

Advocate and Messenger

126th Year JULY 1987 No. 7

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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Our Father Thou, which art in heav'n
Most hallowed is Thy name;
Thy kingdom come, Thy will be done,
In heav'n and earth the same.

Our sins forgive, as we forgive,
And daily bread supply,
For Thine the pow'r and kingdom is,
Forever, Lord, Most High.

R.E.H.

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va, about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '87

BENTONVILLE—Bentonville, Va. 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. (703) 635-3548. April '88

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

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

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

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

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

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

SALEM—Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown, In 47346, Tel (317) 489-5236; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '88

SHARON—Fenton, Mo (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk, 15 Claraned Hgts., Fenton, Mo 63026, Tel. (314) 343-7059. June '87

WATERLICK—Waterlick, Va, 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '88

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '87

LITTLE FLOCK—9 miles southeast of Amelia, Va. Take Rt. 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Sarar Cox, Clerk, 4761 Stormoway Dr., Richmond, Va 23234, Tel. (804) 275-6084. July '88

Advocate and Messenger

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

126th Year

JULY 1987

No. 7

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THE INNOCENCE OF CHRIST

It has been very appropriately observed that in all the history of mankind no other case can be found in which a person on trial was as unjustly treated as was our Lord. Not only was His trial a travesty, but He was also pronounced innocent and righteous both by His betrayer and His judge, and later by an officer who attended His execution. Not one single charge was sustained against Him, yet He was treated as the very worst of criminals and died one of the most ignominious deaths that could be inflicted upon a man. Although He had "done nothing amiss" (Luke 23:41) and was holy, harmless, undefiled,

and separate from sinners (Heb. 7:26) yet the Jews madly demanded His crucifixion, stupidly invoking the guilt of His innocent blood upon themselves and their children (Matt. 27:25).

The Scriptures take careful note of the innocence of Christ in order to clearly demonstrate that He did not suffer for any transgressions of His own but "was wounded for *our* transgressions," and "bruised for *our* iniquities" (Isa. 53:5). "He was numbered *with* the transgressors" (Ver. 12) but He was *not* a transgressor. He was *made to be sin for us*, but He "knew no sin" (II Cor. 5:21). He was "made a curse for us" (Gal. 3:13) but He "did no sin, neither was guile found in his mouth" (I Pet. 2:22). "He bore our sins in his own body on the tree" (Ver. 24) but "in him is no sin" (I Jn. 3:5).

On the day Christ was brought before Pilate, Pilate's wife had a dream concerning Christ in which she suffered many things because of Him, which prompted her to send a message to Pilate advising him that he should "have nothing to do with that *just* man" (Matt. 27:19); and Pilate later "washed his hands before the multitude, saying, I am innocent of the blood of this *just* person (Ver. 24); and again, "Behold, I, having examined him before you, *have found no fault in this man* touching those things whereof ye accuse him" (Lk. 23:14). "I find in him *no fault at all*" (Jn. 18:38). Isaiah expressed it so well hundreds of years before when he said, "He had done no violence, neither was any deceit in his mouth" (53:9). Truly, "He was brought as a lamb to the slaughter" (Isa. 53:7 & Acts 8:32). He did indeed die as an offering and a sacrifice to God for a sweet-smelling savour (odor or fragrance)—Eph. 5:2—and it was accepted of the Father, for when He had offered this one sacrifice for sins for ever, He sat down on the right hand of God (Heb. 10:12).

Just as all the sacrifices under the ceremonial dispensation which typified the sacrificial work of Christ consisted only of those animals which God had designated as *clean*, and had to be "without blemish", so Christ, through the eternal Spirit, offered Himself "without spot" and "without blemish" to God (Heb. 9:14 & I Pet. 1:19). And as the propitiatory sacrifices under the Levitical priesthood were "holy of holiness", or offerings "most holy", so was our Lord "righteous in all

his ways, and holy in all his works" (Ps. 145:17). When He was conceived in the womb of the virgin His human nature was described as "that *holy* thing" (Lk. 1:35). In His youth He is said to have been God's "holy child" (Acts 4:27,30). And as an adult He was spoken of as "the Holy One and the Just" (Acts 3:14). Then, when He was in the tomb, He was still God's "Holy One", and was not suffered to see corruption (Acts 13:35); that is, He did not remain in the grave, nor did His body even *begin* that process of decay which always occurs at the very moment fallen men expire.

When Christ "gave himself for our sins" (Gal. 1:4) it was *the Just* dying for *the unjust* (I Pet. 3:18); the pure and sinless Lamb of God being stricken and "cut off out of the land of the living" for *the transgression of His people* (Isa. 53:8). Paul gives this as the ultimate commendation of God's love for the elect. There are few who would die even for a *righteous* man, yet some *would* dare to die, and *have* died for *good* men, "But," says Paul, "God commendeth his love toward us, in that, *while we were yet sinners*, Christ died for us" (Rom. 5:7,8). It was "when we were enemies" that we were reconciled to God by His death (Ver. 10).

The purity and perfection of Christ's nature, and the holiness of His character, are very beautifully set forth in Hebrews 7:26. We have already made passing reference to part of this verse, but without comment. We desire to notice it briefly here.

