

# Advocate and Messenger

133nd Year                      FEBRUARY 1994                      No. 2

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**Advocate**  
and  
**Messenger**

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**OPPOSING PRINCIPLES**

One cannot find much sympathy  
Where haughtiness is known:  
Compassion is a rarity  
Where pride is on the throne.

Humility of godly sort  
Can't co-exist with pride,  
And Christian love cannot resort  
Where hatred doth reside.

O purge away our dross, dear Lord,  
And purify each part,  
That we may love and serve Thee from  
A good and honest heart.

11-22-91                      R.E.H.

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# 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.

133rd Year

FEBRUARY 1994

No. 2

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## HEAD RELIGION AND HEART RELIGION

I have long been convinced that all of God's people, to a more or less degree have both head *and* heart religion. In those areas where they are in error on religious subjects, they have *head* religion, and in those areas where they know, understand and practice the truth, they possess *heart* religion.

Primitive Baptists, as a body, know and understand more of the truth than any other people, but even they disagree on a number of things, and in those areas where they disagree they are either both wrong or else one side is right and the other is wrong. Where there is essential disagreement someone is of necessity wrong. Many

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times both sides are wrong. If they are not wrong in the thing they are contending for or against, then they are wrong in the *manner* in which they are contending for it. No matter in what sense a person may be religiously wrong, their error constitutes *head* religion. Being sincerely wrong is simply sincere head religion. Being sincere in an error does not turn it into *heart* religion.

Out in the religious world, where error would be quarantined if it were a disease, head religion abounds. When the Holy Spirit teaches a person in the heart He always teaches them correctly, according to truth. But most people hold a lot of *notions* merely in their *head* which they have learned from unqualified religious teachers, and these ideas conflict with what they have been taught in the *heart*. This is why you will often hear people contradict themselves when they speak on the subject of religion.

How many times have you heard some preacher expound upon the absolute power of God and then at the close of his discourse tell his "lost" hearers that the Lord *wants* to save them if they will only *let* Him? While such a preacher is speaking of the power of God his *heart* religion is guiding him, but the moment he begins talking about what God *wants* to do if men will *let* Him, he is then being influenced by his *head* religion.

On the other hand, how many times have you heard a preacher talk about the Lord having done all He can do, and that He cannot save a sinner unless that sinner *allows* Him to do so, and then in his closing prayer he asks God to heal the sick, comfort the dying, and *save the lost*. Here again, in the first instance his *head* religion is manifesting itself, but in the second instance his *heart* religion is overruling his *head* religion.

I believe with all that I have to believe with that one of the primary purposes of the true gospel ministry is to reconcile the *head* with the *heart*—to root out error which God's people are holding in their *heads* and replace it with that which is consistent with the truth which the Spirit has taught them in their *hearts*. The truth is a great liberator, for it frees people from the bondage of head religion. Christ said to some, "Ye shall know the truth, and the truth shall make you *free*" (John 8:32). The more truth we know the freer we

are from the deadening, darkening and enslaving influence of mere head religion. Dear Lord, wouldst Thou more and more reconcile our heads with our hearts!—*Editor.*

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### KEEP YOUR EYES ON THE GIVER

I believe it is true that we have some ten talent, some five talent, and some one talent preachers, but I also believe that some of the *one* talent preachers have been more profitable to the Cause than some of the *ten* talent preachers. It does not matter how many gifts and graces a man may possess, if he does not put them to a proper use, and apply himself as he ought, he will not be worth much, if anything, to the Cause. But on the other hand, it matters not how *few* gifts and graces a man possesses, if he studies to show himself approved unto God and is diligent in the things which God would have him to perform, then he will fill a valuable place in the kingdom of Christ and will purchase to himself a good degree, and great boldness in the faith which is in Christ Jesus.

It may be that the more naturally gifted a man is the more likely he is to fall into the mistake of relying more upon his gifts than he does upon the Lord. Insofar as he does this it will detract from his usefulness as a servant of Christ. Each of us need to be very careful to remember that no matter how much one may be blessed to plant and another to water, it is *God alone* who can and does give the increase (See 1st Cor. 3:6). No activity and no ministry will be worth a straw if the Lord does not bless it.

Let us never make the mistake of placing our confidence and our satisfaction in the *gift* rather than the *Giver*. The Lord tells us that without Him we can do nothing (See John 15:5). If we ever forget this it will not be pleasant when we have to be reminded of it.—*Editor.*

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When the wordling dies he leaves his treasure behind, but when the child of God dies he goes to where his treasure is.

## THE MODEL PRAYER

In Matthew 6:9-13 our Lord gave His disciples instructions as to the *manner* in which they should pray. In what is commonly known as "the model prayer" there is a pattern or an example which briefly comprehends some of the things which generally should be mentioned in our prayers. Different people would no doubt summarize these in different ways, but we do not think it would be amiss to state them as follows: (1) An acknowledgement of God's fatherhood over us; (2) An awareness of His exalted habitation and His glorious holiness and majesty; (3) An interest in the welfare, prosperity and advancement of His Church here in the world; (4) An humble submission to His will in all things; (5) A recognition of our daily dependence upon Him for the necessities of life, both natural and spiritual; (6) An acknowledgement of our need of forgiveness, as well as an understanding that we have no right to expect it from Him if we are not willing to extend it to others; (7) A desire to be kept from those temptations, or trials, which arise from our own lusts, from Satan and the world; and which God may be said to lead us into when He does not prevent them or deliver us from being troubled by them; (8) An acknowledgement of our confidence in His ability to answer our requests and of our awareness of the fact that His honor and glory should always be in view in all our prayers and endeavors.

