

# Advocate and Messenger

126th Year                      MARCH 1987                      No. 3

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**Advocate**  
and  
**Messenger**

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

Zion's Advocate	Messenger of Truth	Gospel Messenger
Established 1854	Established 1897	Established 1878

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When trouble comes 'tis good to know  
The Lord still reigns on high;  
And though perhaps He seems clean gone  
He nonetheless is nigh.

He will not leave His trusting flock  
To face the foe alone;  
He'll keep them safely by His grace  
And lead them gently on.

R.E.H.

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**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 '86

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**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. '85

**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. '86

**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. '87

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

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

# Advocate and Messenger

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## A GRAVE ERROR IN THINKING

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

The unbelieving Jews verily thought that as a result of having the Scriptures in their possession, reading them regularly, and hearing them read and expounded, that they were in possession of eternal life. However, Christ said to them, "I know you, that ye have not the love of God in you" (John 5:42). They had the Scriptures in their *hands*, but not in their *hearts*. Christ said they did not have God's word *abiding in*

*them.* They were said to "trust in Moses," yet they did not *believe* the writings of Moses. "Had ye believed Moses," said Christ, "ye would have believed me: for he wrote of me." They did not seek the honor that comes only from God, but they sought honor from men; therefore Christ said unto them, "How can ye believe, which receive honor one of another?" So, these particular people, who were so confident that they had eternal life in the Scriptures, were in reality not children of God. And we may rest assured that there are still plenty of this same kind of folks around.

Now I do not wish to give the impression that all who "think" they have eternal life in the Scriptures are children of the devil, for most of God's people, who have access to the Scriptures, are of that opinion. They have always been taught that the Bible is an instruction book on how to obtain eternal life. But it should be realized that there are indeed *some people*, according to Christ, who are confident that they have eternal life but who, in fact, do not have the love of God in them. Actually, there may be many more such people than we might think. We read of some who will say to our Lord, "Have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But He will profess unto them, "I never knew you: depart from me, ye that work iniquity" (Matt. 7:22). We also read of some, described as goats, who will say, "Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" And He will answer them: "Inasmuch as ye did it not to one of the least of these, (my brethren) ye did it not to me." And these shall "go away into everlasting punishment." He will say to them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:31-46).

Here again, these people will obviously think they have done a great deal for the Lord, and will be quite surprised to find themselves rejected by Him. In the general judgment they will discover, to their dismay, that their high opinion of themselves was not justified in God's sight.

Notice that when our Lord said, "Search the scriptures," He did not say, "For in them ye *have* eternal life," but rather,

“In them ye *think* ye have eternal life.” There are a great many people today who *think* the Scriptures are a roadmap to heaven, but they are just as mistaken in their *thinking* as the Jews were in their’s. They are just as wrong as the Moslem who thinks he will gain eternal life by killing Americans. The Scriptures do not lay out a plan or program by which one may bring about his own spiritual birth, creation, or resurrection, but they do testify of Christ, as He said. One of the things they testify of Him is that He is the author of eternal salvation; therefore eternal life is in *Him*, not in the Scriptures.

The Bible clearly shows eternal life to be “the gift of God” (Rom. 6:23); and John 17:2 tells us plainly who the recipients of this gift are:—as many as the Father gave to Christ. Neither our salvation from sin nor our calling from nature to grace depend upon our adherence to the teachings of the Scriptures, for it is expressed very pointedly by Paul that we are saved and called according to God’s own purpose and grace, “which was given us in Christ Jesus before the world began” (II Tim. 1:9). But this certainly does not mean there is nothing to be gained by obeying the preceptive teachings of His word. There is indeed *much* to be gained by a careful and prayerful study of the Scriptures, and a reverent adherence to their instructions. It is one of the most valuable means for God’s people to grow in grace and in the knowledge of the truth. There are many ways in which a knowledge of God’s word can and does contribute to saving a child of God from this untoward generation—in the here and now,—but no amount of obedience to the scriptures will give one eternal life, for that is alone in the Lord Jesus Christ and is given to His elect *entirely* by His grace. The Scriptures very clearly explain how the elect come into the possession of eternal life, but they do not *offer* eternal life on the grounds of man’s obedience to them. If a man *thinks* he has eternal life in the Scriptures, he will learn better by and by,—one way or another.—*Editor.*

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He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.—*Ecclesiastes 5:10.*

### CONVERSATION

The Lord speaking through the pen of David says in Psalms 50:23, "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God."

Generally, when we think of a conversation, we think of two or more speaking to one another. The Bible however, uses the word conversation in a much broader sense. The word conversation in the Bible not only means speech but can also mean one's conduct, walk or manner of life. For example, Paul told the Galatians about his "conversation" among the Jews before his experience on the Damascus road when he says "For ye have heard of my conversation in time past in the Jews religion, how that beyond measure I *persecuted* the church of God, and *wasted* it . . ." We readily see that persecution and wasting of the Church goes far beyond speech. It included his manner of life to bind and put in prison the children of God and his consent to the stoning of Stephen.

In our text the Lord tells us He will show the salvation of God to him that ordereth his conversation (manner of life or conduct) aright. Notice He did not say, I will give the salvation but rather He said, "I will show it." God gives salvation *not* based on our conduct but by free and sovereign grace; yea, in spite of our wicked conduct. For He takes out the hard and stony heart and gives us a heart of flesh. However, it is those children of God who repent and order their conversation aright to whom He is pleased to reveal His salvation in a manifestation of the word.

