

Advocate and Messenger

126th Year FEBRUARY 1987 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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To save His people from their sins,
Christ Jesus came to earth;
So great a love no tongue can tell,
Nor estimate its worth.

God's servants nigh two thousand years
Have preached this precious word,
Yet they could not declare the whole—
The half has not been heard.

R.E.H.

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RALPH E. HARRIS, Editor
Route 1, Box 186-A, Caryville, Fla. 32427 — Ph. (904) 547-4615

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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 '87

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 '87

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 '86

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. 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 '87

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on St. 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 Durward Edwards, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '85

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. '86

SALEM—Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown, In 47346, Tel. (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '88

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

WATERLICK—Waterlick, Va, 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '87

SECOND SUNDAY

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

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

Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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EDITORIAL STAFF

RALPH E. HARRIS, Editor Route 1, Box 186-A, 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, Amisville, Va. 22002

RAYMOND WEBB Route 1, Carthage, Ill. 62321

LONNIE MOZINGO, JR. Route 3, Box 2022, Danville, Va. 24540

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MRS. EVELYN MELLON, Sec.-Treas. 215 S. Royal, Apt. 14,
Front Royal, Va. 22630

AN UNEQUAL YOKE

“Be ye not unequally yoked together with unbelievers”
(II Cor. 6:14).

If one who believes in the Christ of the Bible and the doctrines He taught undertakes to enter into any close bond or covenant relationship with unbelievers, he will have to do so on the unbeliever's terms. This is because the unbeliever will not, and cannot, enter into, and abide by, any union which is established on christian principles. It is always the *believer* who must sacrifice *his* principles in order to form an alliance with unbelievers. The unbeliever cannot raise himself to the

believer's standards, and would not if he could;—therefore, if such an union is to be formed, the believer must *lower* himself to the standards of the unbeliever. Consequently it is an *unequal* yoke which forms the bond.

An excellent example of this may be seen in the affiliation of believers with secret, oath-bound fraternities. When they join themselves to such societies they are essentially uniting with a religious order which leaves Christ out of its system. They yoke themselves together with the Jew, the Mohammedan, the heathen Chinaman, Hindoo, etc., all which are avowed enemies of Christ; consequently, in all the Lodge ceremonies they must carefully avoid any reference to the beloved name of Jesus, lest they should offend their "brethren" in the Lodge. In such a case, who sacrifices their principles? the believer or the unbeliever? The answer is obvious. Therefore it is an *unequal* yoke by which they are joined.

It is my opinion that the most undesirable covenant union a believer can possibly enter into with an unbeliever is that of marriage. One who is already a believer should never join himself, or herself, with an unbeliever in the "holy" bonds of matrimony, for the unbeliever will not view it as a sacred union, and is not likely to take the marriage vows seriously or to feel obligated to abide by them. Of course if two unbelievers marry and one of them is thereafter converted to the truth, that brings about another situation altogether. Paul deals with such as this in I Cor. 7:12-16. This kind of marriage involves a "bondage" from which a brother or sister is freed only if the unbelieving partner "departs," that is, *deserts* the believing partner. The departure of the unbeliever frees the believer from the "bondage" of such an *unequal* union, but not from the union itself. Paul is not saying here that desertion frees the believing partner to "put away" the unbelieving partner. *That* right comes about only if the departing partner involves himself, or herself, in an illicit relationship with another.

Briefly, what I am saying here is that neither *desertion* nor *infidelity*, in and of themselves, constitute scriptural grounds for divorce. Christ only gave *one* scriptural basis for divorce, and that is fornication, which includes adultery; for as Elder Raymond Webb very correctly stated in his article for

January, the scriptural definition of the word *fornication* is: "any illicit sexual practice at all."

Much more could be written on this subject, but perhaps enough has been presented to impress the reader with the great importance of Paul's admonition at the head of this article. As I have already indicated, if we form any sinful alliance with unbelievers it will have to be on the unbeliever's terms, and those terms can only cause a true believer bondage and distress. It is indeed an *unequal yoke*.—*Editor*.

CHRIST HAS REDEEMED HIS PEOPLE

With his first bite of the forbidden fruit Adam ate himself to death. Just as God had said, in the day that he ate thereof Adam most assuredly died. Obviously he did not die an immediate corporeal death, but he *did* die an immediate *spiritual* or *moral* death, and he immediately came under the sentence of corporeal death and his body began a slow but irresistible trek toward the grave. He immediately became a *mortal* creature, dead in trespasses and sins, and, apart from the propitiatory work of Christ, became subject to *eternal* death.

Adam stood as the federal head and representative of the whole human family, and consequently all men became involved in the disastrous results of his disobedience. By his transgression sin entered into the world, and death by sin; and so death passed upon all men, for in him, that is in Adam, *all* have sinned (Rom. 5:12). And since the wages of sin is death (Rom. 6:23), wise men as well as fools must perish (Psalm 49:10). By Adam's offence many (*many* in this text meaning *all*) were made sinners. Death began its reign over the whole race of men and judgment came upon all of them to condemnation (Rom. 5:17-19).

No man has ever come up with any logical way, except that which is taught in the Scriptures, to explain why all men are *born* sinners and *remain* sinners until death. *No man* has ever lived and died without being a sinner except our Lord Jesus Christ, and He escaped sin because He was conceived of, and overshadowed by, the Holy Ghost. There are some who *claim* they are not sinners, but the apostle John says of such

characters that they deceive themselves and the truth is not in them (I John 1:8). "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead" (Eccl. 9:3). Solomon asked, "Who can say I have made my heart clean, I am pure from my sin?" (Prov. 20:6). "There is no man that sinneth not" (I Kings 8:46), and that includes every Pope Rome ever bowed down to, in spite of their claims of infallibility.

