

Advocate and Messenger

126th Year OCTOBER 1987 No. 10

Advocate
and
Messenger

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

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

Within the carnal heart of man
 There lurks a self-exalting plan,
Which says that he can hide his sin
 By simply letting Jesus in.

But if the word of God is true
 Then such a scheme would never do,
For men a fatal path will trace
 Unless delivered by free grace.

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

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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SUFFERING FOR CHRIST'S SAKE

"If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt.10;24).

These words of our Lord were very soon confirmed by the ill usage His disciples met with from the religious leaders of that day; and we are informed by both secular and religious history that such has been the lot of the faithful followers of Christ in all ages. The beloved apostle Paul, who probably walked in the steps of Christ more completely, and more devotedly, after his conversion, than any other man, was also a great object of the religious world's contempt, and he

suffered much at their hands. In his second letter to Timothy he mentions these sufferings and then makes this remarkable declaration: "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (3:12). He gives no exceptions to the rule: *all* who will live godly in Christ Jesus *shall* suffer persecution.

The only way to avoid persecution would be to avoid godly living; but ungodly living produces both short-term and long-term sufferings which are far worse than any persecutions we might have to endure for righteousness' sake; and, there are some wonderful blessings we lose out on when we fail to be faithful to our calling. For example, Paul said the Lord had delivered him out of all his persecutions (II Tim. 3:11), but if he had *not* been living a godly life in Christ Jesus, he would never have experienced those gracious deliverances and the joy and assurance they afforded him.

Those who suppose godly living will exempt them from suffering have either not consulted the record which our Lord left us, or else they have gravely misunderstood its message. Paul told the Philippian brethren, "Unto you it is given in the behalf of Christ, not only to believe on him, but *also to suffer for his sake*" (1:29). Remember the words of our text: "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" If they have spoken so contemptuously of our Lord, who occupies the *highest* office, and addressed him by such blasphemous titles as "the god of the Ekronites" (II Kings 1:2) or, "the prince of the devils" (Matt. 12:24) how much more shall they hurl such hard names and vile epithets at those of His household, who occupy so much *lower* place.

Those who endeavor to pattern their lives after Christ should certainly not think it unusual when they experience fiery trials (I Peter 4:12) "as though some *strange thing* happened unto them." Isaiah said of Christ, "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (53:3). It is a matter of record that this was the case and it is very well documented that He has in all ages been likewise despised and rejected by the generality of men, and that in our present day this is still the case. Consequently, the more

Christlike we live, the more we will meet with the same kind of hatred and rejection. The apostle Paul spoke much of his sufferings for Christ's sake; and this came as no surprise to him, for the Lord told Ananias of him, "I will show him how great things he must suffer for my name's sake" (Acts 9:16).

Christ told the apostles, "Behold, I send you forth as sheep *in the midst of wolves*," and He did not hide from them the fact that they would be hated of all men (men of all ranks and stations) *for His name's sake* (Matt. 10:16,22) and in that context He went on to elaborate on some of the things they and the other disciples would be required to suffer as a result of their faithfulness to Him. Paul said he was buffeted, reviled, persecuted, defamed, and viewed as the filth of the world, and the offscouring of all things (I Cor. 4:11-13). But though it was his lot as a faithful servant of our Lord to endure such things, he was so wonderfully blessed and sustained by the Spirit of God as to even "take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake," for he was blessed to understand that when he felt his weakness most, then was he strongest in the Lord (II Cor. 12:10).

Peter tells us that it is thankworthy if a man for conscience toward God endure grief, suffering wrongfully (I Peter 2:19). There is no honor in patiently bearing that buffeting which we receive as a result of our *faults*, but it is very pleasing and acceptable to God when we suffer for *well-doing* and then take it patiently (2:20). Peter goes further here and says, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps" (2:21). If He has suffered so much for us, is it a great thing that we should endure a measure of suffering for His sake? May He give us courage to be faithful, no matter what we may have to bear as a result. The apostles said, "We ought to obey God rather than men," and on one occasion when they were beaten and commanded not to speak in the name of Jesus, they departed from the presence of their persecutors "rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:29, 40, 41). May we likewise count it an honor to suffer for our Lord.

Christ said, "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10); and Peter said, "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled" (I Peter 3:13, 14). May we faithfully bear our cross, confident in the assurance that our Lord will never leave us nor forsake us.—*Editor.*

THE CHRISTIAN STANDARD—MATTHEW 5:16

In my opinion, the Sermon on the Mount is the greatest definition of true Christianity that was ever preached. And it forms a foundation for the church also, for the church is formed by collecting into one body those who follow this teaching.

This sermon, when it was first preached, was a challenge to other religious systems. It presented moral and spiritual standards not in common usage, by one who was not one of their teachers, in a place not acceptable. It was not preached in the temple or synagogues, but on a mountain-top in Galilee, and not to those who were ritually clean but to disciples only. They were the only persons who thought enough of Jesus to climb the mountain. And it was preached by a man who was neither rabbi nor priest, but who had been called of God to the work, baptized by John the Baptist, and was known everywhere to be a genuinely good and wise man.