It is clear from the scriptures that a man, unregenerate and alien from God, cannot order his conversation (conduct) aright. He must be born again to even see the kingdom of God. Paul affirms this in Eph. 2:3 when describing unregenerate man. He says we walked with the "children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." In Eph. 4:22 Paul tells us that man's conversation by nature is "corrupt" and in II Peter 2:7, Peter describes it as "filthy."

How then can man, whose conversation is contrary, corrupt and filthy, ever have a *right* conversation? He must be washed in the blood of Christ, that is, *redeemed!* Peter says in I Peter 1:18, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain *conversation* received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." We must first be born again, cleansed from our sins, bought back by his precious blood shed on the cross, before we can walk in His ways and order our conversation aright.

Once this work of regeneration by grace is wrought then the child of God can begin in a manner of life of proper conduct. We must be born again to see the kingdom of God and once born we are commanded by repentance and baptism to begin to order our conversation aright. The more we walk in His way, the more of His salvation He will show us. All of God's people have salvation, but only those that are willing to take up their cross and follow Him have the privilege of rejoicing in His word. The more we order our conversation aright, the more we will be shown.

Do we not then see the poor judgment shown by one who says, "When I get it all figured out, then I'll join the church?" Oh dear pilgrim, this verse does not say God will show you His salvation and *then* you order your conversation aright, He says, "Order your conversation and then I will show you my salvation." Certainly we realize that God gives grace that we may see His truth; then and only then can we order our conversation aright. After we have received grace, we are promised the more we walk in His way, the more of His way He will show us.

ELDER LONNIE MOZINGO, JR.

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### THREE WORLDS

I have lived in three little worlds all my life: the world of *home and family*, the world of *work*, and the world of *church*. Each of them has its own language, its own people, its own activities, and its own problems. My world of home and family has provided me with much of the inspiration for working and

trying to do well; I want them to be proud of me, and I want to take good care of them. They are as dear to me as my life. I only wish, in retrospect, that I had spent more time in this world, especially in being with my children.

The world of work provides a living, and an opportunity to improve one's condition in the world. But it is a very demanding place where few are ever satisfied with what you do, and very few will stop to say "thank you" for your efforts. While it provides us the necessities of life, the trouble is that few people are satisfied with necessities: we want luxuries, we want conveniences, we want to be like our neighbors. Consequently, we have to throw ourselves into the wild competition with others, give ourselves so totally to working sometimes to the point of exhaustion. When we do this, we lose much of the pleasure of living, and we rob others of the time we ought to be spending with them.

The third world has been my *choice* world. Perhaps the world of work took more time, but this one has taken more serious thought. It has caused me anguish of heart at times, but it has also lifted me higher in the spirit than anything else I have known. Its rewards are not money, but friendships, and the trust and fellowship of the best people on earth. I only wish I had spent more time here.

I have tried not to let my worlds overlap too much, or interfere with each other. I wanted to keep them apart, though this was not always possible. I have discovered, however, that one of my worlds had to be dominant; one cannot serve God and mammon at the same time. Very early in life I decided that church was going to have the place of honor, and I would give the first of my attentions to those people. It was a good decision. They have neither used me nor abused me, and I have lived to see all my immediate family members of our church. There was less conflict of interest between preaching and schoolwork than there is in most other occupations, however; only one time in my years of schoolwork did I ever find a school official who would not allow me to leave school for church when it was important. It did not return to his school the next year, and that man was killed the following summer, baling hay alone on a Sunday.

ELDER RAYMOND WEBB



## ENDURE

Dear children of God; to endure is to remain firm under the trials of our faith, so as to bear up with patience and continue to carry on without complaining under our burdens, whatever our lot may be. We know that all men have a burden to bear while they live in this world; some very heavy and others light; but the Lord's children are given grace and strength to bear their burdens in sweet hope and trust in him, knowing that He has promised to be with them in all their trials. The Lord never promised His loved ones that they wouldn't have trials and afflictions, but He did promise to be with them *in* their trials, assuring them that His grace will be sufficient for them all the way.

We realize how frail we are, yet that does not excuse us from doing what the Lord commanded us to do. Even as Moses hearkened unto the voice of Jethro, his father-in-law, that, "If thou shalt do this thing, and the Lord command thee so, then thou shalt be able to endure, and all the people shall go to their place in peace." Haven't we found this true in our own experience, that when we do what the Lord commands, then we are able to endure. He removes the great numbers and powers of worldly things we so often trust in, to show His great mercy and grace to the children of His calling, the wonderful ability to endure all things through Christ which strengthens them. "In the Lord's favor is life, and weeping may endure for a night, but joy cometh in the morning." The night may seem long and dark sometimes as we weep over the burden of our condition, but the morning light will come, with joy unspeakable and full of glory.

"Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it." The Lord has declared punishment to all who deal unjustly or who get gain dishonestly, oppressing the poor in any way. How can man's heart endure the wrath of God? Man has nothing of his own that can endure in God's presence, but the fear of the Lord is clean, enduring forever. "It is a fearful thing to fall into the hands of the living God. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions," yet, "know-

ing in yourselves that ye have in heaven a better and enduring substance" (Heb. 10:31, 32, 34). It is the great love and power of the Spirit which enables us to endure and press on, "looking unto Jesus the author and finisher of our faith."