It should be observed that our Lord is showing us here the *manner* in which we should pray. In other words, He was not saying that the particular things mentioned here are *all* we should pray for, but was giving us an example as to how we should pray and of some of the important things that need to be mentioned, either directly or indirectly.

This model prayer is not something to be used in a formal way, with the exact words being repeated each time we pray, but is a pattern which gives us some clear directives as to what the general drift of our prayers should be. Any petitions, or words of thanksgiving and praise we may wish to express, may be woven into this framework. It was not given to restrict us to a certain form of words or thoughts, but to guide us as to the *manner* of prayer. It shows

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us that long prayers are not necessary in order to gain the ear of God. A short prayer, breathed with fervent desire for God's glory will be effectual, whereas a prayer of any length whatsoever which is filled with mere formal repetition is vain and should not be expected to meet with any success.

The model prayer also teaches us that petty whims and selfish lusts have no place in our petitions. We should not ask for anything strictly on the basis of self-interest or promotion. We are on safe grounds when we have the glory of God in view when we present our petitions to Him.

The model prayer teaches us much more than I have covered here, but perhaps what has been said will be of some benefit to the reader. We should never pray simply to be heard of men or to try to impress any who might hear us. When we are truly praying we are speaking to God, and He should be approached with the greatest of reverence and solemnity.—*Editor*.

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### THE FIRST DIVISION

The first division in the church occurred in A.D. 251. The leaders of the contending parties at this time were Cornelius and Novatian. Cornelius was a *very slack disciplinarian*. In fact, I suspect he was very much opposed to "putting up bars" against anything. No doubt he thought one thing could be as much the church as another, regardless of practice. I am sure that all the Corneliuses are not dead yet. Novatian strongly opposed the practices of Cornelius—and no doubt Cornelius thought him very cruel and unkind to differ with a man of such "piety and learning"—and the result was the division in A.D. 251.—*Elder W. C. Arnold, 1907.*

Slack discipline still represents one of the greatest of all threats to the peace and stability of individual churches in our day, many hundreds of years since the time of Novatian and Cornelius. A failure on the part of some churches to faithfully implement the laws which Christ gave to them is still giving us trouble today, causing

divisions, and sounding the death knell to the offenders unless they repent.

The laws which Christ gave to the apostles for the regulation of the Church were given for her benefit and protection, and when they are faithfully and promptly executed in the spirit of love and humility the Church will prosper in the Spirit and enjoy sweet fellowship with her Lord and Lawgiver. When they are *not* properly executed the world will get into the Church and the candlestick will ultimately be removed. A church cannot maintain apostolic identity where lax discipline prevails.

May the Lord help us to maintain a high standard of godliness in our churches, and thus to keep ourselves clearly and easily distinguishable from all worldly institutions and organizations.—  
*Editor.*

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### GOD IS IMMUTABLE

The apostle James tells us that with God there is no variableness, neither shadow of turning (1:17). This attribute of God is spoken of as His *immutability*. It is one of those glorious traits which makes Him what He is, and which makes Him so precious to those who are blessed, as was Isaiah, to see Him "high and lifted up" (6:1). Man is *mutable*,—that is, he is *changeable*. Not only is he *capable* of change, but he is a *subject* of change; he is *ever* changing. But God is immutable, that is, He changes not. He makes this assertion of Himself in Malachi 3:6, "I am the Lord, I change not..." And Job says, "He is in one mind and who can turn him? and what his soul desireth, even that he doeth" (23:13).

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



hath *not* cast away his people which he foreknew" (Rom. 11:1,2).

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

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### MEMORY'S BOOK

From birth the time is brief till we  
 Begin to speak of former years:  
 A checkered past soon writes a page  
 Which often draws reflective peers.

The picture that the book portrays  
 Doth to our mem'ries oft appear:  
 Sometimes it calls for thankful praise  
 But other times it brings a tear.

We fondly wait that blissful day  
 When mem'ry's book will be wiped clear  
 Of all that caused us grief or pain  
 And brought to life the bitter tear.

The only mem'ries we shall know  
 In heaven's hallowed atmosphere,  
 Are those which bring us sweet delight  
 And make our view of Christ more dear.

6-23-93

R.E.H.

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Speak not to me of shadows, unless those shadows are cast by my Lord  
 and lead me to His feet.

## CHRISTIAN DISCIPLINE

The more I know about the Lord's church, the more I am amazed that it has survived through the ages. Each little congregation, composed of human beings with such diverse interests, gifts and talents, even differing character traits, it is a miracle that they can unite and agree on anything. The struggles, the battles, the troubles that accompany being a Christian, and the mistakes too, are almost overwhelming. Some time ago a young mother spoke to me about the mistakes she had made with her first little child, and stated that she would do differently with the next one. I answered her, that if she had six more they would probably all be different.

