

Advocate and Messenger

127th Year MAY 1988 No. 5

Advocate
and
Messenger

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

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

I long to be where Jesus is,
To realize His promises;
To be made like our glorious King
And His eternal praises sing.

No sweeter joy could we partake
Than in His likeness to awake;
To then in Him be satisfied
And where He is to e're abide.

R.E.H.

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RALPH E. HARRIS, Editor
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CHURCH DIRECTORY – FIRST SUNDAY

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

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

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

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

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

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

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

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

SALEM – Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown, In 47346. Tel (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '89

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

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

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

SECOND SUNDAY

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

Advocate and Messenger

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

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MAY 1988

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EDITORIAL STAFF

RALPH E. HARRIS, Editor Route 1, Box 186-A, Caryville, Fla. 32427

Associate Editors:

DAILY HITE 5015 Upper Sandusky Road, Marion, Ohio 43302

T. EVERETT BEAVERS Route 5, Box 165, New Castle, Ind. 47362

DENNIS H. JONES 927 McArthur Blvd., Warner Robins, Ga. 31093

A. J. HYLTON Route 2, Box 603-H, Amissville, Va. 22002

RAYMOND WEBB Route 1, Carthage, Ill. 62321

LONNIE MOZINGO, JR. 74 Carrington Rd., Hendersonville, Tn. 37075

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MRS. EVELYN MELLON, Sec.-Treas. 215 S. Royal, Apt. 14,
Front Royal, Va. 22630

OF MEN AND SWINE

For as long as I can recall I have heard comparisons drawn between swine and people. The chances are good that you have cautioned your children at the dining table not to make pigs of themselves. Many years ago I saw a cartoon of a litter of pigs nursing an old sow which had her head up looking at them and saying, "Alright, you pigs quit making humans of yourselves." And indeed, I have many times seen pigs acting like people, and vice versa.

I was quite young the first time I remember hearing anyone mention from the pulpit that a hog will feed under

the oaks all day eating acorns and never lift his head to see where those tasty morsels came from; and that by the same token many people will bask in God's rich blessings all day and never lift their heads and hearts heavenward to give Him thanks.

My Dad raised hogs on our farm when I was growing up, and I never even came close to developing any good feelings toward them. They are very messy, smelly creatures, and, given enough time, they will ruin almost anything they have access to, including the soil. And the same thing could be said of a lot of people I have known. If it were not for God's providential restraints I am confident that men would have long ago made this earth uninhabitable.

We used to have to drive our hogs from one field to another along roads through open woods. This was a task I sorely dreaded. It required a lot of hard running, and that always stirred up my Asthma. And I soon observed that if a hog found out what you wanted him to do he immediately determined that if there was any way to keep from doing it, he would. So, as soon as those hogs realized that we wanted them to follow the road they would take to the woods, and we would have to round them up. There were always several such excursions on a drive, and I have thought that this nature of theirs is also pretty typical of human beings. About all it takes to get most children or adults to do something is to tell them not to do it.

Any time I have ever read where God told Israel what judgments would befall them if they did certain evil deeds. I later read where they eventually participated in every one of those things. And of course they then had to suffer the consequences God had warned them of.

What is there about human nature that makes those things which are prohibited so appealing? The fruit of the tree of the knowledge of good and evil would probably never have been eaten if God had not placed a prohibition upon it.

This reminds me of an incident which occurred shortly after we built our house, and before it was finished. My older brother came over to see the house with his younger

son, Mike, who was about four years old at the time. My Dad was showing them around and they had gone into the bathroom where I had set a rat trap on top of the clothes basket. Daddy saw Mike giving the trap a rather close visual examination, so he said, "Mike, don't touch that thing or it will get you." A short time later, as Dad and Kenneth stepped into an adjoining room, they heard the trap spring shut, and turned to see Mike walk slowly out of the bathroom with one hand in the other and a sheepish grin on his face. He had been unable to resist the temptation to put his granddaddy's words to the test. Fortunately it was a small trap or his rebellion would have resulted in considerably more than embarrassment.

When our corn was ripe we would usually turn the hogs in one of the fields and let them have free run of it until they had torn all the corn down and eaten it. And in this environment of plenty they would quickly begin to act as though they had lost all memory of us. A day or so after we put them in the field we could appear on the scene and they would scatter as though they had never before seen a human.

And is this not much like God's people sometimes? As long as their path is strewn with trials and difficulties, and as long as worldly goods are scarce, they are on pretty familiar terms with God, their Great Provider, but once things smooth out for them and they begin to prosper in material things, they often commence somewhat to distance themselves from Him. They do not feel as dependent upon Him as they once did; their visits to the throne of grace become less and less frequent, their love and devotion grows colder, and their zeal begins to wane.

It is said of Jeshurun (Deut. 32:15) that he waxed fat, and kicked; that is, after he became prosperous in the fatness or abundance of this material world "then he forsook God which made him, and lightly esteemed the Rock of his salvation." Worldly prosperity has never been good for the Church.

Another point I have heard from the pulpit is that though we might wash a pig as clean as soap could get

him and then drench him in cologne, the minute we turned him loose he would go straight back to the mudhole, for it is his *nature* to wallow in the mud. And by the same token, we might take a dead alien sinner and convince him, by scare-tactics, that he must reform or else run the risk of eternal damnation; we might persuade him to let some minister put him under the water; we might dress him in the finest tailored clothes, take him to church and sit him on the very front pew; but when we had done all this he would still be a dead sinner, and as soon as the scare wore off he would go right back to his ungodliness. And he would do this for the same reason the pig went back to the mudhole,--because it is his *nature* to do so.