The Saviour said,—and He always spoke the truth—that many false prophets would arise and deceive many, and that iniquity would abound, so that the love of many would wax cold. And beloved, this is surely true today, but he that shall endure unto the end shall be saved. "He that hath an ear, let him hear what the Spirit saith unto the churches." Yea, even today we need to hear with the true understanding of the heart what the Spirit saith; take careful note; take heed and obey in our hearts in every word and deed; then we shall be able to endure. Those who overcome the evil of the flesh, not trusting in the flesh but in the power of the Spirit, shall eat of the tree of life, which is in the midst of the paradise of God. Be thou faithful unto death and you shall be given a crown of life. This is surely a more enduring substance.

Paul informed Timothy that although he suffered trouble for upholding the gospel of Christ, even unto bonds, yet the word of God was not bound. Therefore he said, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." It is wonderful that the word of God is not bound, and that we are able to endure all things through Jesus our Saviour. Paul also warns that the time will come when men will not endure sound doctrine. Brethren, that time is here, for many will not endure, not only the fundamental truths regarding eternal life but also sound practice, righteous living, and proper discipline in the church. May the Lord grant that we may be faithful and endure to the end.

Dear ones, God endured with much longsuffering the vessels of wrath fitted to destruction, and by His mighty power He also makes known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory (Rom. 9:22, 23). So God hath also endured and forgiven the iniquity of His children forever. As we run our race with patience we are to look unto Jesus who endured the cross for us, despising the shame, and is set down at the right hand of the throne of

God. We are to consider Him who endured such contradiction of sinners against Himself. May we consider the sufferings He endured for all His people, lest we become weary and fall by the way. We know that man cannot endure very much with his frail, fleshly body. Even with all his knowledge man cannot produce anything that will endure very long; but God can. Jesus endured all things necessary that His chosen people might enjoy the fulness of His glory forever.

I have witnessed the weak and frail condition of so many afflicted ones, and have even heard the doctors say they have done all they can. This is the effect of sin, and "when sin is finished it bringeth forth death." "All have sinned and come short of the glory of God," so all humanity must die, except the saints who are alive at the second coming of Christ. The Spirit that God gives does not die, so you do indeed have an enduring substance. God accepted the sufferings of His only begotten Son as the only acceptable and enduring offering for sinners, so that they are completely justified and redeemed.

I must bring this to a close, but brethren, don't be led away by the teachings of the world, for God is God and truth is truth. I am so disappointed in the rulers of our land for using the language they use, and for supporting the evil they support, as though it were not sin. Even our educational system today denies the truth of God and they advocate that the opinion of man is just as good. God forbid! Even the so-called churches of our land accept evil as a common thing and speak of it as just a mistake rather than taking a firm stand against it.

God does not *want* anything or *try* to do anything. The God that you and I believe in is an *all-powerful* being, having all wisdom and knowledge, enabling us to trust in Him and to endure by faith whatever comes our way, knowing that He does all things well and never makes a mistake. His grace is sufficient for every trial. May the God of all mercies give grace and strength to endure the burdens of life, to withdraw from evil practices, and to show forth love and humility by walking in the old paths of truth.

ELDER DAILY HITE

### REGENERATION

The word *regeneration* is found only twice in the Bible (Matt. 19:28 and Titus 3:5), but the sentiment, effect, and intelligence of it is declared widely in the New Testament. According to Webster it means: "To come to be reborn spiritually; convert; to reform completely." The mystery surrounding conversion and reformation in human lives causes widely varying opinions among religious-minded people. These varying opinions caused great division among the Baptists one hundred fifty years ago.

With the Lord's help and blessing we hope to set forth here the cause of the conversion and reformation as we see it clearly taught in Scripture, so that all serious readers might know the truth, or else be confirmed in what they already know, and praise God for it. In recent years I have frequently heard the phrase, "God's born again children." I ask, is there any other kind? Oh, we are sure that the foundation of God standeth sure, having this seal, the Lord knoweth them that are His, and of course He knows who will be His children in the future, but as far as we or the church are concerned, we only know them by the fruit they bear. Jesus asked, "Do men gather grapes of thorns, or figs of thistles?" So the church recognizes the fruit of the Spirit versus the fruit of the flesh, and discern the work of God's Spirit in the heart.

Hebrews 12:9 says, "We have had fathers of our flesh which corrected us, and we gave them reverence," and I am sure there are many of you, like the writer, who had godly parents who taught you to behave so as to be an honor and credit to their name. Even so, "shall we not much rather be in subjection unto the Father of spirits, and live?" If we are obedient children we will "live" in the good graces and favor of the heavenly Father. He chastises those whom He loves, and "if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (ver. 8). But when God chastises His children He is teaching us the pathway of obedience. It may seem for a while that He is going to destroy us, but He is only leading us to follow Him and to do His will.

Now the question is, what causes this experience to trans-

pire in our lives? The answer is shown plainly in Titus 3:5: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Little child of God, when you read the third chapter of John's gospel, do not make the mistake that many do, because the 7th verse does *not* say you *ought* to be born again. Such will only lay grievous burdens upon the souls of men; but Jesus said, "Ye *must* be born again." We cannot see the kingdom of God without the spiritual birth (3:3). The kingdom of God, in the sense of this text, is the real and true church of Christ. The kingdom is within His people and He works in their lives both to will and to do of His good pleasure (Phil. 2:13).

