

Advocate and Messenger

127th Year JULY 1988 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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The schemes of mortal man,
Are built on sinking sand,
And soon they shall expire
When tested by the fire.

We must not put our trust
In objects made of dust.
Lord, let this be our plea, —
Our refuge is in Thee.

R. E. H.

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA – Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. Meets 1st Sunday 10:30 A.M., Sat. night before at 7:30 P.M. Elder Ernest M. Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851 (Tel.) 703-778-2763. Sister Debbie Snellings, Clerk, P. O. Box 426, Stanley, Va. 22851. April 1990

BENTONVILLE Bentonville, Va. 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727. Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630. Tel. (703) 635-3548. April '89

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

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

GREENWOOD –Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) St. Rt. 643, follow that to (Minnieville Rd.) St. Rt. 640 to Church. 1st Sun 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleatons Trailer Park, 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) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '89

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

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

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

SECOND SUNDAY

BATTLE RUN –Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '88

Advocate and Messenger

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

127th Year

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DEAD TO SIN

It has often been said by those who entertain mistaken notions about what Primitive Baptists believe, that if they believed as we do they would take their fill of sin, for nothing they could do would change their destiny.

In response to this it should first be observed that those who make such statements become their own accusers that they would like to "take their fill of sin." This places them in a very bad light. The humble child of God, who has been convicted of his guilt and pollution by nature and made alive to righteousness, does not have such a desire. He has been killed to the love of sin, "and they that

are Christ's have crucified the flesh with the affections and lusts" (Col. 2:20). So, for a person to desire some system of religion under which he might "take his fill of sin" is an indication that he is still "in the gall of bitterness, and in the bond of iniquity" (Acts 8:23).

The apostle Paul, by virtue of the fact that he preached the truth, was also confronted by those who asked, "What shall we say then? Shall we continue in sin, that grace may abound?" But notice his response to this evil suggestion: "God forbid. How shall we, that are dead to sin, live any longer therein?" It was very abhorrent to him, as it is to every enlightened child of grace, for anyone to suggest that we should continue sinning against God because He is merciful toward us. "We love him, because he first loved us" (I John 4:19) and that love makes us desire to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God . . . Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light" (Col. 1:10-12). What horrible ingratitude it would be for us to "take our fill of sin" simply because we felt assured that our eternal destiny was secure.

When the Lord visits His people in regeneration, they are made aware that they are sinners, and that "the wages of sin is death" (Rom. 6:23). They then become ashamed of their former course of life, realizing that "the end of those things is death" (Rom. 6:21). So, to suggest that they go back into that kind of life for *any* reason is altogether repugnant to them. When one is brought to see *The exceeding sinfulness of sin* (Rom. 7:13) they have then done all the sinning they wish to do, and desire that they would never sin again. They still have a sinful nature, and sometimes find themselves doing that which they hate (Rom. 7:15), but they "delight in the law of God after the inward man" (Rom. 7:22), and consequently do not desire to violate that law. And when they do violate it, it is with sorrow and regret; and they cry out as did the apostle, "O wretched man that I am!" (Rom. 7:24).

Those who have been buried with Christ by baptism into death (Rom. 6:4), should rise to "walk in newness of life," "knowing this, that our old man is crucified with him, that the body of sin might be destroyed, *that henceforth we should not serve sin*" (Rom. 6:6). How abominable, then, is the suggestion that we should "continue

in sin, that grace may abound?" Neither the apostle Paul, nor those who follow his teachings, have ever entertained such an evil notion for a moment. -- *Editor.*

HARDSHELL BAPTISTS

The enemies of the Church gave her the name "Hardshell" more in derision than anything else, but I have never objected very much to being called by that title. I feel quite in agreement with Brother W. Lively who, in an 1890 issue of the *Primitive Monitor*, said; "I think as to the name 'Hardshell' I would rather be a 'Hardshell' than no shell at all. I would rather be in the 'Hardshell' church than in no church at all.

"When we call to remembrance that a 'hardshell' egg hatches something that can fly, and that a 'softshell' egg hatches lizards, scorpions, snakes, frogs and terrapins, I still think I would rather be a 'Hardshell' than a "Softshell'."

If the term "Hardshell" means someone who stands firm for the principles upon which the Church was established and does not intend to change those fundamentals to suit the changing tide of public opinion, and if it means one who believes in the maintenance of strict discipline in the Church, even if it means the censure of myself or my kin, then I gladly admit to being a Hardshell, and wish that all others of God's people were also. - *Editor.*

"MY KINGDOM IS NOT OF THIS WORLD"

Jesus spoke these words to Pilate, and added, "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews..." Pilate, being a sensible man in the ways of government, asked, "Art thou a king then?" But Pilate's knowledge seemed to be limited to the natural things of the world, because after Jesus said, "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice," Pilate answered, "What is truth?"

Never before had there been a kingdom like this one in the world, so neither Pilate's nor any other man's, understanding of natural things could possibly fathom the spiritual teachings of Jesus. He said, "The kingdom of God cometh not with observation," and people should not say, "Lo here! or Lo there! for, behold, the kingdom of God is within you" (Luke 17:20,21).

In this world the cry is made aloud over the airwaves and in the Vatican at Rome. "Lo here! and, lo there." And the wealth of many carnally minded people pours to these sources, thinking this is the only way to heaven. This is not to say there are no children of God in these places, but they are ignorant and unlearned, which is the only way that College degrees can make them, religiously speaking. The kingdom comes to the simple and pure in heart with their observation, and this causes them to behold the working of God's ruling grace in others.