Finally, Israel was forbidden to eat the flesh of swine, or to even touch their dead carcass (Lev. 11:7, Deut. 14:8). That prohibition does not apply to us in this gospel age, but after the things I have heard and read about pork and cholesterol I wonder if we wouldn't all be better off not to eat so much of it.--*Editor*.

THE BOOK OF ACTS- THE EVIDENCE OF THE SPIRIT

Modern religion have not progressed very far from those people Paul addressed at Mars Hill. People still like to be entertained, and are far more concerned with finding a church that pleases them than in finding one which pleases God. Most churches look for a man with charisma, the ability to get peoples' attention and lead them, and relatively few are very concerned with what a man actually says. Wise persons know that the true standard for judging a man's preaching is, "Where will he lead me if I follow him?"

I suppose almost all denominations believe they are right, and that the Spirit is blessing them more than others. How difficult it is to determine when the Spirit is actually with us! If we are made to laugh or weep, humanly speaking we think the Lord has truly blessed our services, even

though we may not afterwards remember a single thing that was said. But let a poor sinner go to church discouraged and alone, and he is sure to think the Lord has forsaken him. Is this the case? No, I think not. True spirituality is to be able to recognize the truth, and consent that it is right. A man like David (see Psalm 51) might be most spiritual when he was most humbled. Human feelings are scarcely a safe guide in this matter, and the only safe question is not "what do I want? but, what does God want?"

What is the evidence that the Lord is present with a church or a minister? Acts 2 is a veritable catalog of them. The Holy Ghost gave gifts to men there, which enabled them to do things they had never done before, and could not have done without the Lord. For one thing, the apostles overcame all their former weaknesses and began to preach for the first time with great understanding. Old prophecies that were formerly mysteries now become plain to them. Even the death of Jesus, which a few days earlier had seemed such a calamity, now appeared to them as the greatest demonstration of grace and truth in the world.

The Spirit always speaks the same things, whether from the Old or New Testaments, whether from the Bible or from human experience. No man can preach by the Spirit and arrive at conclusions contrary to the Scriptures. Nor is this comprehension of truth limited to the ministry, for both men and women, young and old, for all circumstances of life, possessed it at God's pleasure. What a wonderful demonstration of this truth is given in Stephen's sermon, when he, only a deacon, was given the words to confound those Libertine Jews (representing the Cyrenian and Greek schools, the highest among the Jews in that day). A poor man, or a little child, when filled with the Spirit can defeat the wisdom of the world.

Observe the remarkable unity displayed at Pentecost! There were no arguments or disagreements here, no debates, and no divisions. As Paul said in Ephesians 4, all the ministerial gifts are designed to edify the church, to make it one happy and strong unit. If any man, regardless of how popular or fluent or entertaining he may be, comes promot-

ing doubtful questions, or introduces doubtful topics for the people to argue about, or may be argumentative himself to the point of disrupting the peace of the churches, then that man is not moved by the Lord's Spirit, and the churches ought to be very wary of him.

Let us speak of spiritual judgment for a moment. It was the intent of the Lord's Commission that the apostles teach the people, and that the people themselves observe and do according to that standard of truth. So Paul also commended the noble Berean church which, after hearing even Paul himself preach, searched the Scriptures to see if those things were so; and, when they found them right, they obeyed them. Notice what spiritually minded persons those first persons were! See how the Spirit humbled them under the truth so that they obeyed the gospel! There are no rebels here, and none too independent to submit. See how carefully they followed the apostles' doctrine and fellowship in all things! The time came very quickly when this church was put to its first test, when certain of the Grecian widows among them were neglected in the daily ministrations. What did they do? Did they say, "We are the masters here, we will take care of it in our own time and way"? No, they did not. Rather, the apostles required the church to exercise its own spiritual judgment, for this was the only way that church could remain safe and free in a dangerous ungodly world. "You choose out seven men, etc.," the apostles said. Note how carefully the church considered the matter, and then chose seven wise men who were full of the Holy Ghost. Note also that six of those seven bore Greek names, and perhaps you will discern why that problem with the Greek widows disappeared at once.

The question of rule by the church itself has been a major stumbling block to the vain world, who never deems a common church members wise enough or efficient enough to do such a thing. There never was a dictator among men who did not think he could do the thing better himself, and who excused it all by saying it was for the peoples' own good. There are two causes for this condition, the first being that there have always been men who were power hungry; and the second is, the Christians bear the character

of sheep or doves, they do not like to fight, and they are perfectly willing for others to bear their responsibilities. But the Spirit caused the church to sit in judgment when Peter went to Cornelius, when the time came for Paul and Barnabas to be set aside to their work, and on many other occasions. It was not of the apostles alone, but of the entire church body, that Paul said, "But we have the mind of Christ." (ICor. 2:16.)