Regeneration is like the wind that blows where it will. We hear the sound thereof but cannot tell where it comes from or where it will go (John 3:8). "So is everyone that is born of the Spirit." "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" (Rom. 8:15). So we, as poor earthly creatures, can call God our Father because He has adopted us as His own; and we did not receive the Spirit voluntarily so as to boast or to claim credit, but we received it by His love and grace, which is unmerited favor. He is the Creator of natural birth and is also the cause of His children being created in Christ Jesus unto good works (Eph. 2:10). The apostle Paul wrote of these two births in his own life in Gal. 1:15; "But when it pleased God, who separated me from my mother's womb," (here he gives God the credit for his *natural* birth) "and called me by his grace," (here he also gives God the credit and praise for his *spiritual* birth).

After God's people are born of His Spirit they are admonished to desire the sincere milk of the word that they may grow thereby (I Peter 2:2). The "word" is the written and the preached word, or gospel. In the new birth we are given ears to hear, and the Father supplies ministers for them to hear. We are also given eyes to see, but the eyes of our understanding are not fully opened at the time of our spiritual birth. The apostle Paul was sent to the Gentiles, "to open their eyes" (Acts 26:17-18) and to "turn them from darkness to light,

and from the power of Satan unto God." This was in order that they might experientially receive the forgiveness of sins and inheritance among the sanctified in the church by faith which is in the Lord Jesus.

In my boyhood days on the farm I witnessed something which taught a good lesson. We had a female shepherd dog that produced several litters of puppies. At birth these little creatures whined and whimpered as they fed on their mother's milk, and they did this for days before they got their eyes open.

ELDER A. J. HYLTON

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### THE WHEEL IN A WHEEL

I have been asked by one of the sisters in the church to write an article on the subject of "a wheel in a wheel," found in the prophecy of Ezekiel. This subject is entirely too deep for me, but I will give my opinion, which is just that,—an opinion. I would earnestly desire that someone more familiar with the writings of Ezekiel would write on this subject very soon.

Ezekiel was one of the major prophets, so I would expect that his writings would be something about things to come, especially about Christ and the Church. He saw certain visions while he was a captive in the land of the Chaldeans, by the river of Chebar. It would be a good idea for the reader to go now and read the first chapter of Ezekiel to get an idea of the visions which he saw. Notice that he saw four living creatures, each having four sides and four faces. I believe these represent the four gospel writers, Matthew, Mark, Luke and John in particular, and the ministry in general. The gospel writers all tell the same story in a straightforward manner, all in agreement with each other and all in agreement with the fundamental truths of the Bible. I have been privileged to preach and to listen in several states, and the things I have heard have all been in perfect harmony with each other and with the fundamentals of truth. No turning to the right or to the left. Ezekiel says, "They went every one straight forward."

Now let us look at the four faces of these living creatures.

On the right side was the face of a man and the face of a lion. On the left were the faces of an ox, and they four also had the face of an eagle. The four gospel writers and God's other called ministers were men. The lion is said to be the king of the jungle, seemingly afraid of nothing; so God's called ministers go boldly ahead, preaching the gospel, afraid of neither man nor devils. The ox is a patient, hard working animal, obedient to his master. The minister must have the same qualities. The eagle has the keenest eyes of all. The minister must be able to see and look for beneficial things for the church. Thus the minister must be fearless as a lion, patient and hard working as an ox, and have an eagle eye.

Now let us consider the wheels. "Now as I beheld the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel" (Ezk. 1:15, 16). In verse 17 Ezekiel said that when they went they went upon their four sides, and they turned not when they went. The gospel minister must be all of these creatures in one, and go straight forward at all times. In verse 18 he says that their rings were so high that they were dreadful. I believe the word dreadful here means they were awe inspiring. Jacob, while on his way to his Uncle Laban's home to secure a wife, had a dream. Upon awakening he said, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven" (Gen. 28:16). Surely the house of God and the gate of heaven are not dreadful places as we generally think of things being dreadful. The words of the minister proclaiming salvation by the grace of God, through the shed blood of Jesus Christ, are awe inspiring. The idea of a small wheel in center of a big wheel represents to me the church militant or the visible body (the small wheel) and the big wheel representing the Church triumphant, or all that will be housed in heaven and immortal glory. And the work of the ministry is to tell and teach God's people about God's plan of salvation. They are to proclaim Christ in all his glory, fearlessly and boldly. Notice that the big wheel was so high it was awe inspiring.

These were God's chosen people out of every nation, kindred, tongue and people; so many that they cannot be numbered. The little wheel in the center of the big wheel represents the true church here on earth, which we believe to be the Primitive Baptists. These have been "made meet (fit) to be partakers of the inheritance of the saints in light" (Col. 1:12). I feel that we as a people have been pleased beyond measure to know the truth as it is in Christ Jesus. Here is a small group of people led by a ministry (under God) which preaches that which is awe inspiring, and these people believing, rejoicing, and singing praises to God for His wonderful salvation.

These are my feeble thoughts on this subject. I know that much more could be said, but I am hoping that someone, more gifted than I, will say it in a future article.

ELDER T. EVERETT BEAVERS

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### THE FIRST AND SECOND DEATH

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

I was recently asked the question; if the *second* death spoken of here is eternal separation from God, then what is the *first* death? I have endeavored many times to preach on the first resurrection, but I had never once given any thought to the subject of the first death as it would apply to this passage of scripture. The good Elder who asked me this question also answered it for me when he pointed out that it must be the death which Adam died in the garden of Eden when he transgressed God's law, and thus plunged all his descendants into a state of death in sin.

