

Advocate and Messenger

127th Year

DECEMBER 1988

No. 12

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

Scarce could there be a greater joy
Than that which heralded our King,
While shepherds kept their flock by night
They heard the heav'ns with praises ring:

"All praise to Him Who dwells on high,
And on earth peace, good will toward men."
---And this the saints still deem today,
The greatest news there e're has been.

R. E. H.

Send all copy for publication, before the 17th of the month, to:
RALPH E. HARRIS, Editor
Route 1, Box 356, Caryville, Fla. 32427 - Ph. (904) 547-4615

Send all subscriptions, donations and changes of address to:
Samuel J. Baggarly, Sec.-Treas.
ADVOCATE AND MESSENGER, Inc.
1141 Elm St.
Front Royal, Va. 22630 - Ph. (703) 635-5645
Published Monthly \$10.00 a Year in Advance

"Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovrgrace.net
Copyright restrictions apply.

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 Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk, Sister Grace Hall, 164 Totten Road, 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 '89

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.

127th Year

DECEMBER 1988

No.12

The *ADVOCATE and MESSENGER* (USPS 008500) is published monthly, \$10.00 per year in advance; \$1.00 a copy, by Advocate and Messenger, Inc., 1141 Elm St., Front Royal, Va. 22630. Second-class postage paid at Front Royal, Va. and additional mailing offices. POSTMASTER: Send address changes to the *ADVOCATE and MESSENGER*, 1141 Elm St., Front Royal, Va. 22630.

EDITORIAL STAFF

RALPH E. HARRIS, Editor Route 1, Box 356, Caryville, Fla. 32427

Associate Editors:

DAILY HITE 5015 Upper Sandusky Road, Marion, Ohio 43302

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

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

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

RAYMOND WEBB Route 1, Carthage, Ill. 62321

LONNIE MOZINGO, JR. 98 Plumlee Dr., Hendersonville, Tn. 37075

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

L. E. FARLEY, Pres. Rt. 3, Box 168, Williamsport, Md. 21795

AUBREY E. UTZ, Vice Pres. Star Route 5, Box 9, Madison, VA. 22727

SAMUEL J. BAGGARLY, Sec.-Treas. 1141 Elm St., Front Roayl, Va. 22630

CLARENCE MOYER Rt. 2, Box 117, Luray, Va. 22835

GEORGE E. ROTHGEB Route 5, Box 256, Luray, Va. 22835

LEWIS M. RUDACILLE 701 Ross Ave., Front Royal, Va. 22630

HARVEY CORNWELL Rt. 3, Box 38, Culpeper, Va. 22701

A. T. O'DELL 3935 Fairview Dr., Fairfax, Va. 22031

W. W. WOODWARD Lignum, Va. 22726

LEWIS JUDD Rt. 1, Amissville, Va. 22002

CLOSE OF VOLUME ONE HUNDRED TWENTY SEVEN

Last month we completed our twelfth year as Editor of the *Advocate and Messenger*, and with this issue we come to the completion of the 127th volume since Elder John Clark began the publication in 1854. Since it was first sent forth under the title *Zion's Advocate* it has been combined with a number of other periodicals; the *Herald of Truth* in February of 1891, the *Messenger of Truth* in January of 1921, and *The Gospel Messenger* in April of 1923. Elder T. S. Dalton was Editor of the *Herald of Truth*, Elder F. P. Branscome edited the *Messenger of Truth*, and Elder Sylvester Has-

sell *The Gospel Messenger*. Upon combining *Zion's Advocate* with the *Messenger of Truth* Elder R. H. Pittman began calling the paper *Zion's Advocate and Messenger of Truth*, and then two years later when it was combined with *The Gospel Messenger* Elder Pittman gave it its present title, *Advocate and Messenger*.

Zion's Advocate was edited by Elder Clark for thirty-nine years. It was necessary to suspend publication for about seven years because of the war between the States and other trying circumstances. From Elder Clark's death in 1882 to 1891 Elder C. H. Waters edited the paper and Elder J. G. Wiltshire was publisher. In February of 1891 Elder T. S. Dalton became joint-editor with Elder Waters. This arrangement continued until July 1897 when Elder Waters was listed among the Corresponding Editors serving at that time, and Elder Dalton alone was Editor. In June of 1898 Elder John R. Daily assumed the editorial duties and served until May 1906 when Elder Waters again took the editorship, Elder Wiltshire again becoming publisher. They carried on the paper in this way until May of 1919 when it was put in the hands of Elder R. H. Pittman, following the death of Elder Wiltshire on April 25th. Elder Waters died January 21, 1920.

Elder Pittman served as Editor until his death March 14, 1941, after which his widow carried on the paper until the end of that year. The editorial responsibilities were then assumed by Elder T. P. Dalton, the son of Elder T. S. Dalton. Having purchased the paper from Sister Pittman, he served as editor until the end of 1947, at which time the A&M was purchased from him by a Board of Trustees consisting of Brethren O. F. Carpenter, President; Vernon Shaffer, Vice President; Raymond Lee and Carroll Shuler. Elder Albert F. Sudduth was appointed editor, with Elders C. W. Miller and Leonard S. Dove, Associates. Elder Sudduth served as editor through August of 1956 for a total of eight years and 8 months. Elder William G. Fletcher then served until May 1966 for a total of nine years and 8 months. Elder William T. Daily, son of Elder John R. Daily, edited the paper from then until November 1976, totaling ten years and 5 months, at which time your present Editor consented to the request of the Board of Trustees to assume these duties.