Our text, "Let your light so shine", is immediately connected to the verses preceding which say, "Ye are the light of the world." Elsewhere Jesus said of Himself, "I am the light of the world." If His people are become that light, it is because the Spirit of Jesus dwells in them. This brings to mind a comparison which has often appealed to me and gives the difference between the Old and New Testament churches. When Solomon builded the first temple, he adorned it with much gold and precious stones and other fine work. When the light of the morning sun fell on it, there on that mountain-top, it was glorious to behold indeed. Now the temple Jesus came to build (it matters not here whether you think of the temple of a saint's body, or the temple of the church at wor-

ship) is lighted from within. The building itself may not compare well with the first temple, but oh! the light that shines out of it! It is the light of God Himself! Now here is the real test of all forms of worship: is God in it, or is He not?

"Let your light so shine!" The man who preaches these words must know that he will be watched by others to see whether he does it himself. An entire community might live wickedly continually, but if some Christian sins (especially if he is a preacher) he will become their choice topic of conversation for days. He has made a profession, you see, and they have not; they watch to see whether he means what he says.

Not that any true Christian goes about his community telling people he is a Christian. That isn't necessary, and is contrary to the spirit within. His life, his words, his moral and ethical deportment at work or with his family and acquaintances, his service to others, his choice of companions, his pleasures, all speak for him. If his religion is real, others will know it; if false, they will know that also. Nor can a Christian expect all his neighbors to rejoice with him and love him for his profession; no preacher can expect to be loved by everyone for the truth he preaches. This light shines in darkness, and the "darkness comprehendeth it not." But whether a man is loved or not, the truth well lived is a standard of right and wrong in the community, and a standard for true worship which the world cannot ignore.

We examine Jesus. Did He mean what He said when He spoke of "giving a cloak also" to those who demand a coat? Soldiers took all His raiment, and gambled for them; and He gave his life too. Did He mean it when He taught disciples to "turn the other cheek"? Watch Him standing in His trial and see. If there had been a single slip in His entire ministry, those watchful enemies who followed Him everywhere would have used it against Him.

This text is a much needed warning for Christians. It points out three of the greatest obstacles to right living. The first is our own inertia; we resist change, and want everything to continue the same. The second, we try so hard to conform to the world, to be like those about us. And the third, it is so

easy to fall into a religion which is more form than substance, more words than deeds. These three have posed greater dangers to Christians and to churches than all the heresies and all the persecutions that ever were.

Have you folks ever worried about who was setting the standards for behavior in your community? Who establishes the fashions for clothing, for the music heard everywhere, for the literature being read, the work being done, the best kind of friends to have, the people whose lives are worth following? Is it the television, or some rock singers? Well, our Lord designed the church to set that kind of standard for Christians. Too often Christians prefer to let everything pass along without a word, unnoticed. Jesus said, "Let your light so shine!"

I had a dear friend who became ill at our association a few years ago. He is now dead, and won't know I am speaking of him. When I walked to his car to check on him, he told me that meeting was his fiftieth consecutive visit to our association. He had been in my father's ordination, and he was in mine too. Such faithfulness cannot pass unnoticed. I wish I could be that faithful.

A precious mother in Israel, also now at rest, who had attended church all her life but was now old, in a nursing home, and unable to attend her meeting; so she turned her chair to face her church across the miles, and composed a letter to the church while they worshipped. She mentioned songs they probably were singing (she knew everyone's favorite songs); she followed the time, and at about 11:00 mentioned that some brother would now be offering a prayer for their services; and then she spoke of her pastor, who was presently speaking. So she went through the entire meeting with them. In my youth I had seen that old sister and her daughter fill their car with flowers and food and spend the entire day visiting the sick, the elderly, the lonely. Do you suppose anybody in our community ever questioned whether her religion was real or not? It would have been hard to find a soul who would have spoken a word against her.

I have known of people who refused to take jobs because it meant moving away from their church. I have known of young folks who resisted some of the very great temptations

to evil, so commonly accepted today. I have seen people of all ages go to church faithfully in snow and rain and heat, in sickness and in great troubles as well as in good times. What were they doing? They were letting their lights so shine; they were not doing it to show off their religion, but if others happened to see them, they saw no reason to be ashamed.

ELDER RAYMOND WEBB

FABLES

“The apostle Peter wrote to a people who had obtained a precious faith “through the righteousness of God and our Saviour Jesus Christ” (II Peter 1:1). Note that this faith was obtained through the righteousness of God and of Jesus Christ His Son, and not by any righteousness of man, because man has no righteousness of his own. Peter then states, “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.”