However, there are many events in Acts which are altogether beyond human judgment. The wisdom of God in carrying out His sovereign purposes is seldom understood by those nearest the scene, especially if it requires suffering. This does not change God, or lessen His determination to bring ultimate good out of the most evil of circumstances. Indeed, He often seems to choose those occasions deliberately to show His power and grace. So, when persecution descended upon this early church, and the disciples after the death of Stephen were scattered abroad, some might ask, "Why would God permit such a thing to fall upon His obedient people? Is this how He protects them?" Ah, but had this not happened the disciples would gladly have continued in the Jewish forms and rituals, and would have remained at Jerusalem contrary to the Lord's instructions. This persecution proved how evil were the ways of their enemies, so that no fellowship with such things could ever be possible. The Jews tried very hard to destroy the church, but thanks to an all-powerful God they only succeeded in scattering the seeds of faith for abroad into the fields of the world.

Let us be very careful when we lay claim to having the Spirit to direct us. Often when we are most certain we are right is when we are most surely wrong; and, contrariwise, when we think we are weakest, we may in fact be best able to honor God for His grace and mercy. Let us be sure what we say and do gives God due credit, edifies His people, and promotes the spiritual welfare of Zion everywhere. If this is not the case with us, regardless of how right we may believe ourselves to be, we can never enjoy the spiritual success we desire.

ELDER RAYMOND WEBB

THE STABILITY OF THE BIBLE-READER'S LIFE

That God's children are eternally secure is a Bible truth affirmed by the Lord's Church through the ages. Jesus Himself taught the stability and consequent security of the elect family in John 10:27-28 and many other places; and Peter affirmed the same in I Pet. Ch. 1. Without question God's children are secure in Christ and that foundation is a stable one that cannot be moved.

In contrast to this however, many of the Lord's children (redeemed and secure in Christ) lead very unstable lives, blown about by every wind of doctrine, deceived by the false teachers in the land, and generally confused as to what course to chart for themselves and their families. All of us can relate to feelings of perplexity and confusion, of not knowing what or how to do in different situations that confront us daily. Some people lead generally stable lives, only sidetracked occasionally by indecision. Others are so gripped by perplexity and confusion that just leaving the family home to do to the market can be a difficult challenge for them.

From what source can we find deliverance from the frustration of *not knowing what to do or whom to believe?* The answer is, Jesus Christ. He said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, *and learn of me...*"(Matt. 11:28,29). The Lord teaches us here that there is rest from our worries at His feet, and deliverance from our questions and perplexities in His word. When we come to Him in prayer and learn of Him in His word we find the peace we desire and the confidence we need to face the challenges of life.

In His word we learn of the true God and cast off the vain conceptions about Him that have been planted in our minds by the world. Here the broken hearted, sin-sick child of God finds the message of grace (the unmerited favor of God, bestowed upon undeserving characters). In this Book those who are grieved and burdened with the cares and troubles of life find consolation in the gospel. Here, the perplexed parent escapes the vain advice of worldly counselors and finds the answers to child-rearing from the Wise

Counselor of the universe. In these pages are found the answers to settle strife between warring brethren. Here is rest from the consequences of a life governed by the vain philosophies of the "ages of the new morality." For here, in God's word, is the true wisdom that comes from above, which brings peace and addeth no trouble.

Paul said in Ephesians 4:13-14 that a man, complete in the knowledge of God, will no longer be a child tossed to and fro by every wind of doctrine. David, in his first Psalm, said that the man who delights in the law of the Lord and meditates upon it day and night will be "like a tree planted by the rivers of water." And Peter said we do well when we take heed unto the word of God, as unto a light "that shineth in a dark place."

The more we learn of Jesus, the more rest we find from the uncertainty of not knowing what is to happen to us or what should be done by us. It is to whom we should come for rest. It is the knowledge of Christ in His word wherein we find the stability of how to rest in Him.

ELDER LONNIE MOZINGO, JR.

THE FINAL JUDGMENT

(Part 1)

I have spoken on this subject a few times recently, to the expressed joy of many in the church and some who are not. I feel the reason for this joy is partly because it is a subject usually left in silence.

In Hebrews 9:27 it is stated, "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." This has been misread many times to say that there is a "time" appointed for men to die, but this is not the case. But it is in harmony with Rom. 5:12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." It is a faithful people who look for Him, and faith is a gift of God and comes in the new birth. In

their experience God's children see Him the first time, and love His appearing (II Tim. 4:8), and to them He shall appear the second time without sin unto salvation because Jesus, by His blood, has washed it away.

Acts 10:42 tells us that Christ "was ordained of God to be the judge of quick and dead." Likewise II Tim. 4:1, "The Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." So there are two classes of people who will stand before the Judgment seat of Christ. The Ephesian brethren were told, "And you hath he quickened, who were dead in trespasses and sins" (2:1). But not all men are quickened, only those chosen in Christ before the world began. An experience of grace may quicken one from the time of conception, as John the Baptist, or at the moment of death, as the thief on the cross. Jesus was speaking to the spiritually dead when He said, "If ye believe not that I am *he*, ye shall die in your sins" (John 8:24).

Now, let us look on the scene Jesus describes in Matthew 25:31-46. Please read it. He tells of the time the Son of man (as He calls Himself) shall come in his glory-He is sitting upon the throne of His glory; all nations of people are gathered before Him and He is separating them one from another as a shepherd divides *His* sheep from *the* goats. We cannot imagine the immensity of this crowd of people. It was reported recently that the present population of the world exceeds five billion, so from the time of Adam to the Lord's coming there will certainly be a "Multitude which no man can number." How long this judgment will last we cannot tell, and some may wonder why God's elect will have to be exposed to it since Jesus has redeemed them; but what Jesus speaks to His children; then will bring joy unspeakable to their souls, and as one of our own poets has said, "Where Jesus is will be heaven for me."

