

# Advocate and Messenger

127th Year

JUNE 1988

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

The narrow way that leads to life  
Is fraught with fiery trials,  
And few the faithful trav'lers there  
Who brave the tempter's wiles.

Rejoice! Rejoice! Ye blessed saints  
Who walk this hallowed way;  
Thy Saviour says thy strength shall be  
Sufficient for thy day.

R. E. H.

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# Advocate and Messenger

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

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## THE PATH OF THE JUST AND THE WAY OF THE WICKED

"The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at that they stumble"-Proverbs 4:18,19.

Here are two ways contrasted; the one characterized by increasing light and eventuating in a perfect day, the other marked by darkness, ignorance and stumbling. Those who are described in the text as "just" are on a course which leads to ennoblement and advancement in divine things. They are such as have attended to the admonition given by Paul to the Philippian brethren to be blameless and harm-

less, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom they shine as lights in the world (Phil. 2:15), and, being the humble and devoted followers of Christ, they are graciously and wondrously sustained here in time, and shall be at last ushered into unending happiness beyond this veil of tears. "But evil men and seducers shall wax worse and worse, deceiving and being deceived" (II Tim. 3:13). The course of the wicked never gets better, but is always downward, ending in eternal misery.

The faithful servants of God "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth (*in the Lord*) shall prosper" (Psalm 1:3). But the ungodly *are not so*. They are "like the chaff which the wind driveth away." They "shall not stand in the judgment." and their way shall perish.

Those who continue in the things which they have learned of the Lord are always growing, in one way or another, stronger in faith. Though they meet with many setbacks and discouragements in their journey, they nevertheless are better off today than they were yesterday. However imperceptible it may seem to be, there is some kind of growth as they travel along toward the Celestial City, the Heavenly Jerusalem.

I have not been able to find in the Scriptures where anyone ever went *down* to Jerusalem, or *down* to Zion. They always speak of "*going up*" to those places. Isaac Watts spoke of the children of God "*marching upward* to Zion, the beautiful city of God." And so the path of the righteous is ever one of ultimate elevation, even when it might not seem so evident. No matter how low one may feel, if they are in the way of duty they are on a course which, in the final outcome, is one of betterment.

The Lord told Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9). And indeed His strength is gloriously displayed in all its perfection as He sustains us in our infirmities and enables us to overcome our own "messengers of Satan" in spite of our inherent weaknesses; to which wonderful encouragement we should respond as did Paul when he said, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." We are never

stronger in the Lord than when we are keenly aware of our own weakness, helplessness, and nothingness; depending entirely upon Him and His mercy, stripping *pride* from the throne and laying *self* in the dust. Then and only then is Christ truly exalted as *our all in all*.

With good men there is a *continuous*, though perhaps at times very *gradual*, growth *upward* in grace, but with evil men there is only a constant growth *downward* in sin and degradation. Instead of *evolution* there is *devolution*. Their state becomes progressively worse as they go along, for their lust is never satiated; it is only whetted and stimulated. Lust is never content to maintain its indulgences on the same level with which it began, but each gratification demands another, more abominable than the last. And so it continues, unless arrested by sovereign mercy, until it issues in destruction. Solomon says of the wicked that "they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall." As the apostle so aptly said, they "wax worse land worse, deceiving and being deceived;" not content merely to drown *themselves* in perdition, but ever diligent and determined to carry *others* down with them. Peter says they have eyes full of adultery, and they *cannot cease from sin*. He further says they "shall utterly perish in their own corruption" (II Peter 2nd Ch.).

How much more blessed it is to walk in a path that is steadily leading upward, and in which we "shall be stronger and stronger" (Job 17:9) and in which we "go from strength to strength" (Ps.84:7) than it is to follow a course in which the latter end of men is worse with them than the beginning (Luke 11:26 & Pe. 2:20).

If we rightly apply ourselves to the instructions which we have received from Christ and His apostles concerning how we ought to walk and to please God, we will abound *more and more* (I Thes. 4:1). With those who truly trust in the Lord and serve Him from the heart, there will never be such a thing as reaching an apex in their duty to God, so that they can no more abound but must sit down and cease to grow. Our merciful God has so arranged that as long as our earthly pilgrimage lasts there will always be room for improvement on our part. So long as we are pressing "toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14) there will always be new levels of growth and development to be attained in the christian life. What a wonderful incentive is this for the children of God to avoid those things which offend their merciful Saviour, and to ever

seek a closer communion with Him!

May the Lord graciously assist us to heed the excellent admonition of Solomon when he said, "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." If we do not "shun profane and vain babblings . . . they will increase unto more ungodliness" (II Tim. 2:16).-*Editor.*

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#### REMEMBER HIS WORDS

"And they remembered his words" (Luke 24:8).

We, as the Lord's children, are so prone to forget the wonderful sayings of our Saviour. And they would be so beneficial to us if only we would remember them. Israel of old had the problem of forgetting the mercies of the Lord. For in the book of Judges it is recorded that "the children of Israel did evil in the sight of the Lord, and forgot the Lord their God, and served Baalim and the groves" (Jgs. 3:7).

The Psalmist also tells us something about Israel's forgetfulness when he said, "They soon forgot his works; they waited not for his counsel: but lusted exceedingly in the wilderness, and tempted God in the desert. And he gave them their request; but sent leanness into their soul" (Ps.106:13-15). Then the Lord asked Israel the question through the Prophet Isaiah, "Who are thou, that thou shouldest be afraid of man?" In the context of this question he reminded them that He was still God by saying, "I, even I, am he that comforteth you: who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?" (Isa. 51:12, 13).