The first death could not be natural death because Jesus said, "Whosoever liveth and believeth in me shall never die." Therefore, when a child of God dies a natural death it is only the body that dies; the life that was in the body never loses consciousness, but goes immediately into the very presence of God.

The first resurrection which is spoken of in this verse of scripture, we believe to be referring to the spiritual resurrection, or the new birth. "Blessed and holy is he that hath part



in the first resurrection: on such the second death hath no power." All the elect family of God are *embraced* in the first resurrection, but we are persuaded to believe that not all of them "have part" in it. All of the elect will live with God in glory after they are through with the troubles and cares of this life, but only a few of them live in His church while they live here in the world. These are the ones, we believe, who truly *have part* in the first resurrection. They understand it; they are trusting in the grace of God, and the second or eternal death is not exercising any power over them. How many times have you seen good, honest, sincere people who believe in God and claim to believe in Jesus Christ, and yet they are frightened to death that if they don't toe the mark every day, hell will be their doom? These are the ones over whom the second death is exercising power. On the other hand, have you ever seen a Primitive Baptist who was troubled about this second death or eternal separation from God? If one is a Primitive Baptist in the true sense of the word, you will not see that one troubled about the second death. Such an one is trusting in the grace and mercy of an all-wise God for his home in heaven.

"But they shall be priests of God and of Christ, and shall reign with him a thousand years." Many of our friends of the Arminian persuasion believe that Jesus is literally going to come back and set up a kingdom and rule over it for a thousand years. If you are waiting for this to happen I believe you are about two thousand years too late. Christ set up His kingdom (church) before He was crucified, and has been ruling and reigning over it ever since. The idea that the church will be called away and the sinners will be given another thousand years to repent of their sins is completely foreign to the teachings of the Bible. In the first place this theory, were it true, would destroy the doctrine of salvation by grace. Repentance is a work, therefore if salvation is by works then is it no more grace; so says the apostle Paul (Rom. 11:6).

Peter says, "One day is with the Lord as a thousand years, and a thousand years as one day" (II Peter 3:8). Repentance is one of the qualifications for church membership, and so when one is obediently living in the church of the Lord Jesus Christ, then he is living and reigning with Christ. This reign

may be for a few days or it may be for many years, but it is his thousand year reign with Christ in His kingdom,—the church.

ELDER JIM TURNER, JR.  
*Little Rock, Arkansas*

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### WHAT IS OUR CREED?

It matters little what written documents men may point to and profess as their creed, our true creed is shown in our lives. Life affords a far more reliable statement of one's true standard than any spoken declaration. A declaration of faith in God is well enough, but it may be disproven by continuous doubting and fearing and undue worry. A declaration of love is well enough, but it loses all of its convincing force when only hatred is shown. A declaration of righteousness is soon overthrown by a life of wickedness. A declaration of charity is destroyed by a spirit of unforgiveness. Our true creed is what we live, not what we profess to believe or to be.

A few months ago, while passing through the state of Pennsylvania, we stopped at a roadside museum and discovered the following creed which we will pass along to the reader. We believe it is good to think about and that it would be good to put into practice. It is written over the title—"Our Creed."

"Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, while their hearts can be thrilled and made happier by them; the kind things you mean to say when they are gone, say now before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If our friends have alabaster boxes laid away, full of fragrant perfumes of sympathy and affection, which they intend to break over our dead bodies, I would rather they would bring them out in our weary and troubled hours, and open them, that we may be refreshed and cheered by them while we need them. We would rather have plain coffins without a flower, a funeral without an eulogy, than a life without the sweetness of love and sympathy. Let

us learn to anoint our friends beforehand for their burial. Post mortem kindness does not cheer the troubled spirit. Flowers on the coffin cast no fragrance backward over life's weary way."

May the Lord give us grace to follow Him who went about doing good.

ELDER C. E. WEBB

*Advocate and Messenger—1943*

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### ENMITY

If we could get some idea of how wicked fleshly enmity against God is, then we could have a better view of the love and mercy that has been bestowed upon us. What reason has the natural man for being at enmity against that God who created him and all things that are to his comfort and happiness? Those exercised by this spirit are often led to curse God and to show approval and desire for everything averse to right and righteousness.

"The carnal mind is enmity against God," (Rom. 8:7) and much of this remains in the hearts of believers themselves, as is plain in the case of the apostle who groaned under it, saying, "O wretched man that I am!" for "I find then a law, that, when I would do good, evil is present with me." It is indeed evil to have enmity against love. Even since God has brought us everlasting salvation by grace, forgiven all our sins in mercy, and planted a portion of His Spirit of love in our hearts, yet to think that evil should rise up in us and cause us to rebel against His will and loving kindness; how unjust and unreasonable is this! If this enmity could be removed entirely from us and we could fully see the greatness of God's mercy we would delight in every command of the Lord and never draw back or hesitate.

It is plain to see why there is no fellowship between God and godless sinners, for God does not delight in their company and they do not desire His company. God is love and the sinner is "enmity against God," and how could there be fellowship between two things that are so opposite. No wonder that when we, through unbelief, live after the flesh and turn to the

legal spirit of enmity, that the felt presence and assurance of the Lord are withdrawn, and we are left in the dark. If we walk in the light we must live after the spirit of love. While walking in christian love we have fellowship with God. And the reason the christian's cross is easy, and his burden light, is because the love of God is rising up within his soul. Love sweetens everything that makes every duty easy and pleasant, as the true mother does not tire of doing for her child nor desires to be relieved of her care because she loves it, so love makes christian duties a delight. Let us strive to overcome enmity with love.