"For such an high priest become us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Christ was an High Priest who "became us"; that is, He was exactly what we needed in every particular; He was suited in every respect to be the Redeemer of poor sinners. And He was *holy*. He was altogether free of sin and sinful inclinations. Both in His *nature* and in His *conduct* He was completely in harmony, every moment, with the will of the Father and of the Holy Spirit. He was also *harmless*. He never mistreated anyone but always "went about doing good" (Acts 10:38). He was the only man who ever lived who *always* did unto others exactly as He would have had them do unto Him under the same circumstances. He was likewise *undefiled*. He

was neither defiled by the original corruption which we, as mere mortals, all inherit from our father Adam, nor by anyone or anything He ever came into contact with, which included wicked men, evil spirits, and even Satan Himself.

And, insofar as He bore the above characteristics, He was *separate from sinners*. He was uniquely fitted both to be "touched with the feeling of our infirmities" and at the same time to be *separate from us*, and thus He was the perfect Mediator between God and His people. And finally, He was *made higher than the heavens*. It was not sufficient that our great High Priest merely offer Himself for a sacrifice to the Father, but it was also necessary that He *ever live* to make intercession for us (Heb. 7:25), and this part of His priestly duties could not have been fulfilled had He remained upon the earth. "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens" (Heb. 8:1). "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

Thus we look upon the absolute perfection of our High Priest and wonder and adore. As we reflect upon these things the words of Job 26:14 come to mind: "Lo, these are parts of his ways: but how little a portion is heard of him?" How thankful we ought to be for that portion which He has given us! Won't it be wonderful when the veil of nature no longer mars our view of Him and we behold Him face to face! May we strive to be more like Him.—*Editor*.

THIS WORLD IS NOT OUR HOME

Are you not grateful for the sublime truth that God can, and does, bring good out of evil? Life may hold many sorrows and much pain, but God is able to bring blessings out of it all. "They that sow in tears shall reap in joy" (Ps. 126:5). "Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5). The happy songs of deliverance that have marked the saints of God could not have been learned without the tribulation and affliction which they knew in the world. I have sometimes stood by the bedside of saints about ready

to leave this world, have seen their pain, trials of faith, and tears. I have heard their prayers, sometimes full of anguish and questioning. Yet it has been very strengthening to me to mark how near the Lord comes to them in their final moments, makes His grace sufficient for them, and even makes them look forward with great anticipation to their moment of departure!

This experience brings to mind an observation which I want my children to remember: many times church members find that when a preacher gets old, he becomes tedious and slow, hard to listen to. How blind we are if we think so! Such men have to struggle with all their strength to find grace and strength to continue to serve; their continued labors, and their continued desire to serve God, is a testimony vital to every Christian who ever fears that his own strength may fail! So listen, children, to your old people; do not miss an opportunity to observe them as they go on their last journey! It will strengthen you greatly.

Almost 63 years have come and gone for me. I am glad; I would not choose to be young again (although I do indeed feel very young within! It is only the body that has begun to get old!) and have to face a life in this world over again. I have come thus far on my journey toward a better world. I can believe with Paul, "Now is our salvation nearer than when we (first) believed." Home and rest is just a little way ahead, the Master is there and so are the happy people we have known along the way. This world is not our home, and the best is still before us. May God give us each grace to go our way trusting Him, both for ourselves and for those who follow behind us.

ELDER RAYMOND WEBB

A MOCK PRAYER CHANGED TO A EARNEST PLEA

My great-grandfather Lazarus Webb was co-pastor for a time with his brother in the church near Benton, Illinois. When he became entangled with certain ideas foreign to the faith, he chose to move on north in Illinois. In this way he came to Fulton County in the mid-1800's often holding outdoor meetings much like revivals. My grandfather, John S.

Webb, grew up mocking religion because he saw nothing worthy of respect in the system his own father preached.

After one of those meetings, which was held at evening, my grandfather (then a teen-aged boy) and some of his friends were walking home together. They passed by a grove of trees, and decided to hold a mock service of their own, to entertain themselves. Since my grandfather was the only one who knew any hymns by heart, he led them in the singing of part of a hymn which was later to become his favorite, "Thy mercy, my God, is the theme of my song." Then he knelt to lead them in a mock prayer. However, as he began to pray the sense of his own sinful condition came upon him so forcibly that he found himself praying in earnest; indeed he could not stop praying. The other boys finally carried him from the grove. He never attempted to mock religion again. Some time later, he joined the Primitive Baptists, we believe at a Camp Creek Church near Mt. Sterling, Illinois; later, he and Grandmother Webb moved their membership to Mt. Zion Church near Astoria.

ELDER RAYMOND WEBB

A FEW WELL CHOSEN WORDS

The Bible is one harmonious work from beginning to end, and we as Primitive Baptists believe all interpretation of Scripture must be in harmony with its basic fundamental principles. A few choice words can often clear up some questions, doubts and misunderstandings. The apostle Peter says that by well doing we can put to silence the ignorance of foolish men. In like manner, a few well chosen words can often do the same thing.

"Great is the mystery of Godliness," but some of that mystery is explained in the *written* word of God; that is, the Scriptures, which are the inspired words of God. These Scriptures also tell us about Jesus Christ, the *living* Word of God who was God manifest in the flesh. This manifestation, demonstrating the power, love, grace and wisdom of God, helps to explain some of God's mysteries.

