there is the authority given by Jesus to the ministry to preach and baptize, and thus establish the Christian church. That command had specific duties for them to perform; He was giving them a great responsibility, but at the same time He limited them to the work commanded. They had no authority for doing anything else. Please observe that our Lord completely encircled His command with the statement that all power belonged to Him, and that He would go with them to the end of the world. At no time would the ministry ever have authority to go abroad without Him. Thus, the Commission gives us two spiritual keys to the church's success: it shows plainly that the church was established by the work of the Holy Spirit; and that work was performed under the instruction of the special word of God called the gospel.

Now we turn to the Book of Acts. This book serves several very useful purposes. *First*, it demonstrates the manner in which the apostles and evangelists carried out the Commission, under the Spirit's direction, by taking the gospel into the world. *Secondly*, it describes the primitive church in detail, with its membership, its government, its ordinances and activities, and its fellowship. This picture must be a model for all true churches in all times and places. *Third*, it gives the

history of that primitive church, shows how it was spread abroad into the Gentile nations, and at the same time describes the nature of the opposition to the church. That opposition has changed in our day only in that its nature and outward appearance is more cunningly concealed. And finally, the Book of Acts serves as a connecting link between the Gospels and the Epistles. Here are found the descriptions of the founding of several churches, to which the Epistles were later addressed, with their problems and circumstances. All of this is important to the proper understanding of the real meaning of those Epistles.

In the first chapter of Acts there are two things I wish to notice. *First*, in verse 8, Jesus indicated where all He intended His ministry, and hence His church, to go. *Secondly*, I would like you to observe that the ministry were included in the 120 disciples who made up that first congregation. They were not separate and apart from the church, but were an integral part of it, and therefore subject to the same gospel laws, the same Spiritual commands, as all the others. That the ministry were still human and subject to weaknesses was evident when Peter, ever quick to act, took it upon himself to choose a man to fill Judas' place. No doubt Matthias was a good man, but he is not heard of again. God filled that office Himself when He chose Paul. It is very dangerous for men to attempt to make preachers without God's direction.

Now we come to the second chapter of Acts. Here we find that wonderful description of the infant primitive church. It is almost perfect, a little bit of heaven on earth. Never again this side of heaven will the church be seen so free from error, so united in faith and fellowship, with such a united ministry. Yet, plain as this chapter is, there are few chapters in the Scriptures more abused or misunderstood. Were we to ask a hundred people what they consider the most outstanding features of that first church, no doubt most would refer to the speaking in tongues, or to the imagined great emotions of the occasion. I can only hope Old Baptists do not make this mistake. In fact, the most important characteristic of that church was simply this, that the Holy Ghost came upon the people there. Without the Spirit there would have been no preaching,

no tongues, no baptism of believers, and consequently no church. God has never intended His church to exist without Him, and indeed it cannot do so.

ELDER RAYMOND WEBB

BLESSED

Matthew, Chapter five, contains the verses commonly called the Beatitudes. There are several misconceptions about this portion of scripture, two of which we would like to address here.

The first is that these words, spoken by the Saviour, were directed to the vast multitudes around Him while He sat upon the mountain. Although Jesus preached to the multitudes in many places, it is evident from verses 1 and 2 that these words were spoken to His disciples. Notice the language, "And seeing the multitudes, he went up into a mountain; and when he was set, *his disciples came unto him*: and he opened his mouth, and taught *them*, saying . . ." It is apparent from these two verses that Jesus retired from the multitudes and when *His disciples* came unto Him He taught *them*, not the multitudes. This is important to keep in mind when reviewing the *second* misconception, namely, that these verses were spoken by the Saviour to the multitudes to entice them into being born again by receiving Him and following Him as true believers.

Are these words of our Lord spoken as an attempt to lure the masses to Him? A close examination of His words do not support this. In fact, these words, as we said, were spoken to the disciples, *not* to the masses. Furthermore the language of these verses is not in the form of propositions, but rather declarations of fact. Each of the verses say, "Blessed *are*," not "Blessed will be." The Lord is not listing experiences for a dead sinner to go through that he might get life, but declarations of the evidences of grace that are found in the life of the born again child of God, coupled with exceeding great and precious promises to those in these circumstances.

