

Advocate and Messenger

126th Year NOVEMBER 1987 No. 11

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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The Lord in mercy gave me sight,
And killed me to the love of sin;
He brought me to the source of light,
And gave me hope where fear had been.

Within my mouth a song He placed;
A song of praises to His name.
Thus all my joys to Him are traced,
Who took my sin and bore my shame.

R.E.H.

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA – Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340, 1st Sunday 11 A. M. and Sat. before at 7:30 P.M. Clerk, Harvey Painter, 14605 Icelandic Pl., Chantilly, Va., 22021. Tel. (703) 631-4620. April '88

BENTONVILLE –Bentonville, Va. 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727. Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630. Tel. (703) 635-3548. April '88

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

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

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

MT. PISGAH—Morrow Co., Ohio, 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. '88

SHARON—Fenton, Mo (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk, 15 Claraned Hgts., Fenton, Mo 63026, Tel. (314) 343-7059. June '87

WATERLICK—Waterlick, Va, 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '88

SECOND SUNDAY

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

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

Advocate and Messenger

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THE FELT PRESENCE OF THE LORD

It takes finite minds but a short time to become lost in wonder and amazement when they begin to reflect upon any of the divine attributes of God. He is *infinite*, that is, He is unbounded and unlimited, and consequently all His attributes, (His inherent qualities and characteristics) are likewise infinite, and can only be *partly* understood by His creatures as He is pleased to give them light. Elihu put it very well when he said, "Great things doeth he, which we cannot comprehend." and, "Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment," etc. (Job. 37:5, 23).

When we think of the omnipresence of God, for example, we cannot begin to understand how He can be in all places at once, yet, by faith we acknowledge it to be true, for His word tells us so. The wise man Solomon believed it, for during the dedication of the temple he said, "Will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; much less this house that I have builded?" (I Kings 8:27). And his father before him believed it, for he said in the 139th Psalm, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me."

Over the centuries men have sought to discover the outer reaches of space, or, if possible, the end of the cosmos; but as they have constructed greater and more powerful telescopes and peered deeper and deeper into space, all they have discovered is more and more of God's wonderful creation. Thus we are at a loss even to comprehend how He can fill all this vast expanse of the *physical world*, which extends outward in all directions to immeasurable distances, much less the unfathomable regions of the heaven of heavens, the world beyond this terrestrial sphere. Yet, we readily accept this as a fact, because His word says so. To coin a common expression among Old School Baptists, "He is everywhere present and nowhere absent." His hand laid the foundation of the earth, and His right hand spanned the heavens (Isa. 48:13). Surely then, if we believe He *made* heaven and earth, we have no reason to doubt that He *fills* them with His infinite presence.

But though in this sense He *is not far from any of us* (Acts 17:27), yet there is a sense in which a child of God may be *cast away from His presence* (Psalm 51:11) and His face may be hidden from them (Psalm 27:9) so that, as to spiritual vision, He *appears* to be gone from them. This may provoke them, as it did David on occasion, to plead with Him that He *be not far from them* (Psalm 22:11,19—35:22—38:21—71:12). When the Lord told Moses to take the Israelites into Canaan, after they had provoked the Lord to anger by making them-

selves gods of gold (Exo. 32:31), He indicated that He would not go up in the midst of them, and Moses prayed to the Lord and said, "If thy presence go not with me, carry us not up hence" (Exo. 33:3,15). The "presence" spoken of in this instance refers to God's *manifest* presence; it has regard to His *essential* presence could not be withdrawn from them, but His *felt* presence and His *manifest* presence could be, and often was.

God has promised that He will never leave nor forsake His people (Heb. 13:5), but because of their sinfulness and their frequent need of correction, He sometimes withdraws Himself feelingly from them, and they may resort to such language as was used by David when he said, "Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever?" (Psalm 77:7,8). And though such questionings are sinful in themselves, and are the product of our own infirmity, as David himself admitted, yet it is not uncommon for a child of God to have such feelings while laboring under a sense of desertion.

There is nothing which distresses a spiritually sensitive child of God more than the hidings of the Lord's face. David speaks of this in Psalm 30:7; "Thou didst hide thy face, and I was troubled." I recently read of a Christian woman many years ago who had borne nine children, and who said she had rather endure the pains of those nine travails at once than endure the misery of the loss of God's presence. I wonder how many there are today who place this kind of value upon the felt presence of the Lord.—*Editor.*

RECONCILIATION

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

(Romans 5:10)

The word *reconcile* is used in its various forms some twenty-two times in the Scriptures, and means that differences have been settled, enemies have been made friends, an adjustment and an agreement has been reached. In a short article we can only touch on some of the more important

points of the subject. In trying to arrive at the meaning of a scripture we need to have a beginning point of some kind. In the above test the word "we" appears three times, so let us begin with that word. Who are the "we" under consideration? Certainly not all mankind, for the Bible plainly teaches that all men by nature are enemies of God and that only a portion of them will ever be reconciled to Him. However, that portion is a great number that no man can number. God chose them to be His peculiar people before the beginning of time. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will" (Eph. 1:4,5). God committed the salvation of His people to Christ, which salvation He wrought out when He died on the cross. In due time these people are born again or regenerated by the work of the Holy Spirit. Jesus explained this new birth to Nicodemus in John, chapter three.

In 2nd Tim. 3:16,17 Paul shows that the Scriptures are to and for *the man of God*. He also explains in 1st Cor. 2:14 that the natural man does not receive the things of the spirit of God for they are foolishness to him. Therefore we conclude that the "we" refers to those who were chosen in Christ before the foundation of the world.