In Adam *all mankind* fell under the curse of God's holy law, and it was this curse from which Christ redeemed His people "being made a curse *for them*" (Gal. 3:13). And by His death upon the cross He *reconciled* all His people, Jews and Gentiles, unto God and into one body (Rom. 5:10, Col. 1:21, 22 & Eph. 2:16), so that "there is *therefore now no condemnation* to them which are in Christ Jesus," for the law of the Spirit of life in Christ Jesus hath made them free from the law of sin and death (Rom. 8:1, 2).

Would that all the elect could see this, and cease from their efforts to help the Sovereign Ruler of heaven and earth get His work done. When Christ trod the winepress of the fierceness and wrath of God (Rev. 19:15), He did it alone; "there was none with him," and "none to help," therefore His own arm brought salvation (Isa. 63:3, 5). He purged our sins "by himself" (Heb. 1:3). Even if all the eager volunteers *could* have helped the Lord save His people it is too late now. The work is done. "Salvation is of the Lord" (Jonah 2:9).—*Editor.*

THE UNCLEAN SPIRIT—MATT. 12:43-45

"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."

This subject has been on my mind for some time, and I ask that you have charity in your heart as you read. I could be wrong in my understanding of the matter and therefore I would like for others to write on it also.

God is a God of providence as well as mercy. His natural

blessings fall upon the natural man as well as upon the spiritual man. The rain, sunshine, and the life that is in the little seed that is planted and grows and produces food and fiber is the gift of God to all men. These blessings are so many that we cannot begin to count them. There is scarcely anything worthwhile that does not come from God. Yet so much of the time we take these blessings for granted.

I believe that as natural human beings we all have this unclean spirit. Certainly the Scriptures teach that all mankind is totally depraved. I also believe that there is a difference between that spirit *going* out of a man and its being *driven* out. Jesus, by virtue of the power vested in Him by the Father, has the power to drive out unclean spirits; which power He demonstrated many times. However, the scribes and Pharisees attributed this power to Beelzebub, or Satan, and thereby committed the unpardonable sin. But we are dealing here with an unclean spirit who has left a man of its own accord. This spirit now seeks rest and cannot find it. He returns to his former home and finds it empty, swept and garnished. *Empty*, because the Spirit of God had not driven out the unclean spirit, and so was not there to fill up the void. *Swept and garnished* because the man out of whom the unclean spirit had gone now had a good outward appearance, but no Spirit of God inside.

We can see from this that the man under consideration was only a natural man, *not* a spiritual man, but had been enjoying the natural blessings of God which we mentioned before. Now when the unclean spirit goes out, many who are acquainted with the man might say he "got religion"; but this is only a so-called religion. The truth of the matter is that no one really "gets" religion. Rather, religion *gets* the man, when the *Lord* is in the matter. Men, by nature, can make some fine resolutions, vow to stop doing wicked things, vow to be moral, start going to church, etc., and many times men take such morality for spirituality. The two are not the same. But as this unclean spirit is not interested in this man's new resolutions, he finds no pleasure in them or in his new life. This is only a *head* religion, not a *heart* religion. So this unclean spirit returns to his former home and takes with him seven other

spirits more wicked than himself and they dwell there, and the man is worse than he was before.

This teaches the utter futility of natural religion, and the impossibility of getting true religion from man. God alone can change the heart. The apostle Paul said, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." We can only truly confess with our mouth whatever is in our heart. Yet men are going about every day trying to do that which only God can do. Men get this so-called religion for various reasons, whether it be social, political, business or whatever. Their aim is not to worship God but to promote themselves. If we have real heartfelt religion we will give up worldly things and "seek those things which are above." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

ELDER T. EVERETT BEAVERS

SUFFER THE WORD OF EXHORTATION—HEB. 13:22

These words of Paul in closing the Hebrew letter appeal to me. Exhortation is much needed among the Lord's people, especially that which is founded upon what our Lord has done for us. There is no better way to persuade men to do their duty. I know that the preaching of duty has never been popular with the world, and even among Christians many may gladly receive the doctrines but resent the preaching which stirs them up to labor, to sacrifices, or which changes their lives to conform to Christ's teaching. Doesn't it seem strange that the Lord's children, who have the best of evidences of His favor, would need exhortation? But we do.

I know of people who resent duty preaching because they think it deprives them of their personal right to decide how they will live their lives. I know of others who do not like it because they see Christian service totally as a matter of grace; they say they do what God gives them grace to do, and so if they fail, it must be because God has failed to supply that grace. (I don't like that myself, but I have met people who clung to it as tightly as a drowning man would cling to a straw.) And I have known of others who disliked duty preach-

ing because they say all Christian service is a privilege and a pleasure; they feel somehow that speaking of duty demeans the gospel of grace. Regardless of all of these, I know that when God adopted people into His family, He gave them something to do, and He will hold them accountable for doing it.

It would be nice if all people could see their obligations as a privilege and a pleasure. But most of us get discouraged, and sometimes lazy, and often confused; we need someone to stir us up. The chief difference between duties and privileges is only in the attitude of the person who must perform the work, whether it be at church, at home, or at his occupation. Gospel preaching is the best means for changing our attitudes, and enabling us to think of all of that as a pleasure, and that is one reason we go to church.

