

Advocate and Messenger

127th Year OCTOBER 1988 No. 10

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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IN HIS OWN TIME

Our path is oft beset with sin;
With foes without and foes within.
We feel our poverty and need,
And pray that God would gently lead.
In His own time and way He hears,
And drives away our anxious fears.

R.E.H.

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CHURCH DIRECTORY - FIRST SUNDAY

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

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

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

GOOSE CREEK - Near Markham, Va. 1st and 3rd Sundays at 11:00 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003. Tel. (703) 573-0854. Sister Linda McIntyre, Clerk, 414 E. 6th St., Front Royal, Va. 22630, Tel. (703) 635-3412. June '89

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, 1/2 mile to church. Meets 1st and 3rd Sun. at 10:30 a. m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Durward Edwards, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '88

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

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

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

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

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

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

SECOND SUNDAY

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

Advocate and Messenger

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

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THINGS WHICH ARE REVEALED

"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. 29:29).

What a great mercy it is that God has revealed so much of His precious truth to us in His word, commonly known as *the holy scriptures* (II Tim 3:15)! And He has revealed such a great volume of truth that we may remain well occupied therein for a lifetime and still have a vast field of study before us. There is much revealed in

nature also, and many a learned man has been lost in wonder as he has pondered the deep mysteries of God's creation.

The great "book of nature", if we might so speak, clearly reveals a wonderful Creator of immense power and wisdom. There is much that "may be known of God" from a simple observation of the natural creation, for these things reveal "His eternal power and Godhead" so that unbelievers are "without excuse." "Because that, when they knew God (*by what they could observe in nature*), they glorified him not as God, neither were thankful (*for the wonderful blessings they enjoyed in nature*); but became vain in their imaginations, and their foolish heart was darkened" (*even to that which nature had taught them*), and God "gave them up to uncleanness through the lusts of their own hearts," etc. (Rom.1:18-32).

It is not good to entertain an undue curiosity about those things which God has not revealed, and it is very sinful to give ourselves over to a constant inquiry into such things. There is much we cannot know, and therefore any time spent searching into the unknowable is time wasted. "The secret things belong unto the Lord our God," and with Him they shall remain so long as He is pleased to keep them hidden. There is much that it is best for us not to know, and God in His wisdom, and mercy, has not revealed them. He has revealed to us in His word all that we need to know in our present state. If He had revealed any more it would not necessarily have contributed to our happiness, but might well have contributed to our misery. He knows far better what we need to know than we do, and an inquiry into the "secret things" manifests a distrust of His wisdom and goodness.

If we take just one chapter in the Bible, especially in the epistles, and carefully study it, and prayerfully meditate upon it, we will find a great many things which could never have been known by men if God had not been pleased to inspire holy men to write them, and if He had not then preserved those writings and blessed us to hold them in our hands and to lay them up in our hearts.

The "things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Just as God expected the Israelites to *obey* that measure of truth which was revealed to them during the ceremonial dispensation, so He expects us to *observe all things whatsoever He has commanded us* (Matt. 28:20), for "faith, if it hath not works, is dead, being alone,"

"For as the body without the spirit is dead, so faith without works is dead also" (James 2:17 & 26).

May the Lord help us to realize what a marvelous treasure we have in His precious word, and give us an ever-increasing interest in the glorious things revealed therein. Any time we spend searching into "revealed things" is time well spent, and will not bring us grief later on.--*Editor*.

THE MISSION QUESTION--ACTS 10:11

How hard it is for God's servants to know the right thing to do! How often the right way is contrary to training, to personal wishes, to carnal reason! How often a Christian has to step out by faith on unknown paths, and wait to see the results long after, to know whether it was really right or wrong! In this article, if we failed to get this point across earlier, we must not fail now: preachers are not free! They dare not stand alone, for the Spirit alone can guide them right! It was the Spirit working by men and through men and upon men, and not by men following their own desires, that the church was established.

In earlier years the Old Baptists were often called "anti-mission" Baptists by some who depended upon organizations to send men and women around the world to save souls. The truth is, we Old Baptists are mission Baptists, we do believe in the Bible mission system, and we practice it too. We believe that God calls men to preach the gospel, and sends them into their proper field of labor. I would like to examine just one of many examples from the Book of Acts.

Cornelius was a Roman centurion who lived at Caesarea, on the western coast of Samaria. He was a devout man with all his house, which means that not only he but his family, his servants, and at least some of his soldiers, believed just like he did. God had a people among the Gentiles, and this man was to become the first Gentile to be brought into the church, an example of things to come. For this reason the Bible pays special attention to his character. His devotion consisted of a great sense of fear of God, of daily and constant prayers, and of giving of alms to the needy. Notice how different this was from the description of those devout Jews at

Pentecost, whose devotion consisted chiefly in adherence to the Levitical system. We stress this point because it shows so well the nature of those persons to whom the gospel was sent, not to the wicked or to unbelievers, but to those whose hearts God had opened.

How long Cornelius continued in prayer and almsgiving we are not told. Eventually his search for God was rewarded by a visit from an angel who told him how to send for Peter. Now why didn't that angel just tell the man what he wanted to know? Well, God didn't establish his church and ministry only to turn around and ignore them; this was the work He intended them to perform. And judging between the two men, we note that it was Peter the apostle who earned the Lord's reproof, while the Gentile Cornelius was approved.