Now notice that these people were reconciled to God by the death of His Son. God was not reconciled to their wicked ways, but they were reconciled to Him, so that they are no longer at enmity with Him. Though they were once His enemies, now they are friends. Paul makes the point that if while we were enemies we were reconciled to God, now, being friends, something much more is going to be added to our lives. We have been reconciled to God by His death, but now we are going to be saved by His life. The salvation here is not eternal, but rather a timely, experimental or gospel salvation. Eternal salvation is by His death, but this is by His life. In speaking of Christ, John said, "In him was life, and the life was the light of men." The light that He gives us by the Holy Spirit is what enables us to understand some of the great mysteries of salvation.

He gave us the great example of baptism, and the first step in following Him is to be baptized. Then we are to walk in newness of life. Jesus said, "Ye believe in God, believe also in me" (John 14:1). "Believe in me as your Saviour, and your great example." This is pleasing to God and is part of that being saved in this life; saved from the wicked ways of the world and from the vanity of our flesh; saved from the wiles of Satan, whom Peter says is walking to and fro in the earth seeking whom he may devour. Satan can never pluck one whom God has chosen out of His hand, for Jesus said, "I give unto them eternal life and they shall never perish." So we are saved eternally by Christ's death, but there is a salvation we experience in time which is by His life.

ELDER T. EVERETT BEAVERS

ZEAL

Dear ones, I come to you with a few thoughts concerning the Zeal of the Lord's house. I often ask myself if I have served Him with as much zeal as I should have, or has it been too much for the things of the world. I feel sure the Lord's service should be with a true and fervent zeal to glorify His name. It must be in spirit and in truth, with a serious and eager desire to walk humbly with Jesus and to be worthy of a close communion with Him.

True zeal is a fervent love and desire to obey and live according to God's teachings. A person will be careful to see that what he earnestly loves is honored, and when it is dishonored it brings that person grief, sorrow and sometimes anger. Unholy anger is not to be used in the Lord's kingdom; but Phinehas showed great zeal against the wicked persons who violated God's law to the extent that an awful plague was with the Lord's children in which twenty four thousand died. When Phinehas slew the wicked, the plague ceased, and the Lord gave him a covenant of peace because he was zealous for his God and made an atonement for the children of Israel.

The 69th Psalm says, "For the zeal of thine house hath eaten me up." The reproaches of them that reproached the Lord had fallen on him; and for the Lord's sake he had borne them. David says in another place, "Thy testimonies that thou

hast commanded are righteous and very faithful. My zeal hath consumed me, because mine enemies have forgotten thy words." What a state of anguish David was in that the zeal of God's house had eaten him up. His earnest desire was to have all things duly and rightly carried out in the Lord's service, and in his zeal he had a just displeasure and indignation at all reproaches and abuses, so that for the time being his faith and spirit were overcome.

We need to be sure that our zeal is properly directed, and for the right purposes, and not just to be seen of men. When Jehu had slain the worshippers of Baal he said, "Come with me, and see my zeal for the Lord." This was surely wrong, for self-boasting is not pleasing to the Lord. Paul said he bore Israel record that they had a zeal of God, but not according to knowledge. He spoke this of those Jews who were going about to establish their own righteousness, in order to be seen of men. They were ignorant of God's righteousness and of the fact that Christ is the end of the law for righteousness to everyone that believeth. So their zeal of God was not approved of God for it was a blind zeal. They knew not the will of God nor the righteousness whereby a person is freely justified before God. Their's was a zeal according to the law of worship given to Moses, and Jesus said the scribes and Pharisees sit in Moses' seat, and all their works they do for to be seen of men, desiring the uppermost rooms at feasts and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi. May the Lord humble us to understand that our zeal must not be just to be seen of men, but to the glory of God the Father, Jesus Christ the Son, and the Holy Spirit. Lord give us *true* zeal, for it takes the power of Thy Spirit to enable us to have the knowledge of Thy righteousness and to submit ourselves thereunto.

The prophet Isaiah told of the coming of the Saviour long before it actually happened, saying, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." This is surely truth forever, for "The zeal of the Lord

of hosts will perform this.” The zeal of the Lord is of such a pure and perfect nature that it cannot fail or be altered. When the fulness of time was come, this happened as it pleased God and not man. The zeal of the Lord is still manifest today so that all things work together for good to them that love God, to them who are the called according to His purpose.

It is also recorded in Isaiah and in II Kings that, “the zeal of the Lord of Hosts shall do this,” and I am quite sure it was all accomplished without man’s ability in any way. Hezekiah had prayed for the Lord to deliver from the hand of the enemy and oppressor. So the prophet Isaiah answered by the word of the Lord, “Hast thou not heard long ago, how I have done it? and of ancient times that I have formed it? The power of the Lord, and now out of Jerusalem shall go forth a remnant, and they shall escape out of Mount Zion: the zeal of the Lord shall do this.” The zeal of the Lord does assure that the remnant shall again take root downward and bear fruit upward. May the remnant, the Lord’s children today, take root downward in the solid foundation, Christ, to bear fruit upward to God. The Lord saw that there was none to help so His own arm brought salvation. He put on righteousness for a breastplate, and a helmet of salvation upon His head, and He was clad with zeal as a cloak and garments of vengeance for clothing. This is also promised of the Lord as Israel was judged because of their idolatry, “for the Lord’s anger shall be accomplished and His fury rest upon all idolatry, and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them. The zeal of the Lord shall do it.”