The first two chapters of Genesis deal with the creation

of the heavens and the earth and all living things. Let us now consider the first four words of the Bible—"In the beginning God . . ." These four words, and all that follow, even to the end of Revelation, forever set aside all the false theories and ideas of men concerning evolution, the "big bang" theory, or what have you. These four words do not suit the infidel or the Athiest, but they suit the believer.

We marvel at the wonders of nature, and read in Psalm 19, "The heavens declare the glory of God; and the firmament showeth his handiwork." Why does each tree have its particular shape leaf, its bark,—some hardwood, some softwood. Why do some trees produce one kind of fruit and some another? Each kind of bird is skillful in building its own particular kind of nest, and animals have the instinct to protect themselves. The mountains are full of minerals of various kinds, and we have underground lakes and rivers from which to draw water. Oil to power our machinery is drawn from deep within the earth. The waters are full of all kinds of marine life, and we could go on and on about the wonders of nature. How does all this come about? Answer: "In the beginning God."

"Consider the work of God . . ." (Ecc. 7:13). As we think of what God has done and of how perfect is His work, we see that men are continually advertising their products and straining to make them better than rival products, but not so with God,—He does His work perfectly the first time. Joyce Kilmer has written: "*Poems are made by fools like me,—but only God can make a tree.*"

"Who can make that straight, which he hath made crooked?" My father was a gardner and often when he made a furrow to plant seeds and it was straight he would say, "Crooked as a dog's hind leg." God has a purpose and a reason for everything He does, and we may not know the reason, but it is there just the same. Sometimes we must consider the wrath of God toward His creation. Why do we have to continually fight against weeds and destructive insects? Because God said to Adam, "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread . . ." These things

are a constant reminder to man that he is a sinner.

“In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). As we consider the power and wisdom of God in all things and His love and grace toward His chosen people we are again compelled to “consider the work of God.” Jesus Christ is the wisdom and power of God, and was with God in the beginning, and in due time was God manifest in the flesh on earth, preaching His own everlasting gospel, healing all manner of sickness and disease, working all manner of miracles, teaching in parables, and clearly proving that He was who He claimed to be, — the Son of God. He was “the seed of the woman” spoken of back in Genesis; and as He died on the cross he “bruised Satan’s head” and declared, “It is finished.” What was finished? The great work of redemption, executed perfectly, and on time. This is made known to God’s chosen people by the Holy Spirit giving them life and the righteousness of God being revealed “from faith to faith.” That is, as I see it, from the faith of the minister to the faith of the hearer.

In 1st John 5:11 the record of the Trinity in heaven was “that God hath given to us eternal life, and this life is in his Son. So, in considering some of the mysteries of God we first say, “In the beginning God,” then we “consider the work of God,” and finally we see that in the beginning the living Word, Jesus Christ, was *with* God and *was* God. Paul says that “God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them” (II Cor. 5:19).

ELDER T. EVERETT BEAVERS

THE GREATEST LOVE

If we marvel at “Ripley’s believe it or not” or “The Guinness Book of World Records”, we should consider John 15:13 an even greater marvel. “Greater love hath no man than this, that a man lay down his life for his friends.” We wonder in amazement at this great love that caused Jesus to lay down His life. We may also wonder about His “friends” when we remember that it is written in Rom.5:6-8, “For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure

for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.”

James asks the questions, “Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?” It is in connection with this sense that Abraham was called “the Friend of God” and that Jesus told His disciples, “Ye are my friends, if ye do whatsoever I command you.”

God’s commandments are not greivous to His children because they are written in their hearts, and “when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law *written in their hearts*, their conscience also bearing witness, (that they are children of God bought by the redeeming blood of Jesus) and their thoughts the meanwhile accusing them (in disobedience) or else excusing them” (when they walk in duty’s pathway).

The closer we walk with the Lord the closer the friendship remains. This fact was demonstrated in Enoch, who walked with God (Gen. 5:24) and was not, for God took him to be with Him.

Jesus was to “lay down” his life and said that no man taketh it from me. This was clearly proven when Judas and the officers came to take him, Jesus asked, “Whom seek ye” (John 18:4-8). They answered, “Jesus of Nazareth.” When Jesus said, “I am he,” they “went backward and fell to the ground.” He asked them the same thing again, and received the same answer, and this time He said, “If therefore ye seek me, let these go their way.” He laid down His life after He saw to it that the apostles, who were to be witnesses, escaped. Had they died, their blood would not have redeemed a single soul.

Thus Jesus laid down His life for His friends, causing millions of voices to be raised in mirth to sing, “What a Friend we have in Jesus.”

ELDER A. J. HYLTON

THE UNITY OF THE GODHEAD

That there are three persons in the Godhead and these three are *one* is an undeniable truth of the Holy Word of God and is a fundamental belief of all Old Baptists through the ages. This truth is also reported to be believed among many in the religious world today. That the three persons of the Trinity, the Father, the Son, and the Holy Spirit are *one*, is the foundation for all truth. John said, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three *are one*" (I John 5:7). This means, among other things, that there is complete harmony and unity in the Godhead; absolutely no division at all. Paul tells us that in Christ dwelleth all the fulness of the Godhead bodily (Col.2:9).