The first Associate Editors I find listed in connection with the *Advocate* were Elders C. H. Waters, J. Bunyan Stephens, James J.

Gilbert, K. M. Myatt, and T. N. Alderton. These were listed beginning with the July 1897 issue. Many other able and distinguished Elders have served either under the title of *Corresponding* Editors, or *Associate* Editors since that day.

We feel deeply grateful to God for enabling us to complete another Volume of the A&M. As usual there have been trying circumstances confronting us, not the least of which has been the failure of many to renew on time. We would kindly ask that our readers be more careful in this respect and keep their subscription paid up to date. We realize that the cost of the paper can work a financial hardship on some who are on a fixed income, and we do not want to discontinue sending it to anyone who is truly unable to pay. If those who are in that situation will inform us, they will be placed on the indigent list if at all possible.

We humbly trust that all our readers will have a safe and happy holiday season, and that 1989 will be a good year for each of you, both in nature and in grace. We are faced with some very severe personal trials at this time and feel the need of the collective prayers of God's people as never before. The Lord hath said that He will not suffer His people to be tempted (tried and exercised) above that they are able, and we are desperately clinging to that promise. We beseech the Lord's choice blessings upon you all.--
Editor.

EVIDENCES OF GRACE

The apostle John tells us, "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1); and we cannot suppose that by *belief* he means a bare assent of the mind to the existence of Christ, for even the most obstinate rebel against heaven would be hard pressed to deny this broadly documented historical fact, but John speaks here of that faith which is a fruit of the Spirit and which is accompanied with a well-grounded confidence in the deity of Christ and an humble dependence upon His mercy. And all who thus believe on Him are *already* born of His Spirit. In other words, the fact that one has this kind of faith in Christ is a clear evidence of Divine life in the soul.

Nowhere do the Scriptures teach that faith is a prerequisite to life, or a condition unto life; nor is any other act men might perform a condition unto life. Rather, life *always* precedes faith. Indeed, life always precedes any kind of activity. There can be no *natural* activity where there is no *natural* life, and there can be no *spiritual* activity where there is no *spiritual* life.

The Lord has thus arranged it as a means of assuring His people of their sonship; that they might enjoy evidences along the way that they are His and He is their's. If everyone had the ability to believe on Christ in a godly sense then the fact that we were believers would not distinguish us from anyone else. But in view of the fact that an unregenerate character cannot believe in a spiritual sense, it becomes a clear point of doctrine that if one believes, in the sense of which John speaks, he is already born of God. In a word, he believes *because* he is born; nor in order to *be* born. Thus his faith is a clear evidence of Divine life in the soul.

How then are we to determine whether or not we believe in Christ in a proper sense? Finding satisfactory answers to this question should be a continual pursuit on the part of those who love God and His word. One such indicator of true faith is found in I Peter 2:7; "Unto you therefore which believe he (Christ) is precious." It is an evident fact, then, that if Christ is precious to us we are true believers, or more than mere professors. Any man might decide, at any time he chose, to make a nominal profession of belief in Christ, but no man can simply decide that Christ is going to be precious to him. Love for Christ and true devotion to His worship and service is an evidence of grace in the heart, not a means of obtaining it. "We love him, because he first loved us" (I John 4:19). This principle stands diametrically opposed to Arminianism, for Arminianism contends that we are the first cause of our love for God. Arminianism says that if we, of ourselves, will determine to love Christ and accept Him as our personal Saviour, then, as a result of our action, He will give us eternal life. That would be a good bargain it seems to me, except for one thing; no man has any desire for Christ, nor any love toward Him, until *after* the new birth, -- and then it is *too late* to do anything to get life.

Now John further says, "Every one that loveth him that begat loveth him also that is begotten of him." Put another way, "All those who love God (*the Begetter, or the giver of Divine life*), also loves

those whom He has begotten (*or born of His Spirit*). We cannot love God without loving His people. And this love is of God (I John 4:7); it is not a product of the flesh or of our own will,--"and every one that loveth is born of God, and knoweth God." Clearly, then, if we know God and love Him and His people, it is because we have been born of the Spirit.

And how do we know that we love the children of God? John says it is *when we love God, and keep His commandments* (I John 5:2). There can be no comforting assurances of a covenant relationship with Christ and His people apart from an humble obedience to His revealed will (I John 2:3).

Let no man deceive you, for it is vital that you understand the relationship between obedience and assurance. "He that saith, I know him (God), and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: *hereby know we that we are in him*" (I John 2:4-5). It is only as we keep His word that we can rightly entertain any expectations of enjoying sweet assurances from time to time that "we are in him."

How thankful we should be that the Lord has revealed so many evidences of grace in His word! May He help us to follow Him more closely, and may we often enjoy the delightful fellowship of the Spirit, and sweet communion with Christ and His people.- -
Editor.

THAT GOOD PART

In Luke 10:40-42 we find that Martha was cumbered about much serving and complained to Jesus, their guest, that her sister, Mary, did not help her. Mary set at Jesus' feet and heard His words, so Jesus said, "One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Martha's work in the kitchen in preparation of food was needful to the satisfaction of the flesh, as reflected in the concern of the disciples about Jesus when He did not eat natural food. But Jesus told them, "I have meat to eat that ye know not of." His meat, He said, was to do the will of His heavenly Father. And in doing the will of our heavenly Father He fulfills in us that which is written in Acts 14:17;

apostle refers to here. The others, who were as corrupt trees that "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness."