ELDER J. HARVEY DAILY

*Advocate and Messenger—1925*

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### THE FRIEND OF SINNERS

One of the things that irritated the Pharisees most about Christ was His familiarity with sinners and His sympathy toward the penitent among them. His conduct did not agree with what they expected from the promised Messiah. These poor deluded wretches fancied themselves to be very pure and good, and so great was their pride and conceit that they verily thought they were too righteous to have any association with sinners. There was no doubt in their minds that when Messiah came He would company altogether with such as themselves.

With such high esteem for themselves we may well imagine what their attitude was toward those who sought companionship with Christ and who felt the need of His grace. How disgusting it must have been to them to see those whom they considered to be vile, loathsome sinners falling down at Jesus' feet in tears and finding such a warm welcome there. What poor, ignorant fools must they have thought them to be. And how much greater fool must they have thought Christ to be for allowing them access unto Himself. The intimacy between Christ and penitent sinners was, is, and ever shall be, a mystery of mysteries to the proud and lofty Pharisee.

But that which makes Christ most loathsome to the self-righteous is the very thing which makes Him most precious to His meek and lowly followers. Where would they be were it

not that he "receiveth sinners" (Luke 15:2) and sups with them.

Christ would do no good to anyone if He spent His time with those who feel no need of Him and who feel to be as good as He is. His answer to those who questioned his disciples as to why He ate with Publicans and sinners was, "They that be whole need not a physician, but they that are sick."

The Spirit of the Lord still dwells in the hearts of the same class as those to whom Christ showed Himself mighty while He walked here upon earth, for the most part passing by the "wise men after the flesh" (I Cor. 2:26), the mighty and the noble, and is still choosing the "weak and base things of the world and things which are despised." This has always confused and frustrated the "mighty" and it always will.—*Editor.*

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### NEGLECT OF DUTY BRINGS CONDEMNATION

"If the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him" (Hebrews 2:2, 3).

The opposite of salvation is condemnation. The question, "How shall we escape, if we neglect so great salvation?" is a stronger way of saying, "If we neglect that salvation, we cannot escape the opposite of salvation." If the salvation here spoken of is eternal salvation, then it necessarily follows that our escaping eternal condemnation depends largely upon our not neglecting eternal salvation. Eternal condemnation is the opposite of eternal salvation.

A farmer may neglect his crop. If he does neglect it, he will have no crop—he will not reap a harvest. He must sow the seed, and not neglect to cultivate, if he reaps a harvest. "Whatsoever a man soweth, that shall he also reap." If the farmer sows wheat, he will not reap corn from that sowing. After he sows the wheat, it is necessary that he cultivate the crop in order that he reap a bountiful harvest. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." "If ye sow to the flesh, ye shall of the flesh reap corruption." If the farmer sows bad seed he will not reap a good harvest. If he sows burrs he will not reap wheat.

“Beside this, giving all diligence, add to your 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” (II Peter 1:5-7). To sow as we should and to cultivate properly in the Christian life requires diligence. It is necessary to give earnest heed. If we neglect, then we are not giving earnest heed and are not diligent. If we are not giving earnest heed and are not diligent, then we “let them slip”—we are neglecting the salvation, and cannot escape the condemnation, which is the opposite of the salvation.

Our escaping eternal condemnation does not, in any sense, depend upon what we do or fail to do. This depends altogether upon the mercy and grace of God, and what Christ has done for us. “Not according to our works, but according to His mercy He saved us,” says the apostle. “Not of works, lest any man should boast,” he says again. When he said this, he was talking about that work which will give us to live with God in glory. “But of Him are ye in Christ Jesus. . .” (I Cor. 1:30). It is the work of God that one is in Christ. He escapes eternal condemnation by the work of God—what God does for him—only and alone. It is the work of God only and alone by which one escapes eternal condemnation.

If the man who has natural life is slothful and neglectful of the duties of that life, he fails to enjoy the blessings of the life. He is not saved from the curses, or the opposite of those blessings. He cannot escape the opposite. So, the child of God, that one who is in Christ and who has the life of Christ implanted in his soul, who neglects the duties of that life, cannot escape the condemnation—cannot escape a guilty conscience. If he does not take heed, does not give diligence in that life, he is not saved from the pitfalls and snares set for him by Satan. It is necessary that he take heed and give diligence in doing what the Saviour requires in order that he escape those things and be saved from them. It is necessary that he give diligence and take heed, in order that he escape false doctrine and false practice. May the Lord help us to take heed, to be diligent in the discharge of our duty, that we may thereby save ourselves from the untoward generation, that we

may be saved from the inventions of men and from false doctrine and practices, is our humble prayer.

ELDER C. H. CAYCE

*The Primitive Baptist—1908*

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### IT IS OUR DUTY TO OBEY

I have hundreds of times urged that there is sweet peace found in obedience, and that we cannot have peace and rest of mind in sinful paths, hence we should "eschew evil. . . seek peace, and ensue it" (I Peter 3:11). We should distinguish between that salvation in which we are quickened, and that which *we work out*. God's word does not call on us to *be quickened*, or to *be born again*; but it does hundreds and thousands of times *show that it is our duty to obey*. Now, if *obedience* is of grace in the same sense that *being born again* is of grace, *how* is it that we are called on to do the one and not the other?