Just as we can hear the wind whistling as it blows, "hearing the sound thereof" (John 3:8) "but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." Neither the wind nor the kingdom of God comes with observation, but the Spirit causes a change in the heart, and can be felt there.

Without the kingdom of God in our heart we cannot realize what great sinners we are, but as God's kingdom is a kingdom of light, unto us is the light shined; and seeing ourselves as great sinners we call on the Lord for mercy. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

Who can understand that this only happens to people who were chosen in Christ before the foundation of the world? Then we see the Lord as the Saviour. Isaiah 33:17 says, "Thine eyes shall see the king in his beauty: they shall behold the land that is very far off." By faith we see Him-the only one able to save poor sinners from death in trespasses and sins, and to raise our bodies from the grave at last. As Jesus both arose from the grave and revived, he is the firstfruits, afterward they that are His at His coming. Among the Jews he knows His sheep, and He has other sheep which are not of the Jewish fold. Them He brings in His own way and time, and there is one fold, and one shepherd, even Jesus. God promised eternal life to His people before the world began, and He cannot

lie (Titus 1:2). "The Son of God is come, and hath given us an understanding...This is the true God, and eternal life" (1st John 5:20).

We may feel little and unworthy, and we have doubts and fears along the way, but we wait and hope for our change to come, when we shall see Jesus as He is. And there is not enough gold in Fort Knox to buy, tempt or cause us to forget the beauty of holiness

ELDER A. J. HYLTON

IT IS FINISHED

We are living in an age of high technology. Great strides have been made in all branches of mechanics, science, electricity and medicine. Things which seemed an impossible dream just a few short years ago are now an everyday occurrence. We have been able to put a man on the moon and return him safely to earth, yet the tragedy of the Challenger Space Shuttle just two or three years ago has surely taught us that we are far from perfect. Accidents resulting in death and serious injury happen every day. Only God is perfect.

In many ways we have progressed backward instead of forward. Satan is riding high in the fields of drugs, alcohol, tobacco and immorality. Untold millions of lives have been ruined by these things. "The love of money is the root of all evil."

In the history of the world kingdoms have come and gone; great men have risen and fallen. Hardly anything that touches our lives is as it was just a few short years ago. Yet, of all the events that have taken place, whether good or bad, none can begin to compare with the one event that spanned some thirty-three years nearly two thousand years ago.

I always think of the birth, work, death and resurrection of Christ as just one big event rather than several. When God told Satan in the garden of Eden that the seed of the woman would bruise the serpent's head, that was no idle threat. That was a prophecy of reality. For some four thousand years God was working to bring it to pass. Every plan or purpose has a beginning. What was the beginning of God's plan and purpose in the salvation of His chosen people? Hear the apostle John in the first chapter of his gospel: "In the beginning was the Word, and the Word was with

God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men" (John 1:1-4).

This Word was the Living Word, the Lord Jesus Christ. From the Scriptures we see that He was with God in the beginning. God's purpose and plan in the eternal salvation of His chosen people began and ended with the Living Word. God's plan was for Jesus to give His life a ransom for many. This He did on the cross, and there uttered what was and is the most important statements ever spoken or left in print, - "It is finished." No other period in history can begin to compare with those thirty-three years in the life of our Lord.

What was finished? The bruising of the serpent's head, the eternal salvation of God's chosen people, and the setting up of the kingdom of heaven (the Church) here on earth. I can remember a few words uttered by a few famous men in history: Julius Caesar

said, "I came, I saw, I conquered." Samuel F. B. Morse said on the occasion of his first successful telegraph message, "What hath God wrought?" Admiral Perry, on the occasion of his victory over the British, said, "We have met the enemy, and they are us." But none of these words, nor any others, have had anywhere near the importance of the three uttered by our Saviour on the cross when He said, "It is finished."

God's plan and purpose for the eternal salvation of His chosen people was finished, completed, secured and made absolutely sure by Jesus Christ. He did not come to offer salvation, but to make it absolutely sure.

ELDER T. EVERETT BEAVERS

HOLY BRETHREN

This is surely a precious and sacred term to apply to an individual and it separates or distinguishes them from the world; not from the fact that they are *in* the world, but that they keep themselves unspotted *from* the world. While here in the world we must fill our vocation in life in an honest and upright way. We must walk and live as holy brethren for we have been called unto, and by, a heavenly calling, and are brethren in the family of Christ Jesus our Lord.

The term *holy* is truly a very sacred and hallowed salutation that expresses a far deeper and more spiritual feeling than mortal man, in his own works of righteousness, is worthy of. It surely sets before me my lost and ruined condition and brings me down to cry, Lord, Have mercy on me a sinner. No other salutation can ever express the deep inward feeling of my heart and soul. Man's wisdom and knowledge of speech will never be able to compare in the least degree. It must be the work of the Lord's Spirit to separate one to a heavenly calling and place him in the family of God to be one of the holy brethren. This places men, women, children, babes, young and old, in the same spiritual family, the called of God, the adopted sons of God, born of the Spirit, all being brethren of Christ and of one another.

These are the holy ones, not by natural lineage and natural birth but by and through sanctification of the Spirit of God, being no more strangers and foreigners but fellow-citizens with the saints, and of the household of God, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together growth unto an holy temple in the Lord." This is a *holy* temple, and it is fitly framed together, and ye are the holy brethren in this holy temple. Surely we need to walk together as holy brethren, being separate from the world.