The kind of service Martha was cumbered with is delightful and satisfying to the flesh, filling our stomachs, but the fruitful season, which is the *good part*, is in God's service, when the gospel of Jesus is preached, filling the hearts of God's children with food and gladness; they are moved by the Spirit and join the church and are baptized as Jesus was, and as He commanded us to do; being faithful followers of Christ through life, not only taking up our cross but bearing it as well, through bad times and good, through cold and heat, happiness and sorrow. "In due time we shall reap if we faint not," and will realize by living experience that we have been blessed of the Lord many times and our hearts filled with food and gladness.

As Jesus declared, that good part which Mary had chosen, "shall not be taken away from her," so it is today. That good part that you and I have chosen is ours to keep, and no one can take it away from us.

ELDER A. J. HYLTON

DOES A MAN GET RELIGION?

Does a man get religion, or does religion get the man? Most of us at one time or another have heard that some individual "got religion". This type religion is brought about by fear, or a desire for self-advantage, rather than by the Holy Spirit. Several years ago a man told my father that after seeing the damage a tornado had wrought he got religion right away. I have known of men who were faced with a severe health problem who became scared, joined the church, and were baptized. This may be genuine Holy Spirit religion, but it looks suspicious. Sometimes it is simply a case of being scared.

The apostle Peter, in his second epistle, tells of all manner of false teachers who spread fear and make merchandise among men. This very prevalent today. But on the contrary, when religion gets the man it is the religion of the Holy Spirit, working in the heart, giving peace of mind and a desire to thank God for His many bless-

ings. God's work is permanent rather than temporary. This work, by His Spirit, instills love rather than fear.

Jesus explains the temporary nature of that religion which men "get". "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation" (Matt. 12:43-45). Notice that the unclean spirit goes out of the man of its own accord. Jesus does not say it was driven out. Then the unclean spirit "walketh through dry places." He finds no rest. It is like walking through a place of wells without water. The unclean spirit of man finds no rest among God's people, so he returns to his old home. He finds it empty, because there is no spirit of God there to keep him out. It is swept because the man seems to be cleaned up and looks good to natural men. He is cleaned up on the outside but not on the inside. Here is a man who got religion for whatever reason it might be. Now this spirit takes with him seven spirits more wicked than himself and they enter in and dwell there. To me this means that the man becomes more wicked than he was before, as *seven* indicates a fullness or completeness. I once heard of a person who, when asked, if they had made any new year's resolutions, replied, "I have resolved that what I did not get last year, I am going to get this year." This seems to indicate a worsening condition rather than a better.

Sometimes men get religion because it may help them in their business or profession. A man came inquiring in a certain city concerning the most popular and prestigious church in that city. This man was sent to that city to help in setting up and establishing a new factory. He was interested in his own popularity rather than finding a church where God is truly worshiped.

When religion gets the man, that man will see himself as a sinner, and will ask God for forgiveness. The best example that I know of in the Scriptures is the story of the Pharisee and the publican, told by Jesus in Luke 18:10-14. Please read this account for yourself, and see which man went down to his house justified.

ELDER T. EVERETT BEAVERS

SHEPHERD

The term *shepherd* seems to be very heavy upon my heart. I feel quite sure almost all the Lord's children have some thoughts of their Shepherd, for when we love the brethren, as evidence of being in the sheepfold, we must have a Shepherd. One of the most precious scriptures in divine truth is: "The Lord is my shepherd," for the Great Shepherd is the central theme of the Holy Word of God.

What does it mean to me to feel in my heart a true understanding of what the Lord is in reality to me? He is not the weak Lord the world trusts in; He is the Lord God of all power and wisdom, the great *I am*, the One who speaks and it is done, the One who works His eternal purpose according to the good pleasure of His will. And this God of all mercy and love performs the office of a faithful Shepherd to His people by leading, feeding, preserving and healing them, and taking them home to eternal glory. What a wonderful comfort to know and realize this Lord as our own Shepherd. Bless the Lord for all His care each day.

"The Lord is *my* shepherd." This surely proves beyond all doubt a very personal and special ownership. The Lord is *yours*. He is and will be each and every day, for He has promised to be with you all the way. He is *mine*. Oh how sweet to claim and cling to this Lord of all love! There are times when our road seems dark and is filled with many trials while here in these fleshly bodies, and we do not understand or know the way; yet there is a wonderful peace in feeling that the Lord is *mine*, and it is by faith we see Him as our all in all. He is *the way*, and is always the *best* way. Although our path may appear dark, yet the sun shines above all. This wonderful Lord is *my* shepherd and He cares for the sheep. That is *you*, dear children of grace; the Lord is yours forever.

The Lord is a very merciful and complete Shepherd, perfect in all His ways, for He was God manifest in the flesh, to be the perfect and only sacrifice for sin in order to reconcile His people to the Father. The Lord cannot look upon any degree of sin but requires a perfect redemption, which is only through the sacrifice of His Son, the Shepherd. "Behold the Lamb of God that taketh away the sin of the world" -- His sheepfold! Surely it gives you comfort and peace to have the assurance that the Lord is *your* Shepherd.

And He is a good Shepherd, not a hireling, for He said plainly that He is the good shepherd and knows His sheep, and is known of them. He also said He calleth His own sheep by name and leadeth them out, for He goeth before them, and they follow Him, for the sheep hear and know His voice. It is so different from the voice of a stranger or a hireling.

Not only is Christ the *good* Shepherd, but He is the *chief* Shepherd; the *true* Shepherd, and the door of the sheep. He laid down His life for the sheep, and there shall be one fold, and one Shepherd, for He *must* bring them--all the Father gave Him--into eternal glory. The *great* Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ (Heb. 13:20-21).