We are forgetful creatures and this comes as no surprise to God because David said, "For he knoweth our frame; he remembereth that we are dust" (Ps. 103:14). As children we forgot, as adults we forget and as age progresses upon our mortal frames our memory will deteriorate more and more. In some of us it has already begun the rapid decline down the slope of time. Nevertheless, we are not excused from making an effort to remember for God's word con-

tinuously reminds us to remember: that is, remember now thy creator in the days of thy youth, remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee; remember this, and shew yourselves men; remember Lot's wife; remember the word that I have said unto you, the servant is not greater than his lord; remember that Jesus Christ of the seed of David was raised from the dead; and, this do in remembrance of me. The admonitions to remember go on and on.

Peter realized that the stirring up of our memory was necessary for the enhancement of our spiritual joys and to energize those with like precious faith to perform their dutiful services to God and His people. Because he said, "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance" (II Pet. 1:13). Prior to making this statement he referred to some that had forgotten they were purged from their old sins.

Evidently, those that had forgotten also had failed to give diligence and add to their faith virtue, and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. We need to remember that by adding (and exercising in) these things we bear fruit and make our calling and election sure. We do not make our calling and election sure as far as God and heaven is concerned because this was done through our Lord Jesus Christ; but, by the application of God's instructions to our lives and bearing the proper fruit our hope is strengthened and we make these things (calling and election) sure to ourselves and to those who observe us. Additionally, Peter said, "Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth" (II Pet. 1:12).

The expression of our text, coupled with the many scriptural admonitions to "remember", should stir our minds to consider the importance of remembering God's word and promises to His people. As I ponder the circumstances surrounding the statement, "And they remembered his words," I wonder how these sisters must have felt (because they had forgotten His words) when they found the stone rolled away and did not find the body of the Lord Jesus. Then they were asked the question, "Why seek ye the living among the dead?" Furthermore, they heard the message, "He is not here, but risen." In

addition to this they were asked, "Remember how he spake unto you when he was in Galilee, Saying, the son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."

According to the closing verses of the preceding chapter (Luke 23:55, 56) the women who went to the tomb were the ones that came with Him from Galilee. Therefore, they were present and heard Him make the statement that He would rise again the third day. But even after hearing this memorable statement they had forgotten it and went about laboriously preparing the spices and ointments to anoint and embalm the Lord's body. But when they arrived at the sepulchre they learned that as for as anointing and embalming His body was concerned their efforts to prepare the spices and ointments had been in vain, for the message came, "He is not here, but risen." At this point they must have felt chagrined because of their failure to remember the things he had said in Galilee.

As it turned out the spices and ointments were superfluous items at the sepulchre of Jesus. It did not matter that these precious women had prepared them in sincerity and honesty; they were just not needed for the purpose intended, at this scene. But this situation does teach us some of the benefits of remembering. And we also learn, from the same lesson, that it matters not how close our fellowship is with the Lord (it appears that these women walked with him daily) we are still subject to the frailties of man kind while sojourning in these temples of clay; that is, we are subject to forget and perhaps engage ourselves in working for that which does not profit.

It is important that we strive to remember His words. Because we may, at some point in life, be caught in a position where they will save us from embarrassment and shame. For Paul said to Timothy "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Then he (Paul) also gave him the way to accomplish this (shew himself approved), and that was by giving attendance to reading, to exhortation and doctrine. This formula, for shewing one's self approved, is still applicable to God's children today.

It matters not whether we are young or old, we cannot totally circumvent the deterioration of our memory but we can, I believe, lessen the impact by stirring it up on a regular basis.

ELDER DENNIS H. JONES



## PHILIP THE EVANGELIST-ACTS 8

"Then Philip went down to the city of Samaria, and preached Christ to them" (Acts 8:6). Who was this Philip? Who gave him authority to leave the great congregation at Jerusalem to go preaching elsewhere? Did he go alone, without the knowledge or approval of the church?

How easy it is for those who read casually, without an understanding of Luke's manner and purpose in writing, to draw wrong conclusions! Several years ago an old brother came to preach for us, who believed this Philip was a deacon, and therefore, he said, deacons ought to be able to preach (at least in the absence of the pastor); and, I believe, he would have allowed them to baptize as well. Our own deacons felt that if this were true, they were not qualified for the office. It was an example of a very hasty conclusion.

At the very beginning I would like to notice three characteristics of Luke's style, all of which have a great bearing upon the proper interpretation of the lessons. First, we must observe that Luke often omitted any comment to note the passage of time. For example, only by reading Galatians 1:17 can we determine that three years elapsed between verses 19 and 20 of Acts 9. In our lesson, while it may be true that Philip had indeed been ordained a deacon earlier, he was now engaging in a ministerial work like Stephen, something that has often occurred with gospel preachers. The church itself had undergone radical changes, being now scattered abroad from Jerusalem, with the exception of the apostles and certain disciples; it was no longer necessary for Philip to wait upon tables there.

Secondly, it was Luke's custom to select one person out of many, to serve as examples for his lessons. It is unsafe to assume from his silence that he was ignorant of the true facts. For examples, if we read Luke 18:35, or 19:1, and 19:2, we might wrongly assume only a single person was there present, yet, a comparison with Matthew's Gospel tells us otherwise (there were two blind men begging at Jericho, and Jesus and Zacchaeus were surrounded by a multitude). Was Phillip alone then when he went to Samaria? It is unsafe to guess; yet preachers have often assumed that he was, and that they themselves had the same right to go alone, and without the church's authority, preaching and baptizing wherever they pleased.