It is this unity of the Godhead that necessitates the three great works of God: election, justification and salvation by grace, apart from the help of men and the gospel. Why? Because, to rely on the help of men would bring disunity of the Godhead. For example, if as the religious world teaches, God loves everyone, then Christ died for everyone but the Spirit is unable to save all of them because they will not let Him. In such a case there would be failure in the third person in the Trinity and consequently, disunity of the Trinity. If however, as the Bible teaches and the Old Baptists believe, God loved a definite number of the human race and elected them, Christ died for that same elect number and justified them, the Spirit regenerates that same elect number and saves them by grace alone, then there is complete and total harmony in the Godhead and these three are truly *one*. We see then that the Godhead, and the unity thereof, demands election, justification and salvation by sovereign grace, apart from the aid of men.

It is readily apparent that though many men profess God and the Trinity with their lips, in works they deny him, for they preach that God loves all and wants all to be saved; that Christ died for all men and wants all to come to Him but the Spirit is failing to bring all men because there is not enough money to get the gospel to them and when the gospel does get there many of them reject it and are lost! How sad to believe such a contradictory theology.

The plain truth is this: God the Father loves with a everlasting love, a definite but vast number of the human family. It is this definite number that He chose in Christ before the foundation of the world. This number Christ promised to die for and by doing so justified them from all their sins. And because God loved and Christ died for this elect people, the Spirit will quicken or save every single one of them by sovereign grace and lose not one. Thus the *purpose* of God to save the elect and the *sufferings* of Christ to save them, are executed by the Holy Spirit in regeneration. This perfect and unified work of the Trinity will ultimately bring about the salvation of every single Child of God. Peter told it like this: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace *unto you*, and peace, be multiplied."

No wonder Paul said, "What shall we then say to these things? If God be for us, who can be against us?"!!

It is just this simple, since man is not involved in the work of salvation, there is no failure in the work. Since there is no failure, there is no disunity. Truly, the three persons in the Godhead are *one*.

ELDER LONNIE MOZINGO, JR.

UTTERMOST

This term is not used a lot in the Bible, but there are a few instances with a very special meaning to the Lord's children. David, in the second Psalm, expressed the Father's great love and respect for His Son, declaring that He would give Him the heathen (Gentiles) for His inheritance, and the uttermost parts of the earth for His possession. This definitely declares God's people to be scattered in all places, even to the very uttermost parts of the earth, or to the extremities thereof, and that they are given to the Son for a possession. His heart's desire was given Him in doing the Father's will in order for all the elect bride to be with Him in glory and for the blessings of grace to be with them in the uttermost parts of the earth. They are given spiritual life here and eternal glory hereafter, for they are put in His hands.

When Paul was before Felix, defending his faith in God and in the resurrection of the dead, for which he was called in question, Felix assured him that when Lysias, the chief captain, would come he would know the uttermost of Paul's matter. Paul was brought before Festus and before king Agrippa, and Agrippa said unto Paul, "Almost thou persuadest me to be a Christian." Paul said, "I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds." What a wonderful and stedfast faith Paul had as he stood in defence of the truth to the very uttermost. He did not waiver in his faith.

"The Queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here" (Matt. 12:42). Jesus is far greater than any mere man,—even Solomon. As our Saviour and High Priest He "continueth ever," to the utmost, for He hath an *unchangeable* priesthood. "Wherefore he is able also so save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). He is abundantly able to save His elect, wherever they are, and He saves completely, to the very utmost of the Father's acceptance, without the help of man in any way.

The world tries to add the help of man, as though our God and Savior were weak and needed their assistance. But not so, dear ones, for *our* Jesus "is able to save" to the very *uttermost* all who come unto God by Him. He has plainly taught that *no man* cometh unto the Father but by Him. He is the way, the truth, and the life. Does this sound like He needs man's help? By no means! All that the Father gave Him shall come unto Him, and he that cometh unto Him will in no wise be cast out (John 6:37).

Our Lord condemns humanity for doing wrong, and He has commanded His children to "walk in newness of life." So we need to show our faith and trust in Him by our walk, seeing He ever liveth to make intercession for us, even to the uttermost. Oh Lord, give the vision to see the ever-living truth

of the intercession being made to the Father by Jesus for those who come unto God by Him.

Jesus has promised to come again at the appointed time of the Father to fulfil the purpose of God in bringing all the elect bride of Christ home to glory, to praise His name perfectly forever. Of that time and hour knows no man, but it is going to come to pass. Jesus, who was both human and divine, has spoken with authority that He will come again and receive His people unto Himself, that where He is, there they may be also. At the second personal coming of Jesus He has declared that the earth shall be darkened and shaken, and then shall the Son of man come in the clouds with great power and glory. Then shall He send His angels, and *shall* gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven, so that none of the elect of the Lord will ever be left behind or lost. Man cannot help the Lord in this matter, neither can man *prevent* it. The word of the Lord says there shall be a resurrection of the dead. "It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." And, "the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Cor. 15:42-44 & I Thess. 4:16,17). Then shall all the redeemed of the Lord be perfectly spiritual, satisfied to be like Jesus and praise His name forever, to the uttermost.

ELDER DAILY HITE

Let us never embrace false doctrines or practices for the popularity they might bring us or for anything else. Faithfulness to the truth never meets with the approval of the world. If Satan and his followers seem to endorse our course we should call a halt at once and cry to the Lord for deliverance and guidance.—*Zion's Advocate*, 1903.