Paul tells of having a life that was zealous toward God, for he was taught according to the perfect manner of the law of the fathers (the Jews); an Hebrew of the Hebrews, as touching the law, a Pharisee, and blameless as to the righteousness which is in the law; as concerning zeal, he persecuted the church, binding and delivering into prison both men and women to be punished. This was his zeal toward God at that time; but suddenly a great light shone from heaven and he fell to the ground. He was blinded by the light and was told by the Lord to go into Damascus, and there it would be told him

of all things that were appointed of the Lord for him to do. This was done as the Lord had said, and now Paul had a very different zeal than before as he counted all things but loss for the excellency of the knowledge of Jesus Christ.

Paul rejoiced over the repentance of the Corinthians, "for godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." So this wrought in them a sorrowing after a godly sort, yea, what carefulness, what fear, what zeal, for in all things they had approved themselves to be clear from the fleshly things of the world. May God grant such zeal, with a warm heart and true love.

ELDER DAILY HITE

THE FIRST BEGOTTEN

The term "begotten", or its root "beget", conceals a whole catalog of lessons concerning the Christ. Where did He obtain His divine nature, His perfect wisdom, His authority and office? How was Jesus so qualified to serve as our Mediator with God? The answer is, He was God's Son.

When the term is used in the Scriptures, it almost always refers to the principle of "fathering"; I have found only one time that it refers to "mothering" (Zech. 13:3). It means "to bring into life." And I will not ask how many of the readers have simply skipped over the first verses of Matthew's book because of all those "begats".

Jesus was the begotten of God, the first begotten. Bible students are well aware of the importance of the law of the first born to the ancient peoples. That law is very much alive yet today among Abraham's descendants, and it certainly has a bearing upon the interpretation of the Bible by all of us. Unless he was displaced as Esau (Gen. 25:34) or Reuben (Gen. 49:3, I Chron. 5:1), the firstborn son became head of the family or clan. He ruled the family, and served as a priest for them. He was entitled to a double portion of the inheritance, including the "home place" rights. Genealogies were traced through him, thus assuring that his name will be kept alive for future generations. The death of a firstborn son was a catastrophe to a family; thus, God's judgments upon Egypt

were accounted unusually severe (Ex. 12:29-33). One must first understand how important this rule is before he can understand why God's statement which reversed it ("The elder shall serve the younger!") is so hard to accept. To this day, many people think God is somehow unjust by insisting upon His own sovereign choice as a better rule; by carnal reasoning, men insist that if God would just allow Esau to be "born again" he would be just as good as Jacob.

There can be no greater authority than to be called the Son of God. So Paul reasoned with the Hebrew brethren about the authority of Christ (Heb. 1), saying, "To which of the angels said he at any time, thou art my Son?" Angels, great as they are, made no such claim; Abraham did not, nor Moses and Aaron. But Jesus did, for God had indeed spoken these words of Him. And if this authority be His, mortals who ignore His words must surely be in danger of divine judgments (Heb. 2:1-4)

In this argument of Paul's, the divine authority of Christ is accompanied by a second and more impressive truth, that of His divine nature. "Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou has loved righteousness and hated iniquity;" etc. Therefore the angels were commanded to worship Him, and God promised to establish His words forever. From whence did He obtain this perfection? He was the "begotten of the Father."

Nor does the lesson stop here. Observe how the Scriptures strip away all the claims of men to the honors of the Christ, by a simple change of a single word: the "first begotten" is changed to the "only begotten." There are no others like Jesus. The sons of David might urge their own claims to the throne against Solomon; the apostles might argue among themselves about which should be the greatest; but there is no one at all who deserves the high honor of the Christ. Do not ask me to explain the divine miracle of the birth of Jesus, or to tell you how God in infinite wisdom and mercy could design a human body to house such a holy spirit, so that Jesus was at once the son of the virgin and yet the Son of God. I cannot explain the miracle of natural birth, though I know it is so; how much harder it is to explain the miracle of such a spiritual birth, especially one which subjected the Son

of God to the consequence of mortality, which is death. Yet I know it is so.

But let us pass on to the next thought. Being the firstborn of God gave our Lord authority in this natural world; but it went much farther. It gave him authority over the world of angels and spirits as well (Heb. 1:2.) He is the Son and Heir of heaven itself, and is appointed to sit at God's right hand. "He was rich," said Paul (ah! what riches!) but for your sakes he became poor!" (2 Cor. 8:9; John 17:24). This is an apparent contradiction in mortal eyes, until one realizes that the riches of Christ are visible through His act in becoming poor. His riches are those of a spiritual sort, those of love, of grace, of mercy, and of life. (Eph. 2:4; 3:8.)

By contrast, humans have largely lost their own inheritance through corruption and death. The ownership of this world, our natural home, is disputed by millions. The earthly home I live in needs constant repair, and will some day crumble to dust. Even the tax collector levies his claims upon it. This body which I call my own, must decay with age and infirmity. What is there here that I can truly call my own? At best, all these are mine to use for a little while, and then I shall pass. Adam and Eve lost Eden, and I am no better than they, for the human stream has flowed a long time on a downhill course.