We have homes and families because we need them. Simple need draws people together. Parents and children may do a lot of complaining, but the truth is, they endure some things because they need what only a home and family can provide. Lot, pitching his tent toward Sodom, thought he could get along fine without Abraham, but in truth he would not have survived. Israel came out of Egyptian bondage all divided, without the means of survival; and the Lord in wisdom sentenced them to forty years in the wilderness so that they might learn their need of each other, and of Him. Only the fear of God and the urge to survive made those people accept the discipline given to them through Moses.

No one would argue the fact that marriage and homes, or joining a church, brings labor, worry and care, or that these restrict individual freedom. Everything we do or have in this old world comes at a price. A good home provides much more than a place to eat and sleep, it gives security also, and love, self respect, and a purpose in life with people to live for. There is no better or more practical environment for raising children than a God-honoring home with both parents living, teaching, and loving as they should. To have a home, a peaceful and enjoyable home, it is necessary that all family members, from the parents to the youngest children, give up some things they want to do, and learn to control themselves, compromise on other things, and to work for the welfare of others as well as for themselves. Most people learn to talk at an early age,

but then they have to spend the next many years learning what to speak, when to speak, and when to be silent. Compromises and compassion are absolute necessities, they are not a sign of weakness.

So also with a church. Every individual has to learn to control himself, and to submit himself to the church for the good of the church body. Every member should learn the rules which govern the church, and abide by them; and when the church makes a decision, all members should be governed by it. You see, the unity of the church, her peace and her effective influence, as well as her fellowship, are of infinitely more value than any transient decision. If they believe the church to be in error, members have kindly Biblical ways to correct the error. If any member has a bad habit, such as speaking words that hurt, or a temper that flies out unrestrained, or is inclined to jealousy, envy, ambition, then he must learn to subdue it. If one is rich, whether financially or in talents, he must learn to share cheerfully. Or, on the other hand, if some who are poor are blessed to receive the bounty of others, they need to learn to show appreciation. Christian courtesy, and kindness, make the church a pleasant place for all. Speaking from experience as well as observation, I believe the place where all this begins is with the pastor.

People do not consciously go to church to support church order or doctrine, nor to engage in warfare, nor to learn discipline. They go because they love to be loved, because they love the companionship of good people, the dear old hymns of praise, the sweet and inspiring words of the gospel. Where those are provided, they will usually do whatever is necessary to have them. I know a little girl who has come to be hugged during the handshaking, ever since she was very small. Some day, someone may ask her when or how she became an Old Baptist, and she won't be able to tell them. If we make the environment what it ought to be, somehow the doctrines seldom give people much trouble.

ELDER RAYMOND WEBB

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God's word is either absolute or obsolete.—*Vance Havner.*

## THE FEAST OF TABERNACLES AND THE SECOND COMING OF CHRIST

Today we want to conclude our three part series concerning how the three great seasonal feasts, observed by Israel under the law, pointed forward to and foreshadowed the three great works of Christ in His death, resurrection and second coming.

Our focus in this last article is on the feast of tabernacles as ordered by God in Lev. 23:23-36. These verses encompass not only the orders for the feast of tabernacles, but also other services that were to be held in the fall of the year during harvest time. (In order to save space, we respectfully request the reader to take a moment to read this portion of scripture). Note the key elements of these services are (1) a memorial of blowing of trumpets, (2) a sabbath of rest, (3) a day of atonement, (4) an afflicting of souls, (5) an offering made by fire, (6) the feast of tabernacles, and, (7) a solemn assembly.

Simply stated, this seventh month, Tishri, contained trumpets blowing, fire and afflicted souls, atonement and rest, the Israelites assembling or convocating to tabernacle.

Let us now search the Word to discover what it teaches about the second coming of Christ and see if the type or allegory comes clear.

First, we go to 1st Thess. 4:16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with *the triumph* of God: and the dead in Christ shall rise first." Now we proceed to 1st Cor. 15:51-52, "Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last *trump*: for the *trumpet* shall sound, and the dead shall be raised incorruptible, and we shall be changed." Do you begin to see it?

Next, let us look for fire and affliction. In Rev. 20:10 we read, "And the devil that deceived them was cast into the *lake of fire and brimstone*, where the beast and the false prophet are, and shall be *tormented* day and night for ever and ever." Verse 11 says, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away." Reading on the chapter

concludes thus, "And whosoever was not found written in the book of life was cast into the *lake of fire*."

So far we have found the Scriptures to teach that when the Lord returns there will be trumpets, fire and affliction. Let us search further to see if there is atonement and rest.

To find these we shall look to what the Scriptures say about the experience of the elect when Christ returns; those whose names *are* written in the book of life. Do we find atonement and rest for them? O Yes! Contrary to the experience of the non-elect who are judged according to their works and thus condemned to the flames of torment (Rev. 20:12-15), the elect, whose names are in the book of life, are free from condemnation because of the sacrifice and shed blood of Jesus (Rom. 5:11, Rom. 3:33, & Eph. 1:3-7). They will stand with Christ when He says, "Behold I and the children which God hath given me" (Heb. 2:13). They will enter into that "eternal sabbath" or "rest" purchased for them by the blood of Jesus. They will hear the blessed words of their Saviour, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We have thus far found trumpets, fire and affliction, atonement and rest; but what about this feast of tabernacles and this solemn assembly? Is there a type or shadow here? Indeed there is! O blessed reader, here is the sweetest part! Here is the assembly to tabernacle!