A YOUNG PREACHER INSTRUCTED

An Elder of experience heard a young man just beginning in the ministry, who was falling into the habit of speaking entirely too fast, and also of using a "sing-song" tone. The old Elder felt a keen interest in the welfare of the young preacher, and also of the cause; and realizing that his usefulness would be sadly impaired by these habits, and that the church would thereby lose the benefit of the preacher's highest efficiency, he sought to correct the younger preacher in his delivery. In a fatherly and loving way, he approached him and, in substance, addressed him as follows:

"Brother, if you were teaching a class in a schoolroom, would you talk just as fast as you could, without regard to making your words and meaning clear; not taking pains to see that all understood?"

The young preacher replied that such a course would be imprudent and should not be followed.

"Well," said the old preacher, "if you were instructing pupils, would you discard your natural manner of address and tone of voice and use a sing-song tone?"

"No," said the young preacher, "that would not be the way to do."

"Now," said the old preacher, "*preaching is teaching*. For the time, the congregation is the preacher's class. He is instructing them in the teaching of the Bible, and seeking to impart spiritual truth. If it is unwise for a teacher in a school to talk so fast his pupils will not understand him, and so not be instructed, is it not wrong for the preacher, who is seeking to impart truths more important than those taught in the schoolroom, to talk so his congregation will lose his words, and so not catch his thought? And, if a teacher should not adopt a ridiculous sing-song tone in teaching, is it not more objectionable to adopt so unnatural and foolish a manner of delivery in the pulpit?"

The young preacher profited by the suggestions of the old preacher, and grew in power and favor with his congregation.

This incident teaches some good lessons. *First*, preachers of experience and who are welcomed by the churches, should

endeavor to help the younger preachers to avoid foolish and unprofitable habits. *Second*, young preachers should exhibit a teachable spirit and be ready and anxious to be instructed and helped, that they may become more efficient in their work. These habits and weaknesses stand in the way of the message, and are drawbacks to the preacher, and are deplored by the church.

Let us all join hands to try to bring the service of all up to the highest point of edification for the church; praying the help of the Spirit and the blessings of God to that end.—W. C. in *Messenger of Peace*.

Via *Primitive Monitor*—1921

ASSOCIATIONS PROPERLY CONDUCTED ARE BENEFICIAL

A good brother wrote me, seeming to think that Associations are the cause of the great afflictions and troubles in Zion. I think he is mistaken. I know that Associations have usurped too much authority over churches in some instances (*any* authority they usurp over the churches is too much, *Ed.*). But if all members and preachers will meet in love and humility there will be no trouble in the Association.

An Association should not be used as an executive body. The law was given by Christ to the Church and she is the only body that can execute that law. A church is not a legislative body. The law is already made by Christ. No trouble should ever be allowed to come to an Association for adjustment. *It is the abuse of Associations that we should oppose.*

I know that our people have made some mistakes in the past by dropping whole associations because of some disorderly member or church, making hundreds of good innocent members suffer equally with the guilty. That is assuming authority that the Association does not possess. The Association should never be used to slaughter good brethren to gratify malice and jealousy. All troubles should be closely confined at home—don't allow them to spread. No meddlers or regulators should be recognized in our meetings anywhere.

When associations were first organized they were used

merely as general meetings to worship God, to cultivate acquaintances and for mental edification, without the slightest authority over churches. I heartily approve of such meetings.

A church may send *messengers* to an Association, but not *delegates*. The church should not *delegate* her authority to any other body to execute her laws. Our Associations should be devoted to singing, praying and preaching the Gospel. The Church of God is the highest and only ecclesiastical body on earth, and if all of our hearts are full of love, our Associations will be sweet. We can meet and worship God and our poor souls are fed on rich gospel manna.

In these gatherings many of the Lord's children meet that we never could have seen otherwise. It gladdens our poor hearts to see the dear saints come from a great distance, all speaking the same things. All taught in the school of grace. God has fashioned their hearts alike. We can thank God for the harmony among the dear saints. It is so sweet for all to dwell together in unity. Such meetings revive poor little weak churches. We should not "foresake the assembling of ourselves together as the manner of some is." "They that feared the Lord spoke often one to another." David said, "I was glad when they said unto me, let us go into the house of the Lord," "Serve the Lord with gladness." Some of the happiest seasons of my life have been in Associational meetings where we could all meet in sweet and loving fellowship together. When we thus meet, all satisfied with the goodness of the Lord's house and as little loving children at each other's feet, we can then sweetly worship together. I trust such loving meetings may ever continue among us. I am sure none of our dear people could object to such meetings.

I have long thought that our Associations should be conducted by the authority of the church where the meeting convenes—no separate constitution from the church, but let all meet in love and go into a conference of the church, inviting all of like precious faith to seats. Let them choose a moderator who is experienced and acquainted with the faith and practice of our people. Select a competent clerk who can keep a true record of the meeting. All can receive the correspondence and visitors present. Don't extend your correspondence

too far. *Have but little business.* Let all be treated kindly and lovingly. Show courtesy to all the gifts. Don't get proud like Israel of old, to want a king to be like other nations. God has use for all His gifts. Show them courtesy.

Keep politics out of the meetings. Leave all hobbies at home. Use Bible terms on all controverted points. Speak the truth in love. Let all strive for the things that make for peace. If some have made mistakes in the past,—are they living right as this time? If so, receive them.