Someone will ask, "But did not God beget His people in regeneration? How then can Christ be the only begotten?" We answer, at His birth God was His Father, while we were born of our natural parents. If we belong to God, it is through adoption rather than by natural birth. But even regeneration cannot restore our natural inheritance or make this world an Eden again (as those claim who look for something they call the Rapture). Our natural inheritance is corrupted; but through adoption into our Lord's family we are privileged to share in the inheritance of Jesus. He has made us "heirs of God and joint heirs with Christ." Heaven was not ours, we had no claims upon it; it was His, but He has promised to share it with us.

What all is included in this inheritance which we share with the Firstborn of God? The first thing is life itself, and by it He seals the people as His possession forever: it is eternal life,

and they cannot lose it. The second thing which He shares is His name. What a wonderful thing it is to be called a child of God, and especially so when we are called Christians. (John 1:12-13). Humanity may see nothing good about it, and indeed may think it foolish when they see the travails of the saints; but, it is through following Jesus through dark, deep valleys of trial that His people receive the third gift, which is called the "spirit of adoption" and causes them to come humbly before God, call Him "Abba, Father" (Rom. 8:15). In answer, He gives them wisdom and righteous judgment, so they can say with Paul, "We have the mind of Christ." (I Cor. 2:7-14). He makes them partakers of the divine nature (2 Peter 1:4). He sends the Comforter with words of truth and assurance (John 14:16-17).

There is still another facet to this jewel of truth. We have considered the miracle of the natural birth of Jesus, as it were the sowing of the seed; but let us consider the harvest also. In Rev. 1:5, Jesus was called "the first begotten from the dead." Who would ever have thought of referring to death as a birth? It means that Jesus was the first to be resurrected from the dead, and it brings to mind the lesson of the firstfruits offering which was held up, or waved, before the Lord.

Enoch and Elijah were translated, but were not resurrected. The spirits of the departed dead fly away to be with the Lord at the moment of death; but this is not resurrection either. Resurrection means the raising to life of that which is dead; it can only refer to the body sleeping in the earth, for these bodies belong to Him just as much as the souls do. We read also of the resurrecting of those saints whose graves were opened when Jesus died, and that they went about the holy city; but this was after the raising of Jesus. No, Jesus was the first to be resurrected of all mankind.

The resurrection, therefore, becomes the greatest evidence of the power of God and of His Christ. The harvest is sure, and he will not change His mind about it. Jesus said to Mary, that wonderful third morning, "but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." (John 20:17). What is His, He will share with His people. His word cannot fail.

ELDER RAYMOND WEBB

CONSIDER

Much has been written on the subject "Is it wrong to celebrate one particular day as the birthday of our Saviour?" I would like to state emphatically that as baptized believers we should celebrate the birth of our Lord every day of our lives. Webster's definition of the word *celebrate* is, "to praise, extol, honor, commemorate, distinguish by solemn ceremonies." Of course the things people usually do does not in any way praise, honor or extol the name of our Lord. But what *if* each time we say, "Merry Christmas" we rather said, "Greeting in the name of our precious Saviour?" What *if* all the effort that Primitive Baptist put forth in doing worldly things considered necessary during the season called Christmas were changed to godly effort in their own church? What *if* all the money spent on foolishness was put into the service of God? What if all the time spent on cooking foods, buying and wrapping gifts, and decorating homes was spent in study and prayer in begging God for wisdom and growth in grace and knowledge of the truth? In seeking to know what His will would be in every undertaking—not only in our natural homes but in our church homes as well. What would be the effect on our personal lives—on our churches, our communities and even our nation? Would not God hear from Heaven and heal our land?

SISTER J. C. (REBA) YOAKUM

The Christian Baptist—1971

A COMMAND TO GOD'S MINISTERS

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."
(Mark 16:15,16)

This is a command to the apostles as ministers and to all who are called to the work of the ministry. It was not expected or required that the eleven should preach in every city and neighborhood in the world, or that the ministers of any age should do so. It simply signifies that the world is their territory, to be preached in as the Spirit dictates and directs, their field not being bounded by geographical lines or national distinctions. By "every creature" is meant people of all classes,

or all the people who should come to hear them. In Colossians 1:23, it is declared that the gospel had been "preached to every creature which is under heaven." This cannot be taken as meaning every individual member of the human family, but must be understood to mean all classes of people. So it must be understood in the text we are considering. This shows the apostles to have been faithful in carrying out the commission of the Master.

This is not a warrant for ministers to force themselves upon people who will not hear them. Jesus instructed the apostles, when He sent them to the "lost sheep of the house of Israel," to leave any house or city that would not receive them, shaking the dust off their feet as a testimony against them. When a persecution was raised against Paul and Barnabas at Antioch, they departed into Iconium, heeding the instruction of Jesus by shaking off the dust of their feet against the Jews, thus showing that what Jesus bade the twelve do under the limited commission given them is to be observed under the present extended commission. Modern missionaries of the world do not observe the orders of Jesus, but they push themselves on nations who manifest such opposition to their preaching that their lives are in almost constant danger, and when things get too warm for them they call upon their mother country to protect them by force of arms if necessary. What shameful violation this is of the orders of the Master they are pretending to serve!

This passage does not teach that all who never hear the gospel preached are finally lost and sent to endless punishment. No passage in the word of God teaches that absurd idea. No greater injustice can be imagined than that any should be endlessly punished who have not had the opportunity to hear the gospel preached simply because they have not heard it. To think of a poor creature suffering the endless punishment of hell because the gospel was not taken to him, while others whose duty it was to take it to him, but failed to do so, are in the everlasting enjoyment of bliss, is a thought too ridiculous to be entertained by any conscientious mind that pauses to consider its ridiculousness.