I believe the knowledge spoken of here means the knowledge that we have of God and of Christ, and by that knowledge we are made aware of the many great and precious promises that God has given us. Then He exhorts us to add to our faith virtue, etc. Notice that He tells us to *add to* our faith, because we cannot of ourselves *add faith*;—faith is a gift of God. But we can add these other things which Peter mentions to the faith that God has given us. And by doing these things we can have an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ (II Peter 1:11); which kingdom I believe to be the church here on earth, not the kingdom above, because that kingdom is not entered into by good works but solely by the grace of God and the shed blood of our Lord.

Now Peter says that he knew those to whom he was writing were established in the present truth, but he found it necessary that they be reminded of them time and again. I feel that this is one of the main reasons for church attendance, that we may have our minds stirred up concerning the many wonderful promises of God. “Moreover I will endeavour that ye may be able after my decease to have these things always in remem-

brance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased" (II Peter 1:15-17).

The apostles were eyewitnesses of the crucifixion and of many, if not all, the miracles which Jesus performed when He was here on earth. They saw Him raise the dead, heal the sick, walk on water, turn water into wine, etc., and Peter, James and John were with Him in the holy mountain of transfiguration when they heard the voice of God from above. So Peter is telling us that the things which he was writing of were not cunningly devised fables but were true things which they had seen and heard; and that the more we know of these facts the more abundant entrance we will have into the church kingdom here on earth.

We are to refuse old wives' fables, and exercise ourselves rather unto godliness (I Tim. 4:7). Paul told Timothy to "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:2-4). "Not giving heed to Jewish fables, and commandments of men, that turn from the truth" (Titus 1:14).

Many ideas are being advanced today that are not in harmony with Bible truth. Perhaps the most vicious of these is the denial of the virgin birth of Christ. Take that away and you destroy the very central truth of the whole work of salvation. If there is no virgin birth then we have no hope of salvation. But Peter has already told us that these things are not fables but are the truth, as the apostles have witnessed them.

ELDER T. EVERETT BEAVERS

ABLE

Dear children of the Lord, we are all the Lord's children by creation, and as a result of the transgression of God's commandment by our foreparent Adam, we are all of the earth earthy and subject to trials, afflictions, burdens, heartaches, sickness, and even death. So we are not able to complete or accomplish many objective activities or labors as we travel life's pathway. I realize more fully each day how dependent I am on the mercy of God to live honorably. I am so weak and frail I feel as did Paul when he said, "I know that in me (that is, in my flesh,) dwelleth no good thing." And he expresses my feelings when he says, "The good that I would I do not: but the evil which I would not, that I do." So we can exclaim with him, "O wretched man that I am! who shall deliver me from the body of this death?" Who is able? Who is going to accomplish this great task? Man cannot!

To be *able* is to have sufficient skill, power, knowledge and all necessary resources to accomplish a desired end; as in having the ability to teach, write, speak, preach, and even to live in humble charity as the redeemed of the Lord. How far short do we fall when it comes to living ably in the Master's kingdom as we should! We do not even feel able to write as we should. Yet Paul said, "By the grace of God, I am what I am." It is certainly by the Lord's mercies that we are able to walk by faith and go forward running with patience the race that is set before us, humbly trusting in Him. As much as in me is I am now ready to go forward in whatever task I am called to perform. We are able by the help and mercy of God to walk in His light each day. We are able to press on, for it is Christ who strengthens us. Many times He blesses us with the wisdom and strength to go on, even when we feel we are not able to do so.

When we let the trials and problems of this life become as great waves before us and we rebel against the Lord with our unbelief, then we are not able to go forth in the land that flows with milk and honey. Trials become as giants and we are not able to overcome or subdue them. The less we exercise our faith the greater the enemy appears and we are not able to go forward. An example of this was seen in the unfavorable

report of ten of the spies Moses sent to search out the land of Canaan. But Oh what comfort and evidence was brought by Caleb and Joshua, for they said, "We are well able to overcome it. "When we do not tempt the Lord but go forth in the spirit of faith, trusting in Him, we are well able to leave worldly cares behind and find great comfort and rest in His kingdom.

When a safe care and keeping the Lord ministers to His children. He is able to "supply all your need according to his riches in glory by Christ Jesus." When the disciples had fished all night and had caught nothing, Jesus stood on the shore and asked if they had any meat, and they confessed they had none. And so we also are many times unable to show any fruit of our labors; but how sweet the blessing when we abide by the teachings of our Lord. He told them to cast the net on the right side and they would find. This resulted in a great catch of fish, so that they were not able to draw them in without help. If we abide by our Lord's teachings, always casting our net on the right side, then we, as were the disciples, will be told to come and dine, for He is able to take care of us and feed us.