Now the term *shepherd* is applied in some cases to the ministers of the gospel; not in the same sense as it applies to the good Shepherd, Jesus, but as an under-shepherd; one that the Lord has called and set up as an overseer and pastor or minister, to feed the church of God, which He hath purchased with His own blood. It is very important that they take heed therefore unto themselves, and to all the flock (the sheep) over the which the Holy Ghost has made them overseers. They must take heed first and above all else to *themselves*, for the Lord has pronounced a *woe* upon the pastors that destroy and scatter the sheep of His pasture (Jer. 23:1-4).

The undershepherds are to take care of the flock the Lord has placed under their care, to not only feed them but to warn them of approaching evils so they may avoid the great and grievous whirlwind of the Lord's fury for disobedience. The shepherd of the sheep should be "wise as serpents, and harmless as doves." Freely has he received and freely should he give. He should "preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." The time appears to be even here now that "they will not endure sound doctrine." Read the second chapter of Titus to learn more about sound doctrine.

A good shepherd over the flock will not usurp authority but will labor in meekness and humbleness of spirit. He will be like David, who lived to the purposed of God, and as he faced the great Philistine went in faith, trusting in the Lord.

Jesus said, "My kingdom is not of this world," so by the grace of God let us "keep ourselves unspotted from the world," and may we attend, in our heart, to the words of the Great Shepherd.

ELDER DAILY HITE

A WAY OF ESCAPE -- I COR. 10:13

"There hath no temptation taken you but such as is common to man: but God is faithful, who will suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

There may be those who read this text and say God never tempts His people. Well, in the sense of putting sinful or harmful choices before them He does not, because it would be contrary to His nature and word. But in the sense that He suffers their faith to be tested and tried by sore adversity, God does tempt (test) His people and that almost constantly, for their good and for His glory. Stormy Galilee, and even more stormy Gethsemane, Lazarus' graveside, and being hungry and thirsty at the well of Samaria, all were tests of faith to the apostles. Many a saint may ask, "Why was I not born wealthy so I would not have to pray for this daily bread?" And others, "Why could I not have good health and strength, so I could do my work easier?" or "Why do I have to work around ungodly people?" or "Why do I have to grow old and weak when there are so many things I still want to do?" Naturally God could have given His people those things if it had pleased Him to do it; but it has not, usually. Instead, "I have chosen thee in the furnace of affliction."

It is so easy to believe that our personal temptations are so different and so difficult that nobody else could ever understand them. Well, the text tells us that nothing can happen to us that has nothing can happen to us that has not happened to others. We are not alone. Even the great experiences of Israel in the wilderness "happened unto them for ensamples, and they are written for our admonition" as we are told in language just preceding our text. God has permitted mankind many choices in this world, choices of how and where they will live, how they will spend their time and means, who will be their companions, and what occupations they will follow. But, while the world seems to be free of all restrictions

in this regard (a fact that Israel sometimes envied: see Psalm 73) God has given His people His word, and expects them to exercise their faith in being obedient to it. In all their choices they will find much toil and trouble, especially if they do not consider God's will.

The saints sometimes have thought the trials of life and the hard decisions were almost to destroy them. They often must pray, as Jesus taught, "Lead us not into temptation, but deliver us from evil." God's intention is never to destroy, but to teach patience (Rom. 5:3), to make the saints more prayerful and more dependent upon their God for help (Psalm 116), and to make them thankful when deliverance comes (Exodus 15.) One of the great purposes of the church on earth is to give testimony of the beauty of holiness, and of the power of faith and grace; this cannot be done without facing affliction (Acts 14:22).

I thought by way of illustration I might relate a few experiences in which the faith of some were tested, and they learned valuable lessons. Here is an experience my father passed through when young in the ministry. He had been invited to preach at a church some distance away, but as was common during the Depression years, he found himself with only enough money to get there by train. He had to depend on those brethren to supply his needs to return home. His first test came after he had preached on Saturday, and all the people departed without inviting him for supper or lodging for the night. He saw that if he didn't want to spend the night alone and hungry in an empty church, he had to put pride behind him and go looking. After making inquiries, he found his way to the home of one of the members. The sister invited him to stay for supper, and he told her, "That is why I am here." So also with a night's lodging. These people were glad to see him, but they had been badly spoiled by an old pastor who did all the entertaining of company himself. The people just didn't know how to do it.

At the close of the Sunday services, my father became quite worried. Not a soul had given him a cent of money. One old deacon offered to give him a ride to the train station, but my father could not bring himself to confess his need. Instead, with his temper and self pity aroused, he thought to himself, "When this brother lets me out at the depot, I will start walking up the tracks for home; but afterwards, I am going to advertise the neglect of these people every place I go." He was in a sad mental state in-

deed, and so he continued to the very last moment. Almost as an afterthought, just before he returned to his car, the old deacon turned and asked my father, "By the way, Brother Webb, did the people do anything for you financially?" And he dug into his own pocket to take care of the matter. Upon calmer reflection, my father came to the conclusion that if God was in the matter of his preaching, God would also bring him back home safely, though he might not understand just how that was to be done.