For example, Jesus says in verse three, "Blessed are the poor in spirit." Here is a statement of fact describing the child

of God who has been blessed to see his depravity. He is poor in spirit because the light of God's spirit has shown upon his life in the flesh and caused him to see his sin. And then the promise, "For theirs is the kingdom of heaven." Only those who have seen their ruined condition by nature, their bankruptcy in sin and their total inability to recover themselves on their own, will appreciate the message of sovereign grace proclaimed in the kingdom of heaven (the Church) as they travel here below. It is, therefore, the sole possession of the poor in spirit. The proud, the Pharisee, the hypocrite, will never enjoy the beauties of the heavenly place in Christ which belongs to the poor in spirit. They cannot rejoice in a gospel that declares Jesus gets all the glory because He paid it all. But the bankrupt in sin, the poor in spirit, rejoice that Christ has done for them what they could not do for themselves. They desire the Spirit for they know that in themselves they are only natural and carnal. The spiritual man within them cries out for the Lord's presence.

In the next verse we find another example of fact followed by promise. Jesus says, "Blessed are they that mourn; for they shall be comforted." Again, they mourn because the light of God's Holy Spirit has shined unto them, revealing their depravity. They hate the sins that pierced the Saviour and weep over their intrapment in sin. Their best deeds pale into dark hypocrisy and they wonder how they ever could have trusted in the flesh. But oh how sweet is the promise, "*They shall be comforted.*" How? By the God of all comfort; in this life when they hear the message of free and sovereign grace in the Church, and in the life to come when they are forever comforted by the very presence of the Lord. Using this principle of fact and promise, we can see in the next verses the evidence of grace and the promise to that recipient of mercy. The meek inherit the earth. The hungry and thirsty shall be filled. These individuals are in this condition by grace and are relieved by grace. They are meek because the Spirit of the meek and lowly Jesus is in their heart. They are thirsty because the spiritual man desires the things of the Spirit.

What does this mean for us? Simply this: if we feel our poverty, if we mourn over sin, if an attitude of meekness has

found its way into our lives, then we have the sweetest evidences that we have been born again of His Spirit and saved by His grace. Certainly activity is involved in these scriptures. These are not simply states of being predestined of God, but the activity found in these verses, whether it be mourning or thirsting, *is a result of grace in the heart, not the effort of the heart to get grace.* These things displayed in our lives are truly *evidences* of grace. If you have experienced these things in your life Jesus has declared you *blessed.*

ELDER LONNIE MOZINGO, JR.

WHAT'S IN A NAME?

“Thou shalt call his name JESUS” (Matt. 1:21).

Why was Joseph instructed by the angel of the Lord to name this baby, which was conceived in Mary by the Holy Ghost, *Jesus*? The answer is in this 21st verse: “Thou shalt call his name JESUS: *for he shall save his people from their sins.*”

Now, we believe what is written here; *entirely.* So, what did this angel say? He said the reason Joseph was to name this child *Jesus* was because, “He shall save his people from their sins.” Who did these people belong to? They were His people, because that is what the angel of the Lord said. They were, and are, the same ones that Jesus speaks of in the 17th chapter of the Gospel of John. Why should anyone doubt but that God knew what He had pinned down here? Why should good people doubt who these people are? He came to save *His people*, and no others. Well, did Joseph name this baby *Jesus*? Did He save His people? Again, see verses 1-4 of John 17, especially ver. 4: “I have glorified thee on the earth: I have finished the work which thou gavest me to do.”

Again, what did Jesus come to earth to do?—John 6:38, 39: “For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day,”—the

resurrection morning. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (Ver. 37).

What's in a name? There is very little in a name such as my name, compared to the great name of *Jesus*. Yet, even on a human level a name is not worth much, even if it is a good meaning name, unless the person who has it lives up to such a good name. In other words, my name doesn't count much unless I am remembered by what I stood for in this life, the principles I based my life upon, with whom I kept company, etc. There are several good attributes, or inherent characteristics, that we could look for in a person; and even though these may all be good from the standpoint of men, yet none of these compare to the characteristics in this name, *Jesus*.

His name was JESUS because He was to save His people from their sins. He did, He is, and He always will. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22, 23).