All power in heaven and in earth was given to Jesus, the Son of God, and He said, "I give unto them (His sheep) eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." This is certainly something man is not able to do, and it shows the great keeping hand of God, who is able to preserve all His sheep. Abraham, being no weak in faith, "staggered not at the promise of God through unbelief . . . being fully persuaded that, what he had promised, he was able also to perform." God has always been able to carry out what He has promised, and will always be. Therefore, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." He has promised that He will "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." Who is able to prevent this? No one! God is abundantly able to keep these promises and we are more than conquerors through Him that

loved us. Thus Paul exhorted Timothy to “flight the good fight of faith,” for he says, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.”

Christ Jesus is declared by the power of heaven to be the faithful, eternal High Priest who changes not and continueth ever. “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to made intercession for them.” Now no man cometh unto God the Father but by Him, for He is the way, the truth, and the life. All that the Father gave Him shall come unto Him, and no man can come to Him, except the Father which sent Him draw them, and he will raise them up again at the last day. Do you believe He is able to do this? I do.

With regard to the opening of a sealed book, a strong angel proclaimed with a loud voice, “Who is worthy to open the book, and to loose the seals thereof?” (Rev. 5:2). “And no man in heaven, nor in earth, was able to open the book, neither to look thereon.” Man may open many books, but not this one, for it was sealed by God the Father, who alone is able to shut and none can open. This caused much weeping by the apostle John because no man was found worthy to open and look thereon. But he was told, “Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to open the book, and to loose the seven seals thereof.” So he beheld a Lamb who was able to open the book and look thereon, and they sung a new song saying, “Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.” Yes He, Christ Jesus, was able to accomplish this for He came from the grave as He said He would. He broke the seal of death and is alive for evermore.

“And now, brethren, I commend you to God, and to the work of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.” He is “able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.” “Now unto him that is able to keep you from falling, and to present

you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." He is able and will keep His word.

ELDER DAILY HITE

FOOTSTOOL

The footstool is a very small item which occupies a lowly position. Its insignificance is used in scripture to magnify and elevate the position of the Lord Jesus Christ, seated on the right hand of God. Psalm 110:1 tells us how God said to the Lord to sit on His right hand until He would make His enemies His footstool. This carries with it the intelligence that in process of time the Son, Jesus, by the anointing bestowed upon Him by the Father, will subdue and put down anyone or anything that is in opposition to His will. Jesus told the unbelieving Jews this while He contended with them (Matt. 22:44, Mark 12:36, Luke 20:43). Apostles preached to give assurance to saints (Acts 2:35) of the High Priest being seated on the right hand of God. We read in Hebrews 1:13 that when Jesus had by Himself purged our sins, He sat down on the right hand of the Majesty on high. It is there that Jesus sees and knows every trial of His people and makes proper intercession to the Father for them.

In time of sore trouble we will do well to remember the trials of the apostle Paul when he testified before the council: "Men and brethren, I have lived in all good conscience before God until this day" (Acts 23:1). At these words the high priest commanded them that stood by him to smite him on the mouth. Then Paul said unto him, "God shall smite thee, thou whited wall." The faith displayed by Paul teaches that God will avenge His own elect and we are not to avenge ourselves but commit ourselves unto Him who always judges righteously.

When we behold the fate of the Jews for the last two thousand years, perhaps climaxing in Hitler's death camps, we recall that they preferred a murderer released in their midst rather than the innocent Son of God, crying, "Let His blood be upon us and our children." Apostles wrote that they both killed the Lord Jesus and their own prophets and the wrath is

come upon them to the uttermost. They turned their backs upon the Jews, saying, "Seeing ye judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Now if these things happened to them of old, we know that without the grace of God upon us similar things will happen to us.

That Jesus will reign to the end we are assured in I Cor. 15:24-26, where we read, "Then cometh the end, when he shall have delivered up the kingdom to God . . . For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." Most of those who have occupied the kingdom of God are underground, in cemeteries, seas and rivers. Certainly only a small portion of God's people are now living here on earth. Yes, the soul and spirit of these sleeping bodies are with God and are experiencing some degree of rejoicing, the extent of which is unclear to the writer. "The earnest expectation of the creature waiteth for the manifestation of the sons of God . . . Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." May we comfort ourselves with these words, knowing that Jesus is able to subdue even death itself and change our vile bodies.

ELDER A. J. HYTON

"ART THOU HE THAT TROUBLETH ISRAEL?"

This question was asked Elijah by Ahab (I Kings 18:17). Elijah answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." National Israel never lived long in peace, —enemies without or false friends within would cause trouble and strife. Thus it is with spiritual Israel today. Ahab the king may have had a good heart, but he seemed to be afflicted with indecision and weakness. Besides, his wife Jezebel was a dangerous and wicked woman. She was a Baal worshipper and maintained four hundred prophets of Astarte and influenced Ahab to maintain four hundred and fifty priests. Such a mixture of worship was surely enough to bring trouble upon Israel; and it did. God sent a drought which terminated only with the victory of Elijah over the priests of Baal on Carmel.