The language of our text speaks of a way of escape. The trouble is, we are seldom looking for a way of escape, or a way to perform our duty in a God-pleasing way. What we are looking for usually is a way to get what seems to us to be a reasonable and desirable solution to our problems (Isaiah 55:8). Seeking to satisfy "self" is very often a very great obstacle to contentment, and often leaves one in deep trouble. Many years ago I attempted to pastor a little church in a neighboring state. A storm damaged the building, and some of us went there to make repairs. At this time, one old brother who was one of my very best friends, suddenly became quite angry and upset, and was very critical toward me in a way which I did not feel to deserve. Being young and impetuous, I answered him in kind, saying things better left unsaid. Another good friend standing by (I think the Lord put him there to calm things down) looked at me and clucked his tongue at me ("Tch! Tch!") as one would to a wayward child. It was all he said, and it was enough. Being reproved, I shut my mouth, though the angry thoughts went on in my mind for a long time. Later, I became aware that this old brother was suffering from a cancer which would eventually end his life. His words were prompted only by his loss of health. To say I was sorry then is to put matters too lightly, for I was truly burdened with a sense of guilt. I am sure the Lord knew the pride of my heart, and how badly I needed to learn patience if I were to be worth anything at all as a pastor. To this day, I have not learned how to hold my tongue completely when angry thoughts prompt me, but I have reflected on this, that when we follow the example of Christ we don't have to swallow our words and go make apologies.

The way of escape, that is, an escape from temptation with honor, is often just a matter of plain common sense when we have finally been made to see it. The world does not live by Old Baptist

standards, it is true, but there are lots of decent people out there who can appreciate Old Baptist values. I once knew of some young parents who were concerned because the school parties planned at the end of the year were only dances, wild movies, and other things they did not want their children to attend. For the child to stay away would have been considered very odd. It is very hard to be thought "different", isn't it? What they did was to go have a quiet talk with the principal, to ask him if some activities could not be provided for their children to attend also. He agreed at once, and the problem was solved. Another brother told me that his daughter once decided to miss the senior trip because the busses were scheduled to depart early on the Sunday morning of her church meeting. Again, with a little conversation with the school officials, the schedule of departure was changed to after lunch so that all who wished to go to church could do so first. Many a problem could be resolved easily and quickly, both for young and old, if people would just sit down calmly and courteously to talk it over. If that method doesn't work, then the next step ought to be to decide it is better to please God than to please men.

I am sure many Old Baptists have had experiences with temptations and with the way of escape. In this day when so many folks are having all kinds of problems, and have to make some genuinely hard decisions, I can think of nothing more encouraging to those troubled souls than having those Old Baptists talk about how the Lord delivered them. There would be a world of encouragement and hope in it if all would just share what the Lord has done for them. I believe this kind of lack of sharing is one of the greatest problems to the Old Baptist church today. "Let the redeemed of the Lord say so."

ELDER RAYMOND WEBB

WE HAVE THE MIND OF CHRIST -- I COR. 2:16

The apostle Paul is telling the brethren, including you and me I hope, about a hidden wisdom or mystery within the kingdom of God, within the pure mind of His children. The minister does not have adequate words to speak upon things of this depth. He can't even scratch the surface unless God, through His Son Jesus Christ, blesses the speaker and the listener.

It thrills my soul to speak upon these hidden things of God if I can only feel that He is there. A man asked me today if I was a preacher. He then wanted to know more, and asked what was the difference between the Southern Baptists and the Primitive Baptists. Sometimes I tell the casual inquisitor that one hundred fifty years ago there was no difference. Then I go on to tell them a few things about grace and mercy; how that we did all the sinning and Christ did all the saving.

"We have the mind of Christ." I've had these things upon my mind for some time now. Paul said, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). If we then have the mind of Christ, as Paul spoke in I Cor. 2:16, why did he come along later and say, "Let this mind be in you, which was also in Christ Jesus." I believe that in the first case he is talking of the pure mind that the children of God are born again with; one that cannot sin or be contaminated with the natural mind or the things of this world. It is just as is stated, "The mind of Christ," yet it is within the child of God. And in the second case, Phil. 2:5, he is speaking of a state of mind, or the utilization of the Christ mind within us.

Peace of mind.--Peace in this world of hustle and bustle and in the life-style many people live, is not known, nor is it possible. They speak of peace, but there is no peace. The apostle Peter speaks of stirring up the pure mind of a child of God, which cannot be explained or described. As we well know, the natural mind stays stirred up. The natural mind can only be interested in the things of this world.

The spiritual mind, or pure mind, is from God. Therefore it is the mind of Christ. This mind, or the mind that Paul speaks of in Rom. 7:25, can serve God in an acceptable manner. It is the only mind that can glorify God. It is what we use to worship God with, in Spirit and in truth, as Jesus says we must worship Him (John 4:24).

We can have a good thing and not use it and it will not do us much good nor anyone else, nor will it be to the glory of God. Therefore we can, "Let that mind be in us which was in Christ Jesus," by walking in faith, and by letting our light so shine, etc. We will be blessed in the doing, and God will be glorified.

ELDER COY BROTHERS

Arab, Alabama

BEHOLD WHAT MANNER OF LOVE

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

(Concluded from November)

The Word of God says we are "elect according to the foreknowledge of God the Father." Just think of that now! "Elect according to the foreknowledge of God the Father." We are chosen of God. That is what it means. Jesus said to the disciples: "Ye have not chosen me, but I have chosen you." Then this love of God is the *electing* Love. That is the manner of it,--electing love choosing me. We are "elect according to the foreknowledge of God." Then he says we are elect "through sanctification of the Spirit." What do you mean Paul? I mean the Spirit sanctifying us. What do you mean by sanctifying? Why some of you dear ones have heard it preached and have it in your minds that sanctifying means being made perfectly sinless. Now it doesn't mean that at all. Sanctifying means setting apart the child of God for the *service* of God. Who then is interested in my salvation? The Father, the Word and the Holy Ghost, and these three are one.