Being a man called of God to preach the gospel, Peter had up to this point done it very well. He had spoken boldly to thousands at Jerusalem, and had stood firm against the enemy Pharisees and Sadducees. He had gone to Samaria, and throughout Judea. After healing Aeneas at Lydda, and after raising Dorcas to life in Joppa, it seemed that Peter had every reason to be satisfied with his labors. He had done all that was required of him, and had done it well. But then, suddenly he was commanded to do something so contrary to all his beliefs that he could scarcely believe it was of the Lord.

The wonderful vision on the housetop was repeated three times; Peter really needed convincing. Each time at the end, the Lord cautioned him not to call unclean that which God had cleansed, and then in positive terms commanded him to go with the three men who were approaching. And Peter obeyed; but he didn't go alone: he took six brethren from Joppa with him. This was far too important a decision to be left solely to Peter, or to be left without sufficient witnesses.

Have you noticed what kind of servants Cornelius sent? Two faithful servants and a devout soldier. It was an errand which could not be entrusted to just any persons, for the message had to be delivered in just the right way. Through the years I have become convinced that preachers ought to listen more and more to the requests of brethren who ask for their services, rather than to their own wishes, and they ought to give earnest heed to the kind of mes-

sengers who come to them. We noticed in an earlier why Philip went down to the south country; but here, Peter went not knowing why! In fact, his first question of Cornelius concerned why he wanted Peter to come (Verse 28-29).

Peter preached Jesus. That was all. He built no schools, sold no tracts or books, built no hospitals, organized no clubs or committees, started no charitable organizations, collected no funds. I wouldn't mind charitable organizations if their sponsors didn't deceive people by saying those things will save them. And the persons who were baptized were all believers, persons moved by the Holy Ghost. The brethren from Joppa who represented the church agreed with Peter on this evidence. At this point, Peter was still firmly Jewish in most of his beliefs. Jehovah chose him to be the first to go to the Gentiles, not because of his willingness but because his going put a stop to a very great conflict which would most surely have arisen later when Paul was sent. Paul had been so long an enemy, he would have made an ideal target for criticism from the Jewish disciples had not the Spirit employed Peter to set a precedent. If the matter had been left to Peter's own desires, he never would have gone.

When preachers go afield to preach, their greatest concern ought to be, "Is the Lord in this matter?" We want to see His hand and feel His presence, lest we be led astray. Some of you have heard me speak of a time several years ago when I felt so much impressed to go to a neighboring state to a meeting. But I was working at school, had some problems to face there (including some with my employers), and was afraid to ask for time off. My wife does not like to travel much, and I hesitated to ask her to go. I had no one to fill my own regular appointment at home. Yet, the impression would not go away. Finally, I asked a preacher friend of mine what he thought I ought to do. To my surprise, he offered to come fill an appointment at my home church while I was gone; and a brother standing by who overheard us talking, said, "Take me with you, and I will buy all the gasoline." With that to encourage me, at my first opportunity I went to my employers with my question. They were in a jovial mood, and gave their consent at once, only, they said, I must pay for someone to do my work while I was gone. That was only fair. And when I brought up the subject to my wife (last of all, of course!), she said, "All right. And I think our

daughter would like to go with us." I had wasted an awful lot of time worrying about it; when the Lord is in the matter, the doors do open up at the right time.

We did make the trip, and had an enjoyable time, made a lot of new friends. The Lord's providential hand appeared after we returned home, as it had before, in that when I went to pay the young man who worked for me, I found what the brethren had given me paid his wages to the penny. A short time later, one of my little churches received three new members as a direct result of our having made that trip. Not all my traveling has had so many proofs of the Lord's blessing as that one, for there have been many times when I was required to go when my heart rebelled, just like Peter.

We conclude that preachers must be guided by the Lord if they are to be successful in establishing the churches in peace. How much we may travel, or how much we may preach, really doesn't matter much unless the Lord is willing to bless it for the good of His people. Not only did Peter take some of the church brethren with him, but when he returned he gave a full accounting of his journey to the church. I think the church would be a much more peaceful place today if more preachers would just follow Peter's example.

ELDER RAYMOND WEBB

PRESERVED

To preserve is to keep intact so as not to decay or spoil; to defend from evil and protect from destruction. While this is true naturally, yet preservation has a much deeper meaning as applied to the preserving power of God, and is a great comfort to our souls. Men preserve things to the best of their ability, but sometimes they are not successful; but this does not happen with God. When He preserves we can be sure it will keep.

David in praising the Lord said that His mercy was in the heavens and that His faithfulness reaches unto the clouds, and His righteousness is like the great mountains and His judgments are a great deep, "And, O Lord, thou preservest man and beast." This was of the great mercies of God, which are able to sustain and uphold by the very word of His power. Yet David would cry out,

"Preserve me, O God; for in thee do I put my trust!" This same trust is yours today, in which to find hope and comfort.