Thirdly, Luke is highly selective in the events which he included in his book. Acts 2, the beautiful picture of the first primitive church, is

known and loved by countless persons; yet, to the serious student of the Bible, it is so brief and condensed that it raises more questions than it answers. Therefore, when we read that the apostles baptized 3000 persons that first day, we immediately ask, "How was it done? Who all performed that ordinance? And what kind of persons were those who were baptized?" And a host of other such questions. The chapters which follow were deliverately chosen by Luke to provide answers. One must read with the Pentecost questions in mind, for to read carelessly, or to read more into the lessons than is actually found there, will almost always lead to error.

Did Philip go alone and without the church's knowledge? Chapter 8 and verse 1 tells us many of the church were already in Samaria, and verse 4 tells us there were others already preaching before Philip came. Still later in verse 14, we are informed that the apostles knew exactly where Philip was and what he was doing, that they came to see his work for themselves, and assisted him in it. As for Philip's authority to go to Samaria, Jesus Himself had already preached there (John 4), and He had specifically commanded His disciples to bear testimony in that region (Chapt. 1:8). While we are not told early in this chapter that his going was commanded of the Spirit, yet almost all other examples given in these early chapters do so speak, and we must know it was the case. Nor did Philip do anything at all that the church was not already practicing.

What is an evangelist? Luke had a great interest in that, for he was one himself. This Chapter 8 is the first picture found in the Bible of an evangelist at work. Well, the Old Baptists could use some good evangelists, couldn't we? It is a lamentable fact that few people seem to know just what an evangelist is. This may be the result of the false examples of certain radio and television "evangelists" whose scandalous behavior has turned many sensible people away from religion. But, I fear it is also caused by some of our own who prefer to travel about, preach to large assemblages, and in general live easily without any of the difficulties of pastoring churches constantly. Preaching is good, of course; but, building churches requires very difficult work by pastors, teachers, and evangelists outside the pulpits as well as in them. In scripture, the term "evangelist" refers more to a kind of work than it does to an office or an honor: where apostles were responsible for establishing doctrines and practices of the new church, the evangelists were gifted in drawing believers together and settling them as churches upon the apostolic teaching. An evangelist is an apostle's right

hand man, and therefore he must be a servant to the church itself.

What motive did Philip have for his going? He certainly didn't do it for the money, for he didn't get a cent for his labor. He didn't do it for the money, for he didn't get a cent for his labor. He didn't do it for the prestige, for he found no crowds, no news media coverage. He must have traveled on foot, and his journey to the south country (v. 26) took him through semi-desert regions, not knowing where he must go or to whom he must preach. And he finally got to preach to just one man, a man that he never saw again. I think, my friends, that if the evangelists of this world had to follow Philip's example there would be mighty few of them in the business. But, the Spirit blessed Philip in his going, and it was all the reward he desired.

I have thought a lot about that Ethiopian eunuch. He had traveled hundreds of miles across at least three countries, through mountains and deserts and across rivers, to get the Jerusalem. The desire of his heart to serve the Lord must have been very great. And when he got to the holy place, he did not find the church there; instead, the Lord allowed him to start homeward with his desires and questions completely unfulfilled; it was necessary that he learn for himself that the arminian system fo the Pharisees could do nothing at all for him. Only when he went homeward, with his head bowed over the book of Isaiah's prophecy, did the Spirit lead Philip up to him, and eunuch received the answer to his prayers. As Jesus had said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

Did Philip baptize this man, and having satisfied the man's conscience, turn him loose in the world? I think not. Now I don't know for sure that there were any Ethiopians at Pentecost, who might have taken the church back to their native land with them (it is one of those questions this chapter is not intended to answer), but having known a few persons whose craving for the truth was somewhat like that eunuch's I think he would have been completely dissatisfied without the church. If the church were not found there at his home, then I think he would have moved to the ends of the earth to find one. After all, what earthly good does baptism do for a believer, except to provide him with an active fellowship with the best people on earth, and the opportunity to live under the sound of the gospel?

I can never read this chapter without thinking of an incident told us by a dear friend. He had a conversation with a man who believed in sprinkling, and who insisted that the region was desert, and therefore

the only water available must have been in the jug carried by the man in his chariot. (If he had looked at a map he would have known better; there are several rivers there.) My friend answered, "It says here that they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, etc. Now please tell me how Philip and that eunuch got down into that jug." Common sense tells us only one kind of baptism could have been used, with those words.

My conclusion is that all the apostles and evangelists were working together to build the church. There had to be complete accord between the ministry, the church, and all those who were brought into the faith. Not one could operate independently of the others, or of the Spirit's direction, or discord would have resulted. The truth is, every time any man declares his independence, he is very apt to start a division, a new kind of congregation. It ought to be the determination of every servant of God to end that kind of thing, and to build on the only profitable foundation, the truth of the crucified Christ.

ELDER RAYMOND WEBB

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### LIGHT AND DARKNESS

Light and darkness are totally opposite from each other. In daylight we can go about our various activities, whatever they may be, but when night comes we must cease, unless we have some kind of artificial light. Most artificial light shines to us from above, as from the ceiling of our homes or from the street lights of our cities. Here we are dealing with natural activities.

In considering spiritual light the scriptures tell us that the natural man receiveth not the things of the Spirit of God because they are foolishness to him, "neither can he know them, because they are spiritually discerned," or understood. The natural man is in darkness spiritually. He needs some light from above, but that light is not obtained by flipping a switch; that light comes from the Holy Spirit of God. Those who have that Spirit are said to be born of God, born again, born from above, or regenerated. This birth is entirely the work of God. Man has no part in producing it. It is not obtained by baptism, joining the church, good works or any other act of man. Man is just as passive in it as he is in his natural birth. However, if a man has this birth he is able to understand and be taught some of the mysteries of God.

John the apostle, speaking of Jesus, the Living Word, states that in Him was life, and the life was the light of men. The life that is in Jesus, which He gives to His people, is the light which gives men understanding, enabling them to understand those things which are foolishness to the natural man.