Old Baptists have had some striving among themselves, by the way, because some couldn't believe what we do. In 1835 there was a body of Baptists who pulled out because of this. They call themselves "New School Baptists." If there are any of them here tonight, don't imagine I am saying this to hurt you, for I am not. I am saying this to help you. Their idea was that the Son of God died for all the race of Adam alike, and that not all will be saved. Well then, the Holy Ghost has fallen short. What is the work of the Spirit?--after setting us apart for the work of God. Did the Father love these three men on this front seat? Did the Holy Spirit come and move two of them and fail to move the third one? That is the doctrine that the New Baptist preach. Christ died for all, why were not all saved? The man that preaches that should not say, "Almighty God" again. God is either almighty or He isn't almighty. Oh, but there is a better gospel. The Father loved, the Son came and made the sacrifice, and the Holy Spirit reaches and saves the soul of everyone that is loved. "Behold what manner of love." That is the manner of it. It is a salvation in Christ Jesus, our Lord, and I will tell you a great many people believe that doctrine in their hearts when they deny it in their heads.

The man who does *not* believe it should not sing, "Dear dying Lamb, Thy precious blood, shall never lose its power, till all the ransomed church of God be saved to sin no more." The man who wrote that hymn believed that doctrine and there are thousands who sing that hymn with spirit and understanding, who believe that doctrine in the heart, but they have something wrong in the head. That is the trouble.

Now John goes on with the text: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I want you to look at the reading of it again. Why did He bestow upon us this love? He bestowed it upon us that we might be called the sons of God. That is another thought I never had before this minute. He bestowed that love upon us and the reason that He bestowed it upon us was that we might be called the sons of God. How is it then that the sinner becomes the son of God? Why doesn't the world know us? It doesn't know us because God has bestowed His love upon us, we have become the sons of God, and therefore the world does not know us; because it knew Him not. Not knowing Him, the world couldn't know us, in that we have become the sons of God. That love has been bestowed upon us.

Now in that connection I want you to do a little thinking. John says; "Hereby know we the spirit of truth, and the spirit of error." I would like you to define that, --"Hereby know we the spirit of truth, and the spirit of error,"--that saying of God. "They are of the world: therefore speak they of the world and the world heareth them." The world heareth not us because we are not of the world. That is the teaching of God's word. "The world heareth not us because we are not of the world." "They are of the world: therefore speak they of the world and the world heareth them." "Hereby know we the spirit of truth and the spirit of error." Now lets apply that. Suppose I come to you preaching this way: that God will love us if we will permit Him to love us; that God wants us and if we will accept His call, we will be saved; that God will save us if He can; the only reason we are lost is our failure to do our part. Suppose I preached that in Washington, wouldn't I be a popular preacher? I want to ask you down in your own heart, that if I preached that doctrine in the penitentiary today, wouldn't every

man there believe it and accept it? But suppose I came and preached like this: "Yea, I have loved thee with an everlasting love,"--that God "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;"--suppose I preached that gospel? I wouldn't get two thousand dollars a year for preaching that doctrine in any church in Washington.

Now which is right and which is wrong? I leave it to you. John explains how it is. He says, "Hereby know we the spirit of truth and the spirit of error."

Now children, the word of God says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us;"--then that love is the foundation cause of our loving one another; and then John goes on to say that we ought to love one another, and those that do not love their brother cannot love God. That love is because of the great love of God for us, for He loved us before that foundation of the world.

I was with a preacher not long ago that doesn't belong to our church, and he remarked to me that at one time he couldn't believe our doctrine, but he said, "My heart goes out to you; I cannot help it." The love of God brought that love into his heart, and so we are encouraged to love one another with a true heart and therefore the whole system of God is love, for God is love. Now that is the hope. That is the foundation upon which all religions are based.

In preaching that doctrine some think I should preach that they are going to be saved anyhow, no matter what they do; that they are not under obligation to God; but God's love shed abroad in their hearts teaches them better.

Now in conclusion let me call your attention to the text again, and I am done: "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. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is,"--and may you apply it to your hearts and for your comfort is my prayer for you dear souls. Amen.

From Zion's Advocate--Jan. 1916

"Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." --Proverbs 3:27.

TWO CLASSES--THEIR FRUITS AND THEIR FUTURE

"Who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile" (Rom. 2:6-9).

In the chapter that follows this one, the apostle collects a number of passages that teach the depravity of the human race, and deduces the conclusion that "there is no difference, for all have sinned and come short of the glory of God." Since there is no difference, all Jews and all Gentiles are exactly alike. This is true of them in their natural standing.

Now if we apply this passage to them in that state, and represent it as teaching that such only as continue patiently in well doing, and seek for glory and honor and immortality, receive eternal life because of having done so, we prove by it that none will ever have eternal life. Since there is no difference, "there is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one." The conclusion is unavoidable, that if the condition of receiving eternal life should be a patient continuance in well doing, and seeking for glory and honor and immortality, none will receive eternal life. This is the perplexity into which Arminians are plunged in trying to apply this text to favor conditionalism, and from it there is no escape for them.