Remember that Joseph wept aloud as he revealed himself to his brethren, and his first thought was to ask, "Doth my father yet live?" Yes, dear ones, our Father is still alive, and is abundantly able to preserve. Joseph told his brethren, "God did send me before you to preserve life." What a great miracle was this, for Joseph confirmed that "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance." And if God was able to preserve life then, don't you feel confident that He is able to preserve now to His full glory in eternity? I do, for it is my trust, my peace, with all hope, which is an anchor to my soul.

Job in his great affliction confessed he had sinned and acknowledged the reason he had become a burden to himself; yet he spoke of God as a *preserver of men*. God is indeed a preserver of men in their affliction. David described the blessedness of those whose transgressions are forgiven and whose sin is covered, and he declared that the Lord was his hiding place; "Thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance." It is easy for us to feel that He does not preserve us from trouble sometimes, for all manner of affliction abounds in this present world, but our light affliction, which is for a moment, worketh for us a far more exceeding and eternal weight of glory, for this affliction is only temporal, and we have a hiding place and a refuge for our soul.

How wonderful to trust in the Lord, knowing that He that keepeth Israel shall neither slumber nor sleep. So we feel confident in the words of David that, "the Lord shall preserve thee from all evil; he shall preserve thy soul." Surely He is able to preserve for He is our refuge and fortress, and under the shadow of His wings do we trust and find deliverance. He has said, "Thou shalt not be afraid for the terror by night; nor the arrow that flieth by day," for He is able to preserve from all evil.

No one can preserve the soul of man except the Lord God of all wisdom and mercy. He is the Potter and we are the clay, and the Potter has power over all clay to make vessels as it pleases Him. Paul spoke very comforting words to the Thessalonian brethren, saying, "The very God of peace sanctify you wholly; and I

pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. He is faithful that calleth you, and he will also do it." These bodies will be changed in the resurrection and will be preserved blameless.

We have the assurance that the Lord "shall preserve thy going out and thy coming in from this time forth, and even for evermore." This is sure, and we are "kept by the power of God through faith unto salvation ready to be revealed in the last time." No one on earth can preserve and keep as the Lord does. Christ was declared to be worthy, for He was slain and has redeemed all His elect to God by His blood out of every kindred and tongue and people and nation. He is the Lamb of God that takes away the sin of the elect world, and this embraces all who are sanctified by God the Father, preserved in Christ Jesus, and called. Yes, we are preserved in Christ Jesus, for we are dead (to sin), and our life is his with Christ in God. "And when Christ, who is our life, shall appear, then shall ye also appear with him in glory." For this purpose have we been preserved in Christ, who is able to keep all unto that day.

ELDER DAILY HITE

THEN WERE ALL DEAD

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (II Cor. 5:14).

The word constrain means to force or compel. Paul feels compelled to tell the good news that since Christ died on the cross, as the substitute for His people, dying in their place, that in the plan and purpose of God in the salvation of His chosen people, then all His people were just as dead as if they had actually been crucified as was Christ. But since God demands a perfect sacrifice for the remission of sins, the Lord Jesus Christ was the only perfect sacrifice. He was without spot or blemish. He stood as a lamb slain from the foundation of the world. Now God sees His people as dead to the things of the world. Dead in the Lord Jesus Christ. As the natural body of Christ was dead to the things of the world, so were His people also in the mind and purpose of God. But as His people were dead in Him, so also they were made alive by His resurrection. This making alive in Him is two-fold. The first resurrection, the new birth; the second resurrection, when we're raised from the grave.

Now the apostle makes the argument that God's people, who by the new birth are alive to the things of the Spirit and dead to the things of the world, should not henceforth, or from now on, live to themselves, but unto Christ. He rightly expects thanksgiving from us. Having received such great favor from Him, we should be so thankful that we want to manifest it by a life of service to Him.

Notice that Paul speaks of the love of Christ. I see a three-way love here. The love between the Father and the Son; the love between the Father and His chosen people, and the love between the Son and the chosen people. "For God so loved the world (His chosen people) that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life. The Son so loved the Father and His chosen people that He was obedient to the Father in death, even the death of the cross. Now, in view of this great love, ought not we, His people, live unto Him rather than unto ourselves?"

I realize that we have many expenses just to keep living, and so have to spend a great deal of time laboring just to keep alive, but while we are laboring with our hands we can be thinking and meditating on the goodness of God and Christ. We can thank them for a body that is able to work, for our jobs, for the right use of our minds, the beauties of nature, for this treasure which Paul says we carry in these earthen vessels, and for the fellowship of the saints. There is just no end to the things for which we should be thankful.

Paul then talks about knowing men after the flesh. At one time he knew of Christ only after the flesh, and in his mind viewed Him as an imposter. Paul was a Pharisee of the Pharisees, a strict observer of the Mosaic law, and did not intend to have anything to do with this one whom he considered to be an up-start reformer. But on the Damascus road the Lord spoke to him in an audible voice. From that time this blasphemer was a changed man. He was a tireless worker; one of the greatest preachers of all time, preaching the everlasting gospel of salvation by grace, knowing Christ only in spirit, knowing Him as the Son of God, the only true Saviour.

The apostle makes this statement: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor 5:17). Paul himself was one of the greatest examples of this truth; a man wholly and completely

turned around, upholding and extolling these things which he had formerly condemned.

I feel that as we meditate upon the wondrous love of Christ we should try to the best of our ability to live unto Him rather than unto ourselves, because we are dead to the world and alive in Christ.