Yes, there was trouble in the land; but who caused the trouble? Ahab said Elijah was the guilty one for he had prophesied evil upon the land and would not approve and engage in the system of worship set up by the king and his heathen wife. But Ahab lied; Elijah was innocent. And Elijah spoke the truth when he told the king that he and his father's house were the guilty parties in that they had forsaken the commandments of the Lord . . . and followed Baalim.

In an organic sense spiritual Israel is in this age represented, I believe, by Baptists of *the primitive order*. They have from the days of John the Baptist contended that, — “all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works” (II Tim. 3:16-17).

Our ministers have, with a few exceptions, held to the principle that the doctrine, the practice and the order of the apostolic church should be the doctrine, the practice and the order of the church in all ages, — that *it is not permissible* to add to, or take from, the doctrine, the practice or the order. If the church is to be kept pure and separate from the doctrines of men and devils, and from the institutions of the world, the scripture given as a thorough furnisher *must be used as such*. If it does not furnish some pausable doctrine, the church ought not receive it; if it does not furnish popular practice, the church ought not use it; if it does not *describe* a particular order, such order should be rejected. This is the *only* safe rule.

And it will not do to reason that if a practice is *not condemned* it may be preached; that if a practice is *not mentioned*, it may be used; that if an order of discipline is *not described* it may be put in practice. But in the Primitive Church in this country there are some who reason that *only the specific condemnation of principles and things*, exclude them from churches. And upon this premise of reasoning there have been introduced among us, little by little, doctrines and practices that have troubled Israel. This same argument was used a hundred years ago when modern missions with their money-basis; Sunday Schools with their proselytizing priestcraft; a salaried ministry with its unscriptural demands; and various

societies with their soul-saving claims, were forced upon the church and divided it asunder. And, we all agree that those who were troubling Israel then were those who were bringing in the new things. However, the claim was made by the innovators at that time that they were for peace, and that those *opposing* these things were the ones who were troubling Israel. *And thus it is today.*

Our brethren who have brought new things into the primitive church, or tolerate them, —such as absolutism, secret orderism, instrumental music in church worship, etc., say they are for peace, —that those who oppose such things are troubling Israel. But this is not true any more than it was true that Elijah was guilty of troubling Israel.

To us it seems that it would be a great blessing if all “*grace-Baptists*” could be united. And if they all were truly loyal to the principles and practices of the apostolic church, and really loved each other as brethren should, and loved God more and the world less, they *would* be in sweet fellowship one with another. But many of those who have these new things will not give them up. Efforts have even been made to induce them to not let them spread, —that is to labor to discourage Primitive Baptists from affiliating with secret-oath-bound societies and to receive no more in fellowship who do; and also to take the same position regarding the instrumental church-service music. Such a position maintained in sincerity would no doubt work great good, gladden many hearts and unite in sweet fellowship many good brethren who have long been estranged.

Primitive Baptists have enough trouble from outside enemies. They should not themselves bring in troublesome things foreign to the teaching and practice of the apostolic church. And where they have done so, let us hope and pray that they will put such things from among them. Divisions are sad and distressing, but it seems that sometimes there is no other remedy by which to maintain *Primitive Christianity*.

Writing to a brother in the North in April, 1889, on Lodgism, Elder J. R. Respass said:

“We could not commune with your members or churches in this country; it is with us a test of church fellowship, and I

think properly so. . . Now do you think that Christ would have gone into a secret chamber with Herodians, Sadducees, Pharisees, etc., and been yoked with them in any purpose?" *Elder Sylvester Hassell, writing to the same brother in 1915 said*, "In our Southern Churches we do not tolerate these humanly-made unscriptural institutions; and we do not knowingly fellowship churches that persist in such disorder. Such churches should purge themselves of this disorder by requiring their members who belong to such societies to cease all affiliations with them (as we had to do and did do in the early part of the last century); and then orderly churches could fellowship them."

Writing on this same subject a good minister recently said to me: "Our churches in the North and West do not think of tolerating instrumental music in the Church, but am sorry to say that many of them have let down the bars to secret orders until in some churches nearly all the male members, and many of the female members are secret order people. This, to my mind, is a sore evil. . . Personally I think it would do the church no harm if they (Lodge-Baptists) would drop the Church entirely and give themselves wholly to the lodge." *Another Elder, also of the middle-west, writes me somewhat in defense of Lodgism.* He says, "Another thing about secret order members, you might have the idea that they are numerous but that is not the case, —many churches have none and they are few in any of the churches. The number, all taken together, would be a very small percentage of our membership. . . Churches in these states, generally speaking, have never made the secret-order question a bar of fellowship, and ministers from all sections of the country have always been welcome among us, (except a few who have tried to stir up trouble on this question).

This last expression seems to be the key to the whole situation, not only regarding the feeling of our "Lodge-Baptists," but also of our "Organ Baptist" (those who use instrumental music) and of the "Absoluters." None are welcome among them who "stir up trouble." And to *stir up trouble* one has only to "Cry aloud, and spare not," — to tell the people their transgressions, "and the house of Jacob their sins." Someone

will soon ask, "*Art thou he that troubleth Israel?*"

God's people have often proven themselves to be stubborn and rebellious. They do not like the Lord's way. "But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it" (Isa. 1:20).