If a good, orderly church does not join an Association—that is her privilege, treat her kindly. If I want to belong to an Association, don't discard me. All of us love the same faith and practice. We are one people and let us all strive for the things that bind us closer together. Our Associations do not have man-made doctrines or that which is contrary to the faith and practice of the churches. Our meetings are plain, loving and simple. We can, by having our Associations, keep in communication with each other better. These are my feeble views.

ELDER LEE HANKS

Advocate and Messenger—1935

GRACIOUS DELIVERANCES OF SISTER ESTELLA HARBISON

It was some twenty years ago when I began to realize that I was a vile sinner. I felt so far from God. I did not live close to any Old Baptist church at that time, but my dear mother and father are Old Baptists, and they lived close to their church. When I went home to visit them I would always go with them to church. At this time I was at mother's on a visit. For two years I had been in much trouble about the condition of my soul, and at times it seemed that the whole world was in darkness. But I did not want anyone to know how I felt.

Sometimes I would tell mother that I knew something bad was going to happen to me. I was in poor health at the time, and she would say that it was because I was not well that I felt that way. But, oh if I could only tell her how I feel

and make her understand, she could surely help me, I thought. I would go out to myself and try to pray to God for help for help, but could find no relief. I went to church and I enjoyed the sermons immensely until the minister called for members and then I would think: Oh, if I could only get away from here. I loved them, but I did not want to be an Old Baptist.

It went on this way until one night after a little sick spell. I was feeling much better that evening and was just lying on my bed resting. About nine o'clock the rest of the family retired, and sweet, comforting mother slept in the same room with me. Before she went to sleep she told me that if I got to feeling worse to call her. I told her that I was all right, and to go to sleep and rest.

I had just dropped off to sleep. I thought I was awake, when I saw the blessed Saviour coming down, it seemed right through the ceiling of the room; and he floated right down to my bedside, and in his hands was a large book. He opened the book and spoke to me, saying, "This is the Book of Life," and taking up a pen He began to write, and dear little ones, it was my name he was writing, for He held it down so I could see it. He said, "Do not worry any more, for your name is written there." I could see it very plainly, and it was written in letters of gold. Then He ascended to heaven leaving me thinking how wonderful to have such a Saviour as this!

When I awoke I was crying as if my heart would break. Mother heard me and came quickly to my bedside to see what was the matter. I told her of my wonderful dream. I felt so happy, and mother and I cried and rejoiced, and had a little meeting all by ourselves. She told me I must go to the dear old church and tell them what the Lord had done for me. So, at the next meeting I went up and asked a home with the dear saints of God. They received me on Saturday and I was baptized on Sunday. When the dear saint of God was leading me down into the water I felt so happy, and when I arose from the liquid grave I felt like Jesus was leading me, and everything and everybody looked so wonderful to me. I felt that

if I could always feel like this, that life would be worth living.

Things went pretty well with me for about a year, and then the dear God of heaven saw fit to call one of my dear little girls, and I was so proud of my children. When I saw that I had to give one of them up I just felt like it would kill me. It seemed like the whole earth was in mourning and darkness. I would lay awake at nights and cry and grieve for her. But one night while I was crying and mourning my loss, I heard something say, "You must quit that worrying, for she is in heaven with the angels." It must have been the voice of Jesus speaking, for I did not grieve again for her like I had before. The wound was healed and a strange peace came over me. Jesus is always ready to help and comfort us.

Not long ago I went to church with one of my neighbors, and they sang a beautiful song, the chorus of which was, "Jesus is always nigh when He is needed most." As they were singing I thought how true it was. It seems that he has always been nigh when I needed him most. The Lord has been so good to me. I wish that I could live closer to him each day while I live here in this sinful world.

When my oldest daughter was about twelve years old she had a long spell of fever and was very low for several weeks. We gave her the best of medical attention, but nothing seemed to help her. Mother came over to assist in the sick room, when she became so low that we had to turn her in a sheet. One night mother took me out and said, "My dear, you will have to make up your mind to give her up. You can see for yourself that she is sinking every hour." Well, it seemed that I just could not bear it. The next morning she did not seem to be any better, and I was so miserable. I felt that if I could go out and ask God to help me that I would feel better, so I went away out into the woods, (we lived in the country at that time), and I knelt down and asked God to help me if it was His will to do so. I do not know how long I was out there, but when I came to myself I got up and hurried to the house. When I reached the door my little was looking around and her eyes were so bright.

She had not noticed anything or anybody for days; she had just lain with eyes closed. It seemed that the whole room was brighter, and you can imagine how good I felt. Mother said, "See, she is lots better this morning." I said to myself, "Yes, Jesus has been here." "Jesus is always nigh just when you need Him most." My little girl continued to improve until she was well once more. This same dear Jesus sent me another dear little baby girl to take the place of the one that was taken away. They are both grown young ladies now and of course are very dear to me.

I have had a great deal of troubles in my life, and a great deal of sickness, but it seems that I have been reserved for some purpose. Just a year ago this last November I had a very serious operation. I knew that it had to be done, and I would think what a dangerous thing it was, and it seemed that a comforting voice kept saying that it would come out all right. I just tried to put all my trust in Jesus, and sure enough, I came through it all safely. I know that a strong hand held me tight through it all. I was soon well and strong again. So dear saints of God, I am still trying to trust in the same dear Jesus. I pray that I may continue trusting in Him until the end.—

Estella Harbison, Muskogee, Oklahoma.