Pausing, we reflect upon how wonderful it will be to be separated forever from the wicked; the abusers of mankind; the destroyers of this beautiful planet on which God has permitted His children to dwell; the corrupt who seem to know or love nothing else but to be violent and destroy both themselves and others; the liars who profess Christianity but who

have eyes full of adultery, thinking it a minor or insignificant thing to be in the illicit company of lewd women, etc. Lord, deliver us from the lewdness of such worldly men!

The apostle asked, "Who maketh thee to differ from another?" Thank God who has made His precious ones to be sheep and lambs; otherwise they would be situated on His left hand. This will stand in the judgment, and their works do follow them.

Hear what the King will say to them on His right hand; "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." It has been a long time since the world was created. Let the oppositions of science take notice that the worlds were framed by the word of God, and by faith we understand "that things which are seen were not made of things which do appear" (Heb. 11:3). False scientists are deceived into believing falsehood when they seek their own glory and rob God of His. "He taketh the wise in their own craftiness." The same must be said of those who advocate the evolution of man and beasts.

ELDER A. J. HYLTON

THE ELECT LADY

"The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth; for the truth's sake, which dwelleth in us, and shall be with us for ever" (II John 1,2).

There are many man-made groups and organizations of people in the world that call themselves churches; but there is *only one* true church,--the one set up by the Lord Jesus Christ while He was here on earth. Daniel spoke of it as a kingdom which should never be destroyed; a kingdom which should not be left to other people, and which should stand forever (Dan. 2:44). Psalm 15 speaks of it as the holy hill of God. Isaiah 2:2 speaks of it as the mountain of the Lord's house, established in the top of the mountains; a high place, so high that the world cannot see it, though it

is in their midst. In the Book of Matthew it is called the kingdom of heaven; and in Mark, the kingdom of God. Jesus said to Peter, "Upon this rock (the rock of truth, that Jesus Christ is the Son of God) I will build *my church*; and the gates of hell shall not prevail against it" (Matt. 16:18). John the Baptist, preaching in the wilderness of Judea, said, "The kingdom of heaven is at hand;"--not the *eternal* kingdom above, but the church kingdom here in the world. Jesus said, "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1:15).

God's people are an elect people; "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (I Peter 1:2). It seems to me that every time the gospel is preached we are being sprinkled, in a figurative sense, with the blood of Jesus, since the central truth of the gospel is that without the shedding of blood there is no remission of sin. Whatever is preached, whether it be doctrine, duty or experience, we cannot get away from the fact as the apostle Paul said, "I determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2).

In Luke 22:29 we see the setting up of the kingdom by Jesus Himself; "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Here He was talking to His apostles. Here we see the kingdom set up with Jesus Himself as the Head and the apostles as the charter members. The Church is spoken of as the bride of Christ, so we always speak of her in the feminine gender. We always speak of our *sister* churches, not our *brother* churches.

So, in the scripture at the head of this article John speaks of an elect lady and her children. The elect lady is the Church and her children are the individual members. John's message is one of love and truth, and a warning that many deceivers are in the world, and that we are to look to ourselves that we lose not those things which are of the truth, but that we receive a full reward. A reward of love,

joy, and peace of mind while we live here in the world.

ELDER T. EVERETT BEAVERS

PURE

Dear ones. just what is it to be pure? Who is it that can say..."I am pure from my sins?" (Prov. 20:9). No man can truthfully say that of himself or of his works. It must be by the great power of the cleansing Spirit of the Lord if any are pure. To be pure is to be cleansed free of all impurities, free from any pollution whatever, to be faultless, chaste, free from moral defilement and guilt, free from any stain, spot, or the least degree of sin or mixture thereof. The commandment of the Lord is pure in every respect, and in enlightening to the eyes for us to see and feel and walk therein. This must be the very reason Paul, in preaching to the brethren of the church at Ephesus, took them to record that he was pure from the blood of all men. Some might question this, for he, as Saul of Tarsus, persecuted the disciples of the Lord, binding and casting them into prison. But after the Lord appeared unto him he immediately went about doing what the Lord called him to do. He had cleansed himself from the filthiness of the fleshly spirit and went about perfecting holiness in the fear of God, wronging no man, neither corrupting nor defrauding any. So he was pure from the blood of all men.

David said, "The words of the Lord are pure words. "They are from a pure Lord who cannot look upon any impurities with any degree of allowance. They are even purer than silver which has been purified seven times in the furnace. The Lord always spoke pure words in harmony with the Father's will, and always acted in the same way. David said, "Thy word is very pure, therefore thy servant loveth it." He felt to be small and despised, yet he had not forgotten the Lord's precepts. The truth of the Lord and his commandments were his delight. Oh Lord! may I realize how very pure thy words are as I run with patience my pilgrimage here in the church kingdom, loving Thy pure

;word above all worldly pleasures.

In our Lord's teachings on the mountain He declared, "Blessed are the pure in heart: for they shall see God." What a wonderful promise to those of a pure heart: to those who have a heart made pure by the blood of Jesus! He sees the heart and knows that it must be made pure before it can see Him or enter eternal glory. It is in harmony with our hope, and "it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is," and be satisfied. Oh how much we need to exercise our faith in a pure heart as we live and walk in His kingdom to His honor and glory! We must hold fast the mystery of the faith in a pure conscience.