Did Jesus preach duty? Yes, He did. And He gave a remarkable example of the proper way to go about performing it too. His Sermon on the Mount is full of it, a wonderful pattern for all preachers who must preach duty. First, Jesus told the people of the special relationship with God that enabled them to address Him as their Father; and then, He outlined duty after duty for them. Three characteristics mark the Master's teaching when He preached duty. First, He often used the concept of "ought" or "must." At His baptism, He said to John, "Thus it becometh us to fulfill all righteousness," and that makes it a duty for all lovers of God. At the institution of the Lord's Supper, however, He issued a direct command: "This do!" (I Cor. 11:24). He did not give disciples a choice, for this was to be a memorial in the church til He comes again. And finally, Jesus often outlined in detail the consequences should disciples fail to obey His teaching. (Matt. 7: 26-27; 22:12-13; 24:48-51; and 25:24-30).

Did Paul preach duty? Yes, he did. Many a Christian who has sat rejoicing under the doctrines that flow out of Ephesians 1 through 3, have squirmed in the seat at the sound of Ephesians 4 through 6. Yet one is just as much the truth as the other, and just as vital to the spiritual health of the churches. No one could study Romans (Chapters 10 to 14, for example) without reading duty in nearly every line.

Did Peter preach duty? He surely did. I commend to you a study of his first epistle. Perhaps there were times when Peter remembered that he had not always been as faithful to Christ as he ought to have been, and did not want his people to fall under a guilty conscience as he had.

Christians have always had great conflicts between Christian duty and their natural desires. It could not have been easy for the apostles to leave their homes, families, and work to follow Jesus. I can sympathize considerably with those who feel a need to rest on the Sabbath after a hard week of work, for I get tired too; and I surely sympathize with those who don't feel well, for I have gone to church in that state too. I understand how nice it would be to take a vacation to visit our children, or just get away for a while, or how relaxing it might be to sit back and watch a Sunday ball game on TV. I surely know that some chores (livestock, for instance) have to be done on Sunday just like all other days. Still, church attendance (or visiting church people, or reading our Bibles) is still a duty, isn't it? We need to look for those "ways of escape" that Paul mentioned (I Cor. 10:13). Why couldn't we bring our visitors to church with us? Why couldn't we wait to begin a vacation on Monday after the services are over? We do indeed have our treasures in earthen vessels; there are times when we don't want to think about our duties.

Christians also find great conflicts between duties and duties. God has given us homes, work, and church. All are good, and we have responsibilities in all of them. Which is more important? It is a wise person who can say, when two or three duties all press upon him at once, "My Lord said to seek first the kingdom of God and His righteousness, and this I intend to do." It has been the case all too often, since work provides the greatest monetary reward, to use most of our time and energy in that field. The *Lord* knows if we overdo things there, whether *we* do or not. We are saying to Him (and maybe to our church), "I have this business to take care of, and you can have whatever time or energy is left over." That isn't a very safe course to follow. You know, it isn't always the women folks who need a good "Martha and Mary" sermon, is it?

There is a proper way of escape in these conflicts too, and Jesus gave a wonderful example of it. At the time when His mother and brethren came to see him, Jesus refused to stop His preaching to talk to them. Unkind? Oh, no! The Jews had been listening to Him tell them how important it was to put the kingdom of God first, and they were just sitting there watching to see what He would do if tested Himself. Jesus showed them. In the end, however, because of His devotion to His real duty, His family also became His disciples. It is something Old Baptists ought to give a lot of thought to as they rear their children.

Some time ago, a man complemented our church people on the fine attendance at one of our meetings. Members of several churches were present, and all were working and worshipping together in harmony. Young people and little children were there too. The brother commented that we probably didn't know just how lucky we were to have churches we could attend every Sunday, and to have so much interest. Down deep in my heart, I thought, "My brother, luck has nothing to do with it. Somebody has been working very hard to bring these conditions about." And we know that if we get careless, we can lose them very quickly. In our conversation I asked that brother about a mutual acquaintance who was a member of a church near his. He answered that he didn't know anything about him, because "I don't go to their church very much." It seems to be the feeling of many people that if some other church is holding services only a few miles from them, they are not obligated to go, nor is it any particular privilege to do so. Others, when churches may have meetings on Saturday, or on Sunday afternoon or evening, seem to feel that one service on a weekend is sufficient for them. What are they saying? They may very well be telling their neighbors and their children that resting, or visiting, or working, or watching television, is more important than church services or church fellowship. I am truly thankful that I can say of other people that I know that if, when their own church is not meeting, there is any meeting going on within a hundred miles of them, they are quite likely to attend.

Fellowship begets fellowship. Those who visit often arouse

other brethren to return their visits; and this habit ought to begin with the preachers. The Lord's church is like a field or a garden: if it is left uncultivated, it will surely sprout weeds instead of a good crop. We can cultivate the love, the respect, and the fellowship of brethren only by being friends ourselves. If we fail to do it, we shall surely reap whatever grows.

When will our duty end? It will end when the grace and strength to perform the tasks end. "Be thou faithful unto death, and I will give thee a crown of life." I talked with an old sister once who had been extremely faithful and hospitable, but who was now old and sick. She still longed to go to church, but could not. I said to her, "You had many years of those blessings, and now you have them to think about and enjoy." She agreed, and told me some of her experiences. We can, if we will, lay up for ourselves that kind of foundation; whether it is when we are young and facing the problems of work and raising families, or when we are old, we will have something to sustain our spirits worth thinking about, and not just regrets.