Only those who hear the gospel preached are referred to in this passage as believers and unbelievers. The apostles were

given signs or evidences by which they might know the children of God from those who were not His children among the people to whom they preached. Preachers see evidences on the part of some to whom they preach that they believe their preaching and rejoice in it. They may know by these evidences that they are children of God, and that they shall be finally saved, for none of God's children can ever be lost. They have eternal life and shall never perish, neither shall any pluck them out of the hand of Christ or His Father. They may fall, but they shall never be utterly cast down, for the Lord upholds them by His hand. The evidences seen in their reception of the gospel is strengthened by their obedience. So when one believes and is baptized we have unmistakable evidence of his being born of God and an heir of heaven.

There are three classes with respect to belief and baptism. We shall designate these as first, second and third class. The *first* class are those who believe and are baptized; the *second* class are those who believe not; and the *third* class are those who believe but die without being baptized. The third class is not mentioned in the text we are considering. Those who teach that this class are all finally lost, cannot prove their theory by this text, for it says nothing at all about them. The followers of Campbell refer to this passage as proof that unbaptized believers will be finally lost, when they are not even mentioned in it. Those who advocate a theory that is not taught in the word of God are compelled to manufacture proof, so it is not surprising that they pretend to find proof in passages that afford them no proof whatever.

"He that believeth and is baptized shall be saved." All the first class, then, will be saved. That not one of them shall be lost is plainly declared in this text. Those who strain this into a conditional construction do not believe the text. They believe that those who believe and are baptized may finally be damned, for they teach that even a child of God may apostatize and go to hell. The text is true, notwithstanding the contradiction that conditionalists give to it. The *second* class shall be damned, their continuance in unbelief being an evidence of their unregenerate state. Hearing the gospel preached and disbelieving it is not the cause of their condemnation, but the sign by which those who preach the

gospel to them may know their state and condition. One who despises the gospel and continually rejects it is lost and condemned, and will continue in this state after he leaves this world. His state of sinfulness is the cause of his condemnation, and his unbelief of the gospel is the evidence of it.

The text says nothing about the *third* class; that is, those who believe but are never baptized. While they fail to do their duty and miss the reward of the same, which is a great loss, the Bible abounds with unmistakable proof that they shall be saved in the end. "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). This embraces the first *and* third classes. These are all the children of God. "And if children, then heirs; heirs of God, and joint heirs with Christ" (Rom. 8:17). "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 6:24). In this the first and third classes are likewise included. It is needless to add more testimony. Believers in Christ are favorably mentioned wherever they are spoken of in the Bible. They are said to be born of God, to have passed from death unto life, to be in possession of everlasting life, never to be condemned.

ELDER JOHN R. DAILY

Zion's Advocate—1905

EVERLASTING PUNISHMENT OF THE WICKED

The chief objections to the doctrine of endless punishment are not biblical but speculative. I think by examining a few facts carefully we will find it an ever established Bible truth that the wicked, who are not redeemed, are to suffer everlasting punishment.

The three words used in the Bible to denote endless duration are *olam* in the Old Testament, Hebrew, and *aion* and *aionios* in the New Testament, Greek. These words are the ones most frequently used in the Bible to denote the duration of God, the happiness of the saints, and the punishment of the wicked. Now the best authority we can find on this, as well as every other subject, is Jesus our Lord. In John 10:28 He defines *aionion* (or eternal) life to be imperishable life. In

Matt. 25:41,46, He uses the same word *aionion* (or eternal) to denote the duration of fire and punishment of the wicked, and declares in Rev. 20:14,15, that all these shall go into the same place that the devil goes. In Matt. 25:46, the same word, *aionios*, is used in reference to the duration of both the wicked and the redeemed, and one is translated *everlasting punishment* and the other *life eternal*. If, indeed, the happiness of the saints is never to end, then the punishment of the others is to endure the same.

Now justice will carry out the law to the letter, and if the law is not carried out justice is not met. If the law places a penalty for a crime, and the crime is committed, and the penalty be not laid on the offender, then the law has not been fulfilled and justice has not been met. In order that justice be satisfied, the law must be carried out in full. Now the word of the Lord came unto Ezekiel, saying, "The soul that sinneth, it shall die." The Saviour says, "And these (the unrighteous) shall go away into everlasting punishment; but the righteous into life eternal." If the wicked go into everlasting punishment, is it not because they have violated the law and the law requires this?

If the law requires punishment for sin, as the Bible plainly teaches, then God will punish, for He is just. To argue that God punishes sinners by causing them to cease to exist would be unreasonable, for that which does not exist cannot be punished, so in order for them to be everlastingly punished they must be in existence. Had there been no punishment after death there could have been no such thing as being eternally saved, for there would have been nothing to be eternally saved from.

If temporal death is all that the law requires, none are saved, for all die, and when we die we fulfil all the demands of the law. If that be true, why should the Saviour have died, and why should His name have been called Jesus, or Saviour, for from what does He save His people? But the Saviour Himself teaches that the wicked shall go into everlasting punishment for sins, and says in Matt. 5:18, that "till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled." For sinners, then, to meet the demands

of the law, they must be everlastingly punished.

In order for the child that was born to be rightly called *Jesus*, or Saviour, He must redeem His people from this punishment as required by the law. That is, He must be punished for every sin of everyone He saves. In order that He suffer this justly, He must first have all that guilt laid upon Him. He declared that He came not to change this law but to fulfil it.