The apostle called the Hebrew brethren *holy*, not because they were of the same stock and natural lineage as he was, but because they were partakers of an heavenly call, a very special internal call of grace, to the enjoyment of the blessings of mercy in God's kingdom while we live here, and to eternal glory in heaven hereafter. This shows the great and spiritual truth of a vocation or calling in life that is excellent above all others, and whereby we are rightly called *holy* brethren. It is *the hidden man of the heart* which is not corruptible but manifests a meek and quiet spirit, which is in the sight of God of great price. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light," for ye are the people of God who have now obtained mercy and are holy brethren. Therefore be ye separate from the world, in truthful living as well as doctrine.

Thou art an holy people unto the Lord thy God, for He hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth; not because of the greatness of thy numbers but because the Lord loved you and because He would keep the oath which He hath made. And we being the holy people of the Lord are to keep the commandments of the Lord and walk in His ways. Holy brethren, this is very serious. Are we walking in His ways, or are we walking in our own ways?

The Lord God has holy angels to carry out certain of His purposes as it pleases Him. They obey His command. One instance of this was when Cornelius was warned from God by an holy angel to send for Peter to come into his house to hear words of Peter. Many were gathered together and Cornelius said, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." Then Peter said, "Of a truth I perceive that God is no respecter of persons." So on the Gentiles also was poured out the gift of the Holy Ghost. All true believers are *holy brethren*, whether Jew or Gentile, young or old, for all Israel shall be saved and are the redeemed of the Lord.

The Scriptures are holy and true, and concerning Jesus Christ our Lord, He was made of the seed of David according to the flesh: and He was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. This same spirit of holiness bear witness with our spirit that we are holy brethren. Christ is the firstfruit, and if the firstfruit be holy the lump is also holy; and if the root be holy, so are the branches. "Who shall lay anything to the charge of God's elect?"

We are told that the temple of God is holy, which temple ye are; therefore brethren, present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. This is a *holy* sacrifice to the Lord's glory. As the elect of God, holy and beloved, we are to put on bowels of mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another; and above all we are to put on charity, which is the bond of perfectness. What manner of men ought we to be in all holy conversation and godliness?

Paul's instructions to Timothy are for *us* to live by as well, and he admonishes us to pray, lifting up holy hands, without wrath and doubting. And that women, in like manner, adorn themselves in

modest apparel, with shamefacedness and sobriety. Also, Paul's preaching and exhortation to the Thessalonian brethren concludes with a charge by the Lord that this epistle be read unto all the *holy brethren*. We feel surely that He which hath called us is holy, so ought we to be holy in all manner of conversation; because it is written, "Be ye holy, for I am holy." We have *holy hands* by which to work and live.

Peter affirms that "this voice which came from heaven we heard, when we were with him in the holy mount." Haven't we been with the Lord in the holy mount, and haven't we heard the command to "put off thy shoes from thy feet; for the place where thou standest is holy ground?" We must, as holy brethren, put off our own worldly ways of walking and walk with the Lord, for the ground upon which we stand is holy ground, the Rock Christ Jesus, the sure foundation, the tried and chief cornerstone. All other ground is sinking sand. "The foundation of God standeth sure, having this seal; the Lord knoweth them that are his." We are the children of God, a holy nation, a special people, partakers of the heavenly calling, holy brethren, sealed as such with the spirit of divine revelation in our hearts that Jesus died in the flesh for our sins, and that He rose for our justification; and we shall behold Him as he is and be satisfied. Precious holy brethren, I beg an interest in your prayers that I may be found faithful in all things to the end.

ELDER DAILY HITE

WHY WE MUST BE BORN AGAIN

Jesus told Nicodemus, "Marvel not that I said unto thee, Ye must be born again" (John 3:7). The reasons for the necessity of the new birth are manifold, and in them is revealed the true need for salvation by grace. It is the condition of man before the new birth that forces men to acknowledge that salvation is by the grace of God, and the condition of man after the new birth that enables him to sing of God's grace forever in Glory.

The Bible paints a dark and corrupt picture of unregenerate men. For example, the apostle Paul tells us in II Tim. 3:8, and Titus 1:15, that the mind of man is corrupt and defiled by nature. Jeremiah declares that the heart of man is deceitful above all things

and desperately wicked (Jer. 17:9). It is clear then that the mind and heart of men in nature is only inclined to bring forth corruption and not good. Jesus confirms this in Matt. 12:35, saying, "An evil man out of the evil treasure bringeth forth evil things."

Because the heart and mind of man is evil and corrupt prior to the new birth the rest of man's faculties are corrupt as well. In John 3:3 Jesus says that the natural man (not born again) cannot see the kingdom of God. In other words, his eyes are *blind* to the kingdom. And in harmony with his blind eyes man is also *deaf* to the word of God. He does not have "ears to hear". In John 8:47 Jesus tells the reason man in nature cannot hear God's word. He says, "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God."

As a result of not having spiritual sight or hearing the unregenerate man cannot understand the things of God. Jesus said, "Why do ye not understand my speech? even because ye cannot hear my word" (John 8:43). It follows then that because corrupt man cannot see, hear or understand, he therefore cannot believe; and is this not what Jesus taught in John 10:26? Here Jesus says, "But ye believe not, because ye are not of my sheep, as I said unto you."