ELDER RAYMOND WEBB

LAYING HOLD UPON ETERNAL LIFE

As we think upon the "things most surely believed among us;" that salvation is by the grace of God through the shed blood and imputed righteousness of our merciful Saviour and not by the works of men, it seems to me that this is clearly set forth in I John 5:20; "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." We read where the Son of God *did* come about two thousand years ago, and both He and His apostles declared that He would come again to take His children home to be with Him in heaven. But John is writing here of our experience of grace, when the Son of God is come in the present tense, "and hath given us an understanding," etc.

From the apostle Paul came the charge to the young minister, Timothy, to "fight the good fight of faith, lay hold on

eternal life. . ." (I Tim. 6:12). Also, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." Now if Timothy obeyed this charge (as I feel confident he did), and if those who heard him continued in the gospel of their salvation, was this a promise that they would be saved in eternity as a result? No! certainly not; but this salvation was, and is, while we are living in this time world. It is a salvation from the errors that would wreck our lives and cause us to be troubled and worried the rest of our days. Certainly, if we fall by the wayside along our journey here, others will have "laid hold" on eternal life, but not us.

Jude says, "I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not." This cut short and stopped the lives of these unbelieving Israelites and they lost the blessings which lay ahead in the promised land. Then after Jude had written of the wicked, and God's judgments upon them, he writes of some things which give promise and encouragement. In verses 20 and 21 he says, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Here he cites four beautiful things that can cause God's people to continue to praise Him. 1. Building up themselves on their most holy faith; 2. Praying in the Holy Ghost; 3. Keeping themselves in the love of God; 4. Looking for the mercy of our Lord Jesus Christ. Doing these things constitutes "laying hold on eternal life."

David's cup was said to "run over" as he related his experience in the 23rd Psalm. Although the Lord had caused him to "lie down," it was in "green pastures," and it had given him the strong conviction that goodness and mercy would follow him all the days of his life and he would dwell in the house of the Lord forever. Was this not *laying hold on eternal life*?

The apostle Paul told Timothy to, "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly

all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (I Tim. 6:17-19). Now, who would enjoy fellowshiping a greedy miser in the church? Such an one would justly find himself on the outside looking in. But viewing it the other way, who could shut the door on a scripturally qualified person who had means and who relieved the poor, sick and needy, and helped with many other worthy causes? This is what we believe to be "laying hold on eternal life," and such people will last in the church.

There are many other proofs in the Scriptures, such as the first commandment with promise, for children to honor their father and mother, that it may be well with them, and that they may live long on the earth (Eph. 6:1-3). Many are the exceeding great and precious promises that God has given His people, and our prayer is that we might live long in the spiritual Canaan that the Lord has given us.

ELDER A. J. HYLTON

FELLOWSHIP

Dear kindred in the Lord, I may have written on this subject before but my mind and heart is stirred to write more. I beg an interest in your charity and prayers, for I do not want to do wrong but I want to write what I believe the word of God teaches about true fellowship. *True* fellowship according to the Scriptures is something far different from the worldly view of it, for that which is of God is of the heart and opposite from worldly fellowship. It is a spiritual fellowship that warms the heart and brings God's people close together; a state or condition of friendship, real interest in one another, common feeling, closeness to one another, so that our hearts burn within us as we walk in sweet communion here in the kingdom of Christ. A great example of this fellowship is seen in Ruth and her mother-in-law, Naomi. Ruth did not wish to return to her own people but said to Naomi; "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will

lodge: thy people shall be my people, and thy God my God: where thou diest, I will die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me" (Ruth 1:16, 17). This is a wonderful instance of a true, heartfelt fellowship.

The saints have true fellowship with Jesus Christ, as Paul declared to the Corinthian brethren, "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." And I feel it is by the same God that we are called to walk in the light of our Lord's teachings, so that we may live in humble fellowship with one another. He has also said, "Now ye are the body of Christ, and members in particular." And being "members in particular" we surely need to live according to His rule and walk in His light. As we are able to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," we have fellowship with Jesus.

If we are of one accord and have the mind of Christ then we have fellowship with the Spirit and with one another. Paul spoke to the Phillippian brethren of the consolation in Christ, the comfort of love, the fellowship of the Spirit, and bowels of mercies, and exhorted them to be like minded, to have the same love, being of one accord and one mind.

Peter preached to the multitude on the day of Pentecost and many were pricked in their hearts by the power of the Spirit, and they that gladly received his word were baptized, and they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. What a wonderful blessing to see the Lord's children satisfied with the old paths and continuing in the apostles' doctrine and fellowship. And I am sure the apostles' doctrine does not set us free to go anywhere we please and to walk with men that have been excluded or set aside by their home church for ungodly living, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial?" etc.

Brethren, there are some things we cannot have fellowship with. We are to prove what is acceptable unto the Lord and have no fellowship with the unfruitful works of darkness, but

rather reprove them, for it is a shame to even speak of those things which are done of them in secret. Wherefore, awake thou that sleepest, and arise from the dead, and Christ shall give thee light (Eph. 5:10-12, 14). We must arise from the dead state of accepting wrong and going along with the world. Render unto Caesar that which belongs to him, but render unto God that which honors His name and belongs to Him, for no man can serve two masters. "Ye cannot serve God and mammon." We are not to be unequally yoked together with unbelievers; those who do not believe Jesus is the Christ and who do not believe the truth of His teachings. We are to walk in His light, not in the light of the world.