The apostle is not looking forward and proposing conditions to alien sinners to be complied with by them in order to obtain eternal life. He takes his stand at the "great day of wrath and revelation of the righteous judgment of God," and retrospectively surveys the race of mankind. In that survey he sees two classes, one of which have borne the fruits of being born of God and of having been made to differ from the others as the "workmanship of God, created in Christ Jesus unto good works." These had received eternal life in the soul, for Jesus declared, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." It is the resurrection of the body into the same eternal life that the

had never been made good, and had therefore borne the corrupt fruits of unrighteousness, receive indignation and wrath, tribulation and anguish. He thus "renders to every man according to his deeds," his deeds being the fruits of his character as a good or bad tree. If he has borne the good fruits mentioned, it is because he was first made to be a good tree, which was entirely the Lord's work, for the preparations of the heart in man are from the Lord (Prov. 16:1).

In the sense that He treats Jews and Gentiles alike there is no respect of persons with God. He does not respect one man's person because he is a Jew. National distinctions are not regarded by Him.

ELDER JOHN R. DAILY
Zion's Advocate--1906

THE SHEPHERD'S PSALM

"Yea, though I walk through the valley of the shadow of death. I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4).

The sheep of Christ are not always feeding in "green pastures," or resting beside the "still waters." Sometimes they go down into the gloomy "valley of the shadow of death." This expression is (among the Hebrews) a figure strongly descriptive of a "walk" in intense darkness, and, of course, applies to the dying Christian as well. But the *Pilgrim's Progress* rightly represents the valley of the shadow of death as in the *middle* of Christian's pilgrimage. How blessed is the assurance that even here--*thou art with me*, JEHOVAH-SHAMMAH appears:--"The Lord is there." In consequence of His presence, the sheep is so preserved that he need "fear no evil." The Shepherd can and does turn every curse into a blessing (Neh. 8:2). His presence is enough:--"*The way we walk cannot be wrong--If Jesus be but there*,"--however dark, terrifying, rough or mysterious it may seem for a time. Jehovah-Shammah is there, even though unseen and unperceived (Job 23:8). His Spirit faithfully guides, His grace sufficiently sustains, His word inwardly strengthens, and His love secretly "sweetens all."

This beautiful fourth verse, then, describes the Christian's walk in darkness, his faith in its exercise, the presence of the Shepherd,

and it shows how that presence is made known in the ministration of divine comfort--"thy rod and they staff, they comfort me." True consolation comes in the "afterward" (Heb. 12:11), though "his rod" of correction applied, and through the same hand using "his staff," gently pressing into the required and appointed path; and by the Shepherd's restraining grace, "his staff" alone keeps the sheep from further wanderings. The valley and the furnace also (Dan. 3:25) are safe places, because "the Lord is there."

The scene now changes from the valley of the shadow to the table of the Lord: "Thou preparest a table before me in the presence of mine enemies."

The prepared table is the proof that the Shepherd not only feeds them with food of His own providing and appointing, and thus becomes their JEHOVAH-JIREH--the Lord will provide; the Lord will appear. He appears to supply all needs spiritual and temporal, and does it often most conspicuously in the time of extremity when His people are surrounded by foes who would cut off supplies if they could. Many a godly man of business experience has experienced wonderful answers to prayers in this respect; and many of God's ministering servants can and do testify to their Master's faithfulness in supplying their needs according to His promise. Many also of the Lord's poor saints live upon and adore His wonderful providence as year after year He daily prepares a table before them even in the presence of their enemies. Not one thing fails of all that He hath promised; and, sometimes the table is most abundantly spread when creature help seems all to fail. There is a beautiful hymn of John Newton's for the Lord's tried people:

"If to Jesus for relief

My soul has fled by prayer;

Why should I give way to grief,

Or heart-consuming care?

While I know His providence

Disposes each event,

Shall I judge by feeble sense?

Or yield to discontent?

If he worms and sparrows feed,

Clothe the grass in rich array,

Can He see a child in need,
 And turn His eye away?
 Are not all things in His hand?
 Has He not His promise past?
 Will He then regardless stand,
 And let me sink at last?"

We may now notice that not only are necessities provided, but the Lord gives more: "Thou anointest my head with oil, my cup runneth over."

The good Shepherd appears here in His glorious name: JEHOVAH- MEKADDESCHEN--"the Lord that doth sanctify me," which is the anointing in its effect of separation. Is He not continually separating His sheep *from* the world *to* Himself? Sanctified trial always has this result, however painful the process. The same oil of His good Spirit consecrateth them kings and priests unto God (Rev. 1:6). The act of anointing implies application, sanctification, consecration, illumination, and consolation. Space will not permit of further enlargement here. The oil flows from the head, Christ Jesus, to the feet, the lowest member of His mystic body (Psalm 133:2). The unction of the Holy One sanctifieth all things, so that the cup "runneth over" with blessing; and at length faith triumphs in the sweet assurance.

"Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." In the preceding verse the table is "spread *before*," in this verse, "goodness and mercy" *follow*. The Lord is round about His people (Psalm 125:2); and so rules over them as their JEHOVAH- NISSI--"the Lord my banner," as to preserve them under His shadow (Psalm 91:1) from all harm. The inscription upon it is "Goodness and Mercy," and it is the same banner over them in the battlefield as in the banqueting house (Song 2:4). So JEHOVAH-NISSI bringeth His people at last into the house of the Lord, where they will dwell with Him for ever and ever.-- *Selected*.

Primitive Monitor--1919

I believe you will find, by observation, that the man who is most frequent and fervent in prayer, and most devoted to the word of God, will shine and flourish above his fellows.--*John Newton*

A BUILDING CANNOT BE A CHURCH

"The church in thy house." (Philemon 2)

Certainly our text does not give any countenance to the calling of certain buildings "churches." Building for worship, whether erected by Episcopalians or Dissenters, are frequently called "churches." If I ask for "the church" in any town, I am forthwith directed to an edifice, probably with a spire or a steeple, which the inhabitants call "the church." Why, they might as well point me to a sign-post when I asked for a man; a building cannot be a church. A church is an assembly of faithful men, and it cannot be anything else.