ELDER EVERETT BEAVERS

DRAWING TO SHORE

Of all the parables that Jesus spoke one stands out in my mind today. It is recorded in Matt. 13:47-50: "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Every day I think more seriously about the people I expect to spend eternity with. I do not believe this to be wrong since it is written: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19). I think more seriously about having fervent charity, for charity shall cover the multitude of sins. I remember that it is the "good" that are gathered into vessel and the bad are cast away. I believe that Zion is arising from the dust and shaking the dust from her garment. Although she has gathered of every kind some will be cast away. The apostle spoke of himself (I Cor. 9:26-27), "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." There must be a real danger of being cast away if we do not show a proper love for the brethren. We do not obtain that love on our own but the love of God is shed abroad in our hearts by His Spirit which is given to us. If we do not manifest this love it could be we have never known or possessed it. In this case it is easily understood why the bad are cast away.

The Lord is all-wise and knows the very thoughts and intents of our hearts, whether good or evil. Jesus did not need that any testify of man, for He know what was in man. So, Paul in I Cor. 15:24-25, writes, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."

He certainly has power and authority to do this, having testified to the eleven disciples: "All power is given unto men in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matt. 28:18-20).

Christ loved the church and gave Himself for it, even as He admonished husbands to love their wives (Eph. 5:25), and the next two verses say, "That he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Then, if this be true (and it certainly is), the question can rightly be asked, "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" (Matt. 13:27). The answer follows: "An enemy hath done this." But the Lord has not left us comfortless or powerless. In Isaiah 41 he speaks to us, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish...For I the Lord thy God will hold thy right had, saying unto thee, Fear not; I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord..."

So is the wicked severed from the just and the last enemy that shall be destroyed is death (I Cor. 15:26).

ELDER A. J. HYLTON

"DO GOOD TO THEM WHICH HATE YOU"

We do not have to learn how to be mean and hateful. The apostle Paul tells us in Eph. 2:3 that we were by nature the children of wrath. Being hurtful, uncaring and cruel is as natural to the carnal man as drinking and eating. Few grade-school teachers would contradict this truth. If a child is perceived to be weak or "different" from the norm the others will tease and torment that child the entire school year. Sometimes we hear acts of cruelty committed by adults against each other described as "man's inhumanity to man." But when the humanity of man is seen in its scriptural light we realize that it is *human to be mean* and act of *inhumanity to be kind*.

How contrary to the flesh, then, is the instruction of our Lord in Luke 6:27. Here we find a totally new way to deal with the evil directed against us. Usually, when we are threatened or mistreated, defrauded or misused, it is our first inclination to strike back and get even. We cry out, "Unfair, unfair," and seek to exact retribution and revenge. "How dare someone do this to us," is our primary thought. But the Lord tells those that "hear" (the regenerate child of grace), to love their enemies, and to "do good to them which hate you."

There are three main principles upon which we are to conduct ourselves this way when others seek our hurt. *First*, if we love only those who return and reciprocate that love, we are no better than those without. In Ch. 6, ver. 32 Jesus says, "For if ye love them which love you, what thank have ye? for sinners also love those that love them." And in ver. 33, "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same."

Secondly, our Lord set the example for us to follow. In I Peter 2:21-23 we read, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Third, we should return kindness to those who mistreat us and transgress against us, for this is exactly what God has done for us and does do for us each day. How often does He extend grace and

mercy, love and compassion to us, even when we have transgressed and been rebellious against His holy and divine laws! How often have we reaped forgiveness at a throne of grace rather than what we deserved at a throne of justice! Indeed, as the Psalmist said, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared."

If all your meanness and sin was recorded and nailed to the wall of your living room, where would you be? If it were recorded and nailed to the wall of your City Hall, where would you be? If it were recorded and nailed to the gates of heaven, where would you be?

Do you not rejoice that your sins were nailed to the cross when Christ, who knew no sin, became sin for you, and died for your sin? If God has been so merciful and gracious to such a rebel as you, can you not do the same? Indeed, the next time the monster of rage and indignation swells within your soul because someone has done you wrong remember the words of our Saviour, "He is kind unto the unthankful and to the evil. Be ye therefore merciful, as your Father also is merciful" (Luke 6:35-36).

ELDER LONNIE MOZINGO, JR.

HAVE WE SEEN THE LORD?

"Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" (John 14:9).

Yes, we have seen the Lord, our Father if we have seen Jesus. Jesus has shown us His Father by showing us Himself through the Holy Spirit. If we have the Spirit of God in us, then we are in the Son, and the Son in the Father, that we all may be one in the Lord.

Listen to Jesus in John 17:21, "As thou, Father, art in me, and I in thee, that they (the children of God) also may be one in us: that the world may believe that thou hast sent me." Also, see Ephesians 4:4-6: "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." May God add His blessings.

ELDER COY BROTHERS
Arab, Alabama

BEHOLD WHAT MANNER OF LOVE

Sermon by Elder C. H. Waters, First Sunday in September, 1915.

The text that I will read is the first verse of the third chapter of John's first letter: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not." Now the first word of that text is "Behold." That word is very frequently used in the Scriptures. It means, look at, and it does not mean simply look *at*, but it means look *into* this.