So far we have found that prior to the new birth man can neither see, hear, understand, nor believe; and this being his condition, it is no wonder Paul said in 1st Cor. 2:14 that the natural man (not born again) can neither receive nor know the things of the Spirit of God. Not being able to receive the things of the Spirit of God, man is in no condition to enter the kingdom, and thus Jesus says in John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Whether it be the church kingdom here or the eternal abode of God, the fact remains that man is not qualified. When speaking of that great city, the holy Jerusalem, John says, "There shall in no wise enter into it anything that defileth."

This then being the condition of man prior to the new birth we marvel not that Jesus told Nicodemus, "Ye must be born again." Indeed, we marvel that anyone could possibly think they could hear the gospel, enjoy the Church, or see God in Heaven without the new birth!

ELDER LONNIE MOZINGO, JR.

PREACH AND STAND

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Timothy 4:2).

In the latter part of March this year, while spending the night with one of God's humble and faithful ministers and his good wife in their home, he made reference to the above text, and he also indicated that he hoped I would be impressed to write an article in connection with it for a subsequent issue of the *Advocate and Messenger*. Following this visit a few weeks passed during which I did not think of this scripture, but about a week ago I recalled this brother's comment, and since then I have given a good deal of thought thereto. The following are some of my reflections upon this important passage:

In these instructions the apostle Paul tells Timothy what to preach and when to preach it. He also stipulates the various aspects of discipline and doctrine, either by inference or specification, for shepherd (pastor/minister) and sheep (church).

Timothy was to preach *the word*, and we are to preach the same word today. Paul had told Timothy earlier, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2). We, as some of the "others", have been taught by faithful men. Now it is incumbent upon *us* to preach the word; that is, herald, proclaim and publish. The word to be preached is Christ the Living Word, but we cannot do this aright without proper exposition and application of the written word. As God's ministers preach the true *written word* (gospel), rightly applied, they are also preaching the *Living Word* for without Him (the Living Word) there is no gospel. The true gospel cannot be divorced from Jesus Christ. Many of the Lord's people understand this part of the text because the gospel, the written word, declares Jesus to be that Living Word.

However, questions usually arise when we consider the next two phrases; that is, "be instant in season, out of season." According to Strong's Exhaustive Concordance "instant" means to be present, be at hand, stand (before, by, over), and "season" means to be well timed, i.e., opportune, convenient in time of need. True, these instructions were directed specifically to a minister but they are not necessarily restricted to that office only; because all the

Lord's believing children, particularly church members, have the responsibility to function within the principles established by these instructional guidelines (except preaching, publicly).

This admonition, being directed to the preacher primarily, tells him of his continual responsibility, for he is to be on the job and ready to stand at all times. Ministers do not have the option to wait until they feel like preaching before they make the effort; but at the time appointed they must present their bodies, by faith, living sacrifices. If the Lord blesses then it is a manifest fact that it was the proper season for preaching. But if the Lord does not bless and the preacher must take his seat in humiliation then we know the season was not right, at least for him; nevertheless, God's name is still glorified; and the minister has done no more than his duty on any given occasion. This, I feel, is one application of our text, but there are also other applications which reach far beyond the pulpit, for when Christians assemble together in a congregation capacity, with hungry and thirsty souls for the gospel, it is indicative of an "in season" condition. Under these circumstances we may expect a delightful time in the Lord, because Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). Synonymous with this thought is the fact that the apostle was able, by the inspiration of the Spirit, to draw upon the benefit of his own experiences to teach others, including Timothy. He, no doubt, could recall many times when it was an "in season" time for him as he labored among the Lord's humble poor.

It must have been a memorable season in the apostle's life when Barnabas sought him out and brought him to Antioch, because they assembled themselves with the church for a whole year and taught much people. In our day it is hard to visualize what a great season this must have been because the Spirit was prevenient in accomplishing its work of grace and the gospel was preached in its fulness. This was indeed an "in season" experience for both Paul and Barnabas.

There were other times in Paul's ministry when he was privileged to enjoy some wonderful seasons with the saints. A couple of good examples involve his associations with Lydia and the Philippian jailor. For when they (Paul and his party) left Philippi and went by a river side, where prayer was wont to be made, Paul spake unto the women which resorted thither. Among them

was a certain woman named Lydia, whose heart the Lord opened, that she attended unto the things which were spoken of him. It seems as if there were only a few present at this scene; nevertheless it was a good season for Paul to be instant in declaring the gospel to this seeking child of God. He took advantage of the opportunity to herald the truth there on the river bank. It was the proper season for sowing; therefore his efforts were productive.

There was another great "in season" experience in Paul's life when he and Silas were in prison and "at midnight they sang praises unto God...and suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled" (Acts 16:26,27). Again, the season was right for the apostle to be instant. And, he cried with a loud voice, saying, "Do thyself no harm: for we are all here." Oh! what a sweet message this was for this jailor, and it was certainly spoken at the proper time and season.

These events in the apostle's christian travels were but a few of his great "in season" experiences. Notwithstanding, he did not always have these warm spiritual seasons, for sometimes it was necessary for him to be instant to stand when it was "out of season." He faced and stood against erring brethren, and experienced the cold realities of persecution from his avowed adversaries, yet he did not fail to be instant and arise to the occasion whatever the circumstances.