In the sermon on the mount (Matt. 6:22,23) Jesus said, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness!" If therefore the light that is in thee be darkness, how great is that darkness!" Thine eye being "single" means that it is focused only on Jesus. When we see Him as the way, the truth, and the life, the resurrection, the only begotten Son of God, the fulfillment of all the Old Testament prophecies and our only hope of eternal salvation, then we are seeing with a "single" eye. If we see Him as only part of our eternal salvation, then our eye is evil. I believe the word "evil" here refers to unbelief; seeing Christ as only a half-way Saviour, leaving something for us yet to do to secure a home in heaven.

It seems to me that a great many of God's precious people can believe some of the fundamental principles of scripture, but not all of them. Such people are still in darkness ;to a great extent, their eye seeing partly Jesus and partly something else. We need to see Him as our all in all.

If we see some practice or principle that we believe to be true when it is not, then the light or understanding that we have on that is still darkness. The man who says he doesn't know about something is not in as much darkness as the one who vehemently contends for that which is wrong. The man who doesn't know is open for conviction. The other has a closed mind.

There are many practices and beliefs among our religious friends and neighbors which are not in harmony with Bible principles, yet I suppose those people believe that they are in harmony. Believing something that is wrong does not make it right. Therefore if the light that is in thee be darkness, how great is that darkness.

ELDER T. EVERETT BEAVERS

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Never interfere with the enemy so long as he is engaged in destroying himself. - *Nepolian*

## THE FINAL JUDGEMENT

(Part 2)

The eternal kingdom in heaven was prepared for God's blessed people from the foundation of the world and Jesus asked in His prayer that He be glorified with the glory which He had with the Father before the world was (John 17:5). It would appear that nothing has changed in heaven from the foundation of the world, although Jesus said, "I go to prepare a place for you." Perhaps we should look at the cross, to which He was delivered for our offences, and the grave, from which He was raised for our justification. Do we see any preparation there?

To His sheep on His right hand He will say, "I was an hungered and ye gave me meat: I was thirsty and ye give me drink." Some may think this means to donate to the Red Cross, Salvation Army, or perhaps to send food to the starving in Africa. Let this be good intentions or it may be because it is tax-deductible, but many of God's children do not have money to donate to such causes. James 2:5 says, "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

The apostle Peter wrote admonishing the elders, saying, "Feed the flock of God which is among you . . . and when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Pet. 5:2,4). Also Proverbs 25:25 tells us, "As cold waters to a thirsty soul, so is good news from a far country." As Jesus tells us in the sermon on the mount, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled. This can happen when God's child is on the outside of the church but is realized more fully by baptized believers who live faithfully. In the church there are love feasts of charity where kindred in Christ cause us to be wanted, loved and happy, and we cannot get enough, for it is a foretaste of heaven.

"I was a stranger, and ye took me in." In this world God's child does not fit in, because he is a pilgrim and a stranger far from heaven his home. As Peter writes, "I beseech you as pilgrims and strangers, abstain from fleshly lusts which war against the soul." God's child finds no shelter or abiding place until he is received into the dear old church; the only home he has so far away from his heavenly home.

"Naked, and ye clothed me." The admonition of the apostle is, "Put ye on the Lord Jesus Christ, and make not provision for the flesh,

to fulfil the lusts thereof." When the child of God puts on the Lord, He fits like a tailor-made suit and is durable clothing; but sometimes the child of God, and even the Church, can stray off into the bramble of this sinful world and tear their clothing, letting the flesh, unsightly and ugly, show. Concerning such James writes, "Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." It was also said of Zion that she had made herself ready for the marriage, and it was granted that she be arrayed in fine linen, which is the righteousness of Saints.

"I was sick, and ye visited me." Sin sickness is the worse kind, which darkens our life and tries our faith. One came down from the temple justified after the sincere prayer, "God be merciful to me a sinner." The visitation and company of the dear saints of God is so helpful and comforting.

"I was in prison, and ye came unto me." Some of God's people have been imprisoned in natural jails in years past, but all of them could attest to the fact that there are times we are shut up with gloom and discouragement. In these times, how comforting is a visit from fellow travelers, and to feel their warm handshake here in this world. A poet has said, "While I'm in prison here below." No goat (child of Satan) will help or understand. "And these shall go away into everlasting punishment: but the righteous into life eternal."

The just shall be justified by the words of the King; "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt.25:40). The wicked shall hear the words, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." They hated God's elect people and could not have cared less about them; therefore, when they see them on God's right hand, eternally saved, their own torment will be heightened.

ELDER A. J. HYTON

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### WE SHALL BE CHANGED

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I Cor. 15:51-52).

The apostle Paul's writings upon this subject are our assurance that we will not remain in this old house of clay forever. When I am made to see how weak and vain these

bodies of our are, I am glad to read in God's word that, "We shall all be changed."

What is this mystery-"We shall not all sleep, but we shall all be changed"? Paul is telling us, I believe, that there will be some who will not see death (sleep)-"But we shall all be changed." In other words, there will be some of the Lord's people living here on earth when the resurrection morning arrives. What about this part of the mystery-"But we shall all be changed"? How long will it take to make this change? Will it be as slow as some think it took in the creation? No! "in a moment, in the twinkling of an eye." When? "At the last trump." The apostle is telling us that it will happen very quickly. God does not have to wait and see if someone is going to do their part before He can do His. When He does things they are just the way He says they will be. The outcome is sure and steadfast. You and I try to make things ;work out right, or the way we plan, but we fail so many times. The Lord never fails.