ELDER COY BROTHERS

Arab, Alabama

LABOR FOR THE ADVANCEMENT OF THE CAUSE

We desire here to ask all to write on the things that may be a comfort and benefit and instruction to the dear children of God, and for the advancement and upbuilding of the cause, and the unifying of the brotherhood on the principles of the gospel, that there may be a oneness in the faith; and let us not strive about words to no profit. Let us all strive to "keep the unity of the Spirit in the bond of peace" by writing and talking on those things that make for peace, and that will have a tendency to bring the Lord's people together in love and fellowship. Preaching the gospel will not have a tendency to

divide them and destroy their fellowship. It is the preaching of something else, beside the gospel that does that. May the Lord help us all to write and speak such things as will be for the benefit and comfort of His People.

ELDER C. H. CAYCE

The Primitive Baptist—1905

A REMARKABLE DELIVERANCE

From the Memoirs of John Newton, minister of the gospel, and author of "Amazing Grace", "How Sweet The Name", and many other much-loved hymns, we take the following account of an incident which took place while He was serving as mate to the commander of a ship which sailed from Liverpool in 1748. His business in this voyage, while on the coast, was to sail from place to place in the long-boat to purchase slaves.

In a letter to a friend in 1763 he says, "My business exposed me to innumerable dangers and perils, from burning suns, and chilling dews, winds, rains, and thunder-storms, in the open boat; and on shore, from long journeys through the woods, and the temper of the natives, who are, in many places cruel, treacherous, and watching opportunities for mischief. Several boats in the same time were cut off; several white men poisoned, and, in my own boat, I buried six or seven people with fevers. When going on shore, or returning from it, in their little canoes, I have been more than once or twice overset by the violence of the surf, or break of the sea, and brought to land half dead (for I could not swim). An account of such escapes as I still remember, would swell to several sheets, and many more I have perhaps forgotten; I shall only select one instance as a specimen of that wonderful providence which watched over me for good, and which, I doubt not, you will think worthy of notice.

"When our trade was finished, and we were near sailing to the West Indies, the only remaining service I had to perform in the boat was to assist in bringing the wood and water from the shore. We were then at Rio Cestors. I used to go into the

river in the afternoon, with the sea breeze, procure my loading in the evening and return on board in the morning, with the land wind. Several of these little voyages I had made; but the boat was grown old, and almost unfit for use. This service likewise was almost completed.

“One day having dined on board, I was preparing to return to the river, as formerly; I had taken leave of the captain, received his orders, was ready in the boat, and just going to put off, as we term it; that is, to let go our ropes and sail from the ship. In that instant, the captain came up from the cabin, and called me on board again. I went, expecting further orders; but he said he had ‘taken it in his head’ (as he phrased it) that I should remain that day in the ship and accordingly ordered another man to go in my room. I was surprised at this, as the boat had never been sent away without me before; and asked him the reason. He could give me no reason, but as above, that so he would have it. Accordingly, the boat went without me, but returned no more. She sunk that night in the river, and the person who had supplied my place was drowned.

“I was much struck when we received news of the event the next morning. The captain himself, though quite a stranger to religion, so far as to deny a particular providence, could not help being affected; but he declared that he had no other reason for countermanding me at that time but that it came suddenly into his mind to detain me.

“I have,” concludes Mr. Newton, “always thought this one of the most extraordinary circumstances of my life.”

FELLOWSHIP OR COMMUNION

There is an everlasting fellowship between God and His people. Also between every member of His precious family. This feature of fellowship is based upon likeness of character. By the work of the powerful Spirit of God we are made to bear His image. By the atonement we are made as one with God, all of our sins being cancelled on the cross. So all differences being removed between the poor sinner and his God, by His sovereign grace, the basis is formed, a union is estab-

lished, that will remain forever, upon which will rest eternal fellowship.

All of the Lord's people have one common God, and share alike in all the acts of God for us and in us, which, working together, will at last bring us to the complete likeness of Christ and to perfect fellowship with Him. Some day we shall see Him as He is and be like Him. Each of us being like Him, we shall be like each other, and be in perfect fellowship in His gracious presence. Our worship and praise shall be in perfect fellowship with God and with each other.