The Saviour when He sent the disciples out to preach, gave them their commission and that is the only source from which a commission to preach the gospel ever came to any man. Christ said: "Teach them to observe--teach them to observe all things whatsoever I have commanded you," but it means more than that. It means teach them to look into this with diligence. Look into the things that I have commanded you and He says in this text, "Behold", and John says to us to night, "Behold." Not simply behold what love God has bestowed upon us, but "Behold what *manner* of love," the *kind* of love. It is different from every other love that man can conceive, a different manner of love to anything that has ever entered the human mind, and not only "behold the manner of love," but behold the manner of love that God has bestowed upon us. You can see at once then that this love God has for us is a *gracious love*, that it is God's unmerited favor. "Behold" then "what manner of love the Father has bestowed upon us that we should be called the sons of God."

I want you to notice this particularly, that human reason in religious matters is always diametrically opposed to the teaching of God's Word. The love of God no man can understand. There isn't a theologian in the world that can tell why God has loved us--why God has loved His people. It is not a love that is produced on the part of God by something in us as a reason why He should love us. There is nothing about us as a reason why God should love us, for whatever there is in us that is pleasing to God is a result of His love to us.

The world preaches that God will love you *if*. That is what the world is preaching tonight. God will love you if you will be worthy

of His love; but the doctrine of grace, the presentation of God's love to our understanding is that God has loved us with an everlasting love and that love originated in God Himself and does not begin in us.

The apostle Paul gets that so clearly before our mind, that God loved us when we were unworthy of that love, and our becoming worthy of it is a sequence of the love itself. The apostle says, "for his great love," and I want to emphasize that word "great." "For his great love wherewith he loved us, even when we were dead in sins." It would be easy for our human minds to comprehend that God would love a good man, but how God in His sovereign grace could fix His affections upon a bad man and so love that bad man as to bring him into favor with Himself and pass His goodness upon, that is beyond comprehension. You can hear plenty of preaching that will tell you God will love you if you are worthy of His love; but God who is rich in mercy loved us before we were born, when we were dead in sin. That is beyond conception.

Then there is the *eternality* of that love. Jeremiah says in the 31st chapter and the 3rd verse: "Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." Think of that! That is the manner of God's love to the sinner. That is the kind of doctrine that can melt the heart of the poor sinner and make him feel "Merciful God." What manner of being ought we to be?

Think of the manner of God's love. Not something loved in us, something in us for which He loves; but a love that loved us when we were dead in sin and a love that comforts us; that grace that brings us from darkness to light and from the power of Satan unto God. Did it ever occur to you how that was? Did you ever think how different that is from every human love and every natural love that there is in the world? And the Scriptures present that love not only as an eternal love but love in the heart of God for the poor sinner from the foundation of the world and for sinners individually, not abstractly, but for sinners individually.

God loved me even before I was. That love has produced all the salvation that there is for any sinner,--for every sinner that is saved. It is a love that is a *foreknowing* love. It was a love that caused Him to foreknow His loved ones. "For whom He did foreknow, He also did predestinate to be conformed to the image

of His Son." It was a *predestinating* love, a love that so filled the mind of the great God of Heaven that He predestinated, predetermined to conform that poor sinner to the image of His Son--"that he" (the Son) "might be the firstborn among many brethren."

The apostle goes on further. It was not only a predestinating love but it was a *calling* love, a love that manifested itself in the calling of the poor sinner from darkness to light, calling him from nature's degeneration into a spiritual regeneration; and I want you to notice this, that is so different from popular preaching; He predestinated us into the adoption of children of God,--"predestinated us to be conformed to the image of His Son," before He called us. I think of another text in that connection that I want to call your attention to, and it is this: "Who loved us and gave Himself for us." Now which comes first, the giving Himself for us, or the loving us, in that case? He loved us before He gave himself for us, and in this case He predetermined to do that for me before He called me.

Now what does popular religion say about that? Doesn't popular religion say He is calling us and that if we will hear His calling we will be conformed to the image of Christ, that we will be saved if we hear His call? Doesn't it say that? Exactly opposite to the teaching of God's Word. The teaching of God's Word is that He predetermined to conform us to the image of His Son and that predetermination on His part is the basis of His having called us; and the apostles say this, that *He called us with a holy calling*. How different from the world's conception is God's love and His salvation for us! Why a great many haven't any conception of His love at all!

"Who hath saved us, and called us with an holy calling" (II Tim. 1:9). Now don't you see how the world preaches that? The world preaches that He is calling us and that if we will hear His calling He will save us; but God teaches that He *saves* us and in that salvation He *calls* us. It does seem to me that even the natural mind of a man can understand that and see the difference. Now I might preach that I am being called and if I will answer I will be saved; but the teaching of God's Word is that He has saved us and called us to a holy calling and that calling is an effectual calling; and if it were not an effectual calling, it would not be holy, would it? Do you think that God has ever called and made a failure because that man or woman could not or would not hear? You don't believe

that. Your parents haven't taught that. The Word of God has never taught it. (*Continued next month, D.V.*)

A NEW HEART AND A NEW SPIRIT

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye" (Ezekiel 18:31-32).

