

# Advocate and Messenger

123rd Year                      APRIL 1984                      No. 4

---

## Advocate and Messenger

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

|  |   |   |
|--|---|---|
| <b>Zion's Advocate</b><br>Established 1854 | <b>Messenger of Truth</b><br>Established 1897 | <b>Gospel Messenger</b><br>Established 1878 |
|--|---|---|

---

**"All Bible believers should ever remember that the most holy and wise God invariably acts from the purest and most worthy purposes and motives, however unfathomable His actions may appear to us feeble and altogether unworthy creatures."**

**—Elder W. S. Craig**

---

**Send all copy for publication, before the 20th of the month, to:**  
RALPH E. HARRIS, Editor  
Route 1, Box 186-A, Caryville, Fla. 32427 — Ph. (904) 547-4615

---

**Send all subscriptions, donations and changes of address to:**  
Mrs. Evelyn Mellon, Sec.-Treas.  
ADVOCATE AND MESSENGER, Inc.  
215 S. Royal, Apt. 14,  
Front Royal, Va. 22630 — Ph. (703) 635-3548  
Published Monthly                      \$5.00 a Year in Advance

“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at [sovgrace.net](http://sovgrace.net)

Copyright restrictions apply.

## 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 '84

**BENTONVILLE**—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, 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 '85

**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 Jewel Brumbach, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180. Tel. (703) 938-8169. Dec. '84

**GOOSE CREEK**—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 am Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '84

**GREENWOOD**—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 1-4 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. '83

**MT. ZION**—Waukegan, Ill. meets 1st Sunday in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder B. T. Stevens, Pastor. O. T. Rhodes, Church Clerk. For direction or other information call (312) 623-6896 or (312) 244-0946. Feb. '85

**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. '85

## SECOND SUNDAY

**BATTLE RUN**—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m., also 5th Sun. at 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 '84

**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

# 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.

123rd Year

APRIL 1984

No. 4

Published monthly by Advocate and Messenger, Inc.  
215 S. Royal, Apt. 14, Front Royal, Virginia 22630

\$5.00 a year in advance; 50 cents a copy.

Second Class postage paid at Front Royal, Va. and at additional  
mailing offices. USPS 008500

## RICH TOWARD GOD

In the twelfth chapter of Luke our Lord sets forth a parable of a rich man whose ground brought forth so abundantly that he did not have adequate storage space for all the fruits it produced. Hence, he selfishly determined that he would tear down his barns and build larger ones so that he might store up all his fruits and goods. And, having so much wealth laid up, he resolved that he would live a life of ease; eating, drinking and making merry.

This parable was spoken in response to a man who sought to obtain part of an inheritance which was in his brother's hands. He wanted Christ to assist him in that effort, but Christ would not, saying, "Who made me a judge or a divider over you?" He then admonished them to beware of covetousness; and the argument He used in support of this admonition was that a man's life does not consist of the abundance of the things which he possesses. Numerous and bitter have been the squabbles over inheritances, and almost, if not always, there is covetousness involved. All around us we see those who are constantly seeking by various means to enrich themselves, or to add to their riches, vainly thinking that if they can just lay up enough of this world's goods they will then be able to live a life of ease and pleasure.

I suppose there is nothing more deceitful than the riches of this world (see Matthew 13:22). They often promise great pleasure, but then bring great plaintiveness. Paul says, "They

that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows” (I Tim. 6:9, 10). Very truly and pertinently has Christ referred to those as fools who lay up treasure *for themselves*, and who are not *rich toward God*. Those who “will be rich,” that is, those who *desire* or *covet* the riches of this world, do so because they think this is the road to power, prestige and happiness. But oh how great will be their eventual disappointment, grief and despair when they discover that their hopes and dreams have been a vain illusion! Christ said to the rich fool in the parable, “This night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?” Then the broad application of the parable is made as He says, “So is he that layeth up treasure for himself, and is not rich toward God.” The sin is not in the laying up of treasure, if God so prosper us, but it is in laying it up *for ourselves* that we may consume it upon our own lusts.

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.” It is very common for those who are possessed of great worldly wealth to become puffed up, and even to make a god of their wealth by trusting in it, but those who are “rich toward God” will also be “rich in good works.” They will be “ready to distribute” and “willing to communicate;” that is, to share with others (I Tim. 6:17, 18).

That which constitutes *true* riches has nothing to do with money, and it is something of which the world knows nothing. True wealth consists of “godliness with contentment.” There is nothing that can equal it. Carnal men would say this is foolishness; but who did God say was the fool? Paul says, “Godliness with contentment is great gain.” He ought to have known, for he had both. Apart from our Lord there has never

been a greater example of godliness than the apostle Paul; and, he had learned, in whatsoever state he was, therewith to be content (Philippians 4:11). So, he knew whereof he spoke. May the Lord help us to follow Him and to be content with such things as we have (Heb. 13:5), for in so doing we will be “rich toward God,” which is the greatest wealth one can possess.—*Editor.*

---

### WHAT MORE CAN HE SAY?

How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word!  
What more can He say than to you He hath said,  
You who unto Jesus for refuge have fled?