Very often our conduct here is such that we lose fellowship with God and fail to walk with Him as friend with friend, but grieve, or displease His Spirit, so that we are condemned in our hearts and cannot feel His approving smile until we repent, turn to Him and walk in His ways. Oh! if God's people would acquaint themselves with the true meaning of His word, which is the faith once delivered to the saints, and practice it, we would have unity in faith and practice, and enjoy fellowship here in the church.

Our fellowship here on earth can only reach those who are following the apostolic doctrine and practice. Surely there is a limit to church fellowship, and the time comes when we must withdraw fellowship from every brother who walketh disorderly (II Thes. 3:6). After long, loving, and patient labor, failing to reclaim the erring, we have to say farewell to the prodigal son, bound for a far country and away from the home God has prepared for him.

We should not renounce all bars to fellowship just because some have put up bars which are unscriptural and against brethren who have not erred beyond the bounds of Christian forbearance. If all bars are removed (or ignored) we lose our identity, and soon God will remove the candlestick. Some who call themselves Primitive Baptists are practicing most everything practiced by the world, and join with them in their worship, recognizing their ministers and churches by affiliating with them.

May God help us to firmly oppose the introduction of the various religious institutions of men into the church, and all tendencies to imitate the practices of the religious world to

please men and to take away the reproach of Christ and the cross. Let us also oppose the traditions of men that hinder the worship of God. Let us not be reactionary, holding to hurtful traditions which greatly hinder the prosperity of the church.

The straight and narrow way that leads to life, lies between fatalism, traditionalism and do-nothing-ism, on the one hand, and imitating the "religious" world on the other.

Let us maintain the simple, pure, spiritual worship of Christ and the apostles, recognizing no organization but the church of Christ, with its two officers, the preacher and the deacon; having nothing in its public worship but the spiritual singing, praying and preaching; fellowshiping such as are satisfied with the goodness of God's house, and have so crucified their vanity and pride that they can humble themselves and be willing to suffer persecution to please Christ, and be His friend.

We may not reach this high standard, but we should believe in it and strive to attain unto it while we live here. We are pitiful and ruined people when we so walk as to lose the felt presence of God. We become worthless, helpless, a saltless salt, good for nothing but to be cast out and trodden under foot and despised.

ELDER P. H. (Pat) BYRD

Advocate and Messenger—1948

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES
IN NORTHERN VIRGINIA

Bentonville—First Sunday, May 1, 1988. All day Sunday only. —*Elder Tolliver Utz, Pastor.* Ph. (703) 948-4803.

MILL CREEK (Hamburg)—Second Sunday, May 8, 1988. All day Sunday only.—*Elder Hollie Redmon, Pastor.* Ph. (804) 526-3532.

HAWKSBILL (Near Stanley)—Third Sunday, May 15, 1988. All day Sunday and Saturday before. Visiting ministers: Elders W. C. Mintz and Lonnie Mozingo, Jr.—*Elder Ernest M. Long, Pastor.* Ph. (703) 778-2763.

THUMB RUN (Near Marshall)—Third Sunday, May 15, 1988. All day Sunday and Saturday before.—*Elder A. J. Hylton.* Ph. (703) 347-5672.

HAPPY CREEK (Front Royal)—Fourth Sunday, May 22, 1988. All day Sunday, Friday night, Saturday and Saturday night before. Friday night at the church;

Saturday and Sunday at the S. Warren Fire Hall in Bentonville.—*Elder Gary Utz, Pastor.* Ph. (703) 543-2353.

ROBINSON RIVER (Brightwood)—Fourth Sunday, May 22, 1988. All day Sunday and Saturday before.—*Elder Tolliver Utz, Pastor.* Ph. (703) 948-4803.

SALEN-HOPEWELL (Richmond)—Fifth Sunday, May 29, 1988. All day Sunday only.—*Elder Hollie Redmon, Pastor.* Ph. (804) 526-3532.

CHOCTAWHATCHEE ASSOCIATION UNION MEETING

The Union Meeting of the *Choctawhatchee Association* (South Alabama) is scheduled to be held with *Pleasant Grove Primitive Baptist Church* in Ozark, May 27, 28 & 29, 1988. Services will begin at 10:00 A.M. Friday morning, the Lord willing. The Church building is located across from Carroll High School on Skipperville Road.—*Elder Fred A. Averett, Pastor.* Ph. (205) 347-6689.