When this last trump sounds, what is going to happen? "The dead shall be raised." And what condition will they be in when they are raised? Will they meet their Maker and let Him decide if their good deeds out-weigh their bad deeds, and then determine who shall go this way or that? No! "And the dead shall be raised incorruptible, and we shall be changed."

You may ask, "Who is the apostle speaking of being 'raised incorruptible'?" Let's see. First Corinthians 15:1 says, "Moreover, *brethren*." So he is speaking ;to the *brethren*. Then in verses 19-20 he says, "If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, *and* become the first-fruits of them that slept." Therefore Christ died for all that the Father gave Him (See John, chapters 6 & 17)-and He did arise according to the witnesses, and our faith also assures us that the did. And when He arose He became the first-fruits of those that slept, or are now asleep (dead) -- I Cor. 15:19, 20.

"We shall all be changed." We read of Job waiting until his *change* should come. Are you looking forward to another



change? As surely as we've been changed once, we will be changed again. If we have been changed from death (spiritually to being alive in Christ Jesus, it is just that sure we will be changed again from this corruptible to that heavenly or incorruptible (I Cor. 15:53).

Much more could be said on this subject but we will close at this time, trying to ask the Lord, through the Holy Spirit, to enable us to see the risen Christ.

ELDER COY BROTHERS

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### THE POWER OF THE DRAGON

In a recent issue of a reputable magazine there appeared an article relating the experience of an atheistically-minded physician who witnessed the miraculous healing of a woman in the last stage of tuberculosis. It seems that the doctor was accompanying the woman on a pilgrimage to a shrine of a personage, who is regarded by some as no less than God himself, and made His observations strictly from a professional viewpoint. However, the miracle was so convincing that the good doctor was converted from an atheist to a devout believer of that particular faith.

I read this article with skepticism at first. Then as I began to muse over it, other stories came to my mind of wonderful miracles being wrought in the name of God and a host of other people whose spirits are credited with great powers on earth. What of the mighty healing programs we read and hear about every time we pick up a paper or turn on the radio? Every day we read and hear of someone being healed by holy oil, anointed bits of cloth, prayer, etc. Strange visions are being seen every once in awhile. Great numbers of people, from the least to the greatest, are converted by these miracles every day of the week.

I sat and thought and thought over these things. Dark, ugly thoughts. I was being shaken. Of course I knew there was only one true church. Did not our Lord say, "Upon this rock I will build my church, and the gates of hell shall not prevail against it?" Could it be that I am with the wrong people? I could not remember one miracle wrought among us. No visions, no cures, no shrines, no saints. Nothing but preaching, praying and singing.

I thought and thought. They were getting darker and uglier. I was drowning in a sea of doubt. I began to struggle. Suddenly I grasped a

straw of Scripture. Something about an "angel of light." Another straw-something about the "power of the beast." I reached for my Bible and turned through the pages and read. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness" (II Cor. 11:14,15). "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon...And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do" (Rev. 13:11,13,14).

Doubt fled from my heart! Shame took its place. I hung my head and asked God to forgive me for my weakness and unfaithfulness to Him and His Church.

ELDER E. B. WATTS  
*The Primitive Baptist-1951*

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### THE SPIRIT OF ADOPTION

"For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father-Romans 8:15.

Our service and enjoyment in the Kingdom of heaven here in time is not in bondage as servants who hold their position because of their ability to serve their master, but we are as children who have been permanently adopted into this home and legally made heirs of our Heavenly home. We are first brought into the family of God legally when God before time chose all those whom he loved and determined to adopt and wrote their names in the book of life. Then in time, while they live here on earth, these are brought into the family of God by being born again, which gives them a permanent, vital relationship with God and His eternal Son. Yet their identities as sons of Adam are retained, and this is adopted into the family of God.

The stay of the servant is dependent upon his ability as a workman and the need of his master. If he fails in ability or willingness, or his master no longer needs his labors, then he is likely to lose his home or position. He is continually in bondage to fear because of uncertainty. Not so with those who have the Spirit of adoption. They are given faith to believe that the love which caused the Father to adopt them and give them a sweet hope when they were outcast sinners will

cause Him to continue to keep them and care for them even though they are unprofitable in works.

I see two young men laboring in a field: one says, "Well, it won't be long until we will have this job finished, then I won't be needed here and I will have to hunt another home." The other says, "It is a little different with me. I am no better workman than you, but when I was just a little helpless orphan babe, this farmer cared enough for me to take me and adopt me into his home. He and his good wife cared for me in childhood and in sickness, and I hope and believe that they still love me. I feel sure that they will still give me a home when the storms of winter come, and will keep me even if I am sick or helpless."

Thus it is with the children of God. They are not saved for Heaven above by works, but by the grace of God, and though they may suffer chastisement often here because of disobedience, yet their inheritance is sure because of the life-relationship and the unchanging love of God that caused them to first know His mercies. This sweet hope and comforting faith is the Spirit of adoption, and shall never fail.

ELDER LEE HANKS

*Advocate and Messenger-1941*

## HOW OFTEN WOULD I-AND YE WOULD NOT

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"-Matt. 23:37.

This does not teach the absurd theory that Christ had been trying to save the inhabitants of Jerusalem from their sins and make them His children but could not because they would not let Him. A construction of this passage that would represent Jesus as weeping over His own inability to save is certainly to be abhorred by all intelligent minds. If that were true he would continue to be a weeping Christ through all time and to all eternity, while Satan would be dancy with exultation. Who could trust such a weakling as that? It teaches no such thing. The authorities in the Jewish capital are addressed. The protection of its inhabitants under the old covenant is referred to. They had the promise of many blessings and the protecting care of God under that covenant if they would be obedient to His laws, but they rebelled and therefore "would not." A curse is here pronounced upon them for

their rebellion by Jesus, for He says, "Behold, your house is left unto you desolate."