Peter ate with the Gentiles, before certain (ones) came from James, but when they were come he withdrew and separated himself, fearing them which were of the circumcision. Other Jews dissembled likewise with him. They were willing to eat with the Gentiles until the judaizing christians (those who believed in Christ but were zealous of the law) arrived. But when they appeared Peter and others became hypocritical and withdrew themselves, not wanting to be seen with Gentiles. Peter knew better, because prior to this time he had preached to Gentiles (Cornelius and his household) and he had been told, "What God hath cleansed, that call not thou common." In view of these conditions Paul "withstood him to the face, because he was to be blamed" (Gal. 2:11).

We know by our own experience that the season never seems to get just right to confront, reprove and/or rebuke a brother or sister for the error of their way. Somehow it is always easier to just pass over it until a more opportune time. We procrastinate even when we know rebuke is warranted. It seems that there is never an "in season" time to confront someone for wrongdoing, especially one of God's little ones. Nevertheless, it is our duty to do so even if it is "out of season." And the reason we should accomplish this is because Paul, our pattern, has instructed us in word and demonstrated by example the necessity for us to execute the responsibilities of our office, whether minister, deacon or laymember.

No doubt Paul would have preferred, according to fleshly inclinations, to overlook the necessity for the open rebuke of Peter. But because of his conscientious nature, and his faithfulness to the Lord, he felt it his incumbent duty to admonish Peter without delay, and it did not matter the time or season or whether he felt like doing it or not. It was a required action as far as Paul was concerned and he fulfilled the requirement according to the urgency of the situation.

Primitive Baptists, over the years, have been severely afflicted with an "I feel" syndrome. It is hoped that they are recovering from this illness. Some ministers are now injecting the antidote, (preaching duty) occasionally, to counteract this terrible disease. The "I feel" affliction is one of the most deadly to the Primitive Baptist cause, because many of them have the attitude that they have to *feel* like doing something for the cause before they will do it. If they do not *feel* like it, or *have an impression* as some say, they will not read their Bible, nor attend the church meetings, nor visit the sick, nor visit and invite their friends and neighbors to worship services; neither will they adequately support the church with their finances. This attitude of waiting "until I feel like it" before doing anything in and for the church, has about strangled Old Baptists to death in some areas.

Brethren and Sisters, we cannot afford to wait until the feeling is right before doing anything in God's house, for we have an inherent responsibility to perform our duty to Him and His kingdom whether we feel like it or not. It is our duty; and sometimes we must do things because we are duty bound to do so rather than

waiting until we feel like it. So many we get on the job, even if it may seem to be "out of season."

In conclusion may we consider the analogy of a vineyard and husbandman (vineyard keeper) in connection with preaching the word and being instant in season, out of season. The vineyard is representative of the church and the keeper is figurative of the minister or pastor. The vineyard keeper has the responsibility to continuously keep the grounds in a fertile condition and to prune the vines as necessary. These duties need to be done during the period of dormancy as much as harvesting the fruit in season. So is the minister's labors in the church; he must feed the flock by preaching and living by gospel precepts continually. It is not in season and time for fruit-bearing, then he must be busy in the out of season period maintaining the vineyard (the church) for subsequent crops (spiritual enhancement and growth). Whether in season or out of season there is always work to be done.

It is hoped this article is a product of a spiritual impression; but if not, may it be beneficial as an instrument written out of season.

ELDER DENNIS H. JONES

THE LAST HOURS OF JESUS

What are some of the things Jesus said and did during the last hours before His death on the cross? He was in Bethany in the house of Simon the leper, and as He sat at meat, "There came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box and poured it on his head" (Mark 14:3). Some thought this was wasteful, that the ointment should have "been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

One of the other things Jesus did just before submitting Himself to death upon the cross was to eat the passover supper with His disciples. Jesus took bread and blessed it, telling them, "Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God" (Mark 14:22,25).

What did Jesus mean when He said, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God"? First He has said, the bread was His body and the fruit of the vine His blood. Then what is He giving upon the tree of the cross? He is giving His body and His blood for His people. "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14). So, as you see, Christ offered Himself, body and blood, to God for our sins. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10).

Jesus taught that He must go away, yet His disciples did not always understand. He talked of sinners being made alive in Christ. He talked of destroying His body and its being raised again the third day. In the 14th chapter of John He spoke of going away, and that He would return. He was going to prepare a place for us, and said he would come again. "But the comforter, which is the Holy Ghost, Whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you" (Ver. 26).

Now, to the point of Jesus drinking of the fruit of the vine with us in the kingdom; these are spiritual things which we receive by faith, which we believe and enjoy by faith here in His kingdom on earth. "Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ: to whom be glory for ever and ever. Amen." (Heb. 13:20,21). Jesus was seen of many after His return or His resurrection from the grave (Acts 1:1-11 & Heb. 13:5). "For he

hath said, I will never leave thee, nor forsake thee." Therefore, everytime we are blessed in praising God through the Holy Ghost in our singing, praying and preaching, Christ is drinking the fruit of the vine new with us in His kingdom here on earth. Praise be to His Holy Name!

ELDER COY BROTHERS

Arab, Alabama

APPLYING THE DOCTRINE TO OUR ACTIONS

Christianity is not worthy its name unless it is a practical force. The Lord's people are an afflicted people, and a people are an afflicted people, and a people who have inward conflicts continually, not only of a religious or spiritual nature, but they have to do with the world, as other people have. Many of those who come to church are those burdened by debt, weakened by disease, beset by temptations, and are sorely pressed in a hundred ways, and they need help. Such a class care nothing for "Rosewater essays," but the word of life is all to them, and if they do not get that out of the sermon they have surely gone to church in vain, so far as getting a taste of the bread of life is concerned.