To assemble means to collect a number of individuals into one place; to meet or come together. To tabernacle means to dwell or to be housed. Now let us go to 2nd Thess. 2:1, "Now we beseech you, brethren, by the *coming of our Lord Jesus Christ*, and by *our gathering together* unto him..." See how the second coming of our Saviour is synonymous with our assembling together?

Return now to 1st Thess. 4:14, "For if we believe that Jesus died (Feast of Passover) and rose again (Feast of First Fruits), even so them also which sleep in Jesus will God bring with him" (Feast of Tabernacles). Who is coming to the assembly? Jesus and all the elect who died before resurrection day. Where are they coming from? Verse 16 says, "from heaven"! Who are they coming to

assemble with? Verses 16 and 17 say, "and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them..." Where will they assemble? "In the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

But will these assembled elect simply float around in the air? No! Remember the feast of tabernacles? Remember "tabernacle" means "to dwell" or "be housed"? Where then will this blood-atoned assembly dwell or be housed? "In my Father's house are many mansions."

ELDER LONNIE MOZINGO, JR.

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## TWO ERRORS

(In Three Installments)

When I was editor of *The Gospel Messenger* (1878-1879), and before and since, two doctrinal points have troubled our people, more or less. One of them is a doctrine that sets forth that there has ever been an "actual eternal, vital union between Christ and His people." The other is a doctrine that sets forth that "God hath absolutely predestinated all things whatsoever cometh to pass, both good and evil." I contended against both of these points of doctrine when I was editing the *Messenger*, and ever since I have heard of them. I have done this, not because I love controversy, or feel so competent to engage in it, but because I have considered, and yet consider them errors.

Elder Gilbert Beebe, the editor and founder of *The Signs of the Times*, was responsible more than any other one man, perhaps, for these points of doctrine being promulgated and believed among and by our people. I do not impugn his motives. He was certainly a very able man, as a preacher and writer, and I believe a good man, but I think he was mistaken in these two things. The writers for the "Signs" in a general way have advocated these two things all the while, even up to the present time.

It is true the present editor, Elder Chick, has dissented from the "actual, eternal, vital union" theory, but still holds to the doctrine of

the "absolute predestination of all things that come to pass, both good and evil." The former theory sets forth that Christ was the "first production of divine power," and that all His people were actually created in Him, as the offspring of Adam were all in Him. This sets forth the idea that God's children were spiritual children, and that they are born and come forth as spirits in the chosen vessels of Adam's race, and partake of flesh and blood, somewhat as Christ did. Now this point of doctrine is false, from two considerations. *First*, Christ in His divinity was not the production of divine power, was not a creature at all, nor was he begotten in eternity, but was God Himself as well as the Son; for the Word declares that he and the Father were one, and that by Him the worlds were made. Jesus Christ was not begotten at all in eternity, for He was as old as the Father, so to speak, and was the Father.

It was as a *man*, in His *human* nature, that Jesus was begotten, and in this sense He was and is the only begotten of the Father, for never was any other one begotten as He was. He was verily a man in every respect, sin only excepted, but God was His Father even as a man. Joseph was not His father, neither was any other man. It is true He often called Himself the son of man, but He was the son of man on His mother's side, so to speak.

I will here quote some Scripture to prove what I have asserted. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. 1:18-20). This scripture proves beyond all caviling that Jesus as a man was begotten by God, for the Holy Ghost was God. But let it not be forgotten for a moment that Jesus Christ was God as well as man, "For in him dwelleth all the fulness of the Godhead bodily" (Col. 2:9). He received the Spirit without measure. But notwithstanding Jesus was born of the virgin Mary, and thus was

"made flesh," be it remembered that he was the eternal Son of God in eternity before the world began; was the second person in the adorable Trinity. We hear him saying while here on earth, "O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). And John says of Him, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made...He was in the world, and the world was made by him, and the world knew him not" (John 1:1-3, 10). "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (Ver. 14).

We see by these words that the Word, which evidently is Christ the Son of God, was God, and that all things were made by Him, and that He was in the world, and that the world was made by Him, and that He was made flesh and dwelt among men, and that men beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. And on the same line we hear the prophet Isaiah saying with the inspiration of the Spirit of God, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace: (Isa. 9:6). We see here that the Child that was born of the Virgin Mary, was the mighty God, and the everlasting Father, as well as the Prince of Peace. This accords with the words of Jesus when He told His disciples that He that had seen Him had seen the Father, that He and the Father were one.

But let us not conclude that the *body* of Christ was eternal; for Christ said the Father had prepared Him a body, and if it had been eternal, or existed in heaven before the world began, it would not have been prepared. It was prepared when it was conceived by the Holy Ghost in the virgin Mary and born of the flesh. And John says that the Word was *made flesh*. So we see that our dear Saviour came to us, assumed our nature, that He might be as we are, and represent us under the law and redeem us.



*Secondly*, when a man is born again, he receives the Spirit of Christ, and not an individual and distinct spirit that is said to be born of God, and that constitutes the child of God. Oh no! Where the Scriptures speak of the children being partakers of flesh and blood, it does not mean at all that they existed before they partook of flesh and blood. It simply means that this was their state in their original existence; that they were natural, human beings; having, or being made of flesh and blood.