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will" (II Tim. 2:24-26).

ELDER R. H. PITTMAN

Advocate and Messenger - 1930

CHRISTIAN FORBEARANCE

"Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Romans 12:10).

This is a most excellent rule by which to be governed. Would that it were at all times lived up to by all Christians. It would greatly add to their peace, enjoyment, and prosperity; drive a sight of trouble from their door and keep it away. David, a man whom God loved, has said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." He saw the joy and the beauty of God's children dwelling together in such a happy state! To perpetuate this harmony requires watchfulness and humility. "For the fruit of the Spirit is in all goodness and righteousness and truth." All the members must be in subjection one to another, otherwise there will arise discord among them. "Yea, all of you be subject one to another and be clothed with humility" (I Peter 5:5). This is the Christian's white robe, and he should wash it and thus keep it unspotted. This will require much caution and painstaking on the part of the Christian professor, since white easily becomes soiled. Even Christians have need to be often reminded of this that they make greater advances in the Christian life; in piety, humility, righteousness, purity, self-abnegation, holiness, freedom from revengeful, violent, protracted hatred. "Let not the sun go down upon your wrath."

There is a practical side to the Christian religion that tends to the proper ordering of our conversation and humble, godly walk in the world. The apostle admonished the church at Ephesus, with strong persuasion, that they walk worthy of the vocation wherewith they had been called of God, "with all lowliness and meekness, with longsuffering forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace," So long as Christians live after this rule it effectually debars every spirit of discord, strife, bickering, arrogance, selfishness, pride and jealousy. A contentious, incorrigible, fractious spirit will bring confusion and set on fire the whole course of nature. Because such things may arise among the saints this strong exhortation is given of God's servant, to *strive* to keep the unity of the Spirit in the bond of peace. This means to be united in affection and live in peace; not forward to discover or ready to speak of the little imperfections of a brother, and perchance magnify them. Love for a brother will hide a multitude of faults, if they are not too grievous.

The apostle urges the duty of mutual forbearance in points in which differences may arise. These should be overcome, not by scornful and harsh judgments of each other, but in the spirit of mutual love and conciliation. For the sake of the best interest of the body, there must be harmony in all the members that go to make up the body. There must be co-operation and harmony, and this requires that all the members be in submission one to another: "Be of one mind," preferring one another.

We are reminded to submit ourselves one to another in the fear of God. "Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves." "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2:3,15). In this chapter the apostle highly commends his brethren for their becoming deportment. It was not their obedience, for which the apostle very justly praises them, that made them sons of God, but it did make them *blameless* and *harmless*, the sons of God. "Stand fast in one spirit, with one

mind, striving together for the faith of the gospel." "I have no greater joy than to hear that my children walk in truth" (III John 4). "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body" (Col. 3:12-15).

Many are the exhortations and admonitions given us in the word of God, calling us to a meek and lowly life, to be patient under trials, forgiving of injuries, thoughtful of the needy, gentle and kind to all, and especially to the household of faith; active in cultivating and promoting the unity and harmony of the body of Christ. To which we add the apostle's strong exhortation: "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing." "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil" (I Peter 3:8,12). If one is self-conceited these admonitions may have but little weight with him. A low and modest opinion of one's self is better. It is good to be wise, but it is not good to become puffed up on account of it.

ELDER R. W. THOMPSON

The Primitive Monitor—1914

OBEDIENCE TO GOD

Obedience to God is one of the absolute essentials to Christian life. A most beautiful lesson is taught us in 2nd Peter, 1st chapter, in which Peter first sets forth the work of God in giving us all things that pertain to life and godliness, such as faith, repentance, remission of sins, and a blessed assurance that we shall at last be delivered from the power of sin into the glorious home of the blest, and then changes the subject by saying, "Beside this," which shows very conclusively that

there is something else separate and apart from the work that God does for us. "Beside this, giving all diligence, add to your faith, (not add faith but add *to* your faith) virtue." One of the most beautiful Christian graces that ever adorned one of Adam's fallen, apostate race, is for them to live virtuously to the Lord as their only Husband.

Suppose that we, for instance, were married to a lady, and we left her and went into a far country to prepare for her a home, and after we have been gone for some time we at last return and inform her that all preparations are now made and we are ready to carry her to that delightful home we have prepared for her, and lo and behold, she has married several other men while we were gone. Would you think she had added virtue to her pretended faith in me? Methinks you would say, "No," and we doubt not that you would at once enter suit for divorce, and never live with her again on earth.

