

Advocate and Messenger

126th Year JUNE 1987 No. 6

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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Worldly wealth is fleeting,
Temp'ral prospects dim,
But the Lord endureth—
May we trust in Him.

He will ne'er forsake us,
Nor betray our trust;
He is ever righteous,
Faithful, true and just.

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 4 miles east of Marengo on St. Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Durward Edwards, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '87

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. '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 Stormway 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

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FLEE FORNICATION

When Joseph was sold into Egypt by his brethren, the Lord was with him and prospered him. In the providence of God he was bought by Potiphar, an officer of Pharaoh, and eventually raised to the position of overseer in his house. All that this Egyptian officer had, with the exception of his wife, was placed into Joseph's hand, "and the blessing of the Lord was upon all that he had in the house, and in the field." So, even in his servitude Joseph was greatly blessed, and the house of Potiphar was blessed for Joseph's sake.

Now Joseph was a very handsome young man, and attracted the lustful gaze of his master's wife, and she began "day by day" trying to allure him into an illicit relationship, but he would not consent, and sought to avoid all contact with her. "How can I," said he to this evil woman, "do this great wickedness, and sin against God?" (Gen. 39:9). His reasoning was very akin to that of Tamar when her half-brother Amnon was about to force himself upon her (II Sam. 13:12,13): "She answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly. And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the fools in Israel." She tried to persuade him that what he sought to do was shamefully evil, foolish and indecent, but to no avail.

How differently from the world around them do godly men and women view such abominations as Potiphar's wife sought to draw Joseph into, and which Amnon forced upon his sister. A great many people in our day view such things with indifference and think of them as harmless, or of little consequence, but those who love the Lord know that such things are *greatly wicked* and that they are *sins against God*. It seems that most of our society has become so desensitized to sin that they no longer view it with abhorrence, but God's spiritually alive and alert followers look upon it as "exceeding sinful" (Rom. 7:13).

Since the AIDS scare has come into prominence our society has begun preaching what *they* call "safe sex", — but there is only one course which is *safe* where this matter is concerned, and that is *abstinence* on the part of those who are *not* married, and *fidelity* on the part of those who *are*. A person is never *safe* when he is violating God's laws, and sexual activity outside of marriage *is* a violation of His laws, And all who despise His commandments will sooner or later suffer for it.

Just as *sexual promiscuity* is epidemic in this country, so is *sexual disease*. As an old refrain expresses it, "You can't have one without the other." Most of those who practice such ungodly behavior are very belligerent and upset when they hear anyone suggest that the miseries, both mental, physical

and spiritual, associated with their disgraceful lifestyle are judgments of God; but even so, they continue to suffer the consequences of their ungodly conduct, and find themselves powerless to avoid "that recompence of their error which is meet" (Rom. 1:27); in other words, *that retribution which they so richly deserve.*

What Potiphar's wife had in mind for herself and Joseph was terribly evil, no matter how the world looks at it, and if he had yielded to her temptations he would have paid an awful price for his sin, just as David, Amnon, and multitudes of others have done.

Dear young people, please do not be deceived into believing that illicit sexual relations can be made "safe" by taking "the proper precaution." No form of contraceptive can protect a person from a guilty conscience, nor shield them from the judgments of God. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

There is only one reliable way to avoid yielding to such temptations as Joseph was exposed to, and that is to *flee from them* the very moment they arise. When Potiphar's wife eventually caught Joseph alone in the house and took hold upon his garment, insisting that he lie with her, he left his garment in her hand and *fled*, and *got out of the house* (Gen. 39:12). He had much greater regard for his virtue than for his garment. There is an old saying which applies very well in such cases, and that is, "He who hesitates is lost." It is disastrous to dillydally with sin. If we flirt with lady temptation she will never resist our advances, but will welcome us into her parlor with open arms. And once we have taken the first step we are more than apt to find ourselves trapped in the web which she has so cunningly and attractively woven.

Paul told Timothy to "flee youthful lusts" (II Tim. 2:22). When David saw Bathsheba washing herself he could have immediately turned away and been unharmed, but when he inquired after her he was courting disaster, and when he sent his messengers for her he was lost. Every Bible reader is acquainted with the awful sequel to the story. Thereafter the sword never departed from David's house (II Sam. 12:10).

In order to *avoid* fornication we must *flee* from it (I Cor. 6:18) as Joseph did. We may have to suffer the wrath of men as a result, but it is far better to have men, or women, angry with us than to be condemned of God and laden with a guilty conscience. Joseph suffered much as a refusal to surrender to the wicked enticements of his master's wife, but he had the approbation and favor of his God, and a conscience void of offence. This was of immeasurable greater value to him than all the combined pleasures earth could have afforded. He was eventually advanced to the rulership over all the land of Egypt, second only to Pharaoh, and was one of the greatest and most godly characters we read of in the Scriptures. But who can say how miserable may have been his lot, and to what eventual depths he may have sunk if he had yielded just once to his evil temptress and involved himself in the "great wickedness" into which she sought to lead him?