ORIGINAL MAYO ASSOCIATION OF VIRGINIA

The One Hundred Ninetieth Session of the Original Mayo Primitive Baptist Association of Virginia is scheduled to be held with the *Martinsville Church*—1223 Chatham Heights Rd.—Martinsville, VA. May 13, 14 & 15, 1988. *Elder J. R. Rakes, Moderator.* Ph. (703) 694-3918. *Elder Thomas L. Radford, Clerk.* (703) 673-1018.

ALBUQUERQUE CHURCH HAS HOMECOMING MEETING

The Albuquerque Primitive Baptist Church has scheduled a homecoming meeting for Friday night, April 8 through Sunday, April 10, 1988. It is their hope that as many as can will join them for worship.

The Church Bldg. is located at 6102 Constitution, N.E. in Albuquerque, New Mexico. From I-40 take Louisiana St. Exit South. Continue South on Louisiana to Constitution. Turn West on Constitution and go about 7 blocks. Church is on the corner of Constitution and Arizona.

For further information call—*Bro. David E. Hunnicutt.* Ph. (505) 275-1349.

NEW ADDRESS FOR ELDER MOZINGO

Elder Lonnie Mozingo, Jr., one of our Associate Editors, has recently notified us that he has moved from Virginia to Tennessee. His new address is as follows: *Elder Lonnie Mozingo, Jr.—74 Carrington Road—Hendersonville, Tennessee 37075.*

We trust that the Lord will bless Brother Lonnie in this move and that the churches among whom he labors will prosper in the Spirit.—*Editor.*

PLEASE LET US KNOW

Occasionally there are copies of the A&M mailed out with missing pages, or with pages arranged in improper sequence. We have no way of knowing how many

such copies there are because not everyone complains, but we would like to hear from anyone whose paper reaches them in a disarranged condition. If at all possible we will replace all such disorganized copies. Please let us know if you get one.—

Editor.

MEETINGS SCHEDULED AT MT. ZION—WAUKEGAN, ILLINOIS

The Lord willing Elder Danny Parker will fill an appointment at Mt. Zion Primitive Baptist Church in Waukegan, IL. April 30, 1988 beginning at 10:30 A.M. Lunch will be served, and then afternoon services are scheduled.

First Sunday in June is our annual meeting time, and Elder Manasseh Gillam is scheduled to visit us at that time. Services are to begin Saturday, June 4 at 10:30 A.M. Lunch and dinner are to be served and evening services are scheduled. The Sunday service is also set for 10:30 A.M. For further information contact *Sister Leta Dunn—38206 N. Cornell—Waukegan, IL 60087. Ph. (312) 244-0946.*

Obituary

SISTER LILLIAN GRACE SHOCKLEY

Sister Lillian Shockley (91) of Rushville, IN., died Saturday evening, Jan. 16, 1988, in the intensive care unit at Rush Memorial Hospital. She was born June 18, 1896 in Boone County, IN., the daughter of Monroe and Mary Summers.

She was married to Robert E. Shockley in 1916, and to this union was born 4 sons. She was preceded in death by her husband Nov. 7, 1954. Survivors include her sons, Elder Robert Shockley, Oxford, Ohio, John H. Shockley, Rushville, Gordon Shockley, Indianapolis, and Elder William Shockley of Kenia, Ohio; Eleven grandchildren, 21 great-grandchildren and seven great-great-grandchildren. She was also preceded in death by one brother, one sister, and an infant son.

Sister Lillian, or Grandma, as several called her, united with the Mt. Tabor Primitive Baptist church in 1906 and was baptized by Elder John R. Daily. Later in life she moved her membership, by letter, to Salem church, Hendricks County, then to Sugar Grove church in Union County, IN.

She was retired from Miami University Food Service, Oxford, OH. Due to ill health she moved to Rushville in 1962 where she resided with Bro. John and Sister Velma Shockley. The past 2 years she was cared for at Nursing Center in Rushville. All her life was spent among God's people, especially the latter part. She never missed very many meetings. She sat in her wheel-chair, close so she could hear. The love of the brethren and the preaching meant so much to her. We are lonely without her but we know she is resting in the arms of Jesus.