Paul's teaching to the Roman brethren, and to us, is that no man should put a stumbling block or an occasion to fall in his brother's way. For he was persuaded that nothing is unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean. So we are to follow after the things which make for peace, and things wherewith one may edify another. This will require a pure, chaste walk before God, according to the pure teachings of Christ. There are those who profess to know God but their very works deny Him to the extent that their mind and conscience is defiled and to them nothing is pure. It is affirmed in Paul's letter to Titus that unto the pure all things are pure; and this "all things" does not include man's evil works, but all good and godly things that we are to live by in this life. What God has cleansed, that call not common or unclean. God commands a clean, pure walk, and we are not to be partaker of other men's sins; "Keep thyself pure."

There is a *pure* religion here in time to the Lord's children who are born of His Spirit, and it shall be clearly revealed in its fullness in eternal glory with our Saviour, for we shall see Him as He is and be satisfied, in an eternal, incorruptible inheritance that is always pure. There is a duty and obligation for us to obey the practical aspects of pure religion here in time, and this is approved before God. James says, "Pure religion and undefiled before God and the

Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." There can be no greater obligation, and by the Lord's mercy and grace we can live to His honor and glory. This applies to all His children in regard to living a pure religion,--not just to the ministry. Surely faith and works that are good do work together to the honor of God, and he that is a doer of the work, this man shall be blessed in his deed. May God bless Zion to abstain from the very appearance of evil, to keep themselves unspotted from the world, and as much as possible live peaceably with all men, so that they may be approved of God and enjoy a pure religion here in time.

The apostle John was shown by an angel that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God with a light clear as crystal. And there shall in no wise enter into it anything that defileth; and he was shown that only they which are written in the Lamb's book of life shall enter. He was shown a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Surely, surely, no humble child of God can deny the pure salvation of the Lord and His kingdom. There are many attributes in regard to the pure graces of God in the Scriptures; pure religion, pure minds, pure wisdom, pure water, pure conscience, pure word, pure work, pure prayer, pure doctrine, pure commandment, pure vision, pure law, pure living in the Spirit, and many more that I cannot include in this writing. Lord, keep me with pure belief.

Notice, "the wisdom that is from above is first *pure*, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy." Oh, brethren, what a wonderful wisdom you have that is pure as crystal and without the evil of the world. With this pure wisdom you are able to keep yourself unspotted from the world to the glory of God.

This wisdom must be pure for it is from heaven, where the Father, the Word, and the Holy Ghost bear record of the pure word of God and the pure heart in His children.

A pure heart is a special blessing so that we may enjoy this pure wisdom from above as we live to His glory. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

May God give us understanding to study, meditate and think upon these things in love; and the peace of God, which passeth all understanding, keep your hearts and minds through Christ Jesus. Amen.

ELDER DAILY HITE

HE WHISPERS SWEET PEACE TO ME

The title of this old song came to me several days ago, and has been on my mind much of the time since. A few weeks ago I was talking with some of the brethren, and we all agreed that it is time for us to try to rebuild some bridges that have been burned in years past. The next day being the regular meeting time at my home church, I was impressed to preach on the 13th chapter of 1st Corinthians (the chapter on love). Later on that same week, I mentioned to my wife that I was feeling a peace and calm that I haven't felt for many years. Brethren, I believe this feeling can only come from the Lord.

Before I continue with what I have to say in this article, let me make it clear to those who have stood with me, and with whom I have stood these past few years, that I have not changed my position one iota as far as church order and discipline are concerned. I still believe it is just as wrong to fellowship adultery and fornication in the Church as it was when Paul wrote it in the fifth chapter of 1st Corinthians, as well as the many other places we find these sins condemned. I also have come to believe however, that we have been too hasty in cutting off good brethren just because of who they may have associated with in the

past. I have made several trips in years past, to different parts of the country, and in so doing I have found some of what we might call "overlapping of fellowship." In other words, I found that the people I was visiting among, would, from time to time, use ministers in their services that we did not recognize or fellowship back at home. I also found some of the sweetest Old Baptists on these trips that I have ever met. Also, one would have to be completely without feeling, or completely untruthfull to say that the presence of the Holy Spirit was not manifested at these meetings. I have heard the ministers at these services come one after another as their names were called, and preach in demonstration of the Spirit and of power. There is no mistaking when this feeling exists.

One of the conditions that greatly disturbs me today is that many of the church members who have joined since all of our divisions have taken place, have no idea what the divisions were about in the first place. All they know is that they have found a place where there is sweet peace and rest for the little wayfaring child of God; a place where the Bible is preached and where God is glorified and not man; a place where high moral standards are taught and upheld. Paul went to the Corinthian church and told them how to set their house in order, that they might keep house for the Lord. He did not go to them and uphold their disorder. The same with Jonah in the Old Testament; God told him to go to that great city Nineveh and cry against it. He did not tell Jonah to go and uphold their wickedness, but rather to cry against it, and they repented at his preaching. You know, good, sound preaching will cure a lot of ills in the church. Consider the meal that the prophet cast into the pottage to neutralize the poison gourds that one who went, but was not sent, had cast into the pottage. I believe that meal was representative of none other than good, sound preaching.