ELDER J. H. OLIPHANT

*Advocate and Messenger—1928*

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### CORRESPONDENCE AND NEWS NOTES

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From Elder Daily Hite, Marion, Ohio:

Dear Elder Harris; I just received the January A&M and have enjoyed very much the first two articles, so I want to write a few words to you. They are both from your pen with much love and truth, all truth. Your expressions and feeling in the beginning of volume 126 warmed my heart and I want to express my fellowship and thanks to the Lord for your understanding of true, sound Bible truth. You certainly have my prayers and best wishes that you might be able to carry on in the grace of God as you are at present. May the Lord of all mercies supply your every need for strength and grace sufficient for every trial. May He bless you and family in all your needs both temporal and spiritual.

Also you have a very good understanding of the greatness of God. The great omnipotent, omnipresent and omniscient God fills the completeness of the universe everywhere and at all seasons of time in earth and heaven. . .

. . . Again, I surely appreciate your spirit of love and truth. May God bless you and keep you in His care. From an unworthy sinner. Sincerely. (P.S. *I thought you expressed my feelings about Elder Guy Hunt being the Governor of Alabama better than I could. May God bless you in all your labors.*)

**From Elder Lonnie Mazingo, Jr., Danville, Virginia:**

Dear Elder Harris; Hope this letter finds you doing well and enjoying the blessings of the Lord. We are fine. The Lord has been so good to us. I am sorry I missed writing for January but I was in the hospital with pneumonia. I am fine now. The Lord blessed me with complete recovery. . . Please remember us when at the throne of grace.

**From Sister Ruth Mortenson, Kimball, Nebraska:**

Our Dear Elder and Sister Harris; I continue to derive much joy from the A&M, and again want to thank you for your patience and godly perseverance as its Editor, Elder Harris. Each issue is a jewel of its own.

I was so glad that you spoke of Sister Melba's help and faithfulness to you in your last editorial in the November issue. Many times I've heard the adage that "behind every successful man stands a good woman," and from my observations, I believe it. How thankful we are that you have been blessed with such! It has never been our pleasure to have met her but we love her dearly for what she has done for you and for the many sacrifices she has made that the cause of Christ might be promoted. . . May God continue to bless you both with many years together and may His rich grace abound through your remaining years. God bless you and those you love in the coming New Year. With humble love.

**From Elder Kemp Walker, Clemmons, North Carolina:**

Dear Brother Ralph; Hope you and yours are well as usual. My wife and I are very well, for which we are thankful. I shall never forget the times when you were young, that your father, Elder H. E. Harris, and family, came to our area; neither shall I forget the many able sermons I heard him preach.

I have never met Elder Raymond Webb, but I would love to say that I agree with him on his article in the January '87 A&M on fornication, even though some good friends and Elders do not see it this way. If it was true that fornication was only between unmarried persons, or people who had never been married, then in about all cases he or she would only find it out after they had married the person who had committed fornication, then they could put him, or her, away and could marry again. Just suppose he or she who married such a person never found it out, just where would they stand in the eyes of God? because He knows all things, even the deep things, and things hidden from man.

If I should be unfaithful to my wife in this matter to an unmarried, or another person who was married, I would be committing fornication *and* adultery in both cases, because I would not be married to either. Some people do not see it this way, but to me it seems to be clear. "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man" (Rom. 7:3). This can be turned around the other way, and I can truthfully say, if my wife had ever broken our marriage vows to each other, to be faithful in this matter, she would be as dead to me as if she was in the grave. Some will not have this either, but to me if one is unfaithful, or commits adultery against the other, they are dead, and remarriage is legal in my opinion.



From Judge C. Stanaland, Capt., USAF:

Dear Mrs. Mellon; I enjoy the A&M very much. I am in the USAF and my family and I are stationed in the Federal Republic of Germany—a long way from our church friends. The A&M brings me much comfort in my absence from those with whom I share similar religious beliefs. Sincerely.

#### ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA

BETHEL—Third Sunday, April 19, 1987. All day Sunday and Saturday before.—  
Elder Gary Utz, Pastor.

WASHINGTON—Fourth Sunday, April 26, 1987. All day Sunday only.

#### UPCOMING MEETINGS IN WAUKEGAN, ILLINOIS

Dear Brethren in Christ: Mt. Zion Primitive Baptist church wishes to let you know of our coming meetings and invite you to come worship with us.

Elder Hartsel Cayce will be with us, the Lord willing, over the 5th weekend in March. Services will begin on Saturday, March 28 at 10:30 a.m. We will have service all day Saturday, with lunch and dinner served at church. Sunday service will begin at 10:30 a.m. with lunch again being served at the church.

Elder Lonnie Mazingo, Jr., will be our visiting minister for our 26th annual meeting over the 1st weekend in June. Service begins on Friday night, June 5, at 7:30 p.m.; Saturday, June 6 at 10:30 a.m. continuing all day, with lunch and dinner served at church. Sunday 10:30 a.m., with lunch served at church.

Mt. Zion church meets in the Beach Park School building on Lewis Avenue in Waukegan, Illinois. Our pastor is Elder Thurman Richie. We are small in number, but desire to serve the Lord. Waukegan is about 50 miles north of Chicago. Many motels are close by, and a beautiful camp ground near Lake Michigan is available. If you desire motel info, or a map, please write or call me: Leta Dunn, Church Clerk - 38206 N. Cornell - Waukegan, IL 60087. Ph. (312) 244-0946.