ELDER JOHN R. DAILY  
*Zion's Advocate-1906*

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### ABIDING IN CHRIST

"Abide in me, and I in you." (John 15:4).

The Lord was teaching His disciples an important lesson, using the vine and its branches as a figure. As the branch must be so connected with the vine and its branches as a figure. As the branches as a figure. As the branch must be so connected with the vine that the sap may flow to it from the root, so must His disciples abide in Christ. The vital union with Christ in regeneration is the work of the Spirit, in which we are passive, but Jesus was here talking to His disciples who were born of God and had been made clean, through the word spoken unto them. "I have chosen you and ordained you, that ye should go and bring forth fruit." "Abide in me."

One must be in Christ, vitally, in order to abide in Him practically. He that is in the Spirit must walk after the Spirit and not after the flesh, if he bear the fruits of the Spirit. They who have no spiritual life, but merely profess to be Christians are no more capable of spiritual fruitfulness than if they had never heard of Christ. Peter told those who had "obtained like precious faith," what to do that they be not barren, but fruitful in the knowledge of God.

In the parable of the sower Jesus said, "And these are they which are sown among thorns; such as hear the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mark 4:18,19). Nothing can sever the vital union with Christ, or separate us from the love of God in Christ (Rom. 8:35-39); but we can live in a way that we will be unfruitful and barren in the work and enjoyment of the things of the Spirit.

The fruits of the Spirit are love, joy, peace, rest of the soul, and so on. In order to bear these fruits, not only for our own benefit but for the benefit of others, we must abide in Christ, in doctrine and practice, in faith and trust. We must abide in Christ, in doctrine and practice, in faith and trust. We must keep His commandments, trusting in His grace. "If ye keep my commandments ye shall abide in my love,"

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and, "this is my commandment, that ye love one another as I have loved you."

We are to worship God in the Spirit, but we serve Him in the church services, and in manifesting our love one to another. It is in obedience that we are blessed with joy, peace, and rest of the soul.

From a vine we look for grapes, and from the Christian we look for a Christian life, Christian disposition, conversation and devotion. God help us to bring forth more fruit. "He that abideth in me, I in him, the same bringeth forth much fruit: for without me ye can do nothing."

ELDER HARVEY DAILY  
*Advocate and Messenger-1948*

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## AN IMPOSSIBILITY

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible"-Matt. 19:23-26.

On more than one occasion I have heard it advocated that there was a gate in the walls of Jerusalem called "The Needle's Eye." which was of such restrictive dimensions that it was necessary for a camel to get down on his knees and use great exertion in order to squeeze through it. And from this premise it was argued that the needle's eye represented the church kingdom, and that if a rich man would properly humble himself and put forth the necessary effort he could become a member of it.

There are a number of reasons why I do not believe this is the correct application of this test. In the first place I have never found anything to indicate that there was ever a gate in the walls of Jerusalem called "The Needle's Eye," and secondly, it has always puzzled me why anyone would have required their camel to go to so much trouble to enter Jerusalem through such a small place when there were other gates through which they could have passed with ease.

It appears to me from the context that our Lord is not speaking here of the church kingdom at all. The rich young ruler who came to Christ on this occasion had desired to know what he might do *in order to have eternal life*, not what he might do to become a member of the church; and our Lord's handling of this whole affair illustrates, as

clearly as it can be shown, the *impossibility* of such a thing as this man proposed. Eternal life is not based upon what we do; and even if it were this text clearly illustrates what a failure such an arrangement would be. If left to themselves, as this rich young man was, all men would do as he did; they would fail to meet the requirements and go away sorrowful.

A rich man, whether rich in material goods or rich in self-righteousness and self-esteem, or both, will never see heaven if that is all he has when he leaves this world. By being unwilling to part with all for Jesus' sake he shows where his real treasure is, and where his treasure is there will his heart be also (Matt. 6:21).

The rich ruler was not only rich in worldly possessions, but rich in his own imagined ability and power; therefore Christ put him to public shame by instructing him to give up that which was dearest to his heart. Not only was this man a stranger to divine life within his soul, but he was also unacquainted with the "life" (temporal satisfaction and fulfillment) which he would have entered into if he had done what our Lord told him to do.

Christ was *not* teaching a *difficulty* in this text, but an *impossibility*. When His disciples asked Him, "Who then can be saved?" He said unto them, "With men this is *impossible*; but with God all things are possible." A camel might more easily go through the eye of a needle (a tiny sewing needle) than for a man to obtain eternal life on the basis of his own works. -*Editor*.

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### ONE LASTS AS LONG AS THE OTHER

The Saviour said in Matthew 25:46, "And these shall go away into everlasting punishment: but the righteous into life eternal." The same word which is translated *eternal* with reference to the life of the righteous is the word used in the original with reference to the punishment of the wicked. "These shall go away into *aionion* punishment: but the righteous into *aionion* life." If the life of the righteous is eternal, then the punishment of the wicked is eternal. If the punishment of the wicked ceases, then the life of the righteous will cease, for one is as lasting as the other.

ELDER C. H. CAYCE  
*The Primitive Baptist-1908*

Learn from the mistakes of others, - you can't live long enough to make them all yourself. - *Defender*.

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## CORRESPONDENCE AND NEWS NOTES

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*From Brother Silas B. Norwood, Tarpon Springs, Florida:*

Dear Brother Harris; I have received, and read, the April issue of the A & M, and, as usual, find every writer in perfect harmony with *all the others!* And that, alone, tells me you are a watchful shepherd over the flock. Furthermore, you and your associate editors are speaking *identically* the same things. Though there is a diversity of subjects, yet they come together in perfect harmony, and such harmony will *never, never* divide the church!