When the Lord appeared to John on the Isle of Patmos He gave him instructions to write to each of the seven churches of Asia, which we believe represent all the Gentile churches. The Lord did not say, "Now John, you just write to the one or two churches that I have nothing against," but

instead He gave John instructions to all seven churches, both orderly and disorderly, again representing all the Gentile churches. Paul says that "a man that is an heretic after the first and second admonition reject" (Titus 3:10). Are we to reject all brethren who have ever had anything to do with him? I fear that we have gone a little overboard in rejecting whole churches or associations because of one heretic.

If I understand the meaning of the word, Heretic, it is one who preaches or advocates heresy. Heresy is defined as being contrary to orthodox faith. I do not know of any Old Baptist who does not love to hear the doctrine of grace, the doctrine of election and predestination, and the doctrine of the resurrection, but let someone come along and begin advocating a gospel regeneration or a no resurrection doctrine and you have a bunch of Old Baptists ready to fight! Does it not make just as much sense to preach good, sound doctrine on the moral standards of living to as many of the Lord's little children as we possibly can? It takes all phases of the gospel for a church to survive and prosper. Paul said, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). That, in my understanding, is what is required of every minister of the gospel.

Now, brethren, before some of you jump up and start throwing stones at me, please consider what I have said. What possible harm could come from opening the lines of communication with our brethren from whom we have been separated for so long? Let us at least talk, and do some visiting. The Lord said, "Blessed are the peacemakers, for they shall be called the children of God." Have you ever heard a troublemaker referred to in that way?

Certainly we want peace *on scriptural grounds*, but brethren, let's talk. I believe much good can be accomplished if brethren will just visit and talk, and I also believe as the old Elder who delivered the charge to me said; "Many battles have been won with kindness."

Written in love of Christ and His dear cause and kingdom.

ELDER JIM TURNER, JR.
Little Rock, Arkansas

Editor's note: Where peace and unity between divided brethren can be restored on scriptural grounds, it ought to be done. It is shameful for good brethren to be divided, especially when their separation has resulted from things which should never have been made a test of fellowship. But no matter what has caused a particular division, peace can only be restored where parties on both sides of the variance are willing to come together in love and humbly discuss their differences with a sincere desire to let the word of God be the man of their counsel, and the good of the Cause their primary goal. Where brethren are willing to do this I wish them well in all their efforts toward the restoration of fellowship with those from whom they have been alienated. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1).

LORD, HELP ME

I have always felt very self-conscious about my efforts at public prayer. I hear my brethren pray such beautiful prayers, and my efforts, by comparison, are so feeble. But I find some comfort in knowing that God is not nearly so interested in the sound of our words as He is in the earnest, sincere desire of our heart. I fear that sometimes we pray too much for the hearing of others and too little for the purpose of talking to our Maker.

I believe that one of the most heart-touching prayers in the Bible was that of the woman of Canaan when she prayed, saying, "Lord, help me." That was certainly not a very eloquent prayer by most standards; but notice, if you will, what was contained in that short prayer.

First, she recognized the lordship of Jesus Christ. That is something the religious world is not willing to do. *Second*, she recognized her helpless condition. *Third*, she recognized the Lord's ability to help. *Fourth*, she recognized His willingness to help. And *last*, she asked Him for help.

Let me ask you; if she had prayed all day, what more

could she have done than that? I made that point in preaching somewhere recently, and after the service a good sister came to me and said, "Brother Hunt, we raised a large family, and you cannot imagine how many times I have prayed that prayer." I am sure that is the case with most of us. How many times from the depths of despair have we prayed, "Lord, help me?"

ELDER HAROLD HUNT

The Christian Pathway-March, 1987

"FAITH WITHOUT WORKS IS DEAD"-JAMES 2:20

This does not mean that true faith is dead until works brings it to life, as some seem to construe it. James is here writing of showing charity to the needy, and very truly declares that to believe without acting would be a dead thing. If one believes and does not put his faith into activity it is like the miser's money while locked up in his chest. The money may be all right, but it will not be useful for practical business if it lies idle. So a man's faith will be of no practical benefit while it is not coupled with obedience.

ELDER JOHN R. DAILY

Zion's Advocate-1905

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

ALMA (Alma Va.)-First Sunday, June 5, 1988. all day Sunday only. Scheduled visiting minister, *Elder Dan Parker*-*Elder Ernest M. Long*, Pastor. Ph. (703) 778-2763.

GOOSE CREEK (Near Markham, Va.)-First Sunday, June 5, 1988. All day Sunday and Saturday before; begins at 10:00 a.m.-*Elder Bill Dillon*, Pastor. Ph. (703) 573-0854.

LANDMARK (Near Newark, Delaware)-Second weekend in June, 1988. Call *Elder J. L. Compton* for further information. Ph. (202) 726-5760.

MARTINSBURG (W. Va.)-Second Sunday, June 12, 1988. All day Sunday and Saturday before.-*Elder A. J. Hylton*, Pastor. Ph. (703) 347-5672.

UNION (Sumerduck, Va.)-Second Sunday, June 12, 1988. All day Sunday and Saturday before. Scheduled visiting ministers, *Elder Dan Parker* and *F. W. Stacks*-*Elder Ernest M. Long*, Pastor.