When we can so learn to understand the word of life, and so live in accord with it, we may offer help to needy men, by giving them comfort and encouragement and food, clothing and medicine, when needed. But what will our words of comfort benefit our brother who is already acquainted with our examples, and who knows that we do not teach and live the same? We must be careful to live right, and then we have our examples to witness our comforting words.

Has not this subject been badly over looked, and have not the ministry and the church been badly slighted in what is commonly considered works of charity and benevolence? Only a few weeks ago we visited a church whose moderator, while in session, inquired after the brethren to know if any of "our members are sick, or have met with misfortunes, or do they in any way need assistance?" We were well pleased with what we heard him say to his church, and how they listened to it as a thing to be expected at their meeting.

Brethren, do you think there has been enough said to make Christians realize the necessity of fully applying the doctrine of Jesus to all their actions, and at all times? There are a great many things in the teachings of Jesus that are not supposed to be literally intended—that it is said, often, could not be literally obeyed. The commands to love our enemies, to return good for evil, to lend, hoping for nothing again, to give to all who ask, are certainly not very extensively obeyed; but they are certainly a part, and an important part, of the teachings of the humble and lowly Jesus. If we care to have a living sort of christianity, we should be careful to observe all these things.

Dear reader, have you a sick neighbor or an afflicted brother or sister, or a needy friend? There is a quality of religion in going to their relief, personally, as Jesus came to this world personally, to save sinners, that leaves all the gaudy shows and attractive institutions of men for charitable purposes to die out in the presence of Jesus, as the glittering stars fade away in the presence of the bright, shining sun.

ELDER LEMUEL POTTER

The Church Advocate-1897

STRICT DISCIPLINE

We have been having some good meetings at the churches of my care of late, for which I feel to give the Lord the praise. I feel many times altogether unqualified for such a responsible position as that of pastor, but the dear Lord has seemed to smile on us and watch over us, and keep us in peace. I have never served a church that had a serious trouble. I have all along tried to teach the churches of my care that strict discipline is our only safeguard, that it is the pruning knife by which everything that is unscriptural is cut off to keep the body in a healthy condition. It is true that we have had some complicated cases to come before us, but God's word teaches us just how to proceed in all cases. In my judgment no church need fear to practice strict discipline. No pastor need fear to preach the plain naked truth.

I remember once I was preaching from this text, "The law and the prophets were until John, since that time the kingdom is preached, and every man presseth into it," and I showed that we

had to "press in." That is, we could not bring the world in on our backs, we could not bring in the institutions of men, but had to leave all behind. I was told after services that I had talked so plainly that a brother who had come to join did not join. I said, "Well, did I preach the truth?" They said, "Yes." So it was not long before he shed his bug hulls off his coat and I baptized him. May God help us all to be plain Baptists, and to stand in our places around the camp of Israel.

My idea has ever been that God intended for His ministers to warn His people of approaching danger and prepare them for battle when necessary; not to wait until the enemy comes in at the door and causes trouble, but to teach God's people to meet every unscriptural doctrine and practice at the door and shut it out. "Blow ye the trumpet in Zion, and sound the alarm in my holy mountain." "If the trumpet gives an uncertain sound; who shall prepare himself for battle?" May God help us, dear yoke-fellows in the ministry, as bold trumpeters to set our faces as flint, and blow the gospel trumpet regardless of the gathering storm.

ELDER S. N. REDFORD--1914

From--As A Man Thinketh

ARE WE A PARASITE, OR A LABORER?

I have never wanted to be a burden or an encumbrance to the Lord's church in any way. I have never wanted to be a drone or a parasite on the church and just go along for the ride, always taking and never giving, always leaving it to others to attend to the things which help keep a church lively and active.

When the beauty of the church was made known to me, I realized that one of the reasons it was available to me was because of someone's faithfulness, and unless other faithful ones came along it would soon die out in that place.

I have often wondered if those who are lax in their duty toward the church ever give any serious thought to what would happen to it if everyone behaved as they do. What if every member decided to attend the meetings only when it was convenient, or when they felt well, or when they didn't have something else they wanted to do? Churches where this has become the prevailing attitude have soon ceased to exist as worthwhile institutions. I have often thought that

as evil as this world is *with* the preserving influence of the church in its midst, what would it be without it?

It seems to me that a lot of people are merely "playing" church, and just so they make a fair show among men they are satisfied. But how do you suppose the Lord views the matter? He knows whether or not we are seeking first His kingdom and His righteousness. We cannot deceive Him, and it is He to whom we must answer.

We are either faithful to the church or else we have no real part in it. I have never been able to fully understand those who only want the *benefits* of the church within any of the *responsibility*; who are merely *riding*, and letting others do all the *pushing*. May the Lord stir all of His indolent children out of their lethargy and impress them with the importance of faithful and devoted service. -
Editor.

OPPORTUNITY FOR COMMUNION EXTENDED

"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20).

Jesus does not teach us in this passage that He is standing at the door of the heart of the ungodly sinner, knocking for entrance, and being unable to enter or unwilling to do so unless the sinner opens the heart to Him. Such an idea is a positive denial that He is "mighty to save." He has represented Himself as stronger than the "strong man armed," which would be a false representation if he were trying to save sinners but could not because they would not let him. But this is not the meaning of this passage, because neither heart nor sinner are mentioned in the entire chapter. Besides, such an interpretation of it would imply that the sinner is inside his *heart*, whereas the sinner's heart is in *him*.