Christ in their redemption became as they were, a human being, partaker of flesh and blood. Christ existed before He partook of flesh and blood, but His people did not. He was and is their life, and their life has existed as long as Christ has; but this life was and is not themselves. They are poor, lost sinners, flesh and blood sinners, who receive this new life, this eternal life, this life of Christ, when they are born again. This life is a gift, a rich gift unto them, according to the words of Jesus when He says of His people, "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish," etc. And Paul says, "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

The actual, vital union between Christ and His people does not take place until they are born again. Christ, the precious and loving Husband of His bride, gives her His life in the day of her espousals, or nuptials, or marriage. It is true, in *covenant* relation, He "carried her all the days of old;" was by or in the covenant *engaged* to her, and she was betrothed to Him in the purpose of God before the world began; and here is one long engagement that is not broken off. Loved with an everlasting love, she is not forgotten, but is known and remembered, and at the wedding day, the appointed time of God, she is drawn with loving kindness, and united to Christ. And God "hateth putting away" (Mal. 2:16), so she is Christ's bride forever. Is not this good enough? We know it is, because it is the way God hath appointed.

Why *invent* some doctrinal point that is foreign from the truth? If it is some spiritual child that is born in us, some nondescript, what benefit would that be to us, and why should that child be brought

down here at all: How absurd is such a doctrine! How strange that wise men should entertain such! It is about as absurd as the old Parkerite two-seed doctrine, that teaches that there are two families according to the flesh, one the family of Adam, and one the family of the devil. Both these devices rob God of His glory by ascribing salvation to something else besides the purpose, election, and grace of God. One says that the heir of heaven is such because he has existed eternally; is so of necessity. The other says that he is an heir of heaven because he is born so according to the flesh; because he is fortunate enough to be born of Adam's family, instead of the family of the devil.

Is it not strange that such absurd heresies should ever obtain any headway in the church of God? But it does seem that the most absurd and monstrous heresies are the dogmas that have always troubled the church the most; and that wise and able men are the ones that have invented them, and taught them, and caused them to obtain a foothold. This teaches us that we should follow no man, however wise or able he may be, as a man. We are to know no man after the flesh. We are to call no man "Father" in this particular. We are to watch and pray lest we enter into temptation, or be led astray.

I am glad that none of these things will ever cause any of the Lord's people to be lost in eternity. Nothing can do that, but the mischief these things do is here in this world. They confuse the minds of the Lord's people and disturb their peace and quietness, and to a great extent destroy their comfort and happiness, and cause divisions and alienations among them. They have done all these things for the Primitive Baptists in the United States in the last half century. But God hath never left Himself without a witness. He has always, during this time, had those who knew and loved the truth, and who were valiant for it, and who opposed these errors. (*The foregoing is from the Autobiography of Elder T. J. Bazemore, published in 1901. The Lord willing this excellent writing will be continued in the March issue.*)

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"Great is our Lord, and of great power: his understanding is infinite"  
(Psalm 147:5).

## DON'T FORGET THE MILLSTONE

"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). The Saviour, no doubt, meant what He said. To offend one of the Lord's little ones is very dangerous. It is not easy to make those words mean anything else than what they literally say.

There are many ways by which we may fall into the class of those who had better have millstones about their necks. If we obstruct from duty, cause to stumble, or hurt them in their real spiritual undertakings, we belong to that class. The Christian's business should be to comfort, not discourage. He should heal wounds, not make them; close breaches, not open them.

It seems to come natural to some people to trouble the still waters of life; to keep up a *continual stirring*. They must have the last word in every discussion; and, though it may give them a certain satisfaction, it makes an unhappy state of things in society. We have known persons who could be counted on to so turn the conversation as to hurt many listeners and to open every wound. It seems to some that it is their special duty to tell all they have heard about every case. "The truth" *must* be "exalted" by them bearing their testimony! This is apt to offend. Let us not forget the millstone.

We may oppose some fault in others, and commit the same fault by our unloving way of opposing it. Whenever a brother acts as a public critic, and to judge the special sins that others commit, he needs to have a thousand eyes open to his own condition for every eye he turns upon his brother's fault. We behold our "natural face in a glass" (James 1:23-24) and straightway forget what manner of person we are, and then open our batteries on the faults and failings and shortcomings of those we can see, unconscious of our own crooks and ugliness, which we had thought to be so straight and pretty. Whenever we see a stinging tongue, and hear unloving criticisms and rash judgments, we cannot think that this person is just now "rooted and grounded in love."

But it is sometimes argued that we must fight the evil, oppose the wrong, and thus check the dangerous tendencies. So we must. But we would not want to kill our child because "they say" he makes mistakes, would we?—and especially when they tell us that we have made the very same sort ourselves. We should not amputate an arm simply because there is a sore on the finger. We would not think of doing such a thing if it were our own finger, would we? Did you ever hear of a brother publishing his own faults from place to place? No, you never did. But you have often heard one telling what "they say" about some other brother, or neighbor. What good can this do? This must be our offense. It shows that we do not love our neighbor as ourselves.