PRIMITIVE MONITOR, 1924

STAND FAST IN THE FAITH

There appeared in *The Gospel News*, of Mayfield, Kentucky, May 1, 1912. the following strange statement: "To the brethren and Sisters who believe in God; that He is a sovereign and works everything after the counsel of His will, who created all things, both good and bad for His own purpose that He made them to fill, and did not consult them or any other creature in regard to the matter."

This is a sweeping statement. *Good* and *bad* includes the whole; nothing is left out. Perhaps the writer is entitled to be excused to some extent for this extravagant and blasphemous charge against a just and holy God, and for believing it. To teach a doctrine that makes easy such an inference as this is dangerous. The inference is, to us, a reasonable deduction of the doctrine. To say, without limitation or qualification what-

ever, that God predestinated all things, "good and bad," and that they transpire just as he purposed they should, is, in our judgment, equivalent to the statement above. It means that to us. It means the same to this writer as is plainly to be seen.

While we cast the mantle of charity over this lady correspondent, we cannot so readily excuse the editor for allowing such a hurtful statement to appear in his paper, and more so since it is persistently denied that they teach God is the author of sin. If this statement referred to above does not affirm that He is, it does not affirm that He is the author of all good, and words stand for nothing. But here it is in the plainest terms: "Who created all things, both good and bad." Is He not the author of all He created? If He created the good and the bad, then He is the author of both. "Bad" stands for sin. Is He not the author of sin if this be true?

We should not change the Holy God with a single wrong or bad thing. We should not lay the blame of our sins upon Him. Every truly condemned sinner admits that the wrong, the sin, lies at his own door. The prodigal son said, "I have sinned against heaven, and before thee." This is the complaint arising from every sin-sick soul. No extenuation of guilt, but justly condemned. If God were the author of our bad and sinful acts, then we should have an excuse, but we have none. "Thou art of purer eyes than to behold evil, and canst not look on iniquity" (Hab. 1:13). "For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee" (Psalm 5:4). "Who can say, Thou hast wrought iniquity?" (Job 36:23). That is what we would say, should we say He is the author of the bad as much so as the good. Let no child of God be deluded into such belief.

There were those in the apostolic age who taught strange things, things the church did not stand for. It is so now, and will likely be so to the end of time. Therefore we are told to watch. "Watch ye," says the apostle, "stand fast in the faith, quit you like men, be strong." And may the Lord in His infinite goodness and mercy keep His redeemed people while they sojourn here and in the end present them holy and faultless before the throne of God His Father in glory.

ELDER R. W. THOMPSON

Primitive Monitor—1912

THE DEVIL BEAT HIM TO IT

Elder Henry Petty was one of the pioneer preachers of West Alabama, and it is said by those who heard him that he was a great preacher, and it is related that on one occasion, after he had preached, a brother met him just as he came out of the pulpit and said, "Brother Petty, you have just preached the most wonderful sermon I ever heard," to which Elder Petty replied, "Ah! you are too late, my brother, the devil has already told me so."

Primitive Monitor—1921

CORRESPONDENCE AND NEWS NOTES

**ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES
IN VIRGINIA AND WEST VIRGINIA**

SOUTH RIVER (BROWNTOWN) – First Sunday, Aug. 2, 1987. All day Sunday only. To be held in the South Warren Fire Hall, Bentonville, VA.—Elder Philip Johnson, Pastor.

UNION (Romney, West Virginia) – Fourth Sunday, Aug. 23, 1987. All day Sunday, only.—Elder Douglas Heare, Pastor.

LITTLE FLOCK – Fifth Sunday, Aug. 30, 1987. All day Saturday, Saturday night and all day Sunday. – Elder Raymond Pressley, Pastor.

EBENEZER ASSOCIATION OF VIRGINIA

The 159th annual session of the Ebenezer Association of northern Virginia is scheduled to be held this year with the "Robinson River" Primitive Baptist Church at Brightwood, VA. August 7, 8 & 9. For further information call: – Elder Tolliver Utz (703) 948-4803 or Bro. Aubrey Utz (703) 948-4360.

KETOCTON ASSOCIATION

The 121st Annual Session of the Ketocton Association is scheduled to be entertained this year by the "Martinsburg" Primitive Baptist Church at Martinsburg, W. VA. August 14, 15 & 16. The meeting is to be held in the Martinsburg High School Bldg.

Going in on I-81 exit at State Rt. 45 and go east about two blocks to U.S. Travel north on 11 a few blocks to Wilson St. Go east on Wilson Street to Raleigh St., and north on Raleigh about 3 blocks to School on right. For further information call: Bro. L. E. Farley (301) 223-6195.

ORDINATION OF A DEACON

On Saturday, May 16, 1987 Brother James Creel of "Thumb Run" Primitive Baptist church near Marshall, VA, was ordained to the office of deacon. Elder A. J. Hylton was elected Moderator and Brother Clarence M. Moyer, Clerk. Brother Harvey Cornwell was chosen to speak for the church, Elder Everett Beavers to offer the ordination prayer and Elder Phillip Johnson to deliver the charge. Elder Johnson used Acts 6:1-4 as a test. The Presbytery was dismissed with prayer by Elder Dennis Jones.

Elders composing the Presbytery besides those mentioned above were: Elders Eugene Bennett, Hollie Redmon and Elmer Skeen.