"How can two walk together except they be agreed?" We are called unto the fellowship of our Lord, not to fellowship with devils. Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils. We must ponder the path of our feet to see that we walk as Jesus taught us to walk. Let no man usurp authority over the Church of Christ. We are all servants of the Church. Ministers and all should be submissive to the church, being led by the Spirit. Paul said, "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Some churches have been so slack in discipline that they seem to accept most any minister that comes along, engaging in many worldly practices that they should not, even to having communion with those they should not. The churches need some finances in order to carry on, but not as some advocate. The love of money is the root of all evil, and the Saviour said his house is to be a house of prayer. May the God of all mercies awaken Zion to try the spirits, whether they be of the Lord or not. Is our desire to go here or there prompted by the Spirit of the Lord, or is it just a fleshly thing? It is wrong for anyone in the church to think they can do as they please and say "I" can do this or that. There are no big I's and little you's in the Lord's church. How weak we poor mortals are, and so apt to follow the crowd. May the Lord humble us by His mighty power that we might seek out His way and walk in it, and thus enjoy fellowship one with another.

The apostle John said, "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth." This is a very strong statement but it is very true. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "God is light and in him is no darkness at all." So we must handle the word of life with great seriousness about what we do or say or where we go. This is the only way we can have fellowship with one another. God will lead the way. I have always believed our doctrine must go along with, and be shown by our practice. I trust what I have written is in love for God's light, to enable us all to seek out the true path and walk therein.

ELDER DAILY HITE

PERSECUTED FOR RIGHTEOUSNESS' SAKE

(Concluded from January)

The apostle Paul, whose inspired writings were just quoted, was once a persecutor of the disciples of the Lord. But subsequent to his experience on the road to Damascus he became one of the persecuted instead of a persecutor. And, as one of the Lord's apostles, he suffered many things for righteousness' sake, fulfilling the statement our Lord made about him to Ananias when He said, "I will show him how great things he must suffer for my name's sake" (Acts 9:16). Consequently he was cast into prison on different occasions, beaten five times with forty stripes save one, stoned, beaten with rods, shipwrecked, journeyed in perils of robbers and by his own countrymen, was often in hunger and thirst, etc. Yet, in the book of Romans he said, "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us" (Rom. 8:36, 37). In all his persecutions, Paul did not feel to be a defeated heir of the kingdom of heaven but rather he gloried in the power of the King.

Prior to his death this eminent apostle instructed Timothy, as one of his successors, to preach the doctrine he had stood for so faithfully, saying, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou

hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (II Tim. 2:1, 2). He further inferred that by preaching this doctrine Timothy would also be exposed to persecutions because he advised him to "endure hardness, as a good soldier of Jesus Christ." This admonition to Timothy has been observed not only by him but by other good soldiers of Jesus Christ. They have likewise endured hardness for the truth's sake through nineteen hundred years and more of relentless opposition to the apostolic doctrine.

Since the close of the canon of the inspired Scriptures, history fails to furnish the names of all the faithful children of God who have suffered persecutions. Notwithstanding, there has been a great army of faithful, persecuted witnesses occupying the kingdom of heaven (the gospel church) since the days of our Saviour's earthly sojourn. It is through their efforts, and the grace of God, that we can recognize it as the true church today. This writer believes that if our faithful, deceased predecessors were brought back to life and could attend a current Primitive Baptist worship service they would feel right at home in their doctrine and practice.

Even though we are not knowledgeable of many persecutions, nor the personal identity of some of the persecuted saints, yet we do have some reputable religious histories which show that persecutions have been inflicted upon the faithful flock of God. In *Foxe's Book of Martyrs* we learn of some faithful followers of the Lamb who, when sentenced to be burnt, fervently thanked God for granting them the opportunity to suffer martyrdom for His great name's sake. This type spirit and attitude marks individuals as subjects of the kingdom of heaven, for they bear the identity of the blessed and persecuted.

According to G. H. Orchard's history of the Baptists, from the time of Christ their Founder to the eighteenth century, there was an Observantine monk preaching one day in the sixteenth century who "told the people that it behooved them to purchase heaven by the merit of their good works. A boy who was present, exclaimed, 'That's blasphemy! for the Bible tells us that Christ purchased heaven by His sufferings

and death, and bestows it on us freely by His mercy.' A dispute of considerable length ensued between the youth and the preacher. Provoked at the pertinent replies of his juvenile opponent, and at the favorable reception which the audience gave them, 'Get you gone, you young rascal!' exclaimed the monk, 'you are just come from the cradle, and will you take it upon you to judge of sacred things, which the most learned cannot explain?!' 'Did you never read these words, 'out of the mouths of babes and sucklings, God perfects praise?' rejoined the youth; upon which the preacher quitted the pulpit in wrathful confusion, breathing out threatenings against the poor boy, who was instantly thrown into prison, 'where he still lies,' says the writer.—Dec. 31, 1544."

This account of the youth and persecuting monk is a classic example of the persecutions which have followed true believers down through the ages. Please note, it was the doctrine advocated by the youth, which parallels Primitive Baptist beliefs, that got him into trouble. The world, both religious and secular, has always been allied against true Bible principles. So, as Primitive Baptists, we need not expect the applause of the world, but rather we should expect its persecutions.

May we remember that the persecutor does not dwell in the kingdom of heaven but it is the persecuted who dwell there. Consequently, when we identify those who have been persecuted in years past, and those who continue to be persecuted for righteousness' sake, then we have found the kingdom of heaven,—the true gospel church.