Now, my brethren, let us remember that Jesus, our Husband, has gone to prepare a place for us, and said He would come again and take us unto Himself, that where He was there we should be also. Now suppose, when He comes He finds us (His bride) married to every little institution in the world, instead of devoting our whole life to Him and endeavoring to show forth His praise, can we expect to receive His smiles? Can we expect Him to bestow upon us His precious jewels? Surely we cannot expect it. What else could we look for but to receive the chastenings of His hot displeasure? Could we expect Him to bestow upon us the great blessings of temporal or timely salvation? Surely we could not expect it. But were it true that Jesus is a changable being, as we are, He would sue for divorce and have us to sink down to irretrievable woe and misery; — but, blessed be His holy name, He is not as one of us, for He declares, "Though my children forsake my laws and keep not my statutes, then will I visit their transgressions with a rod, yet my lovingkindness will I not utterly take from them nor suffer my faithfulness to fail." Therefore, seeing the great and unchangable love our Husband and Saviour has for us, Oh! how dilligent we ought to be to obey all of His commands and observe all of His precepts, and not go out of the church into the world and join the institutions and marry and inter-marry with all the abominations of earth; for when we

do this we show a great disregard for our Husband.

Should you wish to observe the rules of a Masonic fraternity, observe the rules that Jesus laid down for the government of His Church, and you have it in full. Should you wish to be a temperance man, observe the laws of the Church of God and you have all there is in any temperance institution. Therefore we can see no need of a church member joining any secret order so that he may do good in the world or to enable him to let his light shine, for if he does what the Lord commands him as a member of the Church, he has all that is claimed for any secret order on earth, therefore we should say as did Peter: "Add to your faith virtue," and don't stop there, but "add to virtue knowledge."

ELDER T. S. DALTON

Zion's Advocate—1892

INFANT SALVATION

QUESTION: Have you, during your ministerial life, ever found anyone, claiming the name of Primitive (or "Hardshell") Baptist, that advocated the doctrine of "infant damnation?"

ANSWER: I never have. Only those evilminded persons who misunderstand and hate us have ever made such an accusation. One evident cause of such misrepresentation is our belief of the scriptural doctrine of particular election and a special atonement, without which all mankind would be justly condemned and lost. The Scriptures do not plainly state that all who die before natural birth or in infancy are saved; but such passages as II Sam. 12:23, Matt. 18:2,3, Luke 18:15-17, Rom. 5: 12-21, and Rev. 7:9 have perfectly satisfied nearly all Primitive Baptists that all who die before natural birth or in infancy are elect and redeemed of the Lord, and are everlastingly and graciously saved by Him, without any merit or works on their part, just as all of His other people are saved; and that water baptism or sprinkling or pouring has nothing whatever to do with the everlasting salvation of any human being, whether infant or adult.

ELDER SYLVESTER HASSELL

Advocate and Messenger - 1930

JUSTIFICATION BY FAITH

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ” (Romans 5:1).

I would like, by the help of the Lord, to comment a little on what it means to be justified by faith. I do not understand that faith is the efficient cause of justification, but the medium through which it is brought to the penitent sinner. The convicted publican smote upon his breast, saying, “God be merciful to me a sinner,” and was “justified rather than the other;” that is, he was justified by faith, his sins forgiven and within his soul had peace with God. That faith was not of himself, it was a gift of God.

This justification by faith and felt peace with God comes to the heirs of promise by virtue of the redemption in Christ, “who was delivered for our offences, and raised for our justification.” Thus the covenant was sealed with blood and the assurance of it brought to the hearts and consciences of the heirs of promise, whose names were written in the Lamb’s Book of Life.

Christ was “delivered for our offences.” God the Father delivered Him, and He suffered Himself to be delivered, as a sacrifice for sin. He died to make atonement for our sins and to satisfy divine justice. He was “raised again for our justification;” that is, for the perfection and completion of it. By merit of his righteous life and his death on the cross we stand justified before God, but according to divine arrangement He must be buried and the third day rise from the dead to complete the work and secure eternal redemption for us.

When He was buried He lay as a prisoner in execution for our debt, which debt, as a surety, He must pay. On the third day an angel was sent to roll away the stone and so discharge the prisoner, which was the greatest assurance possible that He was the Christ, and that divine justice was satisfied and the debt paid, or He would have never risen from the dead. So He was raised for our justification (Rom. 5:8, 9, 11).