The Saviour does not propose to come *into* the person who opens the door. There are two words used to express the relation, *in* and *to*, instead of one word, *into*. Coming in *to* him signifies an entering of the apartment where he is dwelling, and not an entering of his person. His saying I will come in *to* him signifies that He will enter into where he is and be with him there.

In this chapter and the one preceding it we find this statement repeated, "He that hath an ear to hear, let him hear what the Spirit

saith unto the churches." This shows that it is the churches of Christ whom the Saviour is alluding to and not ungodly sinners.

The church of the Laodiceans was neither cold nor hot, but lukewarm. The members were boasting of being rich and increased with goods. They did not know they were wretched, and miserable, and poor, and blind, and naked. To these Jesus, who is the Amen, the faithful and true Witness, appeals, and promises that if any will open the door by obedience He will come *in to* where he is, be his companion, and feast with him in blessed communion.

ELDER JOHN R. DAILY

Zion's Advocate-1906

A TIME TO EVERY PURPOSE

"To every thing there is a season, and a time to every purpose under the heaven"-Ecclesiastes 3:1.

Every purpose of man is *under the heaven*. God's throne is in heaven, and the earth is His footstool. Solomon was not speaking about the purpose of God, because in the fourteenth verse he says, "I know that, whatsoever God doeth, it shall be for ever." God being eternal, His eternal purpose has no end. Man lives only a short time, and all he purposes or does is *in time*. To every purpose *under the heaven* there is a time *to* it, not *for* it. There is only a short time to man here on earth, and therefore, a time to everything they are doing, and a purpose to do. "A time to be born, and a time to die."

Some perhaps get the idea that God has predestinated a certain time and place for each and every one to be born of the flesh and to die. If it be an *eternal* purpose of God, how could there be a *time* to it? Natural birth is of the flesh. The spiritual birth is according to the eternal purpose of God, and does not end or die. Solomon was speaking about *timely* and not *eternal* things. Read carefully the entire chapter.

"A time to plant, and a time to pluck up that which is planted. A time to kill"-not a time *for* anyone to slay and kill. The God of heaven said, "Thou shalt not kill." There is a time *to* such, not *for* such. When time is no more, then killing, slaying and all such will be over forever; no more wars or suffering.

We ought to read for ourselves, and not take what we sometimes hear quoted unless it is according to the word of God. The God of heaven does not cross Himself, nor does His word contradict itself. "To every thing there is a season, and a time *to* (not *for*) every purpose *under* (not *in*) the heaven."

ELDER C. M. MILLS
The Primitive Baptist-1946

GOD IMMUTABLE

The unchangeableness of God is certainly a truth. To urge that His *nature* is changeable is to attach imperfection to Him. God is a pure Spirit; not a compound being, but a simple, pure Spirit. Man is composed of soul, body, and spirit, and the body is compounded of a number of ingredients, on which account man is changeable, and is ever undergoing change, either growing weaker or stronger, while God is not stronger at one time than another, nor is He greater or more omnipresent at one time than another. He is immense. He fills immensity, and is "the same yesterday, and to day, and for ever" (Heb. 13:8).

Man is constantly changing in his purposes. While there is a difference between *knowledge* and *purpose*, yet knowledge is *essential* to purpose, but the knowledge of man is imperfect. He knows more at one time than another, he is *learning* and *forgetting*, hence his purposes are ever changing. As he learns more about any one thing his purposes respecting that thing change. So man is a changeable being, in *nature* and in his knowledge, and in his purpose. Not so with God; He is unchangeable in His *nature*, but is ever an eternally *perfect* in His nature. So in His knowledge He never learns anything nor forgets anything. So in His knowledge He never learns anything nor forgets anything. So if knowledge in any way determines the purposes there never could arise a cause for change of purpose in God. With Him is no variableness, neither shadow of turning (James 1:17) not only in His nature, but also in His purposes.

On this principle *alone* it is said, "All things work together for good to them that love God, to them who are the called according to his purpose." That is, if His "*purpose*" embraces them their eternal salvation is an *absolute certainty* on the ground that God's pur-

poses never change. So, also, it is said, "If God be for us, who can be against us?" This is triumphant language, and is based on the unchangeableness of God. Our security rests on his infinite perfection. So sure as He is unchangeable, each one embraced in His purposes is eternally secure. This is the philosophy of Romans 8.

But it is urged that if this be true that God would be bound by His own decrees, and so would not be free, but would be forced into a certain line of procedure no matter how great a reason He might find for doing otherwise than He had purposed. But if His knowledge be perfect, there never can anything unforeseen arise, hence there never could be circumstances making it necessary to do otherwise than He had purposed.

The immutability of God is a solid ground of comfort to everyone who has evidences that God's purposes for good embrace them.

ELDER JAMES H. OLIPHANT
Primitive Monitor -1899

Apollos met with two candid people in the church: they neither ran away because he was legal, nor were carried away because he was eloquent. -- *John Newton*,,

If alcohol is a disease, then it's the only one that is spread by advertising -- *Defender*.