ELDER DENNIS H. JONES

PAUL WAS NO SOUL-SLEEPER

If the souls of believers were, after death, to remain in a state of insensibility and inactivity, then the case of departed saints would be much worse than that of the living; for though the saints are now disturbed with a wicked and unbelieving heart, afflicted with Satan's temptations, and exercised with a variety of sorrows, yet at times, they have communion with God through Christ, the discoveries of His love to their souls, the light of His countenance, and the comfort of His Spirit;

they have the word and ordinances to refresh and support them, are employed in the exercise of grace and discharge of duty; all which is both edifying and delightful to them, and which saints departed are deprived of, if this is their case, that their souls sleep with their bodies until the resurrection.

If this be true, it would have been much better for the apostle Paul and I am sure, more to the advantage of the churches of Christ, if he had continued upon earth to this day, than to be sleeping in his grave, senseless and unactive. Certainly this great man knew nothing of this when he said, "For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Phil. 1:21-24). Had the apostle known that he must have remained in a state of inactivity and uselessness, deprived of the communion of Christ and His Church, it would have been no difficulty with him to determine which was most eligible, to live or die; nor can it be imagined that the desires of any of the saints would be so strong after a dissolution, as they sometimes are, when they say, "We are willing rather to be absent from the body," if they did not believe that they should be immediately "present with the Lord."

This notion then makes the condition of saints departed worse than that of the living; whereas the wise man says, "I praised the dead which are already dead more than the living which are yet alive" (Ecc. 4:2); the reason is, because "blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14:13). As soon as dead they enter upon a state of happiness and joy, and are employed in praising God, and singing the Lamb's new song.

*From a sermon by the late ELDER JOHN GILL
1697 to 1771*

God sometimes washes the eyes of His children with tears in order that they may read aright His providence and His commandments—*Theodore L. Cuyler.*

HE SHALL SAVE HIS PEOPLE

It was said of Christ by the angel of the Lord, "He shall save his people from their sins" (Matt. 1:21); and upon this matter the religious world is divided into two segments;—those who believe what the angel said, and those who do not; those who believe Christ *shall* save *His people*, and those who believe He *wants* to save them and that He *can* save them, *if* He gets sufficient cooperation.

We either believe that the death of Christ was efficacious, and will result in the eternal salvation of all for whom He died, or else it was inefficacious, and did not *secure* the salvation of *any*,—yea, that it might have even been a total waste, depending upon whether anyone was willing to accept it or not. I am glad to proclaim, without any reluctance whatsoever, that I belong to the former group. I believe all the elect will live with God in the glory world, without the loss of one (John 6:37-40).

Of these two positions which one does the words of the angel best support? I think any unbiased reader would have no problem answering this question correctly. If we took the position that the sacrifice of Christ was inefficacious; that it was offered in behalf of all mankind and that many for whom it was made will die in their sins, we would hardly quote the words of the angel to substantiate our view would we? Those words simply do not agree with such a position.

If the angel had said of Christ, "He shall make it *possible* for His people to be saved from their sins," or, "He shall save *some* of His people from their sins," or, "He shall *offer* His people salvation from their sins," then we might well adopt the popular view of Christ's work on the cross, but based upon the language used by this heavenly messenger I see no way to embrace such a view without arguing that he was either mistaken or else falsifying, neither of which can be allowed.

It is a truth, proven beyond reasonable doubt by the Scriptures, that all for whom Christ died will be saved. He lay down His life "*for the sheep*," and He says of them, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." And not only that, but He says, "Neither is any man able to pluck them

out of *my Father's hand* (John 10:15, 28, 29). Can language be any plainer?

In view of the angel's declaration that Christ "shall" save His people from their sins, how could I, or anyone else, argue with clear conscience that millions of those for whom He died will be eternally lost because they either wouldn't accept His offer of salvation, or were perhaps deprived of hearing about the offer because of some so-called soul-saver's slothfulness. What kind of god have people created in their own imaginations to whom they can so willingly, or perhaps thoughtlessly, attribute such precarious doings? Is their mind so clouded with a view of darkness that they cannot see the failure of such a god? Are they truly willing to trust their eternal security into the hands of a god who *desires* to save everyone but can't save anyone without help?

If I have created a god in my own mind who cannot save me unless I *let* him, then in order to be consistent I must also maintain that he cannot *judge* me unless I let him. And in such a case how much will I *revere* this god of my own devising? I think this would at least partially explain why there is so much ungodliness in the world, even on the part of many who claim to be Christians. They do not really fear the god they profess to serve. Such characters have said in their heart, "God hath forgotten: he hideth his face; he will never see it" (Psalm 10:11). "How doth God know? can he judge through the dark cloud?" (Job 22:13); "How doth God know? and is there knowledge in the most High?" (Psalm 73:11). And indeed, if He were such a God as many think He is, we might well question His knowledge and His ability to judge us.

But, "their rock (their god) is not as our Rock (our God), even our enemies themselves being judges" (Deut. 32:31). "Our God is in the heavens: he hath done whatsoever he hath pleased" (Psalm 115:3). His hand is not shortened that it cannot save; neither His ear heavy, that it cannot hear (Isaiah 59:1).

The God I endeavor to serve does "according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What

doest thou?" (Dan. 4:35). Therefore, with authority He could send His angel with the positive declaration that Christ would, without fail, save His people from their sins. It was His divine will that none of those He had given to Christ should be lost (John 6:39); therefore, in order for Him to lose any of them, that divine will would have had to suffer defeat and be frustrated and overthrown. Thank God that cannot happen!
—*Editor.*

ARMINIAN CONTRADICTIONS

"If salvation depends upon free will, what do you mean by praying that God will have mercy upon all men, and save them with an everlasting salvation, and then tell the congregation that God has done all He can to save them, and the matter now rests with them, whether they will be saved or not? Surely, such vain jangling can never be acceptable to God, however it may feed the carnal mind of man; for if God has done all He can, why pray to Him to do more? And if He has *not* done all He can, why tell the people He has? Strange as such contradictions may seem to a sensible mind, they are frequently produced in the course of one hour by an Arminian preacher."

*From a letter by WILLIAM GADSBY to (REV.) EDWARD SMYTH
Advocate and Messenger—1942*

Voltaire (1694-1788), the brilliant French philosopher-author-critic-dramatist, predicted that in a hundred years the Bible would be a forgotten book found only in Museums. When the century was up, Voltaire's home was occupied by the Geneva Bible Society.—*Selected.*

CORRESPONDENCE AND NEWS NOTES

From Elder Daily Hite, Marion, Ohio:

Dear ones; On December 1, 1986, I passed the four-score mark in age, and I want to use this way of thanking everyone for your cards and letters of love and fellowship. The many, many well wishes that came my way humble me so, I feel so unworthy of it all. Thank you very much and may the Lord reward you in great love and mercy for all trials of life. God bless you and keep you in His care. Thank

you one and all. "It has been my pleasure to find—At every turning of the road,
—The strong arm of a comrade kind—To help me onward with my load.—And
since I have no Gold to give,—And love alone must make amends;—My sincere
prayer to God is,—Lord keep me worthy of my friends."

From Brother Joe Rosenberger, Mansfield, Ohio:

This month (December) completes the first year that I have been receiving the *Advocate and Messenger*. I'd just like to say that I have well appreciated it. It has, and I'm sure will continue to be, a blessing to me. Also I give a special thanks to yourself and the associate editors for the determination and willingness you've shown in putting together articles that are doctrinal and devotional to the individual who reads them. Your efforts are well appreciated and admired by this reader. May God bless your work.

From Sister Marie McGee, Waycross, Georgia:

I noticed in the last *Advocate and Messenger* that you will celebrate your 25th wedding anniversary on December 24. Congratulations, and may you celebrate many more! Please let me say again how much I enjoy all your articles in the A&M, also those of all the other writers. It seems to me the last issue is better than all the others, and then when the next one comes I think the same thing; so you see they are all good and I look forward to getting the paper. Since we don't have a church here, and none nearby, it means that much more to me.

Many happy returns of the day, and may the good Lord continue to bless each of you that you may enjoy many more days together. Sincerely,

(Editor's note: We have received quite a number of such expressions of love and encouragement. We are very thankful for all our friends and what they have meant to us. From the bottom of our hearts Melba and I thank you for your kindness toward us. We cannot reply to every letter we receive but we will do the best we can. Much love to all.)

OUR FIRST "GRAND" BABY HAS ARRIVED

On January 16, our daughter, Abigail Hardy, and her husband Greg, presented us with a 6 lb. 6 oz. darling little girl, named Kelli Diane. As of this writing mother and baby, and dad, appear to be in very good condition. Grandma Melba and I have already decided that it is going to be very difficult for anyone to convince us that this is not the number one grandbaby in all the world.

If any of you wish to congratulate the proud parents, their address is: Mr. & Mrs. Greg Hardy — Route 2, Box 412 — Slocomb, AL 36375.

—GRANDPA RALPH

CONTINUED BLESSINGS OF THE LORD

The church at Cool Spring, near Franklin, TN, has been blessed recently in so many ways. All praise and thanks belong to our Lord; He has been so good to us.

Some weeks ago, young brother Timothy A. Reed called from Washington, D.C., expressing his desire to be a member of the church and to be baptized. The joy that this gave is beyond description. Timmy is 22 years old and was brought to "Cool Spring" church since childhood. He is stationed with the U.S. Army and has highly sensitive and classified duties, which required security clearance. He had approved leave for the holidays and gave the dates he could be home.

"Cool Spring" church decided to have a special service on Sunday, December 21, at 3:30 p.m., when brother Reed came asking a home, stating his desire to return to this area after his tour of duty is completed, and to regularly attend the church which he loved. Though the waters of Big Harpeth River were quite cold, all seemed warmed and happy with the manifest presence of the Lord at his baptism. The rain stopped and the sun shone through, almost as if ordered for the service.

All seemed to feel prayerful that brother Timmy will continue a good soldier for our great nation—and be a faithful soldier of the Lord! His parents and family showed much happiness and joy. Some of his ancestors were members of "Flat Creek" church which was nearby, and when it closed in 1917 they came to "Cool Spring".

Our Primitive Baptist friends in the Washington and Arlington, VA, area will, I feel sure, be happy to welcome this young brother in the churches there. They were so very kind to this humble servant when first stationed near them during World War II, and when blessed to visit in the churches there several times through the years since. Quite a number of them have visited our churches and Associational meetings here during these years.

May the dear Lord bless all our young people who serve our country and in our churches where we can rejoice to worship and labor together. Please continue to remember us in your prayers. —Elder Milton Lillard — 218 Nashville Hwy. — Franklin, TN 37064 — Ph. 615-794-3963.

ORDINATION OF A DEACON

Brother Carroll Canaday, of "Lebanon" Primitive Baptist Church, Mount Summit, IN, was ordained to the office of deacon, November 22, 1986. The Presbytery was organized by electing Elder Everett Beavers as Moderator and deacon John Edward Johnson as Clerk. Elder Ralph Culy was chosen to question Brother Canaday, Elder Lawrence Carter to offer the ordination prayer, and Elder Culy to deliver the charge.

Other Elders in attendance were: Wayne Thacker, Roy Motsinger, and Johnathan Roberts. Deacons in attendance were: Fred Beavers, John Edward Johnson, John King, and John Shockley.

Obituary

BASIL E. GORDON

Basil E. Gordon, 82, beloved husband of Dorothy M. Gordon, was born December 23, 1903 at Linden, VA, and passed away September 21, 1986. He is survived by his wife, and a sister-in-law, Mary T. Gordon.

Though Brother Basil was a Primitive Baptist believer he never united with the church. He attended the church meetings all his life and freely gave of his time and energy toward any of the church's undertakings. He was willing and cooperative, and will be greatly missed among the brethren and friends.

The funeral was held on September 23, at 2:00 p.m. at Ives Chapel, with Elder Phillip Johnson of Strasburg, VA, officiating. Interment was in Columbia Gardens. May the Great Comforter be with his dear wife. I know Brother Basil's soul is resting in peace with God.—Sister Lena M. Johnson.

SISTER CARRIE LUCILLE KIBLINGER

Sister Lucille Kiblinger (73) was born June 11, 1913 in Page County, VA, and departed this life December 12, 1986 in her home near Stanley, VA, after a lingering illness and many years of afflictions. She was the daughter of the late Charles Lewis and Carrie Lee Beaver Rothgeb.

Sister Lucille united with "Hawksbill" Primitive Baptist Church and was baptized by Elder R. H. Pittman, September 3, 1933. On May 25, 1952 she was united in marriage to Shirley Thomas Kiblinger, who died October 5, 1973.

Surviving are three brothers; C. Graves and George E. Rothgeb, of Luray, VA, and John, of Arlington, VA; four sisters, Lena M. Rion and Flora Yates, of Elton, VA, Bessie V. Spitler, of Luray, and Virginia P. Cassity, of Lake Placid, FL. All are devout members of Hawksbill church except John.

A funeral service was conducted at the Bradley Funeral Home in Luray, December 15, 1986 by her Pastor, with burial in the Kiblinger Cemetery near her late home, there to await the second coming of the Lord. May God in His love and mercy comfort and console this dear family as well as the friends and loved ones.—Elder Ernest M. Long.

DONATIONS TO THE ADVOCATE AND MESSENGER

L. E. Farley, Maryland, \$5.00; Cora Lee Maurer, Kentucky, \$5.00; Elder and Mrs. Hollie Redmon, Virginia, \$10.00; Martha A. Johnson, Indiana, \$5.00; Mary E. Baker, Ohio, \$5.00; Elder and Mrs. Durward Edwards, Ohio, \$5.00; Vera M. Lyons, Virginia, \$5.00; Mr. and Mrs. Earl Spencer, Missouri, \$10.00; Brother and Sister Irving Redmon, Virginia, \$5.00; Elder Douglas Heare, West Virginia, \$5.00; Mrs. Margaret Saul, Ohio, \$2.00; Mrs. Carl Mortenson, Nebraska, \$5.00; Pauline C. Willard, North Carolina, \$5.00; Betty Lou C. Brown, Virginia, \$5.00; Harvey Cornwall, Virginia, \$5.00; Clarence L. Payne, Virginia, \$10.00; Lewis M. Rudacille, Virginia, \$10.00; Daniel Wells, Florida, \$1.00; Jon Evelyn Green, Texas, \$100.00; Clarence Moyer, Virginia, \$100.00; Juanita Walterscheid, Illinois, \$20.00; Clyde Cooke, Virginia, \$10.00; Capt. Judge C. Stanaland, U.S.A.F., \$5.00; Mrs. Loren Surratt, Illinois, \$5.00; Katherine Payne, Maryland, \$5.00; John and Alice Hawkins, Virginia, \$10.00; Crilly M. Lunsford, Virginia, \$25.00; Floyd DeJarnette, Arizona, \$5.00; James and Virginia Creel, Virginia, \$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. '87

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 '87

NORTH FORK—Six miles south of Purcellville, Va on Route 722. 2nd Sunday 11:00 a.m. Elder Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va 22734, Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va 22068, Tel. (703) 338-5531. May '87

PLEASANT HILL—West edge of Graceville, FL on Hwy. 2. Meets 2nd and 4th Sundays at 10:30 a.m. Elder W. V. Stewart, Pastor, Rt. 3, Box 140-F, Milton, FL 32570, Tel. (904) 675-4064. Danny Spears, Clerk, Rt. 3, Box 215, Graceville, FL 32440, Tel. (904) 638-0183. Mar. '88

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '87

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 2nd Sun. 10:30 a.m. Annual Meeting 2nd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '86

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

UNION—Sumerduck, Va Take 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 Hidden 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) 439-3606. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va 22186, Tel. (703) 347-3469. Dec. '86

THIRD SUNDAY

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

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

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.: also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '88

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

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. '87

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 '87

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Aaron M. Moyer, Clerk, Rt. 1, Box 36, Ruckersville, Va 22968, Tel. (804) 985-7409 Jan. '87

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '88

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '87

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 '87

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 '87

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 '87

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. '88

SALEM—Richmond, Va Meets at South Richmond Post No. 137 located off Old Midlothian Pike. Turn South on Covington, one block, turn left continue to end of Old Midlothian Pike. The Post is opposite the Belt Boulevard Overpass and across Midlothian Pike from Ramada Inn. Each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas., 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895. Dec. '87

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. '86

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. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E. Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '88

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 10:30 a.m. and 2nd Sun. 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va. 22401 or call Mrs. Martha Galyen, (703) 373-7061. March '87