BEL AIR (Carmel, Md.)-Third weekend in June, 1988. Call *Elder J. L. Compton* for further information Ph. (202) 726-5760.

THORNTON GAP (Near Sperryville, Va.)-Third Sunday, June 19, 1988. All day Sunday only.-*Elder E. S. Skeen, Pastor* Ph. (804) 589-8551.

TONOLOWAY (Near Hancock, Md.)-Third Sunday, June 19, 1988. All day Sunday only.-*Elder Douglas Heare, Pastor*. Ph. (304) 822-3228.

WHITE OAK (Near Fredericksburg, Va.)-Third Sunday, June 19, 1988. All day Sunday only.-*Elder James E. Alderton, Pastor*. Ph. (703) 825-5813.

CEDAR CREEK (Near Marlboro, Va.)-Fourth Sunday, June 26, 1988. All day Sunday and Saturday before.-Scheduled visiting minister, *Elder F. W. Stack*.-*Elder Ernest M. Long, Pastor*. Ph. (703) 778-2763.

SANDUSKY ASSOCIATION

The 156th annual session of the Sandusky Association is scheduled to convene June 24, 25 & 26, 1988 with the *Little Zion Church* in Dearborn Michigan at 10:00 a.m. D.S.T.- *Elder Tom Pitney*, Moderator, *Brother John Hite*, Clerk.

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

A WORD FROM THE COPPEDGES

Brother Frank Coppedge has requested that we publish an expression of his and Sister Kitty's sincerest thanks to each one who has remembered them in any way during their convalescence from critical injuries received when a hit-and-run driver caused them to wreck their vehicle. They are both progressing well and Bro. Frank has resumed speaking in public. Sister Kitty's recovery has been remarkable and she is able to get around the house some now. We are very thankful for the degree of recovery they have experienced and pray that it will continue.

We recently received a letter from them in which they write the following: "We both feel that you are doing a wonderful job with the *Advocate and Messenger* and thank you for keeping the churches informed of our condition. Both of us are slowly improving and trust that the Lord of all mercy will continue to bless your laboring in the ministry."

Brother and Sister Coppedge's expenses have been astronomical, so if you wish to communicate with them concerning this, or just to express your good wishes, their address is: *SR#4 Box 176-A Brightwood, Va. 22715.*

ORDINATION

On March 5, 1988 Brother Clifford Beagle of *Eagle Creek* Primitive Baptist Church was ordained to the office of Deacon. Elders and Deacons who responded to the call for ordained help were: *Elders* Harry V. Booth, Nolan Pitney, Alvin Bryant, Sr., Glen Funk, and Tom Pitney; *Deacons* Charles Patterson, Lonnie Prater, Joe Neikirk, James Bryant, Cleo Beagle, Marvin Pitney and Mark Pitney.

By approved motions Elder Glen Funk was chosen to serve as moderator and Elder Tom Pitney as Clerk. Elder Harry V. Booth was chosen to question the candidate as to doctrinal points and practices held by the Primitive Baptists. Other members of the Presbytery were invited to ask questions of the candidate and the following responded with questions and remarks: Brethren Marvin Pitney, Tom Pitney, Alvin Bryant, Sr., Nolan Pitney, Glen Funk, Cleo Beagle and Joe Nickirk. Elder Tom Pitney was chosen to voice the ordination prayer, and the laying on of hands followed. Elder Harry V. Booth was chosen to preach the charge, during which Sister Wanda Beagle sat with her husband by invitation of the Presbytery.

After the work of the Presbytery was accepted by *Eagle Creek* church all present were invited to give Bro. Clifford and Sister Wanda the right hand of fellowship.

BUILDING FUND

The building fund for *New Hope* Primitive Baptist Church of North Little Rock, Arkansas is still far short of what is needed to get into some better property. We think we have a buyer for our old property, and have located some much better property. However, when the sale of our present property is completed we will still have less than half of what is needed to get into the new property, even with the contributions we have already received.

We only have about seven active members and a few regular visitors who make up our little congregation, so as you can see we need all the help we can get. We sincerely appreciate and thank those of you who have already sent in contributions. Others wishing to make donations to our building fund may send them to: *New Hope Primitive Baptist Church Bldg. Fund-% Mrs. Jewell Barker, Church Cleak-107 Illinois Bayou-Sherwood, AR. 72116.*

All contributions, regarding of amount, are greatly appreciated by this little band of Old Baptists.-*Elder Jim Turner, Jr., Moderator.*

Obituary

RESOLUTION OF RESPECT FOR SISTER MABLE SPARKS

Whereas it has pleased our heavenly Father to call from our midst our dear Sister Mable Sparks on Dec. 20, 1987, therefore be it resolved that we extend to her family our heartfelt love and sympathy.

Sister Mable loved the church, always putting it first and attending regularly until her failing health. She was blessed with a loving family who lovingly cared for her during her long illness. We will miss this dear sister but bow in humble submission to a loving Saviour who always knows best.

Be it further resolved that a copy of this resolution be sent to each of her children, one kept for the church record, and one sent to both the *Advocate and Messenger* and the *Gospel Appeal* for publication.

Done by order of *Bethel* Primitive Baptist Church (Falls Church, Va.) at its regular Conference, Feb. 6, 1988. Submitted in love-Sister *Edith C. O'Dell*.