The prophet is here addressing the house of *national* Israel. The covenant under which that nation was living was a conditional one. Eternal life was never promised to them on the condition of their keeping that covenant. The blessing promised to them as a result of obedience rendered to that covenant were *temporal* blessings, and the punishment inflicted on them for their disobedience to it was likewise temporal.

Zedekiah, the king of Judah, had been advised by false prophets not to submit to the rule of Nebuchadnezzar, king of Babylon, but Jeremiah was inspired to say to him, "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence?" This is the nature of the death referred to in the text we are considering.

The Israelites were exhorted to make themselves a new heart and a new spirit. This cannot mean any more than to form a resolution to obey the Lord according to the covenant they were then under. The new heart and spirit given to qualify a sinner to render *spiritual* service is wholly the Lord's work. God, by this same prophet, declares, in speaking of *that* work, says, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh...And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgements and do them" (Ezekiel 36:25-27). The new heart (resolution) and the new spirit (determination) to render formal service to the Mosaic law they could make for themselves, but the new heart and new spirit required to enable them to render *spiritual obedience was entirely the Lord's work.*

The first covenant was faulty, so there was found a place for the second (Heb. 8:7). Christ obtained a more excellent ministry or service than these priests who officiated under the first covenant. His was a ministry of grace; theirs was a ministry of works. For that reason He became the Mediator of a better covenant, which was established upon better promises. He completely fulfilled the first, that He might firmly establish the second. The Lord did not regard the Israelites, because they failed to continue in the covenant of works, but with His spiritual Israel He made a new covenant that was not like the former one. Into their mind He puts His laws, and in their hearts He writes them. He promises to be merciful to their unrighteousness and to remember their sins no more (Jer. 31:31 & Heb. 8:8-10). It is not at all according to their works that He saves them, but according to His own mercy, and according to His purpose and grace which was given them in Christ before the world began (Titus 3:5 & II Tim. 1:9).

ELDER JOHN R. DAILY
Zion's Advocate—1906

PATRICK HENRY'S DEFENSE OF THREE BAPTIST PREACHERS

"Three Baptist preachers were brought to trial for preaching. The indictment was for preaching the gospel of the Son of God, contrary to the statute in that case provided, and therefore, disturbing of the peace. The clerk was reading the indictment in a slow and formal manner, and he pronounced the crime with emphasis, 'For preaching the gospel of the Son of God,' when a plain-dressed man dismounted his horse, entered the courthouse, and took his seat within the bar. He was known to the court and lawyers, but a stranger to the mass of spectators who had gathered on the occasion. This was Patrick Henry, who, on hearing of this prosecution, had rode some fifty miles from his residence in Hanover Co., Va., to volunteer his services in the defense of the prisoners.

He listened to the further reading of the indictment with marked attention, the first sentence of which, that had caught his ear, was, 'For preaching the gospel of the Son on God.' When the indictment had been read, and the prosecuting attorney had sub-

mitted a few remarks, Henry arose, stretched out his hand and received the paper, and then addressed the court:

'May it please your worship: I think I heard read by the prosecutor as I entered this house, the paper I now hold in my hand. If I have rightly understood, the king's attorney of this colony has framed an indictment for the purpose of arraigning and punishing by imprisonment, three inoffensive persons before the bar of this court, for a crime of great magnitude--as disturbers of the peace. May it please the court, what did I hear read? Did I hear it distinctly, or was it a mistake of my own? Did I hear an expression, as if a crime, that these men, whom your worships are about to try for a misdemeanor, are charged with--what!' and continuing in a low, solemn, heavy tone: 'for preaching the gospel of the Son of God!

Pausing, amidst the most profound silence and breathless astonishment of his hearers, he slowly waved the paper three times around his head, then, lifting up his hands and eyes to heaven, with extraordinary and impressive energy, he exclaimed, '*Great God!*'

The exclamation, the action, the burst of feeling from the audience were all overpowering. Mr. Henry resumed: 'May it please your worship: in a day like this, when truth is about to burst her fetters; when mankind are about to be raised to claim their natural and inalienable rights; when the yoke of oppression which has reached to America, and the unnatural alliance of ecclesiastical and civil power is about to be dissevered, at such a period, when liberty--liberty of conscience--is about to awake from her slumbering, and inquire into the reasons of such charges as I find exhibited here today in this indictment!' Another fearful pause, while the speaker alternately cast his sharp, piercing eyes on the court and the prisoners, and resumed: 'If I am not deceived, according to the contents of the paper I now hold in my hand, these men are accused of preaching the gospel of the Son of God. *Great God!*' Another long pause, during which he again waved the indictment around his head, while a deeper impression was made on the auditory. Resuming his speech:

'May it please your worship; there are periods in the history of man, when corruptions have so long debased the human character, that man sinks under the weight of the oppressor's hand, and becomes his servile--his abject slave; he licks the hand that smites

him; he bows in passive obedience to the mandates of the despot, and in this state of servility he receives his fetters of perpetual bondage. But, may it please your worship, such a day has passed away. From the period when our fathers left the land of their nativity for settlement in these American wilds--for *liberty*--for civil and religious liberty--for liberty of conscience--to worship their Creator according to their conceptions of heaven's revealed will--from the moment they placed their feet on the American continent, and in the deeply imbedded forests, sought an asylum from persecution and tyranny--from that moment despotism was crushed; her fetters of darkness were broken, and heaven decreed that man should be free--free to worship God according to the Bible. Were it not for this, in vain have been the sacrifices of the colonists; in vain were all their sufferings and bloodshed to subjugate this new world, if we, their offspring, must still be oppressed and persecuted. But, may it please your worship, permit me to inquire once more: for what are these men about to be tried? This paper says, 'For preaching the gospel of the Son of God. *Great God!* For preaching the Saviour to Adam's fallen race.'