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## Obituary

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#### SISTER LOVENIA W. STEWART

Sister Lovenia Stewart (85) passed away January 24, 1987. She was the daughter of the late Wiley and Peggy Nelson Williams and was a member of "Hopewell" Primitive Baptist Church. The Church will miss her.

She was the wife of the late Ernest Stewart, and is survived by 6 nieces and 2 nephews. She died in Ft. Lauderdale, Florida, where she made her home for the past 5 years with her niece, Mrs. Annie Cox.

Services were held in Gould Funeral Home, Hopewell, Va., by her pastor, Elder Hollie Redmon, with interment in Sunset Memorial Park, Chester, Va., Wednesday, January 28.

### BROTHER GILES BERNARD PARTLOWE

Brother Giles B. Partlowe (83) was born April 13, 1903 and departed this life January 18, 1987 in the Warren Memorial Hospital at Front Royal, Virginia. He is survived by his wife, Sister Emma M. Partlowe; one son, Giles M. Partlowe of Browntown, Va.; one daughter, Elsie Berry of Browntown; five brothers, George Partlowe of Linden, Brother Clarence Partlowe of Front Royal, and Woodrow, Lee and Ralph Partlowe, all of Browntown; two sisters, Ethel Marlowe of Front Royal, and Nellie Williams of Shellington, Pennsylvania; one grandchild and two great-grandchildren. He was a retired farmer.

Brother Partlowe was a faithful deacon of the "South River" Primitive Baptist church located at Browntown, Va. He had been a devoted member for 33 years. He loved his brethren and friends and gave freely of his time and energy toward the cause of the Primitive Baptist people. I feel sure he is now resting at that great throne of grace with our heavenly Father above.

Funeral services were conducted by his pastor, Elder Phillip Johnson, on January 21, 1987 in the Maddox Funeral Home at Front Royal, with interment in the Prospect Hill Cemetery.

Information supplied by one who loved him.—Sister Lena M. Johnson.

### SISTER VERLIE ARLENE PARTLOWE

Sister Verlie Arlene Partlowe (67) was born April 29, 1919 in Warren County, Virginia, and died in the Winchester Medical Center February 4, 1987. She was the daughter of the late Melvin E. and Mamie Compton Partlowe. Surviving are her husband, Fitzhugh Lee Partlowe; one son, Raymond Lee Partlowe of Front Royal, Va.; two brothers, Lloyd Partlowe of Browntown and Hollis Partlowe of Oregon, Illinois; three sisters, Alta Steele of Front Royal, Phyllis Manuel of Browntown and Leora Taylor of Remington, and two grandchildren.

Sister Verlie was a very devout member of the "South River" Primitive Baptist church. She loved her church, brethren and friends, and was cooperative and willing to help others. I feel sure she is now resting with our Saviour.

Her funeral service was held at Maddox Funeral Home in Front Royal, conducted by her pastor, Elder Phillip Johnson. Interment was held at Panorama Memorial Gardens.

Information supplied by one who loved her—Sister Lena M. Johnson.

### DONATIONS TO THE ADVOCATE AND MESSENGER

Esther M. Shepherd, Indiana, \$5.00; Mrs. Ruth R. Pearce, Georgia, \$5.00; Mr. and Mrs. James W. Clemmer, Indiana, \$5.00; Irma C. Guy, Virginia, \$5.00; Beulah Cone, Florida, \$5.00; R. W. Payne, Virginia, \$5.00; Brother and Sister Ralph Hargrave, Virginia, \$10.00; Hilda C. Brown, Virginia, \$10.00; Mrs. George W. Conner, Virginia, \$5.00; Sister Mary Bradley, Kentucky, \$10.00; Sister Lorena Jenkins, Virginia, \$5.00; Sister Ova Sumner, Virginia, \$5.00; Mildred Stump, Virginia, \$5.00; Sister Bessie Spidler, Virginia, \$5.00; Evelyn Mellon, Virginia, \$15.00; Friend, Michigan, \$10.00; Winifred Cusac, Ohio, \$1.00; Raymond Fishback, Virginia, \$5.00; Elsie Jones, Virginia, \$5.00; Elder Arlie Larimer, Kentucky, \$2.00; Fred Dame, Florida, \$5.00; Mr. and Mrs. Estel Henley, Virginia, \$10.00; Sister Willene Mize, Georgia, \$15.00; Vernie C. Sutton, Illinois, \$5.00; Mrs. W. E. Norsworthy, Georgia, \$5.00.

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. '87

MILL CREEK—Hamburg, Va about 2 miles west of Luray, Va off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 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 '87

NORTH FORK—Six miles south of Purcellville, Va on Route 722. 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 '87

PLEASANT HILL—West edge of Graceville, FL on Hwy. 2. Meets 2nd and 4th Sundays at 10:30 a.m. Elder W. V. Stewart, Pastor, Rt. 3, Box 140-F, Milton, FL 32570, Tel. (904) 675-4064. Danny Spears, Clerk, Rt. 3, Box 215, Graceville, FL 32440, Tel. (904) 638-0183. Mar. '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. '87

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right, Meeting days 2nd Sun. 10:30 a.m. Annual Meeting 2nd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003. Tel. (703) 573-0854. July '86

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. Elder Vernon Hopkins, Pastor, each 3rd Sun. at 10:30 a.m. with visiting ministers. 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. '86

HAWKSBILL—Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 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 '88

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. '87

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. '87

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. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. 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 '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 215, 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. '87

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. '86

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. 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