Deacons in attendance were: Ben and Marvin Baldwin, J. Frank Coopedge, Harvey Cornwell, Johnny Hawkins, Louis and Stanley Hite, Lewis Judd, Crilly Lunsford, John Moore, Clarence Moyer, Evan Olinger, Ross Payne, Carlton Priest, Irvin Redmon, Waldo Rudacille, Eddie Sapher, Aubrey Utz and W. W. Woodward.

PRINTER'S ERRORS

In my May editorial, in the 11th line of the second paragraph on page 98, the word "Christ" was inserted where (II Cor. 12:11) should have been.

In my editorial for June, on page 124, first paragraph, 5th line, three words were omitted. It should have read: "Joseph suffered much as a *result of his* refusal to surrender," etc.

And in the 8th line "immeasurable" should have been "immeasurably". Please make these corrections in your copy of the paper. — *Editor*.

All God's actions toward His people are either *loaded* with mercy or else *tempered* with mercy.—*Elder Ralph Harris*.

Obituary

SISTER ALYCE G. KUSKIE

Sister Alyce Kuskie (70) was born April 10, 1917 and passed away May 11, 1987 after being hospitalized from a car accident on Feb 22, 1987. She is survived by her, Joe Kuskie, and a niece, Bobbie Curry.

Sister Alyce was baptized in August 1954 in Irvine, KY. She was received by letter into the "Miami" Primitive Baptist Church in West Charleston, Ohio, March 22, 1975.

A short service was held for her on Thursday evening May 14th at the Frings-Bailiff Funeral Home in Tipp City, Ohio with Elder Roy Motsinger and Elder Tom Pitney taking part. She was buried in Irvine, KY. May 15 with graveside service by Elder Motsinger. She will be greatly missed by her family, brethren and friends.
—Sister Mary Ann Cusac.

BROTHER DORSE COUNTS

God in His infinite wisdom has seen fit to call from this life our dear Brother Dorse Counts. Brother Dorse (85) was born Dec. 8, 1901 and passed from this life in the Morrow County Hospital March 25, 1987. He was married to Sister Evelyn (Jobe) Counts June 28, 1923, and to this union was born four children: 1 daughter, Alka, and 3 sons, Dorse Jr., Charles, and William. All four children preceded him in death along with Sister Evelyn, who passed away Oct. 17, 1984.

Brother Dorse joined the "Owl Creek Harmony" Primitive Baptist Church, Oct. 13, 1964 and was dismissed by letter Feb. 5, 1966 to come to the "Marlboro" Primitive Baptist Church along with Sister Evelyn and five others to constitute the present "Marlboro" Church, where he remained a good and faithful member as long as his health permitted. He had a great love for the church and the brethren. His great pleasure in life was to go to church, hear the gospel preached, entertain the Lord's people in his home, and to discuss the Scriptures of the wonderful promises of God.

Surviving are nine grandchildren, 19 great-grandchildren and 1 great-great-grandchild, and a host of friends and church people.;

Funeral services were held in the Bennett-Brown Funeral Home, March 28, 1987, with Elder Darvin and Durward Edwards officiating. Burial was in the "Marlboro" Ceneterly beside all his family.

We bow in humble submission to the will of our Heavenly Father, knowing that our loss in Brother Dorse's eternal gain, leaving this world of sorrow and pain, heartaches and disappointment to a world of joy and happiness and endless bliss with our Blessed Saviour. We extend our sympathy to his family and pray God's felt presence will comfort them in this time of need.—Elder Durward Edwards.

"I have now disposed of all my property to my family. There is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had not given them one shilling, they would have been rich, and if they had not that, and I had given them all the world, they would be poor."

—Patrick Henry.

DONATIONS TO THE ADVOCATE AND MESSENGER

Evelyn F. Butcher, Maryland, \$5.00; Carter C. Drake, Indiana, \$3.00; Elder Clarence O. Davis, Ohio, \$5.00; Clarence Funk, Ohio, \$10.00; Lela S. Weller, Illinois, \$10.00; Roy Coker, Alabama, \$5.00; Sister Mary Cameron, Virginia, \$10.00; Friend, Virginia, \$150.00; Grover C. Reeves, North Carolina, \$5.00; Chloe E. Boyle, Pennsylvania, \$10.00; Mrs. Frank Flippo, Virginia, \$5.00; Mr. and Mrs. Delbert Senff, Indiana, \$5.00, Anderson Ashby, Florida, \$20.00; Elder C. L. Ratcliff, Kentucky, \$3.00; Sister Nannie Mae Hisle, Kentucky, \$15.00; James C. Houk, Florida, \$15.00; Ira M. Fry, Colorado, \$5.00; C. H. Wyatt, Texas, \$10.00.

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

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Aaron M. Moyer, Clerk, Rt. 1, Box 36, Ruckersville, Va 22968, Tel. (804) 985-7409 Jan. '87

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '88

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '87

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va. 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2 Box 236, Stanley, Va 22851. Tel (703) 778-2763. Sister Ruth S. Ambrose, Bloomery Rt. Box 74, Winchester, Va 22601. (703) 662-1476. May '87

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. and 1st and 3rd Sunday at 7:30 p.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, (703) 635-4764. June '87

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

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 10:30 a.m. and 2nd Sun. 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va. 22401 or call Mrs. Martha Galyen, (703) 373-7061. March '87