After another pause, in tones of thunder he inquired, '*What law have they violated?*' Then, for the third time, in a slow, dignified manner, he lifted his eyes to heaven, and waved the indictment around his head.

The court and the audience were now wrought up to the most intense pitch of excitement. The face of the prosecuting attorney was pale and ghastly, and he appeared unconscious that his whole frame was agitated with alarm; and the judge, in a tremulous voice, put an end to the scene, now becoming extremely painful, by the authoritative command: '*Sheriff, discharge those men!*'

Ray's Hand-Book of Baptist History

MORE THAN ONE KIND OF SAVING

If there is only one salvation, or one kind of saving, spoken of in the Bible, then no man under heaven can harmonize the Bible. In Eph. 2:5 the apostle says, "By grace ye are saved." They are saved by the unmerited favor of Christ. This being true, they are not saved by reason of any good thing done by them. The same

apostle says, in another place, "Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3:5). They are saved according to God's mercy, and not by any righteous works performed by them. The same writer says, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). Here is a saving which follows as a result of doing something, and that doing is a righteous doing. Here is a saving, then, which follows as a result of righteous doing. But this saving is not an eternal saving, or the receiving of eternal life. The receiving of eternal life is "not by works of righteousness which we have done," but according to God's mercy. Timothy was a child of God, already in possession of eternal life, when Paul wrote the language to him just quoted. Hence, it was too late for him to save himself in that respect; but it was not too late for him to save himself from false doctrines and wrong practices by taking heed unto himself and to the doctrine and continuing therein. He would save others--"them that hear thee"--in the same way that he would save himself by doing what the apostle here admonished; hence he would save others from false doctrines and wrong practices.

ELDER C. H. CAYCE
The Primitive Baptist--1915

WHO AM I?

"What is man, that thou art mindful of him?" (Psalm 8:4). If we ask science what man is they are not quite sure whether we are gradually developed monkeys, --or donkeys, maybe; they don't know which, nor whether we are going up or back. They have not fully agreed on this yet. One great scientist may tell us today and another dispute it tomorrow. At least they are sure they do not believe what revelation has told us.

Who am I? If we let the Bible answer, then we find that we are creatures of God. Man was formed of the dust and the breath of life was breathed into his nostrils and he became a living soul; an immortal soul. At death the body returns to the dust from whence it came and the spirit to God who gave it. At the final resurrection the spirit and body shall be reunited and some of them shall enter

into eternal rest and joy, and others to eternal punishment, but they all live on somewhere.

In our fallen state all have sinned and come short of the glory of God. Those who were embraced in the covenant of grace are by nature children of wrath the same as others until quickened by grace. There was nothing in us that could have brought God under obligation to save us. Then if I am saved I am just a sinner saved by grace.

If I be one of the redeemed I shall finally stand and gaze at the glory of the Redeemer and the redeemed. We will say one to another, "There are the beings whose nature the Son of God assumed. These are the chosen and redeemed whom the Prince of Heaven bought with his own blood." We wonder when we see the bride, the lamb's wife, why he should come to these low creatures and suffer for them and enter into fellowship with such a people. Surely he will have all the glory forever and ever. Who am I but a sinner saved by grace?

ELDER J. HARVEY DAILY

Advocate and Messenger--1948

JOCULAR PREACHING

What saith the Scripture about joking? It saith everything against it. Our Lord and His apostles *never* had recourse to such methods. The short abstracts we have of their sermons and of their conversations are of a serious strain, and we cannot copy after a better example.

Can you conceive of Peter and Paul interlarding their discourse with a joke? The idea is preposterous. We could as soon think that the one would go into the church intoxicated and that the other would follow after him with oaths and curses, as to suppose that either of them would think of doing so.

This we cannot deny; then how inconsistent is it for *us* to be guilty of jocular preaching--we, who lay claim to a greater resemblance to the apostles, and to a more intimate acquaintance with their doctrine, than all other men.

ELDER WILLIAM H. CROUSE

From The Shepherd and His Flock

NEWS NOTES

HISTORY OF WEST VIRGINIA CHURCHES

Elder Norvel Mann of Lindside, West Virginia has recently published a book entitled *"History of Indian Creek Primitive Baptist Church (1792-1987) and Related Churches of West Virginia"*, with an introduction by Dr. Wayne Faircloth.

This book covers (1) The beginnings of Indian Creek Church, which is in some sense the mother church of most Primitive Baptist churches in southern West Virginia: (2) An overview of early Baptist history in this country prior to Primitive-Missionary division, with a sketch of history respecting the departure of the Freewill Baptists and the Campbellites (Church of Christ): (3) an extensive documentation of the events surrounding the Primitive-Missionary division, including the Blackrock Address and other writings: (4) An account of the Regular Baptist departure around the year 1900: (5) A sketch of history pertaining to thirty-six other Primitive Baptist churches in West Virginia, together with pictures of many of their meetinghouses. The book contains 330 pages.