The world will continue to tell us that we may *safely* disobey God's laws, but that message is straight out of the pit of hell. It is only as we purge ourselves from dishonorable things that we are "vessels unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (II Tim. 2:21). May the Lord bless us to that end.—*Editor*.

WHY ARE YOU A PRIMITIVE BAPTIST?

The question has sometimes been asked, "Why are you a Primitive Baptist?" Could we not have been something else just as easily? My answer is that it is far easier to be something else. Being a (true) Primitive Baptist is not at all easy. It is true that there are children of God in other churches, and many of them seem quite content to be where they are. Could I have been? I doubt it very much, but there will never be an opportunity to find out. A Primitive Baptist I am, and hope to remain.

But why? There are many reasons. When I was very young, I had no choice in the matter; I went where my parents took me, and knew nothing else. A few times since, such as in the military chapel services, or on funeral occasions, we have seen other church services, but to be honest I have never seen anything about any of them to make me covet what they have. I

love and respect the Primitive Baptists above any other people I ever knew. When I got old enough to make the decision for myself, there was no doubt in my mind at all where I belonged.

Then, the Lord has so evidently had a hand in leading us among this people, raising us up to serve them, and has blessed us so richly in doing so that nothing else seems possible or desirable. Who else in all the world believes like I do, beside this people? Who else can understand my feelings like they can? I can say with Abraham's servant, "I being in the way, the Lord led me to the house of my Master's brethren" (Gen. 24:27).

My father once had a dream in which he saw himself and me swimming a wide stormy river. The waves were high, the current swift, the width so great that crossing it seemed beyond our strength. But a voice told him to look across the river. There on a hill was a beautiful city, and above it a blazing star. A voice told him to keep his face toward that city and his eyes upon that star. So long as we did so we could cross the stormy waters all right. In a sense, his dream has become my own, for I have formed an image in my mind of what the church ought to be according to the Bible; I know we can never achieve anything like it unless we keep our eyes on our Star. There must never be a compromise in this struggle; it is no place for the weak or lazy.

The Primitive Baptist church holds the Bible doctrines; within the limits of human understanding, they have the truth. In the practice and discipline of their faith, however, we freely confess that we are not perfect, nor are all of us perfectly agreed. On these points we may be weak at times, even to becoming our own worst enemies. But, the Primitive Baptist church is far closer to the Bible standard than anything else I have ever seen.

I have observed that humanity in general falls into certain categories. Some people ignore religion just as much as possible, which is to say until some calamity strikes. Some people want the name and form of religion, but do not want to be bothered with all of its responsibilities. They are content to let others be religious for them. And still others love the emotional part of religion, but do not want the discipline, the

practical living, which must go with it if it is to be worth while. The true church falls into none of these groups. The true church knows that she can only be successful if she lives her religion daily, and faces her problems by following the example of Jesus. Problems are why the church exists. No real Christian is interested in how much sin he can get by with, for he is interested chiefly in obtaining the Lord's approval. True Primitive Baptists have a kind of spiritual fellowship with the Lord that the world knows very little about, and I am deeply grateful that our Lord has permitted me to live among such a people.

ELDER RAYMOND WEBB

WHAT SEEK YE?

All humanity are seekers, but many do not seek after the things that are right and honorable. To seek that which gratifies and is beautiful to the flesh will bring no lasting satisfaction, for natural beauty is only skin deep; but the Lord is "the fairest of ten thousand" and "altogether lovely" to the blessed souls with vision to see Him.

It is interesting to think of John the Baptist standing with two of his disciples, looking upon Jesus as He walked, and saying, "Behold the Lamb of God!" (John 1:35-38). When John spoke, the disciples, whom he had baptized, left him and followed Jesus. Then Jesus asked, "What seek ye?" There is much contained in these three words, especially after what Isaiah has written (9:6), "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." This is the One John taught his disciples to follow. Oh! that we all might likewise teach God's little ones to follow Christ. Paul said, "I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's" (Phil. 2:20, 21). How wrong it is for preachers, and lay-members, to seek their own things rather than those of Christ; for whether it be John, Paul, Apollos, or any other preacher, they are only ministers by whom God's children believe the truth, "even as the Lord gave to every man" (I Cor. 3:5).

We are taught not to seek what we shall eat or what we shall put on, for after all these things do the nations of the world seek after. Jesus said the heavenly Father knows that we have need of these things, and that we should rather seek *first* the kingdom of God and His righteousness, and all these things we need will be added to us. If all God's children obeyed this instruction they would not need to be reminded that the love of money is the root of all evil.

The Lord is so good to His faithful followers. It is they who consider and understand together that the Lord will open rivers in high places, and fountains in the midst of the valleys, and that when the poor and needy seek water, and there is none, He will hear them, and the God of Israel will not forsake them (Isa. 41:17-20). As Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Mat. 5:6).

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). Do we not seek these things by rejoicing in hope in God who cannot lie, and who promised eternal life before the world began? The dear saints who lived long ago saw these things afar off and were persuaded of them, and confessed that they were strangers and pilgrims of the earth. And by saying such things they declared plainly that they desired, a better country, that is, an heavenly (Heb. 11:13-16). "For here have we no continuing city, but we seek one to come" (13:14).

ELDER A. J. HYLTON

MASTER

To all that love the Lord, it is surely essential that we realize the importance of who we look to and trust in as our Master in all things pertaining to life and godliness. The term *Master* can be applied to one of high rank or a presiding official. It can be a person who has servants subject to his will, or to one who is master of his time, or one who is able to control his desires, etc., for the good of all.

It certainly is true that it takes the power of God's grace to

enable one to work and control these actions in life's pathway and to be reconciled in all things. Paul said, "When I would do good, evil is present with me." There is always a conflict in a person's life; even more so with the Lord's chosen, as the flesh and the spirit are always at odds with one another. The Lord said, "No man can serve two masters," (in another place it says, "No servant") "for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." So we must look to the true and correct Master for our instructions.

In the word of God the term *master* is used on various occasions quite differently than we use it in our everyday life. We are told as servants to be obedient to them that are our masters according to the flesh with fear and trembling. It must have been in this service that Sarah called her husband master. How much better the world would be today if humanity would recognize the truth of their Master in fear and trembling. Our duty is not to be performed with eyeservice, as menpleasers, but as the servants of the Lord, doing the will of God from the heart as unto Christ. This is in accord with His will, and by His grace can be performed in love and humility.

Our Lord openly taught a great difference between our Great Master and those masters who desire the chief seats in the synagogues and the uppermost rooms at feasts, so that they may be seen of men and be greeted as Rabbi, Rabbi. He taught us that we are not to be called Rabbi, for one is our Master; and we are not to call any man our father in a religious sense, for one is our Father, even God. Neither are we to be called *masters*, for one is our Master, even Christ. We have had earthly fathers which it was our duty to obey, and much more we have a heavenly father we need to obey, who is perfect and superior in all things.

The Lord Jesus Christ is worthy in all respects of the title *Master*, for He is above all, the only Chief Priest and Lawgiver, and can and does teach perfectly and inwardly with power and wisdom, showing man his natural condition and how dependent all his work is upon God's grace; that by faith and grace we are to obey the Master's way in all things, teaching

us to cast all our care upon Him and worship Him in spirit and in truth. We are taught that the disciple is not above his master, but everyone that is perfect shall be as his master. Perfection is only in our Master, Christ Jesus, and we can obey Him in the only way that is acceptable to Him, which must be in spirit and in truth. Where two or three are assembled in His name He has promised to be with them. What a wonderful Master to be with and to obey as we walk together here below! We need to obey Him in all things for His grace is sufficient to support us.

In Israel's time they desired kings, and the Lord gave them such men as Saul, David, Solomon and Hezekiah, and they were all the national *masters* of Israel in their day. They were told by the Lord that the masters were not to be afraid of the enemy or the words they heard from them, for He would take care of the power of the enemy. He has always kept His word. When Jesus knew His hour had come, and the multitude came to take Him, He informed them that they could do nothing except the Father gave them power. It was an awful betrayal when Judas kissed our Lord and said, "Hail, Master." but all this was fully under God's control, for it was His will that Christ be bruised for our iniquities. "The chastisement of our peace was upon him; and with his stripes we are healed." Yes, this is what our Master bore in order to carry out the Father's will, because He loved us; and He is still our great Master in all things.

It is especially good and heartwarming to be with our Master at all times. In Matthew, Mark and Luke we are told that Christ took Peter, James and John up into a high mountain and was transfigured before them, so that He shone exceeding white; and Elias and Moses was talking with Him. So great and wonderful was this scene that the disciples were afraid, and Peter said, "Master, it is good for us to be here." Can you think of a better place to be than with your Master? Peter suggested that they make three tabernacles, but a cloud came over them and a voice spoke, saying, "This is my beloved Son; hear ye him." This was the Father in heaven speaking of His beloved Son, the true Master with all authority and power from heaven, and we are to hear and follow His teaching with sincerity.

Much more could be written, but I must close with this thought,—we are to do the will of God from the heart, knowing that our Master also is in heaven, neither is there respect of persons with Him. So let us honor our Master by walking in His humble ways.

ELDER DAILY HITE

YE HAVE DONE IT UNTO ME—MATT. 25:40

Jesus said, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” In this passage of scripture He named over a number of deeds which these people had done, with which He was pleased. The deed we would like to consider for a few moments is in verse 36,—“I was sick and ye visited me.” Now, I do not recall any other scripture in the Bible where Jesus refers to Himself as being sick. If Adam had never sinned against God in the garden of Eden, then there would never have been any sickness in the world. Jesus was not begotten of the corruptible seed of man, but rather, by the Holy Spirit of God, so therefore He was without sin, and thus, I do not believe Jesus Himself was ever sick. He was simply having reference to His brethren in the above passage of scripture.

Have you ever been a patient in a hospital and had some good brother or sister from the church stop by and give you a few words of encouragement? It really makes your day, doesn't it? A few years ago I spent 25 days in Baptist Hospital here in Little Rock. There was a Methodist pastor here at the time, with whom I grew up. We were little boys in school together, in military service together, and later on we both became ministers. I don't think he missed even one of the 25 days I was in the hospital, coming to see me. I will have a good feeling toward that man as long as I live.

A few weeks ago, I was walking back to my car after visiting a patient at Baptist Hospital, when I noticed a crippled man trying to load his wheelchair in a small van. For several weeks, I had been walking about as far down in the valley of despair as I ever get. Earlier in the day I had prayed to the Lord to lift me up out of this “horrible pit” that I

had been in for quite some time, and the scripture came to me where Jesus said, "Blessed are the merciful, for they shall obtain mercy." He didn't say, "They *might* obtain mercy," but "they *shall* obtain mercy." That made me feel a little better, but I still could have walked under the door without opening it. Without even thinking, I walked over to the crippled man and asked if I could help him. He said, "Yes, if you don't mind." I loaded his wheelchair for him, he said, "Thank you," I said, "Okay," and walked on to my car. As I unlocked my car and slipped behind the wheel the scripture came to me, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." At that moment I felt the love of God sweep over me as I have felt it few times in the past. I was no longer down in the valley of despair, but was walking about as high on the mountain-top as I have ever been.

I have shared the above experience with you, not that you might give *me* any glory, but that you may give *God* the glory and praise for the merciful and loving God that He is. I believe we miss many blessings by overlooking the things Jesus teaches us He is pleased with us for doing.

ELDER JIM TURNER, JR.

Little Rock, Arkansas

GOD'S PROVIDENCE IN OUR BIRTH AND PRESERVATION

Why were we born into this particular time and circumstance? It seems reasonable, in the light of Bible teaching, to believe there is a proper time to be born (Eccl. 3:1-2). Notice, I did not say a "set or determined time", but a "proper time." Isaac was a child of promise (Gal. 4:28) and therefore was born neither too soon nor too late as God viewed the matter. Are we not also children of promise? Jehovah has something to do with bringing His people into the world, with putting them into places where they can best be of use to Him, and with giving them their respective gifts and talents.

At a time when Israel was in deep trouble, Hannah was caused to pray ardently for the birth of a little child; and at

the time "just before the lamp went out in the temple of God", Samuel was there when God called. At the precise time when they were needed, God has had His men: Daniel, Isaiah, Jeremiah, Ezekiel, the apostles. We might marvel at the remarkable "coincidence" that provided the great fish just at the instant when Jonah was cast out of the ship into the raging sea; a little thought will demonstrate that his preservation was not a bit more remarkable than was his birth.

Whether the providences of God in relation to birth and death applies to all men equally with the chosen people, has been the subject of great debates. I will not enter into that dispute. Suffice it to say that whenever God wants a man to be in a certain time or place, He puts him there. The greatest of all examples is Jesus. At the time of His birth, all the rulers, all the powers of nature, and all the powers of Satan seemed bent on His destruction. Who of us would want to have a child born in a stable and laid in a manger? We fancy that if he did not contract pneumonia, some other disease would get him. Yet, at the "fullness of time", and in Bethlehem just as the prophets had promised for centuries our Lord arrived precisely when God intended. It is the Lord's doing, and it is marvelous in our eyes.

And so we believe there is a special providence which brings the chosen people into this world. The earth was created for them. "All things are for your sakes!" Paul declared. Not all the powers of men or of devils could destroy this world until the last elect child shall have been born; when that time comes, not all the efforts of men can prevent God's righteous judgment. There is a mystery shrouding the creative work of God, and there is also much mystery in His providences which preserve men in the earth; but people ought to cultivate the habit of looking for the hand of God in all that comes, whether of blessing or of chastisement. He that is all-wise, Who sits at the refiner's fire, has promised to subject the silver and gold to the flames to purify them, so they might offer unto the Lord an offering in righteousness (Mal. 3:3).

ELDER RAYMOND WEBB

THE UTILITY OF THE GOSPEL

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:4,5).

The apostle tells us how he did *not* preach, *how* he preached, and *why* he preached as he did. You will discover he did not preach in such way as to rob God of the glory due to His name. He claimed nothing for himself, but ascribed all that was valuable in him to divine grace. He ever kept prominently before the mind of his hearers, that all he could do was to plant; that God only could make it grow. He well knew that all his sufficiency in the ministry was of the Lord. We hear him say, "It is by the grace of God I am what I am." He greatly felt his insufficiency as he beheld the importance and sacredness of the work to which he had been called of God. It was this that caused him to say, "I was with you in weakness, and in fear, and in much trembling." He never ceased to feel the sacred responsibility that attends the preaching of the glorious gospel of Christ. God had counted him worthy, putting him in trust with the gospel, and he was faithful to his sacred trust, even unto death; for he sought not to please men, but God.

He knew the weakness of human nature, and saw the tendency there was even among his brethren to idolatry, to become followers of men, to attribute to men that which belong alone to God. In many places you see the same thing today. In the church at Corinth there were some claiming to be of Paul, some of Apollos, some of Cephas, and some of Christ. Paul reproved their idolatry by giving them to know that while he could plant, and Apollos water, it is God alone "who giveth the increase." The same spirit was in the people who would have worshipped Peter and John after the healing of the impotent man who lay at the gate of the temple; but Peter reminded them that it was not by their own power or holiness that the man had been healed. "Yea, the faith which is by Jesus Christ hath given him this perfect soundness in the presence of you all." The gospel, enforced by power divine, assures the repenting child that God has done for him what all the preachers of earth never could do.

God is omnipotent. He is not dependent upon men or money that He may reach every island of the sea and save His people in the uttermost parts of the earth. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:10,11). It is not so with the word of man; it may fail, and often does.

Paul did not try to influence the people by flowery speech, using enticing words of man's wisdom to have them profess faith in Christ. He preached the plain gospel in its native dress, and with plainness of speech. He tells us why he did this; "That your faith should not stand in the wisdom of men, but in the power of God." Here is something better than all the wisdom of this world for our faith to rest in. Let us dig deep and build upon it, for it is the immutable rock of our salvation.

There are too many who are filling the sacred desk today who are strangers to the divine functions of the gospel. We shall insist that God calls His ministers yet. We are to pray the Lord that He will *send* forth laborers into His harvest. While thousands have chosen the ministry for their calling, and like the doctor or the lawyer, have, as they think, fitted themselves for their chosen profession, yet they have never preached as stated in our text: "In demonstration of the Spirit and of power." It matters not how many colleges he may have gone through, how many theological schools he may have attended, how many of the dead languages he may be able to speak, all, all this will never enable any man to preach the gospel in demonstration of the Spirit and the power of God. To preach the gospel to the spiritual good of a mourning, repenting sinner can only be done under the power of heaven's own blessing.

I have thought concerning the particular manner in which Paul preached the gospel. It is this, notwithstanding he was called of God, divinely inspired, yet it must always be "in" and "of" the power of God. I mean that God's blessing must attend him in the preaching of it. The man who, under the

blessing of God preaches the gospel today, will be just as dependent upon Him for the ability to preach it tomorrow, and so all his life. A man may fit himself to preach the letter, but the gospel is spiritual and divine. God is its author. When anyone is clothed upon with this power, he will feel to say, "And his grace was not bestowed upon me in vain."

But there is a power in the gospel. It is said to be "the power of God unto salvation." It is in this that we see the utility of the gospel. But we should not make the mistake of attributing to the gospel more than belongs to it. If we do we shall fall into the same error the church at Corinth did, and we too will become the followers of men.

To whom is the gospel the power of God unto salvation? "To every one that believeth" (Rom. 1:16). There is a great necessity here for the right division of the word. This word, *salvation*, often occurs in reading the Scriptures, but if you will observe carefully you will see that it cannot mean or refer to the same thing at all times. We must not interpret it in a way to make it mean in every case eternal salvation. Nowhere in all the word of God is the gospel ever said to be the power of God to save the ungodly sinner. That belongs entirely to another order of things. The gospel saves none but the believer. Nothing less than divine power can lift a soul out of the pit of death in sins, where sin and Satan hold dominion, and give the bliss that eternal life affords. In this God works alone. None can help. He needs the help of none. His arm is not shortened that He cannot save.

The gospel failed to save you, my brother, my sister, when you were reveling in sin with great delight. While in that lost condition you doubtless sat under the preaching of the gospel, but you said by your actions, if not in words, "I care nothing for these things, there is time yet, after a while, when I have enough of the pleasures of this world will be time enough." But there came a time with you when a dark cloud passed over your soul; you were in darkness and gloom, and in anguish of heart you were made to cry, "Lord, save, I perish." Here it was the Lord found you, a poor lost sinner. Not that you were seeking and found the Lord. The building of Solomon's temple fitly represents this work. The stones for it

were found in the quarry of nature. Every stone was dressed, polished and made ready by the hand of a master workman; every stone was marked and numbered for its respective place in the building. The timbers were also selected in the forests of Lebanon; they were hewn and dressed and all made ready for their place. All this work was fully completed before it was taken to the place where it was to go together. So perfect was all this work that it is said there was neither hammer, nor ax, nor any tool of iron heard in the house while building. Whoever heard of these stones getting out of the quarry of nature, preparing and polishing themselves, the trees falling themselves and getting ready for the building; and then all this material moving itself to the place of building? No, but like Peter said of his Pentecost brethren, "And the Lord added to the church daily such as should be saved." And as Paul said to the saints at Corinth, "Ye are God's building." You can add nothing to this work. To say you can is to pluck the honor from His brow and place it upon your own. He is a Rock and His work is perfect; perfect in creation; perfect in grace. There is not so much as the touch of man in it.

If we will but understand the utility of the gospel we shall see that it saves none but the believer. It saves the child of God from error in doctrine and practice, from the path of the disobedient. The apostle exhorted his brethren who had confessed faith in Christ and had been buried with Him in baptism, saying, "Save yourselves from this untoward generation"-from these wicked Jews, and Pharisees who loved to stand upon the street corners and pray. He was not telling them how to get to heaven, but how they should live as those who were dead to sin and alive to God. Paul admonished Timothy to "take heed unto thyself, and to the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (Tim. 4:16). To take this view of our subject is not illiberal. It is common, I know, to hear persons say, "I am liberal, I am not creed bound, I am not at all sectarian." We, too, are liberal. We recognize, as children of God, all who are born again, who are poor in spirit, who hunger and thirst after righteousness, who are dead to sin and alive unto God. Will you ask more of us? We believe they are to be found in all the churches in our land. They are in the Methodist church, the

Presbyterian church, and you need not be surprised when I say, in the Catholic church. If I should say, in the Mormon church, some might be ready to throw up their hands in holy horror, but they may be there. I would not sit in judgment on any man's soul. God alone can know.

Now, the gospel is to find them, instruct them, comfort them, encourage them, admonish and save them from error, etc., but it is *not* to quicken, regenerate, and save them from death in trespasses and in sins. God alone does this. His work never fails. When he sends forth the Spirit of His Son into the hearts of lost sinners they cry, "Abba, Father." The gospel cannot do this for you. May the glorious gospel of Christ be to each of us the power of God to save us from the wrong and guide our feet in the path of wisdom and truth, to the glory of God the Father.

ELDER R. W. THOMPSON
Primitive Monitor - 1899

COMPROMISE

A compromise is defined in the dictionaries to be a reciprocal abatement of extreme positions, resulting in an agreement; an agreement for the settlement of a controversy by mutual concessions.

Next to Christ no human being was ever more valiant for the pure and eternal truth of God than was the apostle Paul. In defense of the truth he was, after Christ quickened and taught him, ready to sacrifice every natural advantage or prospect that he possessed—Phariseeism, Judaism, home, country, earthly honors and riches and pleasures, family, liberty, and mortal life itself, which he at last lay down for the truth. Next to his Lord, there never was a greater spiritual hero among men. For no consideration would he compromise or surrender the least particle of essential and eternal truth, which was more precious to him than anything of an earthly or material character. And yet, next to his Divine-Human Master, Paul was the most humble, tender, sympathetic, and conciliatory of men.

He himself says:—"I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew,

that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you" (I Cor. 9:19-23). "Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved" (I Cor. 10:32-33). "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (II Tim. 2:10).

The pre-eminently gracious and gifted apostle does not mean that he ever sacrificed the essential and eternal principles of Christianity for any purpose whatever; but that, in order to promote the prevalence and spread of the gospel, and to benefit the elect of God, he was ready, at all times and places, to sacrifice his own pride, prejudice, preferences, passions, interests, and rights—yea, even to sacrifice his own self for Christ and His people.

If he was living on earth now, in some sections of our country, among those Primitive Baptists who are bitterly arrayed against each other, biting, devouring, and consuming one another, over human formalities and not over essential principles, the apostle would probably be called by extremists a compromiser and one of the most dangerous enemies of the truth.

Of course, if vital principles are involved, they must never for a moment be compromised or surrendered; but where the differences are only in some formality of worship or some formality of expression every genuine follower of the meek and lowly Lamb of God should, like the apostle Paul, be willing to be considerate and gentle and forbearing towards his brethren for the sake of the peace and prosperity of Zion.

ELDER SYLVESTER HASSELL

The Gospel Messenger—1902

AFFILIATING WITH EXCLUDED PARTIES

My dear Brother Pittman: I was so pleased over what Elder Cayce said in the July, 18 number of his paper. He has said many good things in his paper but never a better than this: *"This way of recognizing and affiliating with excluded parties is no better than the very grossest of disorder. This sort of practice destroys every principle of church discipline. It treats the churches with downright contempt and utterly ignores their right to withdraw fellowship from those they consider to be disorderly in their walk. It destroys the right of any church to discipline her members for anything."*

This has always made confusion among Primitive Baptists. As a boy and young minister I was taught that a member excluded from one church was virtually excluded from all other Primitive Baptist churches, and that *the place to seek restoration was in the church where he formerly had membership.* That was thoroughly understood by our people. But this rule has sometimes been trampled underfoot by some churches and has bred confusion and alienation and will increase unto "confusion worse confounded" when continued.

Oh, that our people may learn this and depart from this sinful practice. Unless we agree we cannot walk together (Amos 3:3). God pity and help us in this trying day of darkness and confusion.

ELDER GEORGE A. BRETZ
Advocate and Messenger—1935

THE HEN AND THE EGG

It takes everybody to know everything, (*men do not know everything, no matter how many of them you are talking about, Ed.*) and a little questioning reveals a vast amount of ignorance in those who think themselves very wise. A French writer tells us the following story:

A young man from the Province, who was sent to Paris to finish his education, had the misfortune of getting into bad company. He went so far as to wish, and finally to say, "There is no God; God is only a word." After staying several years at the capital, the young man returned to his family. One day he was invited to a respectable house where there was a numerous company.

While all were entertaining themselves with news, pleasure, and business, two girls, aged respectively twelve and thirteen, were seated in a bay window, reading together. The young men approached them and asked, "What beautiful romance are you reading so attentively, young ladies?"

"We are reading no romance sir," answered one of them. "We are reading the history of God's chosen people."

"You believe, then, that there is a God?" said he.

Astonished at such a question, the girls looked at each other, the blood mounting to their cheeks. "And you, sir, do you *not* believe it?"

"Once I believed it; but after living in Paris, and studying philosophy, mathematics, and politics, I am convinced that God is an empty word."

"I, sir, was never in Paris, I have never studied philosophy, nor mathematics, nor any of those beautiful things which you know; I only know my catechism; but since you are so learned, and say there is no God, you can tell me from whence the egg comes?"

"A funny question, truly. The egg comes from the hen."

"Which of them existed first, the egg or the hen?"

"I really do not know what you intend by this question and your hen; but yet that which existed first was the hen."

"There is a hen, then, which did not come from the egg."

"Beg your pardon, Miss; I did not take notice that the egg existed first."

"There is, then, an egg that did not come from a hen?"

"Oh, if you—beg pardon—that is—you see"—

"I see, sir, that you do not know whether the egg existed before the hen, or the hen before the egg."

"Well, then, I say the hen."

"Very well, there is a hen which did not come from an egg. Tell me now who made the first hen, from which all other hens, and eggs, come."

"With your eggs and hens, it seems that you take me for a poultry dealer."

"By no means, sir; I only ask you to tell me whence the mother of all hens and eggs came."

"But for what object?"

“Well, since you do not know, you will permit me to tell you. He who created the first hen, or, if you would rather have it, the first egg, is the same who created the world; and this being we call God. You, who cannot explain the existence of a hen or an egg without God, still maintain the existence of this world without God.”

The young philosopher was silent. He quietly took his hat, and full of shame, departed, if not convinced of his folly, at least confounded by the simple questioning of a child. How many there are who, like him, professing to be wise, seem very foolish, speaking evil of the things they know nothing of, and denying things they have never investigated! How many spectics can tell why the leaves of an apple tree are arranged in *spirals* around the stem, the *fifth* leaf standing directly above the first? Or why, in millions of bushels of corn, no ear is ever found with an *odd number of rows*? Can chance count?

AUTHOR UNKNOWN
Zion's Advocate—1904

THEIR JESUS—NOT MY JESUS

I hear much said by the religious world about some man whom they like to call *Jesus*. A few of the things they say about him sound as though they might be speaking of the Jesus I am acquainted with, but usually just about the time I think they are speaking of *my* Jesus they say something which makes me know they are talking about some other personality.

I hear some say *their* Jesus was just merely a good man, but this cannot be *my* Jesus, for He is both God *and* man (John 1:14). Other say *their* Jesus *wants* to save his people but he cannot do so unless they *let* him. This surely cannot be *my* Jesus because *my* Jesus has power over all flesh and gives eternal life to all those whom His Father gave unto Him (John 17:2).

They speak of *their* Jesus *wanting* to do this, and *trying* to do that; they boast of *helping* him, *transporting* him where he wants to go, *preventing* him from doing his will, *frustrating* him, *hindering* him, and such like things. No! No! this cannot

be *my* Jesus. *My* Jesus is the Lord God omnipotent (Rev. 19:6), and He rules and reigns in heaven. Nothing He has ever undertaken has been frustrated or brought to nought. He cannot fail nor be discouraged (Isa. 42:4).

I do not need a Jesus over whom I can rule, and who must conform to *my* will. I do not need a Jesus who can do no more than I will *let* him do. Such a saviour is no saviour at all and he does not suit such a sad case as mine.

ELDER RALPH E. HARRIS
The Primitive Baptist—1973

NO DISCORDANT NOTE IN HEAVEN

When God has accomplished the number of His elect, and has gathered the entire redeemed family into the everlasting kingdom, do you think you will then sing, "Blessed be God for He gave me a free will and enabled me to make good use of it by the help of His grace, therefore I am here?" No, for such a song has never been heard in heaven and never will be. All the glory will belong to the Redeemer. Such a song would not be in harmony with those whom John heard singing, "Thou wast slain, and hast redeemed us to God (not *part* of the way, leaving the rest for us to accomplish) by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

If this is to be our song, or theme, in heaven, why not now? It is indeed strange that so many who make a profession of christian religion, and even some who profess to have received a change of heart, would claim that their own arm assisted the Lord in this work, and could have hindered Him from doing it. Nothing could reflect deeper dishonor on God than such a doctrine.

How important and powerful such a dream would make a poor, weak mortal of earth feel! The true teachings of grace make the children of God humble and enable them to see the weakness and imperfections of their sinful natures. May our theme ever be, "Not unto us, O Lord, not unto us, but unto thy name give glory, for they truth's sake" (Psalm 115:1).

ELDER J. HARVEY DAILY
Advocate and Messenger—1925

THE MAIN THRUST OF POPULAR RELIGION

Much is said today with regard to "accepting Christ" as one's personal Saviour. However, the word "accept" is used in the New Testament *only one time*,—and even then it is not used in connection with salvation but in a speech against the apostle Paul by one of his enemies (Acts 24:3). Yet the exhortation to "accept Christ" is the bed-rock of popular theology, and it is extremely rare in our day to hear a discourse outside of a *Primitive Baptist* pulpit that this appeal is not made the paramount issue.

But an ungodly man has no interest in the Christ of the Bible. There is nothing about Him that is "acceptable" to the natural man (Isa. 53:2, 3). Not only that but the carnal mind is *enmity* against God,—and they that are in the flesh cannot please God (Rom. 8:7, 8). If a man in a state of nature could "accept Christ" then he could please God.

The Christ of the Bible is known only by those to whom He is *revealed*, and it is *they alone* who are exhorted to come to Him for rest (Matt. 11:25-29). Christ is "meek and lowly in heart" and it is only those of a kindred spirit who find Him precious and who desire to bear His yoke, learn of Him, and enjoy the rest that is found in His bosom.—*Editor*.

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA, WEST VIRGINIA, MARYLAND AND PENNSYLVANIA

LITTLE CACAPON—First Sunday, July 5, 1987, All day Sunday only.—Elder Douglas Heare, Pastor.

NORTH FORK—Second Sunday, July 12, 1987. All day Sunday and Saturday before, all day both days. Will be held in Upperville Church building.—Elder Rodger Frazier, Pastor.

COLUMBIA—(Burtonsville, MD) on Highway 29. Third Sunday, July 19, 1987. All day Sunday and Saturday before. All day both days.—Elder J. L. Compton, Pastor.

WHITE OAK—Fourth Sunday, July 26, 1987. All day Sunday only.—Elder J. E. Alderton, Pastor.

MUSKINGUM ASSOCIATION

The Muskingum Regular Predestinarian Baptist Association is scheduled to be held this year in the Grange Hall in Pleasantville, Ohio, July 24, 25 and 26, 1987, starting at 10:00 A.M. Friday, with "Scotts Creek" Church entertaining. We welcome all lovers of truth to come and worship with us.

Pleasantville is located on State Route 188 ten to twelve miles south of I-70 in Fairfield County. Traveling east from Columbus on I-70 take St. Rt. 37 south about 10 miles to "Pleasantville Road;" turn east and go 2½ miles to Grange Hall.

Associate Clerk: Charles Funk - 3351 Raccoon Valley Road NW - Granville, Ohio 43023 - Ph. (614) 587-1162.

Moderator: Elder Jack Allen - 5420 Battee Road NW - Alexandria, Ohio 43001 - Ph. (614) 924-7425).

Obituary

JAMES ANDREW SWING

Mr. James Andrew Swing (76) of Middle Road, Winchester, Virginia was born July 31, 1910 in Bethel, Ohio and died at his home April 1, 1987. He was married to Sister Kathleen Snapp Swing July 17, 1940. He is survived by Sister Kathleen, one son, one sister, and one brother.

Mr. Swing was a loyal husband and father and a wonderful friend and supporter of the "Cedar Creek" Primitive Baptist Church where he attended regularly as long as he was able. He was a kind, loving and gentle man and it was always a great privilege and pleasure to visit in his and Sister Swing's good home and to enjoy their fellowship in the church services. We believe he is safe in the arms of Jesus.

A large crowd attended his funeral, which was held at the Omps Funeral Home in Winchester, Virginia, April 4, 1987, with Elder Ernest M. Long officiating. Burial was in Mt. Hebron Cemetery in Winchester. May the comforting Spirit of our Blessed Lord bring reconciliation to the family and friends in their time of bereavement.—Submitted by one who loved him, Elder Ernest M. Long.

DONATIONS TO THE ADVOCATE AND MESSENGER

Paul Semadeni, Colorado, \$15.00; Estil Ashby, Virginia, \$5.00; Brother Everett Mikel, Indiana, \$5.00; Friend, Virginia, \$250.00; Mrs. Alton Atwood, Virginia, \$5.00; Kathleen Jones, Illinois, \$3.00; Mr. and Mrs. John M. Crary, Missouri, \$10.00; Elder Everett Beavers, Indiana, \$5.00; Catherine Ashby, West Virginia, \$5.00; Thomas E. Whittington, Mississippi, \$5.00; Glen Reeves, Texas, \$5.00; Sister Alma Solomon, Maryland, \$20.00; Sister Mary Cameron, Virginia, \$5.00; Mrs. John A. Brown, Virginia, \$5.00; Sister Georgia S. Agnew, Virginia, \$20.00; Brother and Sister Louis Hite, Virginia, \$25.00; Crilly Lunsford, Virginia, \$25.00, Elder Ray Churchwell, Arkansas, \$5.00; Harriet H. Armentrout, Virginia, \$5.00; Lyle Mills, Maryland, \$50.00; Elder and Sister Ernest Long, Virginia, \$5.00; Sister Elva Payne, Virginia, \$5.00; T. C. Moyer, Virginia, \$20.00; Brother and Sister George Rothgeb, Virginia, \$15.00.

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 '87

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, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '88

FOURTH SUNDAY

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

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

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

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

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