RESOLUTION OF RESPECT FOR BROTHER RICHARD J. ROLLINS

Whereas it has pleased our Heavenly Father in His infinite wisdom to call our brother, Richard Rollins, from the trials and cares of this life on Jan. 31, 1988, and,

Whereas Brother Richard loved *White Oak* church dearly, and though in poor health for the past year, yet attended services when he was able.

Therefore, be it resolved that we bow in humble submission to our merciful God, for though Bro. Richard shall be greatly missed, yet our loss brings to fulfillment the sincere hope he cherished.

If he had lived two more weeks he would have been 90 years old. He was baptized by the writer, his pastor, along with three others in the Spring of 1964.

Funeral services were held February 3, 1988 in Mullins Funeral Chapel, with interment beside his wife in the *White Oak* Primitive Baptist Cemetery.

May the Lord in His tender mercy comfort and console the 2 sons, 3 grandsons and 2 granddaughters, along with others who mourn his passing.

This resolution made by *White Oak* Primitive Baptist church in conference, Feb. 28, 1988.-Elder *J. E. Alderton*, Moderator, *Sister Martha Galyen*, Church Clerk.

ELDER PAUL R. MANN

Elder Paul R. Mann (81) was killed in an automobile accident in Thomas-ton, Ga., Friday, March 4, 1988. He had held a very special place in the writer's heart for the approximately 25 years of our acquaintance, and we were deeply saddened to learn of his death. We are confident, however, that his soul and spirit are now with the God he so dearly loved and so faithful served.

Survivors include his loving wife, Margorete Lukert Mann; two daughters, Jo Ann Wilson of Virginia, and Becky Hanson of Maryland; and one son, Paul Roger Mann, Jr.

Bro. Paul was born Jan. 29, 1907 in Lamar Co., Ga. He united with

Bethany Primitive Baptist Church in Atlanta in 1927. He exercised among the churches in the 30's and was ordained to the ministry in 1940 at *East Point* Church, and served them briefly before World War II. He served with distinction in the U. S. Army and retired a full Colonel. He was adjutant General over the staff of General Douglas McArthur.

Upon retiring from the service he moved to Jackson, Miss., and then to Orlando, Fla. He served several churches while in Florida, among which were *New Hope* in Winter Garden, *New Hope* at Port Orange, and *El Bethel* in Tampa. About 20 years ago he returned to Georgia and settled in the Yatesville area. He was called to *Liberty*, *Flat Shoals*, and *Sandy Creek* churches.

The funeral was a Williams Funeral Home in Barnesville, with burial in *High Shoals* Primitive Baptist Church Cemetery. Elders Elzie D. Speir, Eddie Whidby, Gus Harter, and Cecil Darity officiated.

-Information for this obituary taken for the most part verbatim from the Atlanta Area Newsletter.

--Ralph E. Harris

MRS. NELL GORDON GOCHNAUER

Nell G. Gochnauer (95) was born Oct. 24, 1892, and departed this life March 26, 1988. She was married to the late Gerald Gochnauer and to this union was born one son (deceased). She is survived by one grandson, Donald Gochnauer, and two brothers, Eugene Gordon and Earl Gordon; also one sister, Hilda Flippo.

Nell was a Primitive Baptist in belief, although she never united with the church. She attended Upperville Primitive Baptist Church all her life, until she became unable get out. The writer had several precious visits with her in her home and in the Nursing Home, where she spent her last days. She had a sweet and abiding hope of one day basking in the sunlight of God's love beyond this veil of tears.

A graveside service was conducted on March 29, 1988 by Elder E. S. Skeen, after which she was laid to rest in the old Ebenezer Church Cemetery. May the Lord of Glory bless her many relatives and friends who mourn her passing. Submitted in love.-*Elder Elmer S. Skeen.*

DONATIONS TO THE ADVOCATE AND MESSENGER

Thomas Whittington, Miss., \$2.00; Ernest Roberts, Ind., \$5.00; Mr. & Mrs. Delma Wilson, Va., \$10.00; Elbert D. Graves, Ill., \$25.00; George and Mary Ann Conner, Va., \$5.00; Ethel S. Baldrige, Ohio, \$5.00; Jon M. Green, Tex., \$30.00; Lucy D. May, Va., \$10.00; Mr. & Mrs. E. L. Nettles, La., \$5.00; Daniel Wells, Fla., \$2.00; Loretta Lilly, Ohio, \$2.00; Elder and Sister Elmer Skeen, Va., \$5.00; Donald and Ruby Beck, Mo., \$5.00; Floyd DeJarnette, Ark., \$10.00; Dorothy M. Gornon, Va., \$5.00; Reba W. Adams, Va., \$2.50; Friend, Va., \$100.00; Grant and Ruby Brewster, Ohio, \$5.00; Chloe E. Boyle, Pa., \$5.00; Sister Willa Daily, Ind., \$45.00; Mary P. Cameron, Va., \$5.00; Mrs. Robert Ballance, Ill., \$5.00;

LITTLE FLOCK—9 miles southeast of Amelia, Va. Take Rt. 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Sarar Cox, Clerk, 4761 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-I, Romney W.Va. 26757, Tel. (304) 822-3228. Clerk, Wilson Saville, Paw Paw, W.Va. 25434, Tel. (301) 395-5253. Aug. '88

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

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

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

FOURTH SUNDAY

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

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

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

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

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

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

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

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

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