ELDER J. HARVEY DAILY

Zion's Advocate—1905

THE RESURRECTION

The resurrection of the body is a great mystery, and so the details should not be pressed. To do so evidently does not lead to comfort, and Paul tells us to comfort one another with these words. The *words* found in the apostle's writing in I Cor. 15, in Phil. 3:21, and in I Thes. 4:13-18 clearly set forth the resurrection of the body. "The Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." This will be a great change, but a *glorious* change for God's children. The same body that is sown in corruption will be raised in incorruption,— that which is sown a *natural* body will be raised a *spiritual* body. The moral body will be immortalized. The corrupt must put on incorruption.

The body of Christ was raised to life. It was changed and immortalized as the scripture teaches. And the apostle tells us that He shall change our vile bodies: "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

Is there not danger of spiritualizing too much on the one hand and of materializing too much on the other? Will not one error lead to a denial of the resurrection of the body, and the other to the denial of a change in the body raised? Extremes are always dangerous, and when pressed lead to discomfort of

God's people as well as to division.

How much better it is to teach the plain truths expressed by inspiration on such deep subjects and comfort God's people with these words than to mystify them with views that no one can fully explain. Let us not speculate too much upon deep mysteries of the resurrection, but comfort one another with the thought that our God will come to earth again in the person of His Son, Jesus the Christ, and that our vile bodies shall be raised, and changed, and fashioned like unto His glorious body, and that when we awake, in His likeness we shall be satisfied.

ELDER R. H. PITTMAN

Zion's Advocate—1915

GOD'S PEOPLE ARE SINNERS UNTIL DEATH

"If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:10).

While the apostle insisted strenuously on a holy life, or holy walk with God, as the effect of our being born of God and evidence of it, or having been made partakers of the divine nature of Him, and our communication with Him, he guarded with as much care against our being puffed up with self-righteous pride, as he did our being entrapped in the antinomian snare, which lulls to indifference and neglect of our christian duties. The apostle would not have any who professed to be Christians, and seemed to walk in the light, to be so elated with a conceit of their own attainments as to say they had no sin, but were perfectly pure, and as holy in heart as the law of God required. Such as made these claims, the apostle said, deceived themselves and the truth was not in them, and virtually denied the truth of the entire Gospel, which everywhere speaks of men as sinners. And they thereby show that the word of God was not in them and that they know nothing of the teachings of the Holy Spirit.

The apostle shows that such as would lay claim to sinless perfection would disclaim any need of mercy, and deny their desert of God's wrath, for they seem to think they have, in some way, made amends for their sins, or could do so, and were not, therefore, deserving His wrath or just punishment.

They would rather say, "Have patience with me, and I will pay thee all," but the apostle would show the gross error of all who imagined that, through the gospel they were so thoroughly sanctified as to have no spot or blemish of sin about them. You will please notice the apostle uses the present tense, "have no sin," and in the tenth verse he uses the past tense, "have not sinned," which cuts off every avenue of escape. No man can claim that he has not sinned against his God, and no man can say in truth he is not a sinner now, no matter what his claims to religion may be. This seems to be the clear inference of the apostle here. Therefore for any man to claim to be clear of sin in his flesh while he lives here in this old sin-cursed earth, is to deceive himself, and make God a liar. God has said by the mouth of Solomon, "There is not a just man upon earth, that doeth good, and sinneth not" (Eccl. 7:20). For a man to say he does live without it is to say that God has not told the truth in His revelation to Solomon, and when I meet such men as lay claim to living free from sin, I cannot refrain from thinking, "Behold, a greater than Solomon is here."

The apostle having supposed that even those of this heavenly communion yet have sin in the flesh, proceeds to justify this conclusion, and does it by showing in two particulars the dreadful consequences of denying it. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." My, what a consequence that is!

There is one thing I have learned,—the more I see of my sins the more I value the remedy for them and the sweeter is the promise that "He shall bear our sins in His own body on the tree." In the second place John says, "If we say we have not sinned, we make him a liar, and his word is not in us," which shows that the denial of our sins not only deceives ourselves but reflects dishonor on God. It challenges His veracity. To say that God's people are sinless in the flesh in this life is equivalent to saying that God spoke in vain when He said, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." If we were sinless we would have no need of an advocate.

The apostle then instructs God's children to confess their

sins, saying, "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." The only avenue of escape the Christian has from his sins is to confess them, and the true Christian is encouraged to confess his sins, because he realizes that God's veracity is at stake. He says, "If we confess our sins, he is faithful and just to forgive."

We would not, for a single moment, impress our readers with the thought that Christians sin because they love sin, but would rather impress you with the idea that they *hate* sin with perfect hatred, and can therefore appropriate the words of Jesus to themselves, "Except ye hate . . . your own lives . . . ye cannot be my disciples" (Luke 14:26). How could a sinless man hate his own life? We had just as well claim that a man in heaven could regret that he was there as to say a sinless man can hate the life he lives. Therefore we maintain that the man who claims sinless perfection here destroys all evidence that he knows anything at all of God's rich and reigning grace in the forgiveness of sin, and all he knows is obedience to obey the moral law of God, but we should be very careful not to blend that with the law that converts the soul. "The law of the Lord is perfect, converting the soul." Moral law was made to govern the lawless and disobedient, but never to convert the soul of man from a state of sin and death to a state of life.