Having paid the debt He was exalted to His throne to bestow the benefits of the atonement to the chosen heirs of His inheritance. “Him hath God exalted with his right hand to be

a Prince and a Saviour, for the give repentance to Israel, and forgiveness of sins" (Act 5:31). When the Spirit brings the sinner into the light he sees himself a sinner before God, sin is charged upon the conscience and his soul is troubled, but when by faith there is a view of pardoning love, or forgiveness of sin, there is peace and joy unspeakable that is better felt than told. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

ELDER J. HARVEY DAILY

Advocate and Messenger - 1954

The Old School Baptists furnished eight of the fifteen chaplains which served in the American Revolution in our struggle for independence. The best known of that period was Elder John Gano of the "Hopewell" church at Hopewell, New Jersey. — *A&M, 1942.*

Candour will always allow much for inexperience. I have been thirty years forming my own views, and in the course of this time some of my hills have been sinking, and some of my valleys have risen; but how unreasonable would it be to expect all this should take place in another person, and that in the course of a year or two. — *John Newton.*

FLORIDA FELLOWSHIP MEETING

The 20th annual Florida Fellowship Meeting, co-hosted by "Palm Bethel" and Antioch" Primitive Baptist churches, is scheduled to be held in Vero Beach, Fla. 2nd weekend in November, starting on Friday A.M. and continuing through Sunday. Friday's meeting will be held at the Antioch church building, corner of Old Dixie and 12th St. The Saturday and Sunday meetings will be held in the *Vero Beach Jr. High School Auditorium*, 1507 19th St.

For motel reservations call *Day's Inn* of Vero Beach: Ph. (305) 562-9991 or 1-800-325-2525. To get the special rate tell them you will be here for the Florida Fellowship Meeting.

For further information call either or the following: *Elder Paul D. Law* (305) 562-3407 Vero Beach — *Bro. J. L. Lewis, Jr.* (813) 763-0883 Okeechobee — *Elder Jerry Thomas* (305) 287-1747 Stuart — *Bro. Paul Hutcheson* (305) 626-4081 Palm Beach Gardens, or — *Bro. Edward Jones* (305) 567-3940 Vero Beach.

CIRCULAR LETTER – KETOCTON ASSOCIATION – 221st SESSION

The 221st Session of the Kectocon Association of Old School Baptists, convening with Martinsburg Church on Aug. 14, 15 & 16, 1987. Greetings:

Dearly beloved in the Lord; Once more by the tender mercy of God we are premitted to meet as an Association. We trust as we assemble in His holy name that we can feel His guilding Spirit and feel the oneness in the Church of Christ.

How sweet it is to dine at the spiritual table the Lord has prepared, in sweet love and fellowship, and to praise His holy name.

He told Peter, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." What a precious Hope we have, that everyone for whom He shed His precious blood will be housed with Him in heaven some day!

Let us try to serve Him better, love each other more, and be more forgiving, thereby glorifying Him, who gave His life for us.

May God bless our Association with sweet peace and fellowship is our prayer for Christ's sake. In Christian love – *W. W. Woodward.*

Approved by : Elders Raymond Pressley, J. E. Alderton, and Bill Dillon.

Obituary

SISTER PAULINE JACKSON

Sister Pauline Jackson was born in 1896 and departed this life August 11, 1987. She was a member of Martinsburg Primitive Baptist church of West Virginia. She traveled a lot but always found a Primitive Baptist church to attend while she was away from her home church.

She leaves two sons, Donald and Dale Jackson, both of whom spoke during the funeral service, testifying to the fact that their mother left them a legacy of love and good moral teaching, and expressing their appreciation for it.

The funeral service was held at the Woodland Mausoleum at Dayton, Ohio, Aug. 15, 1987 with Elder Robert Shockley officiating. Her body was laid to rest beside her husband, to await the heavenly call for the bodies of the saints to come forth from the graves and be gathered home to be with Jesus. – Information supplied by *Elder Daily Hite.*

DONATIONS TO THE ADVOCATE AND MESSENGER

H. M. Williams Jr., Ga., \$5.00; Sister Kathlee Swing, Va., \$7.00; Mr. and Mrs. Eric Naschold Jr., Va., \$5.00; A Member, Va., \$20.00; Mary Lee Olinger, Va., \$5.00; Gladys L. Lomano, Fla., \$5.00; Martha J. Reynolds, D. C., \$10.00; Jesse R. Rhue, N. C., \$5.00; George E. Blair, Ala., \$5.00; Mrs. Roy D. Harbett, Ind., \$5.00; Irene P. Bebout, Va., \$5.00; Rebecca Donaldson, Md., \$20.00; Gerald L. Fox, Ohio, \$5.00; Garland H. Lyon, Tex., \$5.00; Nicholas Miketa, Pa., \$20.00; Mary G. Griffin, N. C., \$5.00; Barney Byington, Fla., \$5.00; J. W. Perry, Tenn., \$15.00; Sister Minnie DuPont, Va., \$25.00; Sister Nannie Glascock, Va., \$5.00; Friend, Mich., \$5.00; David Howell, Ga., \$3.00.

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. pre-vailling 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, Warren- ton, Va 22186, Tel. (703) 347-3469. Dec. '88

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park, IL, 255 S. Marion St., Oak Park, IL 60302. Services each 1st Sun. 10:30 a.m. Elder Vernon Hopkins, Pastor, each 3rd Sun. at 10:30 a.m. with visiting ministers. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, IL 60641. Tel. 725-1372. July '87

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '86

HAWKSBILL—Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625 April '88

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834. Dec. '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. '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 '87