Funeral services were held at Moster and Cox Mortuary in Rushville, with Elder Roy Motsinger (her pastor) officiating. There was beautiful congregational singing. She was laid to rest beside her husband in Crown Hill Cemetery, Indianapolis, IN. She fought a good fight, and there is laid up for her a crown of righteousness. Submitted in love—*Edith Shockley.*

SISTER LUCY MILDRED RECTOR

Sister Lucy Mildred Rector (90) of Marshall, VA. was born in Fauquier County, Feb. 13, 1898 and passed from this life Feb. 22, 1988 in the Shawnee Springs Nursing Home, Winchester, VA. She was the daughter of Adolphus and Lena Payne Moore, and leaves to mourn her passing one son, Richard Rector, her husband Lucian Rector, and two brothers, Dalton and Richard Moore. Bro. Lucian is a deacon in *Thumb Run* church where Sister Lucy joined in July 1950 and where she was a very faithful and devoted member.

The funeral service was conducted by the writer at Royston Funeral Home, Marshall, VA. Feb. 25, 1988. Burial was at Leeds Cemetery, Hume, VA., with graveside service conducted by Elder Philip Johnson.—*Elder A. J. Hylton.*

SISTER NORA BELLE AVERETT

Sister Nora Belle Byrd Averett (84) was born Sept. 21, 1903 in Dale County, Alabama, and passed away Jan. 5, 1988 in Humana Hospital, Enterprise, AL. She is survived by three daughters, Sister Mary L. Crumpler, Fay A. Kenna, and Reba A. Nelsen; two sons, Bro. Sidney A. Averett, Kenneth A. Averett, Sr.; five sisters, twenty-four grandchildren, twenty-one great-grandchildren, and many more loving relatives and friends. Preceding her in death was a son, Lewie Max Averett, and her beloved husband, Bro. Lewie Ray Averett.

Sister Nora came asking for a home with *Pleasant Grove* Primitive Baptist Church in Ozark, AL. on July 16, 1938 and was baptized the next day by Elder S. W. Etheridge. In August of 1948 she moved her membership by letter to *Beulah* Primitive Baptist Church, now known as *Enterprise* Primitive Baptist Church, as a charter member.

She made her home in Enterprise Nursing Home (across the street from the church) for the past thirteen years; and it truly was home to her. She was one who, once knowing what needed to be done, would proceed with same and not look back. Oh, how we miss her sweet smile and quick wit! She was always a faithful member, and although unable to attend the last year of her life, she always remembered the services.

Officiating at her funeral was her pastor and nephew, Elder Fred A. Averett, Jr., assisted by Elder John F. Rice. She was laid to rest in Meadowlawn Cemetery to await the glorious coming of the Lord. Submitted by Committee:—*Sister Joyce Moore, Faye Averett and Lucille Byrd.*

BROTHER WATSON PRUITT BYRD

Enterprise Primitive Baptist Church, Enterprise, Alabama, was deeply saddened Jan. 13, 1988 by the death of one of our beloved members, Bro. Watson Pruitt Byrd.

Besides the brethren and sisters of the church, and many kind friends, Bro. Byrd leaves to mourn his passing his wife and loving family; namely, three daughters, Yvonne Mosely Averett, Martha Byrd Chisum, Christine Penuel and one son, Billy P. Byrd. He is also survived by five grandchildren, Steve, Robert Len, and Mabelle Averett; David Penuel; Adam Chisum and one great-grandson, Dale Averett; one brother Bernard Byrd, and three sisters, Claude Dunnaway, Essie Dunaway and Carrie Millikan.

Brother Byrd and his wife, Sister Una Bell Byrd united with *Beulah* Primitive Baptist Church in Dale County, AL., Sept. 9, 1950 and were baptized by Elder S. J. B. Dallas, Sept. 17. In 1962 *Beulah* Church changed its name to *Enterprise* Church and moved to its present location in its new building in Enterprise, AL. Bro. and Sister Byrd continued to hold membership here until God called him home and relieved him from his sufferings on earth.