Therefore, it must be true that the law that converts the soul from a love for sin to a hatred for it, and to a love for holiness, is a physical law and not a moral one merely, which does away with the idea that obedience to moral law produces sinless perfection. For it is a fact that whatever may be gained by obedience to moral law may be lost by disobedience to the same law. Therefore perfection cannot be gained by obedience to moral law. There can be no such thing as perfection in the flesh until it goes to the grave and is raised out of it by the physical law of God, and in that is made partaker of the divine nature of Christ. Then, and not until then, can anyone live free from sin. Therefore I long for that sweet home, where sin can never enter.

ELDER T. S. DALTON

Zion Advocate—1905

LIVE IN PEACE

It is the privilege as well as the duty of God's people to live in peace. As a privilege it ought to be so highly prized by us all – so much appreciated – that no sacrifice would be considered too great for us to make to secure it. When peace abounds between us and our fellow mortals, we can rest in the enjoyment of tranquillity such as the waters of the great deep display when all is calm and smooth.

From a mere standpoint of policy and personal interest, then, we ought to strive to “live peaceably with all men, and especially with the household of faith.” Life has cares enough, take it as we may. Our sorrows will be hard enough to bear if we do the very best we can. Besides, this life is altogether too short to be spent in quarreling and wrangling and ill tempered feeling.

If we would really enjoy ourselves in our needful intercourse with our fellow men, we must live in peace with them. It is a great mistake for us to conclude that we do not care what the feeling of others is toward us. There may be some who so live that we cannot afford to associate with them, but it is better for us to have their *good* will than their *ill* will. No one disputes this. If we would have the good will of others we must live to that end.

Kindness is worth so much to us, and yet costs us nothing. We need not go from home to find opportunities to let the light and warmth of kind words and deeds shine and glow about us. If we have been surley and cross, let us show our penitence and good sense by cultivating a kind, cheerful disposition toward all, and shunning the errors of the past.

Home, how sweet it is, when the holy light of love and kindness pervades the hearts of its inmates! When parents live toward one another as they ought and treat their children as they should, and children are kind toward each other and their parents, what a lovely household it makes! How much more enjoyable such a life than one of turbulence! We wish we had never spoken an unkind word to the dear parents that reared us, whose patient, tender care for us still lingers in our memory. We wish we had never allowed any other words but words of love and kindness to escape our lips toward our dear

companion and precious children.

How many of our readers feel that way? Stop, and think, and if necessary, reform. We cannot be angels here, but we can be kind if we will.

ELDER JOHN R. DAILY

Zion's Advocate—1898

Every man who comes into the world is born with a terminal sickness - a corrupt, sinful nature. It kills some more swiftly than others, but all must eventually succumb to its ravages. "The wages of sin is death," and "all have sinned and come short of the glory of God." But to the child of God there is the sweet hope of one day being raised from a state of corruption to one of incorruption, "to an inheritance incorruptible, and undefiled, and that fadeth not away," and which is "reserved in heaven" for them. —*Elder Ralph Harris.*

The Scriptures give four names to Christians;—"saints", for their holiness;—"believers", for their faith;—"bretheren", for their love;—and "disciples", for their knowledge.

A. Fuller

BROTHER WAYNE DONNELLY ORDAINED TO THE OFFICE OF DEACON

On Saturday, Oct. 3, 1987, Brother Wayne Donnelly of "Blue Ridge" Primitive Baptist Church, Willis, Virginia, was ordained to the office of deacon. The Presbytery consisted of Elders A. J. Hylton and Phillip Johnson. Elder Hylton served as Moderator and deacon Brother Clarence M. Moyer served as Clerk. Sister Laretta Donnelly was chosen as spokesman for the church and Elder Hylton to question the church. Elder Johnson was chosen to question Brother Donnelly and Elder Hylton to offer the ordination prayer and to deliver the charge. Elder Hylton used Acts 6:1-4 as a text. The benediction was by Brother Moyer.

Obituary

BROTHER TRIGG EDWARDS

Brother Trigg Edwards (83) was born in Dickenson Co., Virginia Sept. 12, 1902 to Noah and Crissie Edwards, and passed away July 9, 1986 in William Beaumont Hospital, Troy, Michigan. He moved to Michigan in 1924 and was married to Bessie Hackney, Aug. 2, 1924. He was a faithful and loving husband

and father, and esteemed his family above every other natural treasure of this life.

Surviving are his wife Bessie, of Troy, MI.; one daughter, Lena Hobbs, Auburn Hills MI.; one son, Elmer Edwards, Royal Oak, MI.; three brothers, Zola, of New Port Ritchie, FL., Clayton, of Warren, MI., and Clifford, of Hazel Park, MI.; three sisters, Exie Crain, of Ferndale, MI., Clara Fuller, Marengo, OH., Opel Henning, of East Jordon, MI.; nine grandchildren, eighteen great-grandchildren, and many friends.

Brother Trigg was baptized into Little Zion Primitive Baptist church in 1954 and was ordained a deacon Aug. 30, 1964. He remained a faithful and active servant of the church until death, always giving his labor and love to the Lord's people. He continued to attend services regularly even after his health began to fail. He leaves a vacancy in the church and among his brethren which will be difficult to fill. It is our humble and fervent prayer that God will comfort and strengthen his dear companion, family and friends in their sorrow, and may He raise up others who, like Bro. Trigg, will be faithful to the cause of Christ.