NEWS NOTES

EBENEZER ASSOICATION (VA)

The one hundred sixtieth annual session of the Ebenezer Association of northern Virginia is scheduled to be hosted this year by "Hawksbill" church near Stanley, VA., 2nd weekend in August. Services are to begin on Friday morning, Aug. 12 and continue through Sunday the 14th. For further information call-Elder Toliver Utz (703) 948-4803 or Bro. Aubrey Utz (703) 948-4360.

KETOCTON ASSOCIATION

The two hundred twenty-second annual session of the Kectocon Association is scheduled to be hosted this year by "Thumb Run" church. It is to be held in the Warrenton Junior High School Bldg., beginning Friday, Aug. 19, and continuing through Sunday the 21st. For further information call-Elder Phillip Johnson (703) 465-3118 or Bro. Gene Farley (301) 223-6195.

ANNUAL MEETING AT ROMNEY

The annual meeting of "Union" Primitive Baptist church, Romney, West Virginia, is scheduled for the 4th Sunday in August. All day Sunday only.--*Elder Douglas Heare*, Pastor. Ph. (304) 822-3228.

ANNUAL MEETING AT SOUTH RIVER

"South River" Primitive Baptist church at Browntown, Virginia will hold their annual meeting, the Lord willing, 1st Sunday in August (all day Sunday only). The scheduled visiting minister is Elder Larry Austin. Services are to be held in the South Warren Fire Hall at Bentonville on 340 South of Front Royal.--*Elder Phillip Johnson*, Pastor. Ph. (703) 465-3118.

THE MUSKINGUM ASSOCIATION

The Muskingum Association of Regular Predestinarian Baptists is scheduled to be held this year at the Madison Schoolhouse at the end of East Main Street, Newark, Ohio, on July 29, 30 & 31.

Coming from the west on St. Rt. 16, go just past the eastern corporation sign to a flashing light and turn right onto Main St. Building can be seen from the highway. Coming from the east, just before the flashing light and on the right is a large greenhouse with broken glass. Turn left at the light. All orderly Primitive Baptists are invited to come and meet with us.--*Elder Jack Allen*, Moderator--5420 Battee Rd., N.W.--Alexandria, Ohio 43001. Ph. (614) 924-7425. Bro. *John Krumm*, Clerk--535 W. Broadway--Granville, Ohio 43023. Ph. (614) 587-3973.

SCIOTO ASSOCIATION

The 184th annual session of the Scioto Association is scheduled to convene August 19, 20 & 21, with the "Turkey Run" church, beginning at 10:00 A.M. D.S.T.

Services are to be held at the "Licking" church building in Hebron, Ohio; located on Maple Street, north of Main St.--one block east of the intersection of Route 49 and Main Street. *Elder Harold Hite*, Moderator, Bro. *Paul Dove*, Clerk.

For further information contact *Sister Mary Showman* (Church Clerk)--5994 Little Brook Way--Columbus, Ohio 43232. Ph. (614) 863-0751.

THE LEBANON ASSOCIATION

The one hundred fifty fifth annual session of the *Lebanon* Association is scheduled to meet with *Taylor's Creek* Primitive Baptist Church August 19, 20 & 21. To reach the church house go north from Swayzee, Indiana on State Rd. 13 to the second crossroads; turn left and go west one mile to Rd. 900 W.--Turn right and go 1/4 mile to church. Services are to begin at 10:30 A.M.--*Elder Wayne Thacker*, Moderator, Bro. *John Edward Johnson*, Clerk.

DONATIONS TO THE ADVOCATE AND MESSENGER

G. P. Lyons, VA, \$5.00; Carroll and Edith Shuler, VA, \$20.00; Gladys L. Lomano, Fla., \$5.00; Mr. and Mrs. Earl Spenser, MO, \$20.00; Mr. and Mrs. Albert Bercot, Ohio, \$5.00; Brother and Sister Robert Sisson, VA, \$5.00; Elder Harold Hite, Ohio, \$5.00; Russell Griffin, N.C., \$5.00; T. C. Oakford, Ill., \$10.00; Grover C. Reeves, N.C., \$5.00; Clara Schuster, Cal., \$2.00; E. L. James, Fla., \$50.00; Bruce and Linda Jackson, MO, \$10.00; Audrey Murphy, Fla., \$3.00; C. A. Keaten, GA, \$5.00; Bertha Maloyed, IN, \$10.00; Mrs. Frank Flippo, VA, \$5.00; Joe Anderson, MD, \$10.00; Virginia Alexander, VA, \$5.00; Brother John and Sister Sandra Krumm, Ohio, \$5.00; Mrs. Deane Wynes, MD, \$2.00; Katherine Lowman, MD, \$5.00; Mae D. Wynes, MD, \$5.00; Mrs. Harriet Armentrout, VA, \$5.00.

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

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

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

NORTH FORK—Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 11:00 a.m. Elder Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va 22734, Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va 22068, Tel. (703) 338-5531. May '89

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '89

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

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

THIRD SUNDAY

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

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

HAWKSBILL—Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.: 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 1992

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

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

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

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

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '90

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '89

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

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

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy Oh 45373, Tel. (513) 335-6774. May '90

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

SALEM—Richmond, Va Meets at South Richmond Post No. 137 located off Old Midlothian Pike. Turn South on Covington, one block, turn left continue to end of Old Midlothian Pike. The Post is opposite the Belt Boulevard Overpass and across Midlothian Pike from Ramada Inn. Each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas., 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895. Dec. '88

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529. Dec. '88

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

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