I cannot see how such a piece of architecture as we now call "a church" could very well have been in Philemon's house; it must have been a large house if it had such a thing in it for an ornament. The fact is, it is a misnomer, a misuse of language; and we must mind that we do not get into it.

For my own part, I like the good old-fashioned name of "meeting-house" as well as any. It is a place where the people of God meet; and although "meeting-house" does not sound very smart, nor fine, nor fashionable,--and that is everything, nowadays, with many people,--yet it is far better than misusing language, as it is misused when bricks, and stones, and mortar receive a title belonging exclusively to godly men and women.

C. H. SPURGEON

A SMOOTH STONE WELL PLACED

Whenever the modern Goliaths disdain you and defy "you old fogy hardshells," do not let your Adam nature rise up and get the best of you. Let's try to be meek and quiet, like David and use what God has given us to defend ourselves with. A smooth stone rightly placed will do the job well.

A man trying to seat his little do-and-live-god on the throne and to prove that all of Adam's race could be saved if they just would, quoted: "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:2). I said, "Propitiation, meaning atonement or satisfaction, will the

whole world be saved?" He answered quickly, "No!" I asked, "Why not? satisfaction having been made for all. If Jesus is the atonement or satisfaction for the whole race, for the sins of everyone, how can any be sent to hell? Jesus being the satisfaction, having satisfied for the sins of every Adam sinner, what could send any of them to hell?" His mouth was stopped. Not one word more could I get him to say.

Then, another man put in, "I can tell you what will send them to hell." Alright, let's have it. He said, "Unbelief." I said, "Is unbelief sin?" He said, "Yes." Then I quoted their text: "And he is the *satisfaction* for our *unbelief*: and not for ours only, but for the *unbelief* of the *whole world*." "Now, what will send any to hell if all the race is meant by *whole world*? Then he was as dead as the other, and not another word could I get them to say. I worked side by side with them for years and they never mentioned that text again.

S. E. COPELAND
The Primitive Baptist--1952

EDITOR'S NOTES

In the September A&M we related the fact that the Board of Trustees was considering the purchase of a computer to aid in record keeping, etc. Some have assumed that the Board was expecting our readers to pay for this appliance, and it is our fault for not making the matter plainer. It was the intention all along for the Board to pay for the computer out of their own pockets as a gift to A&M Inc. We are sorry this was not properly explained. The matter is still in the planning stages. There have been some suggestions received, all of which we much appreciate.

Elder and Sister T. Everett Beavers have both been recently confined to the hospital where they both underwent major surgery. They wish to thank all who called, phoned and/or sent cards. They also want to express their great appreciation and to ask God's blessings upon all. We are sure our readers will want to remember them

in their prayers. Communications should be addressed to: Rt. 5, Box 165--New Castle, IN 47362.

It is a great help to us when our readers keep their subscriptions paid up. Where possible, one good way to avoid expired subscriptions as a result of forgetfulness is to keep it paid up a year or two in advance and not wait until it is due or past due before renewing. We know there are some who cannot do this, but as we said, where possible it is a good idea. We so much appreciate your continued support. Please pray for us.

CIRCULAR LETTER

The 222nd session of the *Ketocton Primitive Baptist Association* convening with *Thumb Run Church*, Aug. 19, 20, & 21, 1988.

Dear Brethren and Sisters in Christ: We want to thank our Lord for His grace and mercy for blessing us to come together once again that we may worship Him in spirit and in truth. We have been so wonderfully blessed in our churches to continue to live in peace and to see one now and then come home to the old Church. We pray that we might continue; to live in a way that those on the outside would have a desire to come in also.

We pray that we might continue to be blessed to hold fast to the doctrine, principles and practices that the Lord of glory delivered unto the apostles, that we might enjoy His presence while we walk through this uneven journey of life. We pray also that we may continue to look upward to Him who has all power both in heaven and in earth.

We pray also with the Psalmist David when he said, "Behold, how good and how pleasant it is for brethren to dwell together in unity." We pray also that we may walk in unity together with our brethren and sisters in God's house, that we might continue to have fellowship with God's people.

Let us pray that we might come together this year, 1988, in peace and unity, having a burning desire in our hearts to worship the Lord of glory, and to put Him first above all other things, sharing the love of our Lord together that He has given unto us. A brother in hope--*Elder Raymond Pressley*.

Approved by: *Elders Bill Dillon and J. E. Alderton, and brother William Payne.*

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Elva Payne, VA, \$10.00; Roscoe Pile, Col., \$40.00; Mrs. Raymond King, Tex., \$5.00; Ethel H. Clark, W VA, \$15.00; Orville Dusthimer, Ohio, \$5.00; Lessie Frazier, VA, \$10.00; Juanita Walterscheid, Ill., \$25.00; Elder Dale Greathouse, Neb., \$10.00; Clarence Moyer, VA, \$200.00; Sister Jon M. Green, Tex., \$50.00; Mrs. Walter A. Gilbert Col., \$10.00; Gladys O. Denny, IN, \$5.00.

CONTRIBUTIONS IN MEMORY OF SISTER EVELYN R. MELLON

Happy Creek Primitive Baptist Church, \$50.00; Omer and Ruth Ambrose, \$25.00; Sam Baggaly \$25.00.

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 Roger 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. '89

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. '90

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