His funeral service was preached by Elder Howard Edwards at Price Funeral Home, July 12, 1986, Troy, MI. Also taking part were Elders Vernon Booth, Durward Edwards and Darvin Edwards. Brother Trigg's body was laid to rest in the White Chapel Cemetery. The spirit having returned to God who gave it, it is now waiting to be reunited with the body, changed and fashioned like the glorious body of Jesus to be raised from the grave on the blessed resurrection day with all the saints, to meet the Lord in the air; taken to heaven where there will be no sad farewells, sorrows nor disappointments, there to live in perfect peace and happiness forever.—*Elder Howard Edwards.*

BROTHER WILLIAM R. AUSTIN

Brother William R. Austin (84) was born Dec. 5, 1902 at Herald's Prairie Twp., Illinois, and died July 18, 1986 at St. Joseph's Hospital, Ypsilanti, MI. He was the son of M. G. and Pearle Austin. He had two brothers, both of whom preceded him in death. He is survived by his wife, Sister Edna Shook Austin, whom he married on June 25, 1927. They had just recently celebrated their 59th wedding anniversary. He is also survived by two daughters, Doris (Mrs. Joseph Saurez) of Hartland, MI., and Carolyn (Mrs. Vince Fordell) of Garden City, MI.; three grandsons, three granddaughters and five great-grandsons.

Brother Austin joined Little Zion Primitive Baptist church in 1939, and though He had been in ill health for several years he still enjoyed attending church services when able, visiting with the church brethren and speaking of the goodness and mercy of God. He was instrumental in the construction of the present Little Zion meeting house and took pride in the fact that his first grandson was born on the day the building was dedicated in 1952. He will be missed by his church, family and friends, but we pray God's blessings on each of them and humbly submit to God's will.

Funeral services were held July 21, 1986 at the John N. Santieu Funeral Chapel, with Elders H. Vernon Booth and Nolan Pitney officiating. His body was laid to rest at the Imlay Twp. Cemetery.—*Little Zion Primitive Baptist Church, Elder Howard Edwards, Moderator, Brother Michael Keogh, Church Clerk.*

SISTER DYMMMA STROHECKER

Whereas it has pleased our Heavenly Father in His infinite wisdom to call our faithful and beloved Sister Dymma Strohecker from the cares of this life on Sept. 18, 1987, and,

Whereas we bow to the will of our Lord, remembering Sister Strohecker's love and devotion to the church, its doctrines and the brethren and sisters during her thirty-six year membership in the Washington Primitive Baptist church, Annandale, VA., therefore, be it resolved that a copy of this resolution be sent to *Advocate and Messenger*, one given to the family, and one placed on the church records.

May God in His tender mercy comfort and console Sister Strohecker's children—a son, Henry Mitchell; five daughters, Elizabeth Brooks, Margaret Norman, Virginia Strong, Christine Buffman and Lois Booker; nine grandchildren, four great-grandchildren and one sister, Livie Smith.

Funeral services were conducted in Roanoke, VA. by her pastor, Elder Bill Dillon, with pastor Wallace Smith assisting. Interment was in Fairview Cemetery. *Washington Primitive Baptist Church, Elder Bill Dillon, Moderator, Sister Martha Reynolds, Church Clerk.* ;

LOLA EVELYN SNAPP

Lola Evelyn Snapp (77), daughter of the late Joseph M. and Amanda Cornwell Brumback, was born June 21, 1910 at Strasburg, VA., and died at her home in Middletown, VA., Aug. 4, 1987. She was married Nove. 10, 1937 to Garland N. Snapp who survives. Also surviving are a son, J. Allen Snapp of Middletown; three grandchildren, and one sister, Frances Hite of Luray, VA.

Evelyn was very faithful to Cedar Creek Primitive Baptist church, attending regularly and manifesting much love through her support of the church and ministry; always ready to entertain and to do whatever she could for the benefit of God's people. She will be missed by us all.

A funeral service was conducted Aug. 6, 1987 at the Omps Funeral Home in Winchester, VA., by Elder Ernest M. Long. Burial was in Mt. Hebron Cemetery in Winchester. May God in His love and mercy comfort and console the family and friends.—*Elder Ernest M. Long.*

DONATIONS TO THE ADVOCATE AND MESSENGER

Sister Margie Swinger, Mich., \$25.00; Vernon M. Russell, Va., \$5.00; Ruby M. Ferrell, Va., \$5.00; Mary J. Walden, Ala., \$5.00; Ethel M. Clark, W. Va., \$20.00; Roscoe Pile, Colo., \$45.00; Warren and Wilson, Va., \$10.00; Nettie P. Tannehill in memory of her sister Louise Sora, Va., \$15.00; Janet Y. Ford, Va., \$5.00; Lois Y. Giltinan, Va., \$5.00; R. H. Helms, Va., \$10.00; Elder J. E. Alderton, Va., \$5.00; Johnny Sora in memory of Louise Payne Sora, Va., \$25.00; Elder Hassel Peck, Ohio, \$5.00; Mr. and Mrs. Grant Key, Oregon, \$20.00; Elder Walker Pendleton, W. Va., \$5.00; Mr. and Mrs. C. J. Baker, Ohio, \$5.00; Mrs. Dolly Wagner, N.C., \$5.00; Elder Ralph Culy, Ind., \$5.00; Mrs. William Cockrell, Va., \$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. '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

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. '88

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. '88

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

SOUTH RIVER—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. '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. '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. '87

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