

Advocate and Messenger

124th Year FEBRUARY 1985 No. 2

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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Two masters are too much for me,
Nor can the world with God agree;
Then, tempting mammon, get thee gone,
And let me serve my Christ alone.

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '85

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. 635-3548. April '86

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. '85

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Clerk, Julia V. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '85

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 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 '85

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Dec. '84

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. '84

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 '85

WATERLICK—Waterlick, Va. 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel (703) 635-5942. Feb. '86

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. Bro. John Powers Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '85

LITTLE FLOCK—Nine 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 Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '84

MILL CREEK—Hamburg, Va about 2 miles West of Luray, Va. off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 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 '85

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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THIS WORLD

In the Scriptures the wicked are always found to be inordinately connected with this present evil world; so much so in fact that they are even spoken of as "the children of this world," and, "men of the world, which have their portion in this life," etc. (Luke 16:8 and Psalm 17:14). Their affection is *set* on the things of the earth. They *love* the world and the things that are in the world. Some of the other titles which

are applied to them by the Spirit are: "children of Belial" (Belial being a proper name for Satan), "children of wickedness," "children of wrath," "vessels of wrath fitted to destruction," etc. Such characters will always be found closely allied with, and wedded to, the transitory things of this present life. The world is where their treasure is, and consequently that is where their *heart* is also (Matt. 6:21).

How sad it is to see men so wrapped up in the vanities of a dying world; so dedicated to their own destruction, and so devoted to the accumulation of more and more of a corruptible treasure which they will soon leave to others! And how many times have such treasures contributed to the timely destruction of those to whom they were left! Most of us are acquainted with men who have one foot in the grave as it were, and who would yet do almost anything for another dollar. They delight in the sense of power it gives them and often crave that perfidious honor it earns for them. How empty, vain and transient! How swiftly shall such meaningless bubbles vanish away! Truly, such men "have their portion in this life"—and what a meager portion it is when all is said and done! Like the rich man described in Luke 16, they may "in their lifetime" be clothed ever so extravagantly, and they may fare ever so sumptuously, and receive ever so many of the things which the world considers good, yet when they leave this world they find themselves tormented in flames, and *then* what good are all those earthly pleasures to them? How appropriately does the Lord refer to those as fools who build larger and larger barns in which to store their goods and who say to their soul, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry" (Luke 12:18-20). Who can say when such a man's soul may be required of him? Then that which he had thought to selfishly consume upon his own lusts will be left to someone else; someone who is likewise apt to make a god of it, set his heart upon it, and be destroyed by it. "So is he that layeth up treasure *for himself*, and is not rich toward God."

There is a great danger, even with the children of God, that they may be caught up in carnal pursuits and the concerns of this present life to such an extent that they develop an inordinate affection for material things. Therefore we are cautioned on several occasions in God's word against becoming too enamored with the perishable things of time and sense. Paul warns us against conformity to this world and exhorts us rather to be transformed by the renewing of our mind, that we may prove what is that good, and acceptable, and perfect will of God (Rom. 12:2). And in Col. 3:1 and 2, he exhorts those who are risen with Christ to "seek those things which are above" and to set their affection thereupon rather than upon the things of earth. The apostle John tells us to "Love not the world, neither the (ungodly) things that are in the world." He further tells us that "if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. *And the world passeth away, and the lust thereof* (Emphasis mine, R.E.H.): but he that doeth the will of God abideth for ever" (1 John 2:15-17). The apostle James shows us that a vital part of pure and undefiled religion before God consists of keeping ourselves "unspotted from the world." And, addressing adulterers and adulteresses, he says, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 1:27 and 4:4).

Our Lord tells us that we cannot serve God and mammon; that is, we cannot serve God and at the same time entertain an inordinate affection for the things which pertain to worldly possessions and material goods. He says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." And because this is true He exhorts us not to concern ourselves unduly about temporal needs. He graciously assures us that if we seek first the kingdom of God and His righteous-

ness all these secular necessities shall be supplied. Paul says our conversation should be "without covetousness" and that we should be content with such things as we have, and, in order to encourage us to give heed to this admonition he points us to the promise of God to His people that He will never leave them nor forsake them. And in consequence of all this we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5-6).

Oh how blessed it is when the Lord enables us to apply these precious words to our own case and to feel in our hearts that the Lord is truly our helper, and to really be free of the fear of men! If not deceived in my own heart it is my desire to commit my case wholly into His beloved hands. There is a longing within my soul fully and completely to trust Him in all things and at all times. I seem to fall far short in these things, but if I know my heart this is my desire. I do not want to be presumptuous and place myself among those who are spoken of as righteous men, but it does seem to me at times that I have some of the same experiences as the righteous are said to pass through. Lot, the nephew of Abraham, is one of those who is spoken of as a righteous man, and we find that his righteous soul was vexed from day to day with the filthy conversation and the unlawful deeds of those wicked men among whom he dwelt (2 Peter 2:7-8), and I too many times feel very vexed in my soul because of the wickedness I see in the world. I am vexed by the corruption of my own heart and by the great amount of worldliness which surrounds me.

I fear that there is a great deal of worldly-mindedness today even among many of those who call themselves Primitive Baptists, and that this is one reason we do not see any more spiritual prosperity among our churches than we do. Television and other worldly attractions have stolen a great measure of our time and our affections and many among us have become lukewarm and lethargic toward the service of God. I see much complacency and self-sufficiency among God's people and this also vexes my soul. I fear that many, as a result of failing to

trust in the providence of God, have been given over to covetousness. They therefore *sow* sparingly in the service of God and, consequently, they also *reap* sparingly (2 Cor. 9:6).

May the Lord help us to separate ourselves more and more from the customs, fashions and manners of this world and to lay up treasures in heaven. Spiritual wealth will endure, but the vain and perishable things of this world will soon be burned in the flames of God's righteous indignation.—*Editor.*

NEVER MAN SPAKE LIKE THIS MAN

Generally speaking the ways of God and the ways of man are opposite each other. The positive side of the ten commandments has become negative and the negative has become positive. The very people that God loved and chose for His own peculiar treasure rebelled against Him. This rebellion became so bad and grievous in the sight of God that He sentenced them to serve another nation (Babylon) for some seventy years. It was during this period of time that Daniel, a praying man of God and one of the captives, an interpreter of dreams and visions, saw a kingdom of God (the church) being set up here on earth. Without going into detail concerning His visions, suffice it to say that he saw an end of sins, a reconciliation for iniquity, and a finish of transgressions. These were to be finished. This does not mean that there would be no more sins, transgressions, or iniquities but that there would be One who would come and pay the price for them so that they would not be charged to the people whom God had chosen to be heirs of heaven.

Notice that there were three things that were to be finished; and notice further that there were three things that were to be brought in. Everlasting righteousness was to be brought in, the prophecies of the coming of Christ were to be fulfilled, and the most Holy was to be anointed. Now please turn to Daniel and read about all this in more detail (Dan. 9:25).

Christ is the only One who could put away sins, (by the sacrifice of Himself). We were reconciled to God by the death of His Son, and Christ certainly was "the most Holy" who was to be anointed. Paul in the Hebrew letter says, "For by one offering he hath perfected for ever them that are sanctified." That is, those who were set apart by God before the foundation of the world, cleansed by the blood of Christ, and clothed with His everlasting righteousness. All of these benefits and blessings were applied to them by the Holy Spirit, and then made known to them by the preaching of the gospel. Notice that the blessings were applied by the Holy Spirit before we knew anything about them. The preaching of the gospel simply told us about them.

Now when Jesus came to earth to fulfill the prophecies of the Old Testament He was continually confronted by His own people, the Jews. "He came unto his own, and his own received him not." However, many of His own *did* receive Him, but generally speaking they rejected Him. This rejection was especially by the Pharisees and the Sadducees, the religious leaders of that day. The Pharisees were strict followers of the law, and the Sadducees did not believe in the doctrine of the resurrection. Jesus called them blind leaders of the blind. When Jesus healed a lame man on the sabbath day the Pharisees told the man that it was the sabbath day and that it was unlawful for him to carry his bed. Jesus answered them by saying, "My Father worketh hitherto and I work." They then hated Him the more because He had healed on the sabbath and then claimed that God was His Father. When He and His apostles went through the fields of corn on the sabbath and plucked some of the ears and began to eat, the Pharisees again accused Him of breaking the sabbath. He answered, "The sabbath was made for man, and not man for the sabbath." When He drove the moneychangers out of the temple He said, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

He continually put His adversaries to flight by the wisdom

of His answers. It is not surprising then that when the Pharisees sent a group to take Him they came back without Him. When asked why they did not bring Him their answer was, "Never man spake like this man." Before His crucifixion He said many times, "Mine hour is not yet come." When His hour *did* come they did not take His life. He laid it down of Himself. For that very purpose He came into the world.

No man except Christ could make the statement, "I have power to lay down my life, and I have power to take it again." No man except Christ was ever born as He was, without an earthly Father; for truly *God* was His Father by the power of the Holy Spirit coming upon His mother Mary. The angel said to Joseph, "That which is conceived in her is of the Holy Ghost. And she shall bring forth a son, (not a daughter) and thou shalt call his name Jesus: for he shall save his people from their sins." The angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." No man ever wrought the miracles that Jesus wrought, John said, "There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." Truly no man ever spake like this man, for He spoke with authority and not as the scribes.

ELDER T. EVERETT BEAVERS

ADOPTION

A precious sister asked that I write on the subject of adoption. The term *adoption* is, the state of being adopted, which is to take by choice and place in relationship as an heir or one's very own. It is a legal action whereby a person is taken into a family and made part of it, having equal rights in all respects to all the privileges, benefits, and blessings of the family. The adopted ones have all right to the use of the name of the one that adopted them and become subjects of that

family, being in subjection to the parental power of the one that chose them into his family.

The Lord has said, "You have not chosen me, but I have chosen you." So we see the wonderful choice of the Lord in the very act of adoption. This choice was made before the foundation of the world by God the Father. He chose His people in Christ, not because of any good that they possessed in themselves, for all the race of Adam, in their fallen state, are by nature the children of wrath even as others (Eph. 2:3). They are "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." So it is very evident there is no good in man naturally that the Lord should choose him and place him as an heir and child of grace in His kingdom. It is by the mercies of a all-wise heavenly Father that we who were far off are made nigh by the blood of Christ.

"In Isaac shall thy seed be called . . ." for, "the children of the promise are counted for the seed" (Rom. 9:7, 8). "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." We have redemption through the blood of Jesus, the forgiveness of all sins, that we might receive the adoption of sons. Then, "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father . . . and if a son, then an heir of God through Christ," and a joint heir with Him. Surely we realize to a great degree what manner of love the Father hath bestowed upon us, that we should be called the sons of God. The adopted ones are given the Spirit of adopting mercies in spiritual birth, and are justified freely by grace through the redemption that is in Christ Jesus. These adopted ones truly believe in Jesus as their sin bearer, relying upon His blood and righteousness for pardon and reconciliation with God. As many as received Him in the forgiveness of their sins, being chosen by Him in adoption and made heirs with Christ, to them gave He power to become the sons of God, even to them that believe on His name.

Great and wonderful are the blessings and privileges of the Lord's adopted children, for they have a loving Father's protection and watchcare over them in all trials, delivering them from the snares of Satan and providing all things needful with the assurance that He will be with them all the way. He hears their prayers and gives grace sufficient for the steps of the way, even giving them a sure title to the very heavenly inheritance with all the full glory Jesus had with the Father before the foundation of the world. The adopted children are all brought into this family by election and given the assurance of it in the Spirit of adoption, which enables them to believe and trust in Him, going to the Father in prayer and supplication. "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ."

This adoption is to all the Lord's children. It was first to national Israel; for unto them "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." The Lord promised a new covenant of mercy and grace, to put His laws into their minds and to write them in their hearts, to be to them a merciful God in not remembering their sins and iniquities any more, and they all shall know the Lord from the least to the greatest. The children in this adopted family are some of the national Israel and some of the Gentiles for all *spiritual* Israel shall be saved; some of every nation, tribe and people. So this adoption applies to all the Lord's children, yet there are some that are given the Spirit of adoption but who do not give the Lord all the glory by walking in obedience to His teachings. In Him is rest, peace and reconciliation.

While we are given the Spirit of Adoption to comfort our souls and to abide with us in all trials of life's pathway here in His kingdom, we surely shall enjoy perfect redemption and the fullness of the glory of Jesus at the resurrection, including the adoption of these bodies. It (the body) is sown (or laid back to mother earth) a natural body; it is raised a spiritual

body. There is a natural body and there is a spiritual body. It is sown in weakness, it is raised in power; it is sown in dishonor, it is raised in glory; it is sown in corruption, it is raised in incorruption, fashioned like unto the glorious body of Jesus, and then face to face we shall know as we are known and be satisfied when we awake in His likeness, with the full relationship of a joint-heir with Christ.

Paul teaches that the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God; this too by the adopting grace of almighty God. And while the whole creation groaneth and travaileth in pain and we also, having the firstfruits of the Spirit, we wait for the adoption, to wit, the redemption of our body. So our body too shall be redeemed and adopted into His glorious eternal kingdom. Wonderful mercies and choice of God's electing grace in the blessed condition of an adopted child having the Spirit of adoption to comfort in this life and the full perfect glory of an adopted body being presented to the Father by Jesus our Saviour, "faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

These are some of my feelings on the subject of adoption. May the Lord bless them to His honor and to the comfort of the adopted children.

ELDER DAILY HITE

WHAT IS THE GOSPEL?

In an earlier article which I promised to continue, I defined some of the characteristics of the gospel. In this article I would like to discuss some of the basic premises of the gospel, knowing even as in the first article we cannot do them justice, but hoping it will inspire readers to a more complete study of their own.

It has appealed to me to think of the gospel as glad tidings from heaven. And so it is, to believers (Romans 1:16), though

it has never been such to others. It was good news to the shepherds at the birth of Jesus, to lepers when Jesus said, "Be thou whole!," to the disciples who went up the mountain to hear His sermon (Matt. 5), and a host of other Bible persons; and it is so to us also if we believe. But does the gospel cease to be gospel simply because it falls on deaf ears, or because it is rejected by sinful men? The same messages from Jesus' lips which made His disciples rejoice, caused the Pharisees and Sadducees to become angry, accuse Him of blasphemy, and plot to kill Him. I think it can scarcely be right to allow the wicked to define the gospel for us when the Scriptures do it so well (I Cor. 1:18-31).

It is also true that the Scriptures (which contain the gospel message) are not possessed even by all the saints, nor understood and believed fully. We scorn the proud Pharisee for passing Jesus by, and yet we are prone to do so ourselves when the activities of the world press us a little. If men cannot recognize the truth, how can they rejoice in it? But that does not make it cease to be the truth. The authority of the gospel does not lie in how men receive it, but in the divine nature and power of God, in His infinite majesty and perfection of glory, in His divine Essence of all that is good and eternal, so that He is the very fountain and source of all that is good, whether it be Love, Truth, Justice, Beauty, Light, or whatever attribute may be named. God is infinite, beyond all comprehension; so Job, after describing all he knew of God, must finally sum up his little store of knowledge, "These are but a part of his ways." If mortal man could define God, or understand Him, it would imply that there were limits to Him, and He would then cease to be infinite, or we would have become equal with Him. This is not possible. Even the great apostle to the Gentiles, in telling of his visions (2 Cor. 12) found it impossible to describe. The created object can never become equal to its creator, but must always be dependent. The hymnwriter suggests the foundation for gospel truth, in his words:

Firm as His throne His promise stands,
And He can well secure
What I've committed to His hands,
Till that decisive hour!

The first object of the Scriptures is to tell you all that you need to know about God to enable you to become a worshiper. Genesis does not tell you so much about Creation, but about the God who by word alone created all things that were created. The Law also, given through Moses, was not designed to enable men to climb up to heaven by good works, but to reveal the righteousness and mighty judgments of Jehovah. The gospel is superior to the Law in that it provides a system by which believers obtain a spiritual, rather than a natural, view of the covenant of Grace, and in it the Spirit brings saints into a closer communion with Jehovah as Jesus promised (John 14:26), giving them a seal of God's ownership and a foretaste of the worlds to come. God cannot be safely approached on any but spiritual terms.

When Satan challenged God in the Garden, he was denying the principle of the eternal goodness of Jehovah: "God is not good, but was lying to you" is what Satan was saying. As with Job also (Satan had nothing against Job personally) Satan used God's servant to attack God Himself. It is Satan's theory that man can, or should, do for himself what God either cannot or will not do Himself. This is the reason Jesus rejected the teaching of the Pharisees so bluntly: "Ye are of your father the devil. He was a liar from the beginning." Never once did Jesus challenge the goodness of God, nor should believers ever do so. But the world does, human nature does, and this brings us to the second great premise of the gospel.

If the first great principle is the greatness of God, the second is the total depravity of man. It is true that they are as opposed to each other as the poles, but both are nonetheless true. Religionists everywhere scorn the doctrine, speaking boastfully about the spark of celestial fire, of life eternal (they falsely claim) in the heart of every man! But what said the Apostle? That we are merely sick, and in need of spiritual

doctoring by a preacher? That we need to get up, get enthusiastic, get involved in good works? No, a thousand times no! "And you hath he quickened who were dead!" is Paul's answer. Not sick, but dead, dead to all faith, to all spiritual works or teaching. How did Paul know? Turn to his experience and let him tell you in his own words of how the vanity of human religion led him to kill, in the name of God, innocent men and women, and cast others into prison. But I recall that a good brother in preaching in my home church recently remarked that Paul did not get religion on the Damascus road at all; rather, it was there he lost his religion, and began to learn faith.

That these two principles are as opposed as night and day, as heaven and hell, is certain from the Bible as it is from our experience. How could they ever be reconciled? A God who hates sin in every form, and a man whose very nature is sinful and enmity against God, and whose body is corrupted by disease and death! No wonder that John was so concerned that someone should open the book of God's judgments, and that he wept much until the Lamb came to take the book! John's eternal destiny, and yours and mine too, were at stake. True, all man's efforts have been in vain in this business, for even his best religion leaves him unrighteous. The Ethiopian eunuch might search the Scriptures, and he might make a long hard trip to Jerusalem, but he was still dissatisfied as he returned homeward. He was, that is, until along the way he met Jesus.

The third great premise of the gospel, then, is this: our Lord Jesus, the only begotten Son of God, came to earth in human form to make us a bridge across this horrible gulf. He did it by living a life for us (in God's sight) and by dying a death for us which by every law of human or divine justice ought to have been attributed to us. God made a way in the person of His Son. Let proud man reject him all they will, Jesus is the only way by which man can cross over into the presence of God. The Jews believed they could achieve it by

keeping the law of Moses, but as Paul tells us in the Hebrew letter (Heb. 8:7) none were made perfect by them. That entire system was a type of the perfect offering yet to come in Jesus. And what did Jesus say? "I am the way, the truth, and the life. No man cometh unto the Father but by me." Now brethren, there is simply no "But you have to accept it!" in that work, for Jesus added, "All the Father giveth me shall come unto me." I am certain that if all of his shall come to him, and those who come he will in no wise cast out, then all he died for are certainly eternally safe.

Is this, then, all the gospel? Oh, no! The Master (John 10) spoke of Himself as the shepherd of the sheep, of going in and out of the sheepfold, of bringing other sheep which were not of that Jewish fold. There was to be a new covenant, a union between Jesus and His sheep, a spiritual covenant: for He said, "and I give unto them eternal life, and they shall never perish." Notice: They cannot perish, not because of who or what they are or what they do, but because our Lord gives them eternal life. Not because they join churches or get baptized or give money to some system, but because they are born of the Divine Spirit. Said Jesus to Nicodemus, "Ye must be born again." Why? Because you can neither see nor enter into the kingdom without it (John 3). I find nothing in my Bible to suggest that Nicodemus was ever baptized; but I cannot read of his assistance at the burial of Jesus without realizing the extent of his love for the Master. We recognize the elect when we see such fruits.

The church is the logical and necessary result of the gospel. How else can we explain the multitudes asking baptism of John after they heard him preach, or the 3000 men at Pentecost who had gladly received the apostles' preaching and were baptized? A gospel sermon ought to make good people want to be a part of a good church, and to support it too. "How is it that thou wilt manifest thyself unto us and not unto the world?" asked Judas (not Iscariot.) And Jesus answered, "If a man love me, he will keep my words: and my

Father will love him, and we will come unto him, and make our abode with him" (John 14:22).

When we are expecting company at our home, we bustle around and clean things up. Doesn't it seem right that if our Heavenly Father stoops to take up His abode with us, that our lives ought to become disciplined so that He would not be ashamed of us? How can we do it? In another article, we will look into some of the practical lessons of the gospel. God grant that we may do it in love.

ELDER RAYMOND WEBB

THE WAGES OF SIN—THE GIFT OF GOD—ROMANS 6:23

In this portion of scripture the apostle Paul reveals to us the very nature of receiving eternal life. Let us notice two things: (1) When Paul speaks of death he uses the word "wages". A wage is something that is payment for a work or something that is earned. In this we realize that man suffers the penalty of death (separation from God) because he earned it. The sin of Adam brought death, and man through his corrupt nature lives under the condemnation of it. Because of that corrupt nature he pursues a life of sin, thereby "earning" eternal separation from God. Therefore a system of "works" would not bring salvation but destruction. As Isaiah said, "all our righteousnesses are as filthy rags." However, (2) when speaking of eternal life Paul uses the term "gift". A gift is something that is freely given, rather than earned. When a gift is bestowed the motivation is love, not indebtedness. As the apostle indicates in Romans 4:4, one that worketh receives the reward not of grace (freely bestowed, unmerited favor), but of debt (payment due).

If the child of God received payment due then hell would be his everlasting abode. "For all have sinned and come short of the glory of God." But the child of God, through and by the work of Christ, receives not what he deserves (death), but what he does not deserve (eternal life); for receiving eternal

life is not a wage, but "... the gift of God through Jesus Christ our Lord." Truly then salvation is and must be entirely by grace. No wonder Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

The question may then arise, why should one be obedient and do good works if heaven is bestowed by grace and not by works? First of all, may it be said that this attitude indicates that the motivation of this one in doing good is not to please God, but merely to escape the torments of hell. The Lord makes it abundantly clear in His word that the only motivation with which He is pleased, when we serve Him, is love. Obedience through slavish fear is a treadmill of frustration, bitterness and disappointment. When we serve God we are to serve Him as loving children and not as terrified slaves.

Secondly, we are to be obedient and do good because the Lord forbids us to do otherwise. As Paul states in Romans 6: 1, 2; "What shall we say then? Shall we continue in sin, that grace may abound? God forbid."

And finally, it is against the nature of a born again child of God to live disobediently. Oh yes, the old man is still there with all of his desires and carnal wants, but once born again the child now has a new nature whose desire is to please his heavenly Father. As the apostle says in 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." And again in Romans 6:2, "How shall we, that are dead to sin, live any longer therein?"

We then may conclude that good works in the life of an individual will not make him a child of God, but is evidence that *he has been made a child of God* by the grace of God.

ELDER LONNIE MOZINGO, JR.
Danville, Virginia

The only people on earth who are right are the ones who are guided by the infallible word of God.

THE RESURRECTION OF BOTH THE JUST AND UNJUST

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (*hinder, delay*) them which are asleep (dead). For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thess. 4:13-18).

All the above scriptures refer *only*, and I say *only*, to all that Jesus came to die and shed His precious blood for; all that were given to Him before the earth was made. The wicked are not mentioned or included among them, but the children of God's sovereign grace (the elect). But *all* of these previously mentioned children who are alive at Jesus' coming for the second and last time will rise, but not before the dead righteous in Christ are raised from their graves. Then and only then shall the righteous who have not died unite or be gathered together with the risen dead in Christ and shall rise together (at the same time), and shall meet the Lord in the air. "Wherefore comfort one another with these words." And brethren, what a comfort these scriptures are. May the Lord bless us to continue in these thoughts.

And now let us turn to John, Chapter 5, to see who all are included in this resurrection. (Please read verses 21 through 29). These scriptures seem to me to make it very clear that both the elect of God and the non-elect will arise in the general resurrection *at the same exact time*. The elect of God, I most surely believe, are the ones that are said to have *done good*, but the wicked (the non-elect) are those who have done *evil*.

Perhaps I may at a later date try to write some on the subjects of the first resurrection and also on the millennium or the thousand years reign; I'm not sure. I am almost too un-

stable with my hands and fingers, so I dread to start. It is hard on my nerves, but I think I might overcome this ailment.

I hope this try of mine may help some of our Primitive Baptist brethren (if I'm right on these scriptures) to rejoice a little more in the Lord and be a little more able to give Him a sufficient praise. May the Lord God of all glory continue to bless both the reader of this article and the writer is surely my hope and prayer. Thank you, brethren; I like to feel that I can call you good people in the Lord my brethren.

ELDER JONATHAN P. ROBERTS

Member of Salem Church, Wayne County, Indiana

Editor's note: *I also received the following on the above subject from Elder Harvey D. Fulmer of Stone Mountain, Ga.:*

Dear Elder Harris: In Elder Beavers' article in the December issue of A&M, he left somewhat of a question on 1st Thess. 4:16 which I would like to mention. In my opinion there are not two resurrections in the verse, as is read in many times . . . the dead in Christ shall rise first, then we which are alive and remain, etc. First, not before the dead *out* of Christ, but first, before we that are alive and remain are caught up.

HARD TO BUILD—EASY TO TEAR DOWN

This is true, from the children's block-house to the noblest character. That which has cost a life of service may be destroyed in a moment. Our reputation for honest dealing, gained after years in the business world, may be forever marred by one day's loose transaction. The young man, esteemed for his moral worth, may, in an unguarded moment, lose that which it takes years to gain. The virtuous maiden may listen to the tempter but *one hour* and lose a *lifetime* of purity. How careful then should we all be not only in building well, but also in zealously guarding the fruits of our labor? These ideas can consistently be applied to our Christian character.

Many run well for a season, and then, through sowing to the flesh, fall out of the Christian race, and begin to reap

what they have sown. Many, by a faithful attendance upon worship for years gain the confidence and esteem of the household of faith; and then, because of some trivial matter between themselves and some other member, drop out of the ranks of duty, and lose all they have gained.

How many, in an unguarded moment, listen to the suggestions of the devil or the advice of the world, and in following such suggestion or advice, become cold and careless in duty, estranged from their brethren and lose the fellowship of the church and the joys of salvation. Little foxes destroy the vineyard. "Little" sins breed big errors; a little slackness in church duties often develops into a total abstinence from attending upon Divine worship. A little pride encouraged will swiftly lead to a fall. A little leaven leaveneth the whole lump. A little listening to the devil will lead into his service. A little carelessness, slothfulness, coldness, pride or jealousy will sometimes destroy, in a day, that which has required years to build. May God help us to both *watch* and *pray*, and so run that we may win.

ELDER R. H. PITTMAN

Zion's Advocate—1914

CORRESPONDENCE

From Elder Hollie Redmon, Colonial Heights, Virginia:

Dear Brother Harris; Thanks for the good paper we read every month. I wish everyone could read and enjoy the truth. I like the current articles by present day writers, but I also like those of the by-gone days. The 1901 article was good, also the 1892 was good for our day.

A kind wish is nice to receive from friends, not only at Christmas but all the year. The best remarks I heard this year at our Association was, "You all are at peace." I hope we can hear that next year.

Some thirty years ago we heard the good news in Korea that the war was over. The good news came that there would be peace. It was a great home-coming. But it wasn't long until we heard of another war. Soon there will be a warfare over and peace will *last*; the home-coming will last. If we are in that number that will be everlasting home. "Be it ever so humble, there's no place like home."

I have been called again to all four churches. Not sure they were right, but hope so. I was ordained when I came home from Korea. Have the same four churches for thirty years, or near so. I realize I can't do them justice due to health

and wisdom.

You are invited to Salem and Hopewell Union Meeting 5th Sunday in June, 1985. Our love.

From Brother David Howell, Valdosta, Georgia:

Dear Elder Harris; I am one of those to whom you sent a free subscription. I have maintained my membership through the years and intend to continue to do so as long as this paper is published. I have received much comfort and instruction from the articles in the A & M. I enjoy the writings of our present day ministers and also reprints from years past. I am always amazed that their writings are so timely and applicable for today.

Elder Harris, I believe you have done a truly admirable job in publishing the A & M in the eight years that you have served as editor. I pray that the Lord will continue to give you strength as your day requires. It is very sad that spiritual interest is declining among our people. At times it can be very discouraging, but we must continue on and fight the good fight. We will remember you and other ministers in our prayers.

In case you haven't heard I want to inform you of the death of Brother C. H. Gilmer of our membership at Harmony (Barwick, Ga.). He died unexpectedly of a massive stroke. I know that you have spent a number of nights in the Gilmer home. Sister Gilmer and her family need an interest in your prayers to help them in the difficult days ahead. (He died on Oct. 31). Harmony Church will miss a faithful member who did much work in support of the Church.

May God bless you in your continued efforts to serve Him in whatever capacity He may will. We will remember you and yours in our prayers. Yours in Christ.

From Sister Juanita Walterscheid, Peoria, Illinois:

Dear Elder Harris; Every month after month I read the beautiful truth enclosed in such beautiful words by our good editor and the other faithful contributors to the A & M. And each time I tell myself that I should tell them how much I enjoy them, but I let each month get away and I don't do it. I surely am going to try to do better. Say a prayer for me, I have put a deadline on myself: before the sun goes down today. Well I am 79 and the sun may go finally down for me before too long, so I need to put into deeds some of the good thoughts that I have.

Yesterday we heard Elder Hopkins' good preaching at Mt. Zion and I surely thought as Elder Beavers said in the November issue that we were being sprinkled with the blood in a spiritual sense.

I hope that you may be built up in His holy faith and may continue to do the fine work that you have done as editor and also hope that it pleases the Lord to give you improved health for you and your family. With very high esteem.

From Sister Princess Varnum, Lithia, Florida:

I received my *Advocate and Messenger* yesterday and have enjoyed it so much, and especially "The Christian Experience" by Elder Oliphant. it truly describes my experience even though it was written in 1912.

I'm sorry your health isn't good, but I think no one could do a better job as editor of the A & M than you, so strive to continue in this wonderful service.

You probably remember John Varnum, my husband. He had a stroke six years ago so mostly we are at home all the time. We shut-ins are the ones who enjoy publications such as the A & M most . . . May the good Lord bless and keep you is my prayer. Sincerely yours.

From Sister Mary Booth, Livonia, Michigan:

Dear Elder Harris; We received our November edition of the A & M yesterday and after reading your introductory editorial where you said you have seriously considered resigning as editor, I felt a strong impression to write you of my feelings.

I know you suggested we write the Board of Trustees but since I feel they will receive plenty of letters in your defense, I felt I wanted to write to you personally to offer what little encouragement I could. I know many of us "Old Baptists" are sometimes too slow (or too lazy) to properly thank one of the Lord's servants like yourself who labor so long and tirelessly for the good of the cause.

Many times my husband and I have read your articles and have rejoiced at how clearly and concisely you have been blessed by the Lord to bring out "our" (the Lord's) doctrine. At times I have been so lifted up I read one or two articles aloud to him as soon as he got in from work. And yet, even after all the joys I have received from reading the A & M I have never once sat down before and took the time to write and tell you how much I appreciate your efforts in writing for and editing this paper. The shame is mine, and doubly so, for as an elder's wife I know how long and lonely the road sometimes seems to them, and how a little word of encouragement now and then can help lighten the load.

Even though we do subscribe to two other Primitive Baptist papers which we enjoy very much also, I feel the A & M has a uniqueness about it. We enjoy the writing gifts of the several elders who submit articles (several of whom we know personally and which I guess makes even more enjoyable to us) and we have confidence that the tenets set forth are sound representatives of Primitive Baptist beliefs.

So, dear Elder Harris, even though this word of encouragement is very belated, I do sincerely hope you will dismiss the idea of resigning as editor of the A & M and continue in this work that the Lord has so richly blessed you in in these last years and that I feel He will in the future. Please know that our prayers are with you and your dear family. Your sister in Hope.

From Sister Ruth Mortenson, Kimball, Nebraska:

Dear Elder Harris; Nearly two weeks have gone by since we received the November issue of the Advocate and Messenger. Each month I look forward to its coming in almost the same manner as I look forward to letters received from our three daughters who live some distance from us. When it does come I frequently glance through the pages first to see who has written, but this time I read your editorial before looking further.

My eyes filled with tears when I read of your burdens and chronic lung problem. I'm sure we who have been blessed with good health never appreciate that blessing enough! But the sorrow that prevailed in my heart most was your

discouragement over the decline of subscriptions to your paper and your fearfulness that you might be a liability to the paper. Oh, dear Brother Harris, how much I've rejoiced that you have taken what seems to me such a *wonderful oversight* of the material that has been printed within its covers! And the articles you have written have been such a comfort to me! So it is with sincerity in my heart that I want you to know how much I pray the Lord will give you strength to continue as editor of the A & M for years to come . . .

I realize that I rely so heavily upon the periodicals as we live in a rather isolated area from Sister Churches that I feel are holding steadfastly to Bible doctrine and practice and we only have services at "Shiloh" Church twice each month. So the days between services seem long to me, and thus I read each of the issues of the A & M twice or more, which I need to do because I miss so much beauty from the articles in the first reading and I like to review them. Your articles and many others have been such a help to my feeble efforts of studying the Bible.

The times in which we live seem to be so perilous and everywhere I look there seems to be such a falling away and it grieves me deeply! I feel convinced that many of our parents have been too lax in rearing our children and I know I failed in so many ways. But I also believe that those days are upon us when seducers wax worse and worse, and I am sure it is difficult for our children not to be enticed by many evils. My only comfort is that surely the days are soon approaching when Jesus will come again to gather the last of His jewels home.

We were in services this weekend and I felt the Lord surely blessed Elder Greathouse to preach the truth. He has had a heavy burden for many years too, but I'm so thankful that thus far the Lord has kept him.

Tomorrow we plan to leave to visit our daughters and hope to arrive at Bob and Linda Webb's November 21. Our other two daughters and families plan to be there too. We are looking forward to the family reunion and I pray that in all our joy of seeing one another again we will be blessed most with the sweet felt presence of Jesus in our midst, for He has done so much for us all.

My prayer is that you are now feeling physically better, that your dear wife and children are well and that you will be encouraged and comforted to continue as editor of the A & M. Please remember us in your prayers and we try in our weak way to pray for you. May the God of all grace richly bless you! In Christian love from a concerned and unworthy sister.

From Brother and Sister C. M. Dillon, Summit, Mississippi:

Dear Elder Harris; This will be just a note in our effort to express our thanks and I trust our love for you and your labors to send out such a wonderful paper as the A & M. We have never met but we feel we know you and love you. We did have a bit of correspondence a number of years ago. We would like for you to know that we feel you are doing a wonderful job in editing the paper. We as sinful beings so often fail to encourage those that are laboring to do that which should be of the greatest value to us. We have heard you preach on some tapes and enjoyed them very much . . .

We want to say again that we do want you to know that we appreciate the labors you are doing to send out the paper. I can see how you might become discouraged since you do not see most of the mail and you see the subscriptions de-

clining, but it seems this is the case with all the church papers and in our churches we can see a decline in interest which makes us sad . . .

May God's richest blessings be upon you and yours is our prayer. Please pray for us. A little brother and sister we hope.

From Brother Karl Bobzien, Springfield, Virginia:

Dear Brother Ralph; We received the November A & M yesterday and have read your Editorial. It distresses me greatly to read of your feelings, and particularly, it makes me feel guilty and ashamed of myself that we have taken your continued efforts and diligence so much for granted and have failed to express our satisfaction, gratitude and thanks to God for your faithful services as editor for these many years. We have known of the state of your health, although you have never made any big issue of it. I don't think we have ever had a board meeting that it wasn't brought up as to how happy we were with our editor and how proud and thankful we were with the A & M as a publication. I know that where we have failed greatly is in not letting you know more directly of our feelings. From time to time we all have occasion to meet and talk to some minister or other member from some other part of the country and they invariably, when they learn of our connection with the A & M express their high opinion of the A & M as a Primitive Baptist publication. In many cases, they are personally acquainted with you and state their high regard for you as a minister and editor.

I know that your poor health has been a heavy cross to bear and editing a monthly paper such as the A & M is a continuing grind even for one in the best of health, but there has never been any reflection of it in the issues of the paper. You mentioned to me while you were here about there having been some complaints as to the number of "reprints" of old articles in the paper. This, of course, cannot be taken as a reflection on you as editor. If you do not receive enough writings from the contributing writers, in addition to a reasonable amount of your own, the space must be filled by reprints, and we have often remarked that all these are excellent. Material such as this is not "dated" and does not suffer with age. . .

I have never heard adverse criticism of the contents of the A & M, and I know that the other board members will say the same thing. I can assure you that the last thing any of us would want is a change of editors, and we earnestly pray that your health and desires will permit you to continue for many years. In Christian love and hope.

Editor's note: *I am always very hesitant to publish anything which is complimentary to myself, for I fear some might take it as a form of self-commendation, but I felt perhaps some of our readers would be interested in seeing a sampling of the very kind letters I have received in response to my November Editorial. I have been comforted and encouraged by these kind words, and no matter what may be the outcome with regard to my health and my ability to continue as editor, let me assure each of you who have written that I will always highly value your love and confidence and deeply appreciate your expressions of encouragement. It is my sincere desire that the A & M might always be handled in such way that it will appeal to those who love the old paths and who hunger and thirst after righteousness. I humbly ask an interest in your prayers in behalf of all who write for the paper or who have any other part in its publication.*

Obituary

BROTHER ROLLAND M. JOHNSON

Brother Rolland Johnson (78) will always be remembered with a *smile* on his face, a *song* in his heart and a strong handshake. August 9, 1905 held precious memories for Elder L. W. and Laura Cory Johnson. Born on that date was the youngest of five children, Ralph, Raymond, Russell, and sister Ethel.

From his Father "How Great Thou Art," Brother Rolland knew at an early age that his life on earth was a prelude to a brighter tomorrow with his Lord Jesus Christ. Working with people and learning by doing, Brother Rolland attended the School of Agriculture at Purdue University in 1924. The community soon learned of his *outstanding capabilities, sensitivity* for others and great leadership. From this he was chosen to work and lead in the Farm Bureau Organization.

He was blessed with a vigorous sense of humor, and *always* had time to *listen*. He not *only* was a *song* leader, but a *strong* leader as trustee and member in the "Harmony" Primitive Baptist church for 61 years.

November 9, 1984 will be a day remembered by many. On this day our Lord beckoned from this life our husband, father, grandfather, relative and friend. He leaves on earth, *not* in *mourning* but in *thankfulness* that we had this time together, a brother, Russell; his wife, Lola; one son, John Edward; one daughter, Ruth Ina; 3 grandchildren, Ed, Shirley, and Linda; 5 great-grandchildren, Michelle, Marc, Susan, Kim, and Kristi.

SISTER LOUISE F. BLEDSOE

Sister Louise Bledsoe (74) was born January 13, 1910 and passed away December 19, 1984. She is survived by her husband, Brother Wayne Bledsoe. A funeral service was conducted in the Heiligtage Funeral Home, Arnold, Missouri, December 21, 1984 by Elders Esley Kirk and James Harris. Interment was in Shepherd Hills Cemetery.

DONATIONS TO THE ADVOCATE AND MESSENGER

John and Alice Hawkins, Virginia, \$5.00; Clarence Payne, Virginia, \$15.00; Elder Douglas Heare, West Virginia, \$5.00; Shelby L. Rupard, Kentucky, \$2.00; Naomi M. Gordon, Ohio, \$5.00; Mrs. Carl Mortenson, Nebraska, \$5.00; Mr. and Mrs. Lundy Jenkins, Virginia, \$5.00; Mildred C. Carter, West Virginia, \$5.00; Sister Lela W. Harris, Florida, \$5.00; Mrs. Elsie M. Jones, Virginia, \$10.00; Mrs. Elsie Smith, Missouri, \$5.00; Mary G. Thomas, Indiana, \$5.00; Pauline C. Willard, North Carolina, \$5.00; John B. Haines, Indiana, \$3.00; Timothy Bennett, Alabama, \$10.00; Bessie V. Spitler, Virginia, \$5.00; J. W. Peacock, Georgia, \$5.00; Mary E. Baker, Ohio, \$5.00; Walter L. Medlin, North Carolina, \$5.00; L. E. Farley, Maryland, \$5.00; Bertie Clark, Virginia, \$2.00; James B. Allen, Mississippi, \$5.00; Mrs. Edna Salyer, Ohio, \$5.00; James R. Woodyard, Virginia, \$15.00; Elder Durward Edwards, Ohio, \$10.00; Georgia S. Agnew, Virginia, \$20.00; Jessie B. Ramming, Illinois, \$20.00; Mary C. Chastain, Indiana, \$2.00; John E. Abernathy, Maryland, \$20.00; Katherin D. Payne, Maryland, \$5.00; Alma Henderson, Alabama, \$1.00; J. C. Fleming, Illinois, \$10.00.

MARTINSBURG—Martinsburg, W.Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002. Tel (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, MD 21795, Tel. (301) 223-6195. Mar. '86

MT. ZION—Waukegan, Ill. meets 2nd 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. '87

NORTH FORK—Six miles south of Purcellville, Va. on Route 722. Second 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 '86

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 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. '84

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. '85

UNION—Sumerduck, Va. Take 651 from Remington to Sumerduck (about 10 miles) meets every 1st and 2nd Sunday at 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701. Tel (703) 825-5813. Also 5th Sunday at 10:30 a.m. Elder Rodger Frazier, Pastor, Rt. 1, Box 171, Remington, Va 22734, Tel (703) 338-5531. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va 22186. Tel (703) 347-3469 Dec. '86

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '85

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '85

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '86

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. '86

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-1, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '85

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '86

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 '85

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. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713, Tel. (703) 547-2364. Jan. '86

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, Amisville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '86

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. '85

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 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '85

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. 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, Tel. (703) 635-4764. June '85

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 '86

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, Amisville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '86

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. '86

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. '85

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874 Dec. '86

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.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 Mr. M. F. Galyen, (703) 373-5134 Mar. '84