It is sometimes true that those who know the right way the best, and can give *all* the directions, get as far from the path as any others. They so often get themselves into trouble by saying things they should not have said. There are none of us but who need the help of each other. Whenever we wish to oppose the wrongs in anyone, let's go to him and try to help him along by rebuking him as a kind, tender father would rebuke his own son. If we cannot help him, and the cause too, in this way, we cannot at all. We will never offend one of the "little ones" in this way, and will not have any occasion to fear the "millstone."

Those who talk about their brethren sometimes tell that they have never been guilty of anything bad themselves, and "if you ever hear any unfavorable report on me, of any sort, you may know it is altogether without foundation." They might as well think the same about the neighbor they are talking about, we should think. Let no man think more highly of himself than he ought to think (Rom. 12:3).—**Elder Archie Brown**, *The Church Advocate*, 1897.

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Often a humble christian, in an obscure situation, has more experimental knowledge of the gospel than those who have made the letter of Scripture the study of their lives, and young children have attained such acquaintance with Divine truth as to silence infidels. The reason is, they are taught of God; the design is that no flesh should glory in His presence.—*Lothian*.

## QUESTIONS AND ANSWERS

**Question.** Does the Bible say that the soul is immortal?

**Answer.** Not in those words, but the Scriptures plainly teach that the immaterial or incorporeal part of man, that feels, and thinks, and reasons, and has a sense of right and wrong, and that can know God, will exist forever, either in wretchedness or happiness (Ecc. 12:7, Matt. 25:46, Luke 23:43, Acts 1:25, John 17:12, II Thess. 1:5-10, Rev. 7:9-17, 14:9-11, 20:11-15, xxi., xxii).

**Question.** In Gal. 4:26 the apostle Paul says that "Jerusalem which is above is free, which is the mother of us all." What does he mean? **Answer.** That the gospel Church, which, in spirit and privilege, is above all natural things and societies, is free from bondage to the law and sin and Satan and the world; she is composed of persons who are born of God, Who is above all other beings; and, in the sense that her members are born in the belief and love of her doctrine and ordinances and practice, she may be said to be their mother.

**Question.** Were the wise men spoken of in the second chapter of Matthew the same persons as the shepherds spoken of in the second chapter of Luke? **Answer.** By no means. The wise men were wealthy Gentiles from the east, and the shepherds were poor Jews watching their flocks by night in the fields near Bethlehem.

**Question.** In 1st Cor. 15:22 the apostle says, "As in Adam all die, even so in Christ shall all be made alive." What does he mean? **Answer.** He is speaking to and of the children of God—those that are Christ's (ver. 23). As the descendants of Adam, they inherit natural and spiritual death from him; but, as the family or seed of Christ, they inherit spiritual and eternal life from Him, not only in spirit now, but also in their bodies that are to be raised by Him at His second personal coming, and made like His own glorious body.

**Question.** In the 21st and 22nd chapters of Revelation, what is meant by the city and the gate, and the tree of life? **Answer.** The city is the Church of God; the gate is Christ, and the tree of life is also Christ; and the river of water of life is His Spirit of life and love and holiness, animating, refreshing, and purifying the Church,

which feeds upon the fruit, the life, sufferings, death and resurrection and ascension of her Divine Saviour. The city, I think, is both the militant and the triumphant Church.

**Question.** Ought Primitive Baptists to attend operas?

**Answer.** They should be dead to the world, and despise all its sinful and lying vanities. Christ is their perfect Example, and, taking up their cross, they should always follow Him.

**Question.** Is it right for women to speak on any matter of business brought before the church, or to serve as church clerks, or to go as messengers to an Association? **Answer.** I think so when it is necessary. In 1st Tim. 2:12 the apostle Paul says, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." He does not forbid a woman from telling her experience, or from speaking, when requested or necessary, on a matter of business in a church conference, or from serving as clerk of a church, when there is no male member, qualified or present, to act in that capacity. There were no associations of churches until 1651 A.D. (in Wales); and as, when no brother of a church is present, a sister acts as the messenger of a church in our Union Meetings, I do not see why, under the same circumstances, she may not act as the messenger of a church in an Association, so that the church may thus be represented. Of course, this is a matter for each Association to decide for itself. Sometimes a church has no male member. If no member is present, a church may be represented by a letter.—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1918.

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## CORRESPONDENCE AND NEWS NOTES

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### RECENT WORD FROM THE CULY'S

On January 8 we received the following from Elder Ralph Culy of Hagerstown, Indiana:

Dear Elder Harris...I thought you would like to know that my companion of almost 62 years had a heart attack on Dec. 6. She had Catherization on Dec. 9, and showed 5 blockages; one 90%, one 70%, two 50% and one 30%. She had a Triple By-Pass surgery on

Dec. 10. While in the Recovery Room they were not able to stop the bleeding, so after 6 hours of trying they took her back into surgery and opened up her chest again. They found a small blood vessel that had not been sealed off.

She came home on the 15th; however, since then she has been constantly nauseated and could eat very little, and consequently did not gain much strength, so on Jan. 6 she entered the hospital in Richmond. They found some fluid in her lungs which they are removing. I talked with her this morning and she is much better and ate a good breakfast. I anticipate she will be coming home the first of the week.