For prices and other information please write to: *Elder Norvel P. Mann--Route 1 Box 39--Lindside, WV 24951.*

**COPIES OF "THE PRIMITIVE BAPTIST HYMNAL"
DESIRED**

The "Kansas City" Primitive Baptist Church, located at 2501 Blue Ridge Blvd., Kansas City, Missouri, is looking for more copies of the "Primitive Baptist Hymnal" compiled by Elder Len Dalton and Helen Denman Beauchamp and published by Baptist Trumpet Inc.

This Hymnal is no longer in publication, so if you have extra copies and are willing to part with them please let me know how many you have and what your asking price is. Please address all responses to: *Sister Edith Surbaugh, Church Clerk--Route 2 Box 167--Urich, MO. 64788.*

FLORIDA FELLOWSHIP MEETING

The "New Hope" Primitive Baptist Church of Winter Garden, Fla. will, the Lord willing, host the twenty-second annual Florida Fellowship Meeting, Nov. 11, 12, & 13, 1988.

The place of meeting is the Winter Garden City Auditorium. From the Florida Turnpike take Exit 80 and travel west for approximately one mile to Dillard St. Turn right (north) and go past the church, across the railroad tracks, and past the hospital to Surprise Drive. Turn left to Garden Ave. The auditorium is on the right.

For further information call Elder Roy Bowles (407) 656-5529 or Bro. Ron Johnson (407) 869-6329.

Obituary

RESOLUTION OF RESPECT FOR BROTHER W. GORDON CATO

Whereas: on June 17, 1988 it pleased our Lord and Saviour to call home a precious Brother, William Gordon Cato. who loved the church and was a faithful member of fifty years, and who attended the worship services regularly until failing health prevented him from attending for the past few years.

Therefore, be it resolved that we extend to his dear companion and family our love and heartfelt sympathy; and,

Be it further resolved that a copy of this resolution be sent to his companion, a copy to his daughter, a copy to the Gospel Appeal, and a copy to the *Advocate & Messenger* for publication.

This dear brother will be greatly missed, but we bow in humble submission to the will of a loving Saviour.--Submitted in love, Sister *Edith C. O'Dell*.

DONATIONS TO THE ADVOCATE AND MESSENGER

Verta Haning, W. Va. \$5.00; Nannie Glascock, Va., \$5.00; Olive Delamore, Ind., \$5.00; Irene P. Bebout, Va., \$5.00; Anderson Ashby, Fla., \$10.00; Charlotte Rudacille, Va., \$5.00; George Rothgeb, Va., \$25.00; Carrie McEldowny, Va., \$5.00; Robert Hartly, W. Va., \$15.00; T. C. Moyer, Va., \$35.00; Mr. and Mrs. Eric Naschold, Va., \$10.00; Mary E. Compton, Va. \$5.00; Joseph A. Ford, Va., \$5.00; James V. Bryant, Ohio, \$5.00; Elder Eugene Bennett, N.C., \$3.00; John Utz, Va., \$5.00; Martha J. Reynolds, D. C., \$10.00; Mrs. Virginia Page Casiday, Fla. \$5.00; Rebececa Donaldson, Md., \$20.00; Finley and Berniece Ratliff, W. Va., \$5.00; Betty L. Hutton, IN, \$15.00; C. Graves Rothgeb, VA., \$5.00; Kenneth M. Stephens, Alb., \$2.00; Cleora Koch, Ill, \$5.00;

C. L. Ratliff, KY, \$5.00; Charles Patterson, Mich. \$5.00; Warren Wilson, Va., \$10.00; Sam Baggarly, Va., \$10.00

LITTLE FLOCK 9 miles southeast of Amelia, Va. Take Rt. 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715. Tel. (703) 948-4337. Sister Sarar Cox, Clerk, 4761 Stornoway Dr., Richmond, Va 23234. Tel. (804) 275-6084. July '90

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. '90

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 '89

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

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042. Jan. '87

UNION—Sumerduck, Va. Take Route 651 from Remington to Sumerduck (about 10 miles) meets every 2nd Sunday at 10:30 a.m. Elder Ernest Long, Pastor, Route 2, Box 236, Stanley, Va 22851. Tel. (703) 778-2763. Sister Pauline Steadman, Clerk, Route 1, Warrenton, Va 22186, Tel. (703) 347-3469. Dec. '88

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Par, Ill., 255 S. Marion Street, Oak Park, Ill. 60302. Services each 3rd Sunday 10:30 A. M., Elder Dale Lester, Pastor. Visitors may contact Marsha Malloy, 2030 South West Lane, New Berlin, WI 53151, Tel. (414) 785-5570. July '89

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '88

HAWKSBILL—Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236 Stanley, Va. 22851. Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625 April 1992

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834. Dec. '88

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

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

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

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

FOURTH SUNDAY

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

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

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. and 1st and 3rd Sunday at 7:30 p.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, (703) 635-4764. June '89

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy Oh 45373, Tel. (513) 335-6774. May '90

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

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

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

WASHINGTON, D.C.—Washington Church 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E. Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '91

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