One of Bro. Watson's favorite hymns, which he often asked to be sung, was "Pass Me Not, Oh Gentle Saviour," and we clearly saw evidences that his desires, expressed by the words of that song, were granted. For all of us who remain, Bro. Watson set a wonderful example of patience and hope. We humbly thank God for His grace and mercy extended to Bro. Watson and his dear family and friends as they lovingly cared for him throughout his long battle with a terminal illness. We at *Enterprise* Church will miss him, but we realize that God has richly blessed him in relieving him of the sorrows and sufferings of this life and taking him to that heavenly home where there will be no more sorrow, but where all is peace, joy, and love forever.

Funeral services were held Jan. 16 at Searcy Funeral Home with Elder Fred A. Averett, Jr., Elder Kenneth Cadle, and Elder John Rice officiating. The body was tenderly laid to rest in Meadowlawn Cemetery to await the resurrection morning. Committee:—Sister *Bonita Harrison*, *Tera Averett* and *Mary Crumpler*.

ARE YOU PLANNING TO MOVE?

If so, we would appreciate it very much if you would notify our Secretary and Treasurer. When the Postal Service has to notify us of address changes it costs us 30¢ per notice, and Sister Mellon has informed us that she receives, on average, several such notices each week from the Post Office, which, over a period of time, adds up to quite an expense. Since we always operate on limited funds it would be a great help to us if our readers who plan to move from their present address would let us know a month or so in advance. Changes of address, donations and subscriptions should be sent to Sister Mellon, whose address is on the front cover. Your cooperation is very much appreciated.—*Editor*.

DONATIONS TO THE ADVOCATE AND MESSENGER

David V. Meadows, W. Va., \$5.00; Mrs. Ruth Oglesbee, Ohio, \$5.00; Elder Dennis Jones, Ga., \$5.00; Esther M. Shepherd, Ind., \$5.00; Margie Swinger, Mich., \$30.00; Estil Ashby, Va., \$5.00; Mrs. A. J. Johnson, Ga., \$5.00; Crilly M. Lunsford - In memory of Sister Lucy Rector, Va., \$27.00; B. T. Strum, Miss., \$5.00; Mrs. Earl E. Durban, Ohio, \$10.00; Mrs. C. M. Dillon, Miss., \$10.00; Louis and Frances Hite, Va., \$25.00; Mr. & Mrs. John A. Domin, Jr., Pa., \$15.00; Elder Mason Bolt, Va., \$10.00; Jerry E. Hurst, Col., \$10.00; Genevieve Odom, Pa., \$5.00; Paul Motsinger, Miss., \$20.00; Friend, Mich., \$10.00; Willard Davies, Ill., \$5.00; Ileta Dunn, Ill., \$10.00.

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

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

MILL CREEK—Hamburg, Va. about 2 miles west of Luray, Va. off Hwy. 211 at Rt. 766. 2nd Sun. 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr. Colonial Heights, Va. 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va. 22835, Tel. (703) 743-5014. April '88

NORTH FORK—Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 11:00 a.m. Elder Rodger Erazier, Pastor, Route 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 371, Hamilton, Va. 22068, Tel. (703) 338-5531. May '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. '89

SIDELING HILL—Fulton, Va. Pa. 64 miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 2nd Sun. 10:30 a.m. Annual Meeting 2nd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854. July '86

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042. Jan. '87

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

THIRD SUNDAY

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

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

HAWKSBILL—Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '88

HOPEWELL—Hopewell, Va. Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va. 23834. Dec. '88

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

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718. June '88

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Aaron M. Moyer, Clerk, Rt. 1, Box 36, Ruckersville, Va 22968, Tel. (804) 985-7409 Jan. '89

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. '89

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

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. and 1st and 3rd Sunday at 7:30 p.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, (703) 635-4764. June '88

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

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

SALEM—Richmond, Va Meets at South Richmond Post No. 137 located off Old 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. '88

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529. Dec. '87

WASHINGTON, D.C.—Washington Church 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E. Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '89

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 10:30 a.m. and 2nd Sun. 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va. 22401 or call Mrs. Martha Galyen, (703) 373-7061. March '89