Again we have been overwhelmed with the response of friends and Primitive Baptist people with their cards of sympathy, phone calls, and more importantly their prayers. I feel she is now on the way to complete recovery.

On Oct. 19 I had Cataract-Implant surgery on my left eye. I am so thankful I can see good again.

I presume some would say that 1993 had been a bad year for us. However, Alma and I think it has been a good year. It has pleased the Lord to spare our lives so we still have each other and we are looking forward to a happy 1994 as we go forward in His service. We have been so wonderfully blessed...

May God continue to bless you is my prayer. Yours in hope.

*Editor's note: The Culy's wish to thank each one who has remembered them in any way during their afflictions. You may remember that Elder Culy also underwent By-Pass surgery on July 9 of last year. Let us continue to pray that the Lord will strengthen Sister Alma, and that He will bless her and Elder Culy with reasonably good health from here on out. If you would like to write to the Culy's and express your love and concern, their address is:—**Elder & Mrs. Ralph Culy—100 S. Pearl St.—Hagerstown, IN 47346.***

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"The Lord saveth not with sword and spear: for the battle is the Lord's"—  
1st Sam. 17:47.

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#### ADDITIONS IN NASHVILLE

Elder Lonnie Mazingo, Jr., writes that the daughter and son-in-law of Elder Mike Ivey united with *Bethel* church in Nashville in December. It is always good to learn of additions to the churches. We pray that this couple will make good, faithful members and that they will be greatly blessed in God's service.

#### ENCOURAGEMENT FROM TEXAS

Elder James E. Robertson, Jr., of Hamilton, Texas, writes: I especially enjoyed the November issue! I was amazed at your regard for a little \$16,000 party called a wedding. Sometimes they do last—until the ink dries on the legal, or is it *illegal* paper? The wife and I are in our 50th year, and Oh how Good God is, has been, and according to His precious promises, the best is yet to come!

...Keep digging the old paths. If we forget from whence we came how in heaven's name do we ever expect to know where we are going?

If we never meet personally, we have already met time after time in the paper! May the God of all grace grant you and mommy all you need to serve Him here. I'm sure you two, and we two, and all God's precious children will enjoy the here-after. Faith confirms it to us. God bless you is our fervent prayer. Your friend and fellow-servant.

#### FROM KOSCIUSKO, MISSISSIPPI

Dear Elder Harris: Betty and I bid you and your family and the staff of *Advocate and Messengers* a very happy and healthy new year.

My dear companion continues to improve very slowly on her long road back to recovery from the severe stroke she had almost 22 months ago. We both continue to beg an interest in your prayers as well as the *entire readership* of the A&M.

I still desire to hear from any of the brethren and sisters who have had, or are caring for, a loved one who has had a stroke. These letters are a *great comfort* to Betty as well as myself.

...I close as always, begging to be remembered in prayer while at the throne of grace. Sincerely, a brother in labor—Elder G. C. McGuire—325 Lucas St.—Kosciusko, MS 39090-3440.



### FLORIDA FELLOWSHIP MEETING

The *New Hope* Primitive Baptist church of Winter Garden, Florida will, the Lord willing, host the Twenty-seventh Annual Florida Fellowship Meeting on the 3rd weekend of February, 1994. The meeting is scheduled to begin Friday morning, Feb. 18, and conclude on Sunday, the 20th. The time of the meeting has been changed from the previous 2nd weekend in November. We hope this time will be more convenient for our brethren and sisters around the country to worship with us for the entire weekend. The *New Hope* church hosted its 75th Anniversary meeting this past year and we are trusting in the Lord for future blessings at His hand.

This meeting location will be the Civic Center Auditorium in Sanford, Fla. The building is easily accessible from Interstate 4, northeast of Orlando. Take State Rd. 46 East (Exit 51) and then proceed 4.8 miles to Sanford Ave. Turn left, and the Auditorium will be on your right.

The following hotels have rooms available for the meeting:

**Fairfield Inn** (New Marriott) 951 Wymore Rd. at I-4, Winter Park (407) 539-1955. (\$41.95 Sgl/\$50.95 Dbl).

**Countryside Inn** (Holiday Inn) Hwy 46 at I-4, Sanford (407) 323-4080 (\$50).

**Park Inn International**, 736 Lee Rd, Orlando (407) 647-1112 (\$50-\$60).

**Days Inn**, Altamonte Springs, Hwy 436 at I-4 (407) 862-2800 (\$47).

**Holiday Inn**, 626 Lee Rd., Orlando (407) 645-5600 (\$50-\$60).

**Campgrounds:** *Twelve Oaks* RV Resort, Hwy 46, Sanford (407) 323-0880—and—*Town & Country* RV Resort, Hwy 46, Sanford (407) 323-5540.

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When discipline ceases in a church the Lord soon removes the candlestick, and then that church not only *looks* like the world but actually *becomes* a part of the world.

### MISTAKES NOTED

A dear Elder friend in Nebraska has called to my attention that in the article by Elder T. S. Dalton in the January A&M on Daniel 2:44, Nebuchadnezzar is referred to as "the king of Israel" when in fact he was king of *Babylon*. Also it is said in the first paragraph of that article that Nebuchadnezzar had the wise astrologers put to death, but in view of chapter two, verses 24 & 48 it appears that they were *not* put to death. We much appreciate this kind Elder pointing this out to us, and we deeply regret the oversight. We encourage this kind of help from our readers.—*Editor*.