All hymns have a message and a lesson. There are hymns of praise, prayer, exhortation, thanksgiving, love, joy, sorrow, experience, etc. They express and reflect our feelings, moods and attitudes. If we knew the history of the hymn writers we could probably understand why they wrote as they did. John Newton, the writer of “Amazing Grace”, was a former slave trader. Thomas Hastings, the writer of the music for “Rock of Ages”, was a former boxer. William Cowper was on his way to commit suicide by drowning himself when a storm came up and he sought shelter under a bridge. While there the Spirit of God came upon him and he wrote the hymn, “God moves in a mysterious way, His wonders to perform.”

I know nothing of the history of G. Keith, the writer of “How Firm A Foundation”, the first verse of which is quoted above. This much I do know, he surely was inspired by the power of the Holy Spirit to write such an inspiring hymn. This hymn sets forth a number of fundamental Bible truths. As the Bible is addressed to a special and particular people, so this hymn is addressed to the saints of the Lord and those who have fled to Jesus for refuge.

This “firm foundation” of our hope is of course Jesus Christ our Lord and Saviour. This is the “sure foundation” spoken of by Isaiah in chapter 28. Paul says, “Other founda-

tion can no man lay than that is laid, which is Jesus Christ.” The one foundation of the Church is Jesus Christ her Lord. Regardless of what false foundations, false gospel, untruths, or distorted views men may proclaim, yet the Scripture says, “Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his” (II Tim. 2:19). Did you know that you were sealed in God’s memory by His mighty love and power? What a firm foundation this is! No chance of its falling or crumbling or sinking. The Bible is the *excellent* word, concerning the *Living Word*, Christ Jesus. Let us examine some of these excellent words.

In the very beginning when God created man it was a joint-work between Himself and the other two members of the Godhead, for He said, “Let *us* make man.” He knew that mankind would need a Saviour and an informer, so each had a part in man’s creation. Next, in the garden of Eden God told Satan that the Seed of the woman (Christ) would bruise his (Satan’s) head. God said to Satan, “I will put enmity between thee and the woman, and between thy seed and her seed.” This is a good enmity, not an evil one. I believe Satan’s head was bruised when Christ died on the cross, forever sealing the eternal salvation of all His people. These are excellent words. I believe that this might also mean that the Spirit of God dwelling in our hearts gives us a dual nature, so that the things we once hated we now love, and the things we once loved we now hate, so that Satan’s power over us is diminished by that Spirit which is Christ. By that indwelling Spirit we can, to a certain extent, bruise Satan’s head so that he does not have the power over us that he once had.

Isaiah has many excellent words concerning this firm foundation. Ch. 7, ver. 14 and 9:6 tell of a Son being born and of some of His wonderful names and titles. Ch. 32, ver. 1-2 tells of a King reigning in righteousness who shall be a hiding place from the wind and a covert from the tempest; as rivers of water in a dry place and as the shadow of a great rock in a weary land. In Ch. 42, ver. 1-4 we are told of God’s Ser-

vant who is going to bring forth judgment and who will not break a bruised reed or quench smoking flax. Ch. 40, ver. 1-6 tells of the Lord's glory being revealed and God's people being comforted. The entire 53rd chapter is probably the greatest of all scriptures concerning this firm foundation. Ch. 61, ver. 1-2 speaks of some of the wonderful things that Jesus is going to do. Ch. 63 speaks of One who has trodden the winepress alone and is mighty to save. Psalm 98 speaks of One who has done marvelous things. Daniel 2:44 tells of One who was going to set up a kingdom (the Church) that would never be destroyed. And so it goes throughout the Old Testament concerning these excellent words and this firm foundation.

Then in the New Testament we see these promises and prophecies fulfilled in Christ. He Himself testifies that all things written concerning Him in the Law, the prophets and the Psalms must be fulfilled. What excellent words are these. What more can God say than He has already said?

ELDER T. EVERETT BEAVERS

---

## LOVE

(Concluded From March Issue)

Love is great in all its qualities, and our Saviour has given us a commandment that we should love one another as He has loved us. Man may meditate with great love and anxiety to walk therein, but Jesus has taught that, "Greater love hath no man than this, that a man lay down his life for his friends." And, "Ye are my friends, if ye do whatsoever I command you." His command is that we love one another, and it must be an unfeigned love; it must be from the heart. By this shall all men know that we are His disciples. The great love of our Saviour was to do the will of the Father, and this embraced laying down or giving His natural life in death. He died for ungodly ones, that we are by nature, and it was "while we were yet without strength," and it was in "due time."

We are to walk in love, being followers of Christ as dear

children, for Christ hath loved us and hath given Himself for us an offering and a sacrifice to God. It was an acceptable sacrifice and offering for sins; the greatest instance of love ever known among men. He laid down His life for His enemies, without any selfish view of glory and honor among men, for “cursed is everyone that hangeth on a tree.” Yet He gave His life freely and with love to do the will of the Father. Some men are forced to give their lives in war, and others with a view of popular applause and vain glory to make a name for themselves, but Jesus died in love for the chosen of God. His life was not the life of just a common, ordinary person, for He was God manifest in the flesh. He was the Prince of life, the Lord of Glory, a life that was in the flesh and was his own to lay down and to take up again. His life was dear to Him as it is to all mankind, yet He laid it down in order to be the one and only sacrifice for sin, which was acceptable to God the Father. The just and only Son of God died for the unjust and reconciled us to God by His death. Yes, this was the greatest love that has ever been known. This love of Christ is so strong and enduring that no one can lay anything to the charge of God’s elect, and none can condemn them for it is Christ that died, arose from the dead, and is at the right hand of God making intercession for us. So who shall separate us from the love of Christ? Brethren, this love is so secure and immutable that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. What a wonderful love that you cannot be separated from by all the powers of the world including Satan himself. Read the latter part of the 8th Chapter of Romans and may it be a comfort to your soul.

We are surely taught in the Scriptures to love one another and I am sure we are taught this truth in our homes. Paul taught this truth and as he taught the Roman brethren the commandments concerning things we should not do, this love is an important commandment that we should do. In this he taught that we should not covet, and if there be any other commandment than those spoken of it is briefly compre-



hended in this “Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.” May we see and understand how important love is. It will not work any ill to anyone and all the law is fulfilled in the exercise of love. We must serve one another by love in faith believing, for faith worketh by love and it certainly is the fulfilling of the law. The importance of love is so great that it is mentioned as the very first evidence and character of the fruit of the Spirit. We are to confirm our love toward one another and especially to them of the household of faith and to the weak ones. We know that the love of Christ constraineth us and keeps us in our place so that we might be faithful to the cause of Christ and love one another. Therefore we are to prove the sincerity of our love by walking in His teachings. Let us love one another, for love is of God.

A lawyer once asked the Saviour, “Which is the great commandment in the law?” Jesus told him the first and great commandment is, “Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.” Now this is the first and great commandment, and the second is like unto it, “Thou shall love thy neighbour as thyself.” So we see how very important love is. It is the great principle of action in the first two and greatest commandments. I know that man is imperfect and this cannot be done in a perfect way, yet it is to be performed in a way that is pleasing and acceptable to God. Some might feel that they cannot love their neighbors as themselves, yet I feel that by the grace of God we can. This cannot be accomplished in an equality of affection but in the likes of effect, do good to all men. A kind act of love will do more to help someone along the way than anything else. We should do unto others as we would wish them to do unto us. Love is great in all its ways and accomplishes good and lasting effects with all men. Let brotherly love continue, and be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Oh what a blessing to behold love in the home and in the church!

1152 Precious ones, surely we must feel the great importance of love above every other blessing of life as we behold the love of God. We love Him, because He first loved us, and “Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.” Can we comprehend the kind of love this is? Not only sons of God in creation but children of the heavenly kingdom by spiritual birth, atonement, redemption and adoption; “The Spirit bearing witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ.” Surely this is perfect love and we shall some sweet day see the purity of it all in a perfect way.

2101 There is no fear in love, but perfect love casteth out fear. If a man says he loves God and hateth his brother he is wrong, for how can he love God whom he has not seen if he hates his brother whom he has seen. He that loveth God must love his brother also. This is love, that we walk according to His commandments. Love is like charity; it is kind, is not puffed up, thinketh no evil, is not easily provoked, beareth all things, endureth all things, hopeth all things; and love and charity never fails, Love is strong, it is comforting, it is uplifting, it is pleasant, it is peaceful. It is accomplishing in its purpose and effect, that without it we are nothing and are as but sounding brass or a tinkling cymbal. Brethren, we are to keep ourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. I trust I have not written anything but the truth and not offended anyone, for I love the cause of Christ more than anything else. We husbands are to love our wives—“even as Christ also loved the church and gave Himself for it.” Wonderful love.

2201 The greatness of love cannot be exhausted for it is even made manifest in our love for our loved ones when they pass away from this life. Even the Jews witnessed the great love that Jesus showed at the death of Lazarus, for He wept, and they said, “Behold how he loved him.” May we behold the great breadth, and length, and depth and height of love in

all the fulness thereof. God be praised for love. "Love is the sweetest bud that grows—Its beauty never dies—On earth, among the saints it glows—and ripens in the skies." Very best regards to all with mercy unto you, and peace, and love be multiplied.

ELDER DAILY HITE

---

### EXPERIENTIAL

I have always liked to see Sunday come, but not for the same purpose that I do today. As most know, we meet for things we should not indulge in, visit the wrong company, wrong places, and things in which there is no rest. We tried going to Sunday School but could not rest in that. They tried to tell us what to do in order to go to heaven. I tried to get some rest from what they taught but it didn't satisfy me. One day on my way to pray to God to show me the way, the answer came. The Lord said, "I am the way. It is finished." This satisfied me and from that time on I have rested in the finished work of Christ. It made me know that if my name was written in the Lamb's book of life then heaven will be my home, and if it is not, no man's work can put it there. I live in hope, and don't have to see it. "Hope that is seen is not hope." If hope was taken from me I would have nowhere to go.

I united with the Primitive Baptist Church about fifty years ago, and was liberated to speak in the Church in 1952. About two weeks later I was on the sea going to Korea. The thought came to me that if I was called of God I would not be in Korea where I knew no one. I found later that I needed that lesson. We need some trials in life. I came back home in 1953. Four churches called me and I was ordained in 1955. I have tried to serve them close to thirty years. I was married to Daisy Moore in 1933. She passed away in 1976. After about three months I was married to Geneva Spainhour. Daisy was a Primitive Baptist, devoted to the Church, and so is Geneva. The Lord has blessed me.

Let me tell you this; when worldly people plot against you to destroy your fellowship in the Church, put your trust in the Lord and try to keep yourself unspotted from the world and leave the results with Him. He will carry you through. He will bless you with the love of the Church and with His great love.

ELDER HOLLIE REDMON  
COLONIAL HEIGHTS, VA.

---

## WHY WE KNOW THE BIBLE IS THE WORD OF GOD

No. 2

*We know the Bible is the Word of God because the human authors of it testified that they received it from God.*

The prophets and apostles who wrote the Bible uniformly testify, in effect, that they were merely the stenographers, that God gave them the words to write. They take their stand in the court next to Christ and testify *for* the Bible. They were holy, intelligent men; many of them sealed their testimony with their blood. If they had been false witnesses they would have recanted under persecution.

John Wesley stated the argument in words something like this: The Bible was written either by God, good men, or bad men. Bad men *could not* have written it, for the Bible is a good Book, and fresh waters do not come from a salt fountain; bad men *would not* have written it, for the Bible strongly condemns sin and sinners, and wicked men would not condemn themselves to hell. Good men *could not* have written it, and then deliberately said God wrote it: they would no longer have been good; good men *would not* have written it for the definite purpose of deception, for good men do not deceive. Hence, the only One left who could have written it, is God. Dr. Haldeman aptly said, "Man could not have written the Bible if he would, and would not have written it if he could."

Over 2500 times the Old Testament claims to be the word of God; and the New Testament makes the same claim

500 times. Prophets and apostles both witnessed to the divine inspiration of scripture in such words as these, "The word of the Lord came unto me saying," "And the Lord said," etc. The testimony of scripture to itself is summed up in II Peter 1:21, "Holy men of God spake as they were moved by the Holy Ghost."

Reader, will you believe the testimony of such men as John who said, "That which was from the beginning, which we have heard, which we have seen with our eyes . . . declare we unto you" (I John 1:1-3). Or will you believe the testimony of an infidel, born centuries later, a creature of habits and sin, who lectured against the Bible at \$200 a night; or of another, an atheist who grovelled into a drunkard's grave?

**Fred John Meldau.**

---

### AN ANGEL OF MERCY

At the close of the first bloody day of the battle of Fredericksburg, hundreds of the Union wounded men were left lying on the ground and on the road ascending Mary's Heights. All night and most of the next day the open space was swept by artillery from both the opposing lines, and no one ventured to the relief of the sufferers. All that time their agonized cries went up for "Water! Water!" But there was no one to help them, and the roar of the guns mocked their distress.

At length, however, one brave fellow behind the stone ramparts where the Southern forces lay, gave way to his sympathy, and rose superior to his love for life. He was a sergeant in a South Carolina regiment, and his name was Richard Kirkland. In the afternoon he hurried to General Kershaw's headquarters, and, finding the commanding officer, said to him excitedly: "General I can't stand this any longer. Those poor souls out there have been praying and crying all night and all day, and it is more than I can bear. I ask your permission to go and give them water." "But, do you know," said the gen-

eral, admiring the soldier's noble spirit, "that as soon as you show yourself to the enemy you will be shot?" "Yes, sir; I know it; but to carry a little comfort to those poor dying men, I'm willing to run the risk." The general hesitated for a moment, but finally said, with emotion: "Kirkland, it's sending you to your death, but I cannot oppose such a motive. For the sake of it I hope God will protect you. Go!"

Furnished with a supply of water, the brave sergeant immediately stepped over the wall, and applied himself to his work of Christ-like mercy. Wondering eyes looked on as he knelt by the nearest sufferer, and, tenderly raising his head, held the cooling cup to his parched lips. Before his first service of love was finished, every one in the union lines understood the meaning of the noble soldier in gray, and not a man fired a shot. He stayed there on that terrible field an hour and a half, giving drink to the thirsty and dying, straightening their cramped and mangled limbs, pillowing their heads on their knapsacks, and spreading their army coats and blankets over them as a mother would cover her suffering child; and all the while he was so engaged, until his gentle ministry was finished, the fusillade of death was hushed.

So it is on life's battle-field. The cannonade of sin and wickedness is hushed and powerless before the fearless Christian soldier who dares to do right, even though his life hangs in the balance.

ELDER SYLVESTER HASSELL  
THE GOSPEL MESSENGER—JAN. 1903

---

### DIVINE WISDOM OF A GENTLE AND FORBEARING SPIRIT

"But take heed lest by any means this liberty of your's become a stumblingblock to them that are weak" (1 Cor. 8:9).

The Jews who were converted to Christianity, truly born of the Spirit, were liable to retain the Jewish notions concerning clean and unclean animals, and many other things. See Gal. 4:10—"Ye observe days, and months, and times, and

years. I am afraid of you," etc. "O foolish Galatians, who hath bewitched you," etc. They were holding on to Jewish or heathen ceremonies as if they were worth something in the matter of salvation, thus, in practice, denying Christ to be the "end of the law."

In Romans, Ch. 2, Paul urges that outward ceremonies are useless. "He is not a Jew who is one outwardly, but he is a Jew who is one inwardly," etc. "Circumcision availeth nothing, nor uncircumcision, but a new creature." The Sabbath mentioned in Hebrews, Ch. 4, is the Christian rest from ceremonies of every kind, both Jewish and heathen, and is a resting in the finished righteousness of Christ, so that our salvation does not depend on rites of any kind, either as to eating of meats, or observing of days, or times.

It is certainly a great blessing to a Christian to understand all this—to know that Jewish rites were only useful as being the rudiments of truth and containing only a "shadow of good things to come," and that now, since they have served their purpose, they are utterly worthless; yes, quite as worthless as Gentile rites. But all converts were not strong enough to receive all this. They had been traditionalized from youth to attach importance to these things, and although they were the Lord's regenerated people, they were in bondage to these rites. The work of the apostles was "to open their eyes to these things and enable them, by *gentle, patient* instruction, to see that Gentile rites were never of any value, and that Jewish rites had served the end for which they were established, and enable them to see and enjoy that liberty which had been secured to them by the atonement and regeneration.

Paul says, "We know that an idol is nothing in the world." It represents something that only exists in the imaginations of men, but some of the weak brethren did not know this. Paul also knew that meat offered to idols, or meat offered on Jewish altars, was not rendered unfit for use, but

some dear, conscientious brethren did not know this. He knew that circumcision was a worthless rite, but some of the brethren did not know this. He saw that the distinction between clean and unclean beasts was at an end, but some of the weak brethren did not know this. Some of the brethren that understood these things were puffed up over their superiority over their weak brethren; so Paul admonishes them to take heed, lest they should wound and injure their brethren by their superior knowledge.

Some of the brethren were yet regarding the Jewish Sabbath, while others regarded every day alike, and Paul advised that every one should be “fully persuaded in his own mind” (Rom. 14:6). It was proper that each one should act from conscience. If a man eat and use the liberty that Paul used when his judgment was against it, it would be sin to him. All these traditions and errors among the saints rendered the task of the apostles a hard one, and one that required the deepest humility of heart and soul. The brethren were in error in all things, but were sincere. They were the Lord’s dear children, and Paul was to them a gentle and patient nurse, manifesting to them, in all his teaching and association with them, that he loved them as brethren. He yielded to them, knowing that by “becoming all things” to them he could the better accomplish their good. So instead of using reproachful words to them, or advising the other apostles to do so, he was “gentle, in meekness instructing them that oppose themselves.”

We should not become judges of each other. “To his own Master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand.” Paul knew that those dear brethren who were too weak to receive truth, were the Lord’s, and their honest hesitancy in receiving truth was more precious in the sight of the Lord than the proud and boasting self-sufficiency of some who knew it. He knew, too, that God would, in the end, hold up His sincere, though misguided, children.

We need more of this gentle, forbearing spirit among us



as a people. No one who loves our people can see the bitter declarations of non-fellowship that are made in some parts of our dear Zion without distress. No doubt all of us are wrong in some things. We live in a world of sin, and each of us is more or less affected by our association with the world. Let none of us be puffed up with the idea that others should come to our views, or lose our fellowship. (*Let the reader bear in mind that Elder Oliphant was encouraging patience and forbearance here. He was not advocating the acceptance of heresies.*—Editor).

Let us not use reproachful, hard speeches concerning the Lord's redeemed, and hope thereby to do them good. Oh, for the spirit of our Master, that we may not give Satan the advantage of us, but that we may be "wise as serpents and harmless as doves" (Matt. 10:16). In some localities our brethren have divided and gone to law "before the unjust," over property, and brethren who are neighbors and *brethren* in the sight of the Lord, have gone into Court and been cross-examined, touching questions too deep and intricate for ordinary minds to grapple with. Thus strife is begun that will increase as doth a canker, till death ends their career on earth. Let us go on our knees before God and pray for wisdom to know when we should break fellowship and when we should bear.

We have enough among our people to weep over without looking abroad for errors to expose.

I pray that I may yet see our people united in love, all striving together for the things that make for peace.

ELDER J. H. OLIPHANT  
THE GOSPEL MESSENGER, 1901

---

### TWO THEORIES COMPARED: UNIVERSALISM AND ARMINIANISM

An examination of Universalism and Arminianism discloses some points of resemblance that give Universalism a decided advantage. Both theories are positively contradictory to the teaching of the Bible, and inconsistent with sound

reasoning, as we propose to make plain. We once said, as we have often heard others say, that if we were not a Baptist we would be a Universalist. This was before we knew anything much about Universalism. We now say if we were not a Baptist we might be anything else under the sun so far as we know. It is certain that Universalism is as foreign to the truth as any theory ever originated by man.

It is the doctrine of Universalism, that God loved the entire race of mankind just alike, every human being exactly the same. Arminianism agrees with this. Universalism assumes this as a basic principle of its doctrine, that all the human family will ultimately be saved, and Arminianism assumes the same as a basic principle of its doctrine, that God made equal provision for the salvation of all, giving all an equal chance to be saved.

In this contention Universalism has the decided advantage; for if God loved all alike He will save all alike, provided He saves at all. Both claim that God saves. Arminianism has never been able to meet Universalism on that theory. To say that God has made equal provision for the salvation of all, and deny that all will be saved is perfectly absurd. God's provision cannot fail. But according to Arminian principles He has not really made equal provision for all. Though it is claimed that Christ died for all, yet it is held that His death cannot benefit any unless they hear of it through a process of teaching. As all do not receive the benefit of teaching along that line, the salvation of all is not equally provided for. But the idea that God loved all alike is merely assumed without the shadow of proof. Not only that, but it is directly contradictory to the truth as taught in the Bible and as demonstrated by universal observation. "Jacob have I loved, but Esau have I hated," is a positive denial of this position, and it is observable that there are marked differences both in the providences of God and in His merciful dealings of grace. "He hath mercy on whom he will have mercy, and whom he will he hardeneth." This stands as an utter refutation of both the Universal and the Arminian

doctrine.

Universalism and Arminianism both deny the doctrine of the atonement made by Christ on the cross. Both deny that Christ died as a substitute for sinners. It is the claim of the doctrine of both that it would be unjust for an innocent person to die in the place of the guilty. Universalism argues that every sinner furnishes satisfaction by being punished for his sins as much as those sins deserve. Christ only died as a great example, just as a general would die at the head of his army, according to that theory, and we must be punished for our own sins to render an atonement for them. Arminianism is no nearer the truth, for it denies the substitutionary nature of Christ's death. He died simply as a provision, and it will be a satisfaction if we will make it so by some act of ours. So it is our act and not the death of Christ that really renders satisfaction, that makes an atonement. Neither bases the salvation of a sinner on the death of Christ at all. Christ did as much for one sinner as another, dying really for none as a substitute. The two thieves on the cross beside the Saviour did as much as He did for the salvation of sinners, according to the doctrine of the Universalist church. He does not save sinners at all, has nothing whatever to do in their salvation, according to that doctrine. He does not save them from sin or from punishment, because each is punished for his sins to their just desert. He does not save them from death, for all die. He does not save them from hell, for there is no hell. No Universalist can tell from what Jesus saves any sinner.

On the theory of both these divisions in "Christendom" there will be no reason for anyone to praise Jesus in Heaven. He would deserve no thanks whatever if either of these theories were true. These two and the Primitive Baptist Church constitute the three divisions, the Primitive Baptists standing alone in opposition to these two false theories. How sweet the doctrine of that church seems when contrasted with the false doctrines of men? Everlasting praise will be given to God by the glorified saints of Heaven because He has saved them

and called them, not according to their works or their punishment, but according to His own purpose and grace given them in Christ before the world began (see II Tim. 1:9).

ELDER JOHN R. DAILY  
PRIMITIVE MONITOR—1917

---

### GOD WILL SPARE THEM

“And I will spare them, as a man spareth his own son that serveth him” (Malachi 3:17).

If a man spare anyone he would most surely spare his own son. The very relation pleads for him. Even a disobedient and faulty child is still a child. Others may look with scorn, but the Father will say it is my son. But when the child is dutiful, and the father sees he desires and aims to please him, he is ready to look over his mistakes and every ready to help him to correct them. Now this is the figure God would set before us to encourage us in our efforts to do His biddings. He will spare them as a father spares his own son that serveth him. God's own sons need His sparing mercy. It is extended to them in four ways.

*First: He spares them as to exemption.* This is seen in the record the Bible gives of His dealings with His people. He prepared an ark for Noah and his family when the waters covered the face of the earth. Lot was permitted to escape. When the Lord visited the firstborn of Egypt with death the children of Israel were exempt. The things that prove to be a curse to the world prove to be a blessing to the people of God. How He has spared us, spared our lives, our senses, our limbs, our substance, our relations and our friends! We must gratefully acknowledge that we are not consumed.

*Second: He spares them as to correction.* He does not refuse to strike when it is needed. He does not let His love hinder Him from using the rod. Whom the Lord loveth He therefore chasteneth. But how? He spares them as to degree. It is not inflicted according to their sins, but enough to cause them to repent and turn to God. It is not through anger, but

in love. "Like as a father pitieth His children, so the Lord pitieth them that fear Him. for he knoweth our frame; he remembereth that we are dust."

*Third: He spares them as to ability.* He knows our strength and does not lay more on us than we can do. A reasonable father would not require a small child to do the labor of the young man. It is said, "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."

*Fourth: He spares them as to acceptance.* Their best service is imperfect. Their best obedience needs pardon. When we have done all we are able to do for the cause still we must plead for mercy. We must come to God, not as profitable servants, but as pardoned sinners. He will accept your service and grant blessings, though it be mixed with deficiencies in duty. He regards the motive. He looks at the heart. He will pardon what is yours and reward what is His own. If we sin we have an advocate with the Father. Through Him are you accepted. Through Him are you spared. He will spare you, but spare not yourself. Shun not your duty, but deny yourself, take up your cross and follow Him. Do His bidding.

ELDER J. HARVEY DAILY  
PRIMITIVE MONITOR—1918

---

### GROWTH IN GRACE

The service of the Lord is different from any other labor we ever engage in. In this work we grow stronger, and more vigorous, while in any other we become faint and weak. The more exercise we have religiously, the easier we can perform our duty. The more obedient we are, the cleaner our hands and the more we can claim the promise of the text. We can have more assurance when we attempt to approach a throne of grace, if we are obedient, than otherwise.

It is an easy matter for us to adopt the language of the Psalmist David, if we attend promptly to every duty. "Hear

my voice according to thy loving kindness: O Lord, quicken me according to thy judgment” (Psalm 119:149). And again, “The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth forever: forsake not the works of thine own hands” (Psalm 138:8). O, what an important thing that the children of God obey every duty enjoined on them. The prayer of David does not manifest the spirit of arrogancy and pride; but of the most sublime humility. If we could always feel as he did, we could always pray as he did. The qualification for prayer in the saint is to be obedient in all other duties. See what a task prayer is if you have not obeyed the Lord in anything else. The qualification for other duties is prayer. Hence to a healthy growth in grace it is indispensably necessary to do whatever duties the gospel enjoins on us.

*How are we to testify to the world around us that we love the Lord if we do not prove it by our obedience?* The Saviour’s admonition is, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. 5:16). How are they to see your good works if you never do them?

In disobedience you have no evidence yourself that you love the Lord. “By this we know that we love the children of God, when we love God and keep his commandments” (I John 5:2). If you want to know that you love the children of God, here is the gospel rule by which you can know it. You never can have this testimony within your own heart unless you obey. The same apostle says, “We know that we have passed from death unto life, because we love the brethren.” Here we have a perfect rule by which to know that we love God, and that we are born of God. For the apostle says, “Every one that loveth is born of God.” And are we to think that we can have all of these testimonies and others not know it? the Saviour says, “By this shall all men know that ye are my disciples, if ye have love one to another.”

ELDER LEMUEL POTTER  
THE CHURCH ADVOCATE—1897

**DO YOU REMEMBER THE NUMBER?**

Do you know how many books are in the Bible? You once knew but you have forgotten? Let me tell you one good way to remember, so as never to forget. First write down the words, "Old Testament."

Now, how many letters are in the word "old?" Three. How many in the word "testament?" Nine. Put three and nine together, and you have 39—the number of books in the Old Testament.

Next, write down the words, "New Testament." There are also in "new" and "testament" three and nine letters. Now multiply 3 by 9, and you have 27—the number of books in the New Testament.

Of course by adding 39 and 27 you have 66—the number of books in the Bible.—*ZION'S ADVOCATE, 1921.*

---

**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, Amissville, Va. 22002  
**RAYMOND WEBB** . . . . . Route 1, Carthage, Ill. 62321

**BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.**

- KARL F. BOBZIEN**, Pres. . . . . 5911 Camberly Ave., Springfield, Va. 22150  
**L. E. FARLEY**, V. Pres. . . . . Rt. 3, Box 168, Williamsport, Md. 21795  
**GEORGE E. ROTHGEB** . . . . . Route 3, Box 403, Luray, Va. 22835  
**LEWIS RUDACILLE** . . . . . 17 E. Stonewall Dr., Front Royal, Va. 22630  
**CLARENCE MOYER** . . . . . Rt. 2, Luray, Va. 22835  
**HARVEY CORNWELL** . . . . . Rt. 3, Box 38, Culpeper, Va. 22701  
**A. T. O'DELL** . . . . . 3935 Fairview Dr., Fairfax, Va. 22030  
**AUBREY UTZ** . . . . . Star Route 5, Box 9, Madison, Va. 22727  
**W. W. WOODWARD** . . . . . Lignum, Va. 22726  
**R. W. PAYNE** . . . . . Upperville, Va. 22176  
**LEWIS JUDD** . . . . . Rt. 1, Amissville, Va. 22002  
**MRS. EVELYN MELLON**, Sec.-Trea. . . 215 S. Royal, Apt. 14, Front Royal, Va. 22630

A.D. 1701. The Welsh Tract Church, the oldest Old School (or Primitive) Baptist Church in America, was formed in Wales and emigrated to Delaware . . . the only church that emigrated in a body from Europe to America.

S. Hassell, in *Gospel Messenger*.

---

It is wonderful what strength and boldness of purpose and energy will come from the feeling that we are in the way of duty.—*John Foster*.

---

It is sharing and caring,—Giving and forgiving,—Loving and being loved,  
—Walking hand in hand,—Talking heart to heart,—Seeing through each other's  
eyes,—Laughing together,—Weeping together,—Praying together,—And always  
trusting and believing and thanking God for each other,—For love that is shared  
is a beautiful thing,—It enriches the soul and makes the heart sing!—*Helen Steiner  
Rice*.

Submitted by **Elder Daily Hite**.

#### ELDER AND SISTER DAILY HITE'S 50TH ANNIVERSARY

The following stanzas were written by Elder Daily Hite while reflecting upon the last 50 years of married life. In remembrance of their 50th Wedding Anniversary the children of Elder and Sister Hite will hold an open house Saturday, April 28, 1984, from 2:00 to 5:00 p.m. Elder Daily and Sister Cora will gladly welcome friends from near and far at the "Rocky Fork" Church Dining Room, Marion, Ohio. They request no gifts, please.

In our early years, we planted the soil,  
With much work, burden, and long toil.  
We lived by God's grace, faith and prayer,  
As He blessed our labors; we lived to share.

Much joy mixed with sorrow, abounds all the way,  
As time with its hills and valleys opens to say;  
We are grown now, and the days sunset passing,  
Brings new blessings of courage in the happening.

As we close out our 50th anniversary year,  
We walk step by step in the dawn of each day,  
With comfort from the Lord, for He did say;  
"Be of good cheer, it is I, be not afraid,"  
—I wipe away all tears.



**ANNUAL MEETINGS OF PRIMITIVE BAPTIST  
CHURCHES IN VIRGINIA, WEST VIRGINIA AND PENNSYLVANIA**

**UNION**—(Augusta, W. Va.) Fifth Sunday, April 29, 1984. All day Sunday only.—Elder Douglas Heare, Pastor.

**BENTONVILLE**—First Sunday, May 6, 1984. All day Sunday only. Will be held in South Warren Volunteer Fire Dept. Bldg., ½ mile north of Bentonville, Va., on Highway 340.—Elder Tolliver Utz, Pastor.

**MILL CREEK**—Second Sunday, May 13, 1984. All day Sunday only.—Elder Hollie Redmon, Pastor.

**HAWKSBILL**—Third Sunday, May 20, 1984. All day Sunday and Saturday before; all day both days.—Elder Ernest Long, Pastor.

**THUMB RUN**—Third Sunday, May 20, 1984. All day Sunday and Saturday before; all day both days.—Elder A. J. Hylton, Pastor.

**SIDELING HILL**—Third Sunday, May 20, 1984. All day Sunday only.—Elder Bill Dillon, Pastor.

**HAPPY CREEK**—Fourth Sunday, May 27, 1984. All day Sunday, Friday night and all day Saturday before.—Elder Gary Utz, Pastor.

**ROBINSON RIVER**—Fourth Sunday, May 27, 1984. All day Sunday and Saturday before; all day both days.—Elder Tolliver Utz, Pastor.

**APPOINTMENT FOR ELDER KENNETH BRANTLEY**

The Lord willing Elder Kenneth Brantley of Edison, Georgia, will fill an appointment with "Concord" Primitive Baptist Church near Wadley, Alabama on the Fifth Sunday in April. All lovers of truth in the area are encouraged to attend this service and hear this able young minister. The church is located approximately 8 miles west of Roanoke, Ala., on Hwy. 22. Services will begin at 10:30 a.m. Elder Thomas E. Bond is the pastor.

**ANNUAL MEETING AT BETHEL NEAR BONIFAY, FLORIDA**

The annual meeting of "Bethel" Primitive Baptist Church will, the Lord willing, begin on Friday night, April 27, and continue through Sunday morning, May 6. There will be night services on the week days and morning *and* night services on the weekends, except for Sunday night, May 6. All night services will begin at 6:30. The church is located on Hwy. 173 about 6 miles south of Bonifay, Florida. Elder C. W. Todd is the pastor.

---

## Obituary

---

### BROTHER MERVIN MILTON WATERS

Brother Waters (85) was born February 26, 1898 in Page County, Virginia, the son of the late James Henry and Lucy Waters. He passed away February 12, 1984. He was married to Cornelia Alice Hoak who preceded him in death in 1922. Brother Waters was a member of "Alma" Primitive Baptist Church in Page County. He was faithful to the Church as long as he was able to attend. He labored hard while the Church building was being remodeled.

Brother Waters is survived by one son, one sister, 11 grandchildren, 21 great-grandchildren and 2 great-great-grandchildren. Funeral services were conducted at Bradley Funeral Home of Luray, Virginia, by Elder Elmer Skeen. His body was laid to rest in the Evergreen Cemetery. May the Lord bless all who mourn his passing. Submitted by one who loved him—Elder Elmer S. Skeen.

### BROTHER IRVIN MAYO UTZ

Brother Utz (63) was born April 23, 1920 at Oak Park, Madison County, Virginia, the sixth of nine children of Silas Alexander and Mary Angeline (Lockhart) Utz. He went home to be with his Lord February 26, 1984. He was united in marriage to Miss Elizabeth (Betty) Joan Murphy in September 1951, and to this union were born one daughter and three sons.

Brother Irvin united with "Robinson River" Primitive Baptist Church, Brightwood, Virginia, September 12, 1970 and was Baptized by Elder Charles Alderton, later moving his membership to "Bethel" near Falls Church, Virginia. He was faithful to his church and was greatly loved by all. He suffered much affliction physically in his latter days but stayed strong in the Spirit till the end.

He leaves to mourn his passing; his wife, children, one grandson, three sisters, one brother, several nieces and nephews and also his many church brethren and friends. One sister and three brothers preceded him in death. A funeral service was held in memory of Brother Utz on February 29, 1984 at "Robinson River" church. Elders Tolliver Utz, A. J. Hylton, Raymond Pressley, and the writer conducted the service, which was well attended. Interment was in the church cemetery. Howard Hale Funeral Home, Lahham, Maryland, and Clore Funeral Home, Culpeper, Virginia were in charge of arrangements.—Elder Gary N. Utz.

---

### DONATIONS TO THE ADVOCATE AND MESSENGER

Elder B. F. Stevens, Illinois, \$5.00; Isaac Reams, Florida, \$5.00, Elder Roger Frazier, Virginia, \$1.00; A. M. Modisett, Virginia, \$5.00; W. H. Hennegar, Illinois, \$5.00; Marvin Baldwin, Virginia, \$1.00; Charlotte Rudacille, Virginia, \$2.00; Elder Dale Greathouse, Nebraska, \$5.00; Mrs. D. L. Kauffman, Virginia, \$5.00; Mrs. Paul Stahl, Illinois, \$5.00; Jerry Hirst, Indiana, \$5.00; Mrs. W. E. Norsworthy, Georgia, \$5.00; Lewis Judd, Virginia, \$10.00; Mrs. Betty DeLoach, North Carolina, \$5.00; Mrs. Floyd Reed, Indiana, \$5.00; L. D. Beahm, Virginia, \$5.00; Mrs. Walter C. Smith, Ohio, \$5.00.

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

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, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356. Mar. '85

NORTH FORK--Six miles south of Purcellville, Va. on Route 722. Second Sunday 11:00 a.m. Elder Roger Frazier, Pastor, Route 1, Box 118, Remington, Va. 22734. Tel. (703) 439-3636. 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, Box 8, 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. '84

UNION Summerduck, Va. Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Clerk. Mrs. Pauline Steadman, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '83

### 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 '84

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, Box 8, 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. '84

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 '84

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. '84

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. '84

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. and Sat. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '84

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 '84

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, Amissville, 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 '84

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 '84

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '84

SALEM—Richmond, Va. Meets at the Westover Theatre, Forest Hill Ave. 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. '84

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. '84

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. '85

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