How I do rejoice to know there are still faithful servants of God among the sons of men! What a pity it is that we fail so, to hearken to our instructors! If we would only *take heed*, how much strife and division we would avoid.

Sometimes I fear that our love for one another has become cold, causing us to fail to labor as we ought with those found to be in error. Of course there are some cases where labor ceases to be a virtue; but more often than not such cases do not exist.

We all are liable to err unwittingly; therefore we should examine ourselves and our motives before we act, but should not be *slothful* about acting. If every one of us will watch ourselves, we will not need so much "watching over".

I hope both you and Sister Harris are improving in health, and, above all, being blessed with the felt presence of the Lord with you daily. I'm still blessed to be able to get around and wait on myself, for which I hope I am thankful.

I don't get to attend services like I did for two or three years, but have sermons and singing on cassettes; also a very good correspondence. Too, I have my periodicals to read and my Bible and song books. So, why should I complain?

I don't know for sure, but I think I mentioned to you once about how I felt that our songs in our church services should be in harmony with whatever phase, or part, of the service we were engaged in. I still feel that way. And, in any and all cases they should be to the praise of our God and Saviour! because it should be for that purpose that we meet.

For instance, there is the song, "Precious Memories," which, though it is a beautiful song, is not to the praise of the Lord. It does mention such things as father, mother, and angels, yet none of these are such as should be worshipped. *Only God is to be worshipped!*

"Beautiful Star of Bethlehem" is another; but are we to worship stars? Singing should harmonize with preaching.

There is one song though (and it is found in most song books used by Primitive Baptists) the first two lines of which tells us for what purpose we are to meet in a church capacity. It is: "Brethren, we have met to worship, and adore the Lord our God." If we meet for any other reason we are not serving Him: but remember, I said, "In a church capacity."

I have not written this for controversy; it is just how I view it. If I'm wrong I need to be set straight.-Unworthily.

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

LITTLE CACAPON (Levels, W. Va.)-First Sunday, July 3, 1988. All day Sunday only.-*Elder Douglas Heare*, Pastor. Ph. (304) 822-3228.

NORTH FORK (Meetings held in *Upperville Church Bldg.*)-Second Sunday, July 10, 1988. All day Sunday and Saturday before.-*Elder Rodger Frazier*, Pastor. Ph. (703) 439-3606.

COLUMBIA (Burtonsville, Md.)-Third weekend in July, 1988. Call *Elder J. L. Compton* for further information. Ph. (202) 726-5760.

TIMBER RIDGE (20 Mi. N.W. of Winchester, Va.)-Fifth Sunday, July 31, 1988. All day Sunday only.-*Elder Duane Fletcher*, Pastor.

### WEEK'S MEETING AT LITTLE EAGLE CREEK CHURCH

The Lord willing, *Little Eagle Creek Primitive Baptist Church* in Indianapolis, Indiana will have a week's meeting beginning Monday, July 25th and continuing through the 5th Sunday.

Monday through Friday, services are scheduled to begin each evening at 7:00 P.M. We plan to have services Saturday, beginning at 2:00 P.M., then supper at the church, and services again at 7:00. Services are scheduled to begin at 10:30 A.M. Sunday morning, then dinner and afternoon service.

We have not invited anyone in particular for the services Monday through Friday. We trust the preaching brethren and everyone else will have a mind and desire to come and be with us. We certainly desire to have anyone who wishes to come.

*Elder Mitchell Dobson, Jr.* has promised to be with us on Saturday and Sunday, the Lord willing. Please pray for us and these meetings. In Christian love -  
Sister *Berniece Laws* (Church Clerk.)

### DIRECTIONS TO THE SANDUSKY ASSOCIATION

The Sandusky Association, scheduled for June 24, 25, & 26, will be held, the Lord willing, in the Clarenceville High School Bldg. in Lavonia, Michigan. Coming north on I-75 take I-275 to I-96 E. (toward Detroit) to Middlebelt Road. Then north on Middlebelt Rd. approximately 3 1/2 miles to the School on the west side of the road. This will be 20155 Middlebelt Rd.

Coming from the west on I-94 take M-14 to I-96 E. to Middlebelt Rd. Then north on Middlebelt the same as above. Everyone should use the north parking lot.

For further information contact *Elder Vernon Booth*, Ph. (313) 425-1837.

### BOOK NOTICE

*Elder Raymond Webb* has recently written and published another booklet to which we wish to call the attention of our readers. It consists of a 40 page analysis of the apostle Paul's proof of the doctrine of the resurrection of the dead as set forth in the 15th chapter of First Corinthians. Those who love the truth and hunger and thirst after righteousness will find much pleasure as they follow *Elder Webb* in his examina-



tion of Paul's profound reasoning, and as they are powerfully reminded of the immense importance of this bed rock tenet of the Christian faith.

Brother Raymond is only asking a couple of dollars for this booklet, but it is worth much more than that. Perhaps you will want to enclose a little extra for postage and handling when you order your copy. His address is: *Elder Raymond Webb-Route 1 Box 210-Carthage, IL 62321.*

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## Obituary

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### SISTER CARLEEN ROBERTS

Sister Carleen Roberts (86) was born April 13, 1901 in Springfield, Tenn., and was called from this life Feb. 15, 1988 in Warren, Mich. She was the daughter of the late David and Sarah Nunely. She married Wilmouth Curtis Roberts on Dec. 1, 1926, and to this union were born two children, Donald and Delores (Mrs. C. Carl Marcucci), both of whom preceded her in death. She is survived by her husband, Brother Wilmouth, a retired Chrysler employee. He and Sister Roberts had lived in Center Line, Michigan for many years. Also surviving are four grandsons and one great-grandchild.

Sister Roberts was baptized into *Little Zion Primitive Baptist Church*, Palmersville, Tenn., in 1932 or 33. She and Brother Roberts moved to Michigan in 1937. They moved their church membership to *Little Zion Primitive Baptist Church* in Dearborn, Mich., on March 27, 1966.

Sister Roberts was a faithful member until ill health prevented her from attending meetings the last few years. Even though she couldn't speak clearly the last few years due to a stroke, she still enjoyed visits and having prayer and reading of the Scriptures in her home. She is sorely missed by her family and church friends, but we know our loss is her gain.

Funeral services were held at the Rudy Funeral Home on Feb. 18, 1988 with Elder H. Vernon Booth officiating. She was laid to rest at Forest Lawn Cemetery, Detroit, Mich. Submitted by *Elder H. Vernon Booth.*

### BROTHER FINLEY A. BARTLETT

Brother Finley A. Bartlett (81) was born Nov. 17, 1906 at Beattyville, Kentucky and was called from the walks of this life March 19, 1988. His parents were Elder Eldon Ball Bartlett and Rhoda Christia Newland Bartlett.

In 1910 his family moved to Missouri and in March of 1925 to Headland, Ala. Brother Finley moved to Dothan, Ala, in 1945. He joined *Union Primitive Baptist Church* in Midland City, Ala. Jan. 3, 1965 where his membership remained until his death. He is survived by his precious wife, Clois Arnold Bartlett; one daughter, Sister Sandra Bartlett; one son, Richard Eldon Bartlett; two grandchildren, seven great-grandchildren and one brother.

Although confined to his home and unable to attend church services for the past six years due to his health, Brother Bartlett loved to discuss the scriptures and to talk about the goodness of the Lord. He enjoyed writing and was working on two books at the time of his death.

Brother Finley suffered much in his last years, but a smile always greeted whoever

come to visit him. May the Lord bless the family and the church with the consolation that we shall meet once again in heaven, where there will be no sorrow, or pain.

The funeral service was held at the grave-site at *Union* church where his pastor, Elder Odell Deese, and Elder Ralph Harris and F. A. Averett officiated.-Committee: Brothers Horace Messer, *Bridgman Harris* and *Eugene Conner*.

#### SISTER FLORA ELIZABETH ROTHGEB YATES

Sister Flora Yates (82) was born Feb. 16, 1906, the daughter of the late Charles Lewis and Carrie Lee Beaver Rothgeb, and died March 30, 1988. Her husband, Edward Lee Yates, preceded her in death June 25, 1963. She is survived by three brothers, C. Graves and George E. Rothgeb of Luray, Va., and John L. Rothgeb of Santa Ana, Ca.; three sisters, Bessie V. Spittler of Luray, Lena M. Rion of Elton, Va., Virginia Page Cassidy of Lake Placid, Fl.

Sister Flora united with Hawksbill Primitive Baptist Church April 4, 1926 and was baptized by Elder R. H. Pittman. Brother and Sister Yates were devoted members during their active life, and were loved and held in high esteem by all who know them. Sister Flora was a retired school teacher.

Funeral services were held at the Bradley Funeral Home in Luray, Saturday April 2, 1988, with burial in the Evergreen Cemetery. May the comforting Spirit be with the family, friends and loved ones of our departed sister, to comfort and console us in our time of sorrow. Submitted by her Pastor-Elder Ernest M. Long.

#### SISTER LAURA A. DINDLEBECK

Sister Laura Dindlebeck (93) of 323 King St., Strasburg, Va., was born Aug. 23, 1894 in Remington, Va., the daughter of the late William B. and Mary Frances McDonald Welch. She died April 28, 1988 in the Susan B. Miller Nursing Home in Woodstock, Va., Surviving are one son, Robert A. Dindlebeck, one sister, Sue Donaldson of Anandale, Va., one brother, Kenneth Welch of Remington, Va., and several grandchildren.

She was a faithful member of the *Waterlick* Primitive Baptist Church and was married to the late Robert Dindlebeck. She loved to sing the old songs of Zion and to hear the gospel preached. I feel *sure* that her soul is now resting in the sweet presence of her God.

Memorial services were held at Strasburg, Va., May 7, 1988 and were conducted from Stover Funeral Home, Strasburg, Va., by her pastor, Elder Phillip Johnson. Written by one who love her - *Sister Lena M. Johnson*.

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Floyd Reed, IN, \$10.00; William G. Cusac, Ohio, \$10.00; Kathleen Jones, IL, \$5.00; Capt. J. C. Staland, N.Y., \$5.00; Sister Gertrude Gibson, VA, \$5.00; Elder A. J. Hylton, VA, \$10.00; Elder Wayne Thavker, IN, \$5.00; Barney Byington, Fla., \$5.00; Virginia P. Kane, VA, \$10.00; Aline Abell, VA, \$5.00; Erma T. Goetzinger, MD, \$5.00; Little Zion Primitive Church, Mich., \$10.00; Sister William Mize, GA, \$25.00; James E. Carr, VA, \$5.00; Elva Payne, VA, \$6.00; Marguerite Kyle, VA, \$5.00; R. L. Anderson, VA, \$5.00

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

**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, Amisville, 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 '88

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

**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 87-1, Romney W.Va. 26757, Tel. (304) 822-3228. Clerk, Wilson Saville, Paw Paw, W.Va. 25434, Tel. (301) 395-5253. Aug. '88

SOUTH RIVER—Browtown, 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, Amisville, 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, Amisville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 117, Luray, Va 22835, Tel. (703) 743-6385. Dec. '88

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

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