### TIME TO SEND IN SPECIAL MEETING ANNOUNCEMENTS

It is time for church clerks or pastors to send in the announcements of their upcoming Annual or Union Meetings if they want them to appear in the A&M at the appropriate time. We are glad to provide this service, but remember, we can only publish the information you send us. Your announcements will only be as complete as the information you provide. Please go ahead and send us your announcements while you are thinking of it, or as soon as the times are arranged in conference. Thank you for your help.

### COMPUTER BOOKS

Primitive Baptist Writings on Computer Disk for IBM Compatibles. For a current list send a self-addressed, stamped, legal size envelope to: **Elder Keith Ellis—128 McEntire—Ft. Worth, TX 76108.**

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### DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Elder Douglas Heare, W.Va., \$5.00; Mr. & Mrs. Grant Brewster, Ohio, \$5.00; A Friend, Ill., \$5.00; Mr. & Mrs. Elton Faught, Tex., \$15.00; Bill Golden, Mich., \$15.00; Barbara Eichhorn, Ill., \$10.00; H. E. Wilson, Va., \$5.00; Ina Cato, Ind., \$10.00; Reba Durban, Ohio, \$40.00; Margie Swinger, Mich., \$5.00; Steve Holcomb, Va., \$5.00; James L. Painter, Va., \$5.00; A Friend, Va., \$30.00; Ruth Mortenson, Neb., \$15.00; Esther Shepherd, Ind., \$5.00; Mrs. Walter Buettel, Md., \$5.00; Ralph E. Knight, Co., \$5.00; Martin Flukinger, Tex., \$10.00; June Tyler, Tex., \$25.00.

## SECOND SUNDAY

**BATTLE RUN** - Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 420, Palmyra, Va. 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '94

**LITTLE FLOCK** - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 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; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002. July '94

**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, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '95

**MILL CREEK** - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (703) 743-5014. April '94

**NORTH FORK** - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (703) 948-4357; Sister Elsie S. Payne, Clerk, Rt. 1, Box 571, Hamilton, Va. 22068, Tel. (703) 338-5531. May '94

**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. '94

## THIRD SUNDAY

**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. '96

**HAWKSBILL** - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 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 '94

**MT. BETHEL** - Three Churches, W. Va. Services 1st and 3rd Sundays at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 74 Box 87-I, Romney, W. Va. 26757-9721, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '94

**MT. PISGAH** - Morrow Co., Ohio, take SR 61 to Fulton, turn east on County Rd. 25, 4 miles, south on County Rd. 184, 1 1/2 mile to church. Meets 3rd Sunday at 10:30 a.m. and Saturday before the 3rd Sun. at 2:00 p.m.; Elder Durward Edwards, Pastor. June '93

**SHILOH** - Kimball, Neb., From stoplight in Kimball go north on Hwy. #71 fourteen miles and two miles west on gravel road. Meets 1st, 3rd and 4th Sundays at 10:30 a.m. and Saturday before the 3rd Sunday at 1:30 p.m.; Elder Dale Greathouse, Pastor, Star Rt. - Box 56, Gering, Neb. 69341, Tel. (308) 436-4346; Ruth Mortenson, Clerk, Rt. 1, Box 85, Kimball, Neb. 69145, Tel. (308) 235-2756. Oct. '94

**SOUTH RIVER** - Browntown, Va. 3rd Sunday 11:00 a.m. Elder Phillip 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. July '94

**THORNTON GAP PRIMITIVE BAPTIST CHURCH** - Near Sperryville, Va., 3rd Sunday at 10:30 a.m.; Elder Roger Frazier, Pastor, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968, Tel. (703) 985-7409. July '94

**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. Clydie Klopp, Clerk, Rt. 2, Box 512, Marshall, Va. 22115. April '96

#### FOURTH SUNDAY

**BARROWS RUN PRIMITIVE BAPTIST CHURCH** - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (703) 347-3538. Mar. '95

**CEDAR CREEK** - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (703) 465-8484. May '94

**HAPPY CREEK** - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (703) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (703) 635-4764. June '94

**MT. CARMEL** - South Broad St., Luray, Va.; 4th Sun. 10:30 a.m. and Sat. before 7:30 p.m. 5th Sun. 10:30 a.m.; Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va. 22002, Tel. (703) 347-5672. Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (703) 743-3211. Dec. '94

**SALEM PRIMITIVE BAPTIST CHURCH** - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

**UPPERVILLE, Va.** - 4th Sun. 11:00 a.m. , Elder Dwayne Fletcher, Pastor, 530 Wentworth Dr., Winchester, Va. 22601, Tel. (703) 667-4756; Bessanna C. Trussell Clerk, 138 Steepwood Lane, Winchester, Va. 22601. Tel. (703) 662-1605. Dec. '94

**WASHINGTON, D.C.** - Washington Church, 6804 Braddock Rd. at Dotson 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; Bro. Frank P. Cristello, Jr., Clerk, 6002 Rock Cliff Lane, Apt. B, Alexandria, Va. 22310, Tel. (703) 313-0462. Dec. '95

**WHITE OAK** - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; 2nd and 4th Sundays at 10:30 a.m.; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '94