

# Advocate and Messenger

124th Year

APRIL 1985

No. 4

## 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

The most blessed state that a child of God can be in is to feel sensible of his own weakness and dependence upon the Lord, together with a prayerful desire to know His will and to do it.

Elder John R. Daily—1900

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

## CHURCH DIRECTORY – FIRST SUNDAY

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

**BENTONVILLE**—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '86

**BETHEL**—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus Line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 543-2353. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va. 22031, Tel. (703) 273-5983. Dec. '85

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

**GREENWOOD**—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleatons Trailer Park, 1-B, Woodbridge, Va 22192. April '85

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

**NEW LIBERTY CHURCH**—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '84

**SHARON**—Fenton, Mo. (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo. 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk, 15 Claraned Hgts., Fenton, Mo. 63026, Tel. (314) 343-7059. June '85

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

## SECOND SUNDAY

**BATTLE RUN**—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '85

**LITTLE FLOCK**—Nine miles southeast of Amelia, Va. Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m.. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '84

**MILL CREEK**—Hamburg, Va about 2 miles West of Luray, Va. off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '85

# Advocate and Messenger

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

124th Year

APRIL 1985

No. 4

The *ADVOCATE and MESSENGER* (USPS 008500) is published monthly, \$5.00 per year in advance; 50 cents a copy, by Advocate and Messenger, Inc. 215 S. Royal, Apt. 14, Front Royal, Virginia 22630. Second-class postage paid at Front Royal, Va. and additional mailing offices. POSTMASTER: Send address changes to the *ADVOCATE and MESSENGER*, 215 S. Royal, Apt. 14, Front Royal, Virginia 22630.

## 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. 22031  
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

## LET IT NOT BE DIVIDED

"O my Lord, give her the living child, and in no wise slay it" (I Kings 3:26).

Just as the harlot who overlay her baby and killed it wanted Solomon to divide the living child in half and give her a part and the true mother a part, so we have known brethren from time to time who were willing to see the church torn asunder rather than give up their claim to a part in it, even if



the part they ended up with was a dead part.

It has been my feeling, and my observation, for as long as I have had a love for the church that those to whom it truly belongs would far rather give up their rights of membership in it altogether than to see it divided on their account. Their love for the church is like the love of the true mother who preferred to give up her child altogether than to see it divided. If such were the love of all the brethren then strife and division would never once be named among us.

I am familiar with a case in which a woman, and later her husband, were received into a church, and so strong were the objections (well-founded according to my understanding) by most of the sister churches to this couple being given membership that it eventually divided the churches of that Association and adversely affected other churches in the area. Then, lo and behold, after as much damage as could be done by the offending church's action had occurred, the couple over whom the controversy had originated came out of the church which had received them and joined up with a group which is not even affiliated with our people.

How much better it would have been if they had withdrawn as soon as they saw the havoc they were going to cause; or, better still, if the church which had received them had rescinded their act and made peace with their brethren before it came to a division among the churches!

It might be ever so hard for me to relinquish the benefits of membership in the church, but if my case should ever become sufficiently questionable among the brethren that I saw my remaining in the church or continuing to exercise in the ministry was going to cause division among them, I would quickly remove myself from the controversy and let my brethren know that I did not intend to be the center of such a dispute.

If some had departed from the faith and my standing firm against their error meant that I would lose their fellowship that would be another matter altogether, and in such a

case I would consider it highly needful and essential that I firmly and faithfully maintain my post in the kingdom of God, but if it should be a matter of good brethren on both sides of the question honestly disagreeing about whether I had a right to membership in the church or whether I had a right to the pulpit, it would not take me long to settle the issue. I would take whatever steps were necessary to preserve the peace of the churches. Even if it were a case that I was an innocent victim of misunderstanding and misjudgment and either my exclusion or my not being allowed to exercise in the ministry was an injustice to me as an individual, yet would it not be far better for me to suffer this wrong than to see the churches torn apart on my account? And do we not believe in a God who will vindicate the cause of the humble in His own time and way?

I have many, many times tried to pray that when I leave this world it may truthfully be said of me that I was never the cause, either directly and indirectly, of a division among the flock of God. It seems to me that to have been at the root of such a deadly and hurtful thing is one of the darkest and ugliest blots a person could ever have on their record, and one which would bring down the sorest of God's timely judgments upon their head.

This is being written from a hospital bed, where I have done much severe suffering over the last few days. If I know my heart these thoughts have come from the very depths of my soul and are written for no other purpose than the glory of God and the good of our beloved Zion, which has already suffered far, far too much strife and confusion. Oh that God will give us all grace to always have the attitude toward the dear old Church which is reflected in the devotion of the true mother to the living child; "O my Lord, give her the living child, and in no wise slay it."—*Editor*.

---

If you think practicing what you preach is rough, just try preaching what you practice.—*Selected*.

### A NOTE FROM THE EDITOR

On February 18, the same day I mailed the copy for the March A&M to the printer, I was admitted to the hospital in Dothan, Alabama for tests to see if the causes for my hypertension and stomach problems could be determined. Mainly due to the doctor's mishandling of my medication and his unwillingness to accept what I had told him concerning my case, my blood pressure went as high as 212 over 138, then, in reaction to their efforts to get it down it dropped within a few hours to 74 over 50. It was at this point that I was rushed to intensive care where I spent two nights and a day. During the period when my blood pressure was so high I endured quite a bit of excruciating pain in my neck and head.

To make a long story short the doctors, and nurses, were totally bewildered by the way my blood pressure fluctuated, contrary to anything they had ever seen. I was in the hospital 18 days and they did eventually get my blood pressure reasonably well stabilized, but were not able to find any conclusive answers to that part of my problem. Further testing will be done, hopefully on an out-patient basis. My stomach problem proved not to be ulcers, as I had assumed, but rather Gastritis. With medication that problem has not been bothering me nearly as much as it had been prior to my hospitalization. My blood pressure is also doing better.

I want to express my heart-felt thanks to those of you who have offered prayers, sent cards, letters, gifts, or otherwise expressed your concern for my welfare. I will not be able to reply to each one who has written but want each of you to know that I deeply appreciate your love and kindness.—*Editor.*

---

Modern religious inventions were unknown in the apostolic churches of the First Century; and they are rejected by the apostolic churches of today.—*Elder Sylvester Hassell.*



### PERFECT

Dear precious ones; I cannot claim to be perfect in any way of my own, and I surely feel to be so imperfect to even attempt to write a little on so great a subject. To be perfect is to possess all the qualities and properties belonging to a thing, so as to be flawless and without error in any degree. It is the most complete and highest possible degree of excellence.

Jesus has plainly manifested perfection in all His life and way, even stating that the Father which is in heaven is perfect. So, true perfection belongs to God alone, for God is complete and perfect in all His judgments and ways, unchangeable, with no variableness whatever, nor the least shadow of doubt or turning; a just God who never does wrong. This is so hard for man to understand.

Now Jesus said, "be ye therefore perfect, even as your Father which is in heaven is perfect," but this cannot mean to the same degree of sinless perfection of God's love to His children for this is impossible as we are of the earth earthy. But in the likeness of God's perfect love we are to be sincere, upright and honest in our love and charity to one another.

The evangelist, Luke, spoken of in one place as a beloved physician, was a companion to Paul in many respects as he traveled with him in his labors. Luke says, "It seemed good to me also, having had perfect understanding of all things from the very first," etc. Now I don't feel that I can claim to have perfect understanding as Luke does, but let us see some of the thoughts under consideration. Many had taken in hand to set in order a declaration of those things most surely believed among us, and Luke, being moved and directed by the Spirit of almighty God could declare he had perfect understanding. Beloved, that is the only way any of us today have spiritual understanding, is by the power of the Spirit of God. Even though our knowledge and understanding may be limited very imperfect, and though we have not been eyewitnesses to John the Baptist, Jesus, the apostles and their lives, yet by an eye of faith and being born of the Spirit of God we do believe in

the birth of Jesus, His ministry, baptism, sufferings, death, resurrection, atonement and ascension, and we are looking for His second coming when He will gather His bride home to glory.

All the ways of the Lord are perfect and just and right. We may not understand the blessings of it at the time, but He moves in a mysterious way and His purposes are always perfect, even to show His power to whom He pleases. Yes, even the wrath of God is perfect in bringing to pass His honor and glory. As Job confessed the wisdom and strength of God in bringing to naught the great boasting of man he declared, "If I justify myself, mine own mouth shall condemn me; if I say, I am perfect, it shall also prove me perverse." No man can say of himself that he is perfect for it will result as Job said, it will prove him to be perverse; that is, wrong and turned the wrong way and from the right, true and correct way.

Oh that we might in all our afflictions behold the perfect God that does all things well and promised to be with us all the way, "Fear not, it is I, be not afraid." The Lord also declared that Noah was a just man and perfect in his generations, and he walked with God. Now again, this perfection the Lord speaks of in Noah was not sinless perfection in the flesh, but he was an upright man in his conduct before God, and the Lord beheld Noah's house righteous before Him. Surely he was upright and perfect as he walked with God and did that which God commanded him, not just in part or as man might think it ought to be, but all was done as the Lord said. This must be a wonderful walk in the perfect love of God, yet when we have done all we should still say we are unprofitable servants: we have done that which was our *duty* to do (Luke 17: 10).

These blessed truths harmonize with what Christ said to the man who had great possessions and came asking the Saviour what good thing he might do to have eternal life. Jesus told him to keep the commandments, and after several were mentioned the man claimed he had kept all of them from his



youth; yet he lacked something, and when Jesus told him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me," he went away sorrowful, for he had great possessions that he didn't want to part with. So if we would enter into life in the church kingdom here in this world we must keep the commandments and walk with God. This is the perfection that Jesus spoke of, for we must not treasure the blessings of this life's possessions above or greater than the treasures of the heavenly kingdom. Jesus said, "Come and follow me." According to Mark, Jesus beholding this man, loved him. He must have had a regard to this man for his serious intentions, yet intentions are not enough for a perfect walk in the heavenly kingdom. We must "take up our cross daily" and follow our Lord. We are taught plainly to seek first the kingdom of heaven and His righteousness.

Beloved, we are told to be a doer of the word and not a hearer only. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Although much more can be said about the Lord's children being doers of the work, I want to leave that part and go on to the wonderful eternal phase for just a few thoughts. This "law of liberty" is most surely perfect for it contains the truths of Jesus and all the treasures of wisdom and knowledge and the Spirit reveals the things perfect. It is the perfect righteousness of Christ which gives full pardon of sins with complete salvation. So we have a perfect law of liberty, perfect freedom from the bondage and slavery of sin and the law of sin and death, being now made heirs of God and joint-heirs with Christ. We have perfect reconciliation, perfect forgiveness, perfect atonement, perfect justification, perfect law of liberty of grace and truth that continues to be perfect in all respects for the salvation of sinners, without the help of mankind in any way.

Dear ones, "the law made nothing perfect, but the bringing in of a better hope did," enabling sinners to draw nigh to

God, and if perfection were by the Levitical priesthood then there would be no need for another. But we have One who was made not after the law of a carnal commandment, but after the power of an endless life. So our perfect Saviour lives forever, and because He lives we shall live also. Christ was once offered, a perfect sacrifice and offering, to bear the sins of many (all that the Father gave Him before the foundation of the world) and unto them that look for Him shall He appear the second time without sin unto salvation. Yes, Christ is now entered into heaven itself, now to appear in the presence of God for us, and He is going to appear for His redeemed when it pleases the Father to take them home to eternal glory.

I must leave off, as this can become too lengthy, but dear ones let us go on unto perfection upholding these perfect truths to the glory of God through Jesus, our perfect Saviour. "Finally brethren, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you," "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

ELDER DAILY HITE

---

### THINGS TOUCHING THE KING

"My heart is inditing a good matter: I speak of the things which I have made touching the King: my tongue is the pen of a ready writer" (Psalm 45:1).

Certainly the most important matter that ever came to pass was the salvation of sinners, and the central figure of that matter was the Lord Jesus Christ, who is the *King* spoken of here. All the great and important events of history cannot begin to compare with the birth, death, and resurrection of Jesus Christ. I like to think of these things, along with all that He did while here in the world, as one big important event spanning some thirty-three years or more. This matter was of God, not of man. Indeed, it was agreed upon even before man was created. In Gen. 1:26 we read, "And God said, Let us make



man in our image, after our likeness," etc. Here God was talking to the other members of the Trinity, the Son and the Spirit. God knew that this man who he was going to create, and his posterity, would need a Saviour and an informer, so it was appropriate that the Son and the Spirit should have a part in man's creation.

In 2nd Cor. 5:18-19 we read, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." So the matter of reconciliation was a matter touching the King. Since there is a King there must be a kingdom. In Col. 1:22-23 we learn many things concerning this King and His kingdom. In all things He is to have the preeminence (Ver. 18). As we continue reading we learn that we have redemption and forgiveness of sins through His blood. He is the very image of the Father. All things were created by Him. He is before all things and by Him all things consist. He is the Head of the Church and the firstborn from the dead. It pleased the Father that in Him should all fulness dwell. Peace was made through the blood of His cross, and wicked sinners were reconciled and presented holy and unblameable and unproveable in His sight.

Going back to Psalm 45, Ver. 2, "Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever." In John's gospel (1:17) we learn that grace and truth came by Jesus Christ. Throughout the Old Testament the God-inspired prophets prophesied of His coming and the things that He would do. He was the "seed of the woman" that bruised the serpents head; born of a virgin, called Wonderful, Counsellor, The mighty God, The everlasting Father, and, The Prince of Peace. He is a sure foundation in Zion, a King reigning in righteousness. His throne is forever. He trod the winepress of God's wrath alone, for there was none to help. He set up a kingdom (the Church) which

---



shall never be destroyed. A fountain was opened from His side for sin and uncleanness. These are just a few of the many things which God planned and purposed touching the King. Please read the entire 45th Psalm.

Things touching the King are somewhat like unto a contractor building a house. The architect plans the house. The contractor follows the blueprints of the architect. The public sees very little of the architect or the plans, and probably would not understand them anyway. God has more or less kept Himself in the background, and has set forth Christ as the Contractor, so that Christ has the preeminence, just as the contractor has the preeminence, for the public sees the work of the contractor and the various stages of construction of the house. So everything that God planned and purposed, in some manner or other were things touching the King.

ELDER T. EVERETT BEAVERS

*(Note From Elder Beavers: After reading Elder Roberts' article—February issue—on the resurrection, and Elder Fulmer's comment on my article "First Resurrection—Second Death" in the December issue, I have again examined 1st Thess. 4:16 and I will agree that both of them are correct and I was in error.—Elder Roberts is a personal friend of mine.—I want to thank them both for calling this matter to my attention. I understand now that both the elect and the non-elect will arise at the same time. The first resurrection then is the new birth, or regeneration; the second resurrection being the resurrection from the grave of both the elect and the non-elect.—T.E.B.)*

---

#### WITNESSES IN EARTH

"And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one" (I John 5:8).

The apostle told the Corinthian brethren to "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (II Cor. 13:5). According to this

---

statement we should examine ourselves. The reason for this examination is to verify our continuance in the faith of the Apostolic Church and to prove ourselves, as faithful, before men. Sometimes it is also necessary to prove some things to ourselves.

We as earnest and sincere seekers of truth, have a desire to walk in the old paths. Just to walk in a path by tradition as Paul did in the Jews' religion does not satisfy a seeker of absolute truth. But it must be the paths marked out by the traditions taught by word (supported by true witnesses) or spiritually inspired epistles.

Thanks to our heavenly Father for the witnesses (the spirit, the water, and the blood) He has given us in earth. Additionally, we are thankful for those who have sought out the path identified by these witnesses. For as a consequence of their diligence we of today can trace the trail of the church, doctrinally (it has borne many names during its over 1900 years of travel) back to John the Baptist and Jesus Christ its head and founder.

As humans it is our nature to complain and we sometimes say, or at least think, that it was easier for our forefathers to follow after spiritual things. Because we perhaps believe that our predecessors did not have the temptations that we do in this era, when, in fact, they were plagued with the temptation of evil even in their day and some yielded to them.

Paul realized that temptations would not be restricted to any particular era of time or isolated circumstances, but would be common to mankind in all ages. Because he tells us, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

To further emphasize the foresight of Paul, which he declared by inspiration, we can refer to the 20th chapter of Acts.



He knew that subsequent to his departure temptations and trials would come upon the flock of God. Therefore, when admonishing the elders from Ephesus he warned them by saying, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:29-32).

When we consider the travels of the Lord's faithful little flock we find a trail marked with the blood of some snatched from this dedicated remnant. Certainly, we cannot be so naive as to think their trials and temptations were not equal with, or even more severe than ours, when a few of them made the supreme sacrifice by giving their lives in the cause of their master. So let us not be found violating Solomon's statement when he said "Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this" (Eccl. 7:10). For we have the same witnesses that those of former times have relied upon. And, these are the witnesses John identified, "And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one" (I John 5:8). Now, let us examine each witness and their testimony categorically.

It is in perfect order to call the spirit as our first witness. For it is he that capacitates us to understand the teachings of our covenant keeping God regarding the redemptive and mediatorial work of His Son Jesus Christ. Void of this spirit the things of God are foolishness to us: neither can we know them, because they are spiritually discerned. "For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God. Now we have received, not the spirit of the



world, but the spirit which is of God: that we might know the things that are freely given to us of God" (I Cor. 2:11 & 12). He who has learned that salvation is a free gift from God is well taught. Because nature knows nothing of a free salvation, therefore it believes we must work for what we get.

The first witness, "The Spirit beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Rom. 8:16 & 17). As this spirit bears witness it generates a zeal within the hearts of the recipients and causes them to want to serve their heavenly Father. This spirit and witness has been sufficient to support dedicated believers while being burned at the stake for the cause of Christ.

During the training program for the military people of our country one objective of the cadre is to develop within each individual a characteristic known as esprit-de-corps. The Lord does not need any prolonged training period to produce this characteristic in His soldiers, because when He sends forth His spirit into an individual's heart He simultaneously equips them with an esprit-de-corps that is unequalled by any earthly military organization.

The water, which is our second witness, is a very important element, because in some Bible passages it is used in a figurative sense for the gospel and its benefits. And, a literal application of water, in baptism, is a declaration of our belief in the death, burial and resurrection of our Saviour Jesus Christ. Also, by our submission to baptism we are following His example. Water does indeed stand as an important witness in our experiences along life's pathway.

The gospel is portrayed figuratively when the Lord spoke to Moses saying "Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the

tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn offerings made by fire unto the Lord" (Ex. 30: 18-20). This figure teaches us that prior to our making an offering today in God's house (the church) that we should consecrate ourselves by applying the gospel water (be engaged in active obedience) in our lives.

Jeremiah also pre-figures the gospel as water in chapter 18, verse 14 of his writings. For he asked the question, "Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" Solomon said, "As cold waters to a thirsty soul, so is good news from a far country" (Prov. 25:25). Surely, the gospel is good news from a far country to the wayward traveler as they sojourn in this barren land. The point that the gospel is comparable to water is firmly established by Paul when he said "I have planted, *Apollos watered*; but God gave the increase" (I Cor. 3:6).

True gospel teaching is not only represented, in some cases, as water itself, but it also contains within it the doctrine of baptism by immersion in natural water. This is plainly taught in the lesson Philip and the eunuch as recorded in Acts 8:26-39. Furthermore, when our Saviour was in the world physically He set the example of water baptism by coming to John, "And Jesus when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: And lo a voice from heaven saying, this is my beloved Son, in whom I am well pleased" (Mat. 3:16 & 17).

As we travel in this desert land we find ourselves in need of the testimony of this witness (both gospel and water) again and again. And when we are blessed to drink from this fountain, as baptized believers, we rejoice in our christian ancestry back to the founder Himself. This royal line of believers has been preserved in every age through those who were baptized



in water. Therefore, water is a faithful witness and identifies the old path from every angle by description (the gospel describes) and example (believers submitting to baptism). For the gospel feeds our souls and the lineage of baptized believers of all ages further verifies, to us in the 21st century, the statement of the Saviour when He said to Peter, "Upon this rock I will build my church: and the gates of hell shall not prevail against it."

The third and final witness of the text is the blood. And, this witness cries out that justice has been satisfied and redemption has been accomplished. Our Saviour shed His blood for this purpose because no other blood was suitable for these feats. However, subsequent to the blood shed by the Saviour, on the cross, there have been many saints martyred because of their support for this very cause. The faithful followers of Christ have left a trail marked with their own blood back to the crucifixion of their Captain and this is another witness to us that this is the way.

These three witnesses gives evidence of the authenticity of our experiences and identifies to us the old paths where is the good way. But the crux of their harmonious testimony is the fact that they agree in one. That is, each witness anchors their testimony in Jesus Christ and all the evidences point to the fact that He is our Saviour. "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen" (Rom. 11:30). "And he is before all things, and by him all things consist" (Col. 1:17).

In the midst of a crooked and perverse society the Lord has provided some immutable witnesses – so let us take comfort in their testimony as they amplify His truth. We indeed possess the utopia in prerequisites to facilitate an accurate examination of our spiritual health as individuals and churches. Furthermore, we can ascertain if our direction of travel is in the old paths. As we contend for the truth may we consult the aforementioned witnesses for the enhancement of our knowledge about ourselves and the true value of the gospel church.

ELDER DENNIS H. JONES



### GOD IS MIGHTY

*Elder R. W. Thompson; Dear Brother:* For some reason I have a mind to try to pen a few of my scattering thoughts to the readers of the *Monitor*. This being my first attempt at trying to write you for publication, I hope that I am not prompted by a fleshly motive, but hope that it is the Spirit of him that worketh all things after the counsel of His own will. Now if this does not find its way to the waste basket, and you think it is worthy of space in the *Monitor*, I ask all who may chance to read it to kindly draw the mantle of charity over it.

The passage of scripture that is resting upon my mind will be found in Jer. 32:17, which reads as follows; "Ah Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee." Surely this is not the God that the Arminians propose to serve. They pretend to be serving a God who cannot save a sinner unless the sinner will let Him. I have heard them tell sinners that God would save them right now, if they would only let Him, which shows beyond a reasonable doubt that the God they preach about is not as strong as the sinner.

I tell the sinners that if I were them and I found that God could not save me and take me to Heaven without my consent, I certainly would not let him send me to hell. I would not go out of Memphis, but I would just stay right here; would not go to either Heaven or Hell.

They even tell the unregenerate sinner that Christ is standing at the door of their hearts, knocking, begging, and pleading for admittance, which shows beyond all contradiction that it is certainly not the God that Jeremiah spake of in the above text. Jeremiah said that nothing is too hard for Him. Then if nothing is too hard for Him, the sinners heart is not too hard for Him. The great God who made Heaven and earth asked a question, "Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). Now notice it does not say that His word *tries*

to break the rock in pieces, but as a hammer that *breaketh* the rock. And I hope that I am an humble witness that His word will break rock-hearts in pieces, and as fire.

I know that His word is as fire, because sometimes when I am by myself it seems that His word begins to burn on the altar of my poor heart and brings both smiles and tears together; and instead of wanting someone to pay me to preach, I feel more like paying somebody to give me a place to preach. Now I have never done this, brethren, but I say, I would feel more like trying to pay for a place to speak a few words in the name of my Heavenly Master while His word is burning on the altar of my heart, than to think of asking someone for pay, as Arminians do.

The God we hope we worship does as he pleases. It is written of Him: "And all the inhabitants of the earth are reputed as nothing; and he (God) doeth 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). Now this is the God I have been trying for eighteen years, in my weak way, to tell the people about. Yes, He is a God that works and none can hinder, opens and none can shut, can tear down and there is none who can build up; and there is nothing too hard for Him. He can do whatsoever He pleases. "I know thou canst do everything, and no thought can be withholden from thee" (Job 42:2). That being the case, He certainly does not have to knock and beg at the heart of a sinner, trying to get in and cannot.

This God of imagination is not a foreknowing God or he would not go to so much trouble trying to save sinners whom he can do nothing with. Our God says He "declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand and I will do all my pleasure." Then if it is His pleasure to save a sinner from eternal death, He saves him. But He is not a God that changes, as the Arminians say He is. "But he is in one mind, and who can turn him? and what his soul desireth, even



that he doeth" (Job 23:13). Now if His soul desireth the salvation of every individual of the human race, and He doeth what His soul desireth, and some are not saved, why is it?

Says one, "You are heading toward the doctrine of election." Yes, that is the only way I can see to get out. It was in God's mind in eternity to save a people for Himself of Adam's posterity, and he has saved them, and the Arminian world can just grumble as much as they please, but that does not change anything. God does things to please Himself. "But our God is in the heavens: he hath done whatsoever he hath pleased" (Psalm 115:3). According to His word it pleased Him to save people, call His people, and give them grace in Christ Jesus before the world began.

Finally, brethren, pray for me, that I may endure hardness as a good soldier of Jesus Christ, and when I am done rising and falling; done wandering through heat and cold trying to tell, in my weak way, of *the only* God that nothing is too hard for, then I hope to meet you all up yonder in the better world, and join the holy angels in singing the everlasting praises of God. Till then, farewell. Your humble servant.

ELDER MATTHEW D. RICE (COLORED)

*Primitive Monitor*—1915

---

### HEAVEN CANNOT BE EARNED

"I wish no heaven that I have not earned; no happiness to which I am not entitled."—*Ingersoll*.

Spurgeon once said, "Every man is born a Pope within himself." The above language of the noted infidel is the proof of the truthfulness of Spurgeon's statement. Depraved nature is such that man will not be dependent. "Through the pride of his countenance" he will not seek the help of another. The words of the infidel present no new theology. Six thousand years before Ingersoll lived, Cain presented the fruit of his labor as pay for the heaven he enjoyed. The blindness of depraved nature and the pride of the human heart, in every age, is the same. But the strange thing is, how men who profess to

have been taught their own impotency and poverty, by the Spirit of Christ, can join themselves to the infidel's creed. Every conditional plan of eternal salvation finds itself married to the statement heading this article. If Heaven is entered through obedience to gospel commands, or moral law, then it is earned by its inhabitants, and no song of grace will ever be heard in its beautiful courts.

"There is no heaven that cannot be had for the price," is the cry of the modern evangelist, as he appeals to depraved mortals of earth to present their works as the price. And in answer, and in harmony with such gospel, the infidel says, "I wish no heaven that I have not earned." It matters not what the condition may be, the very moment we admit that eternal salvation is conditional, we confess that Heaven is earned.

Such a heaven might be enjoyed by infidels, but the praises of the redeemed, by the blood of the Lamb, will never be heard there. If the work of Jesus Christ will not open the door of Heaven to a sinner of earth until that sinner obeys, then the obedience of that sinner is that which gives value to the work of Christ, and entitles the sinner to the happiness of Heaven. The key-note of the campaign being waged by modern evangelism is, God and Christ and the Holy Spirit have done all that infinite wisdom can conceive for the future happiness of lost sinners, and yet, that happiness is not possible until the obedience of sinners is added to the work done by the Triune God. And the infidel answers, "I want no happiness to which I am not entitled."

There is a harmony in the demands of such a gospel and the answer the infidel gives to it, which cannot be destroyed. The one demands obedience for happiness; the other says, I want happiness no other way.

No unearned Heaven! Strange language, indeed. I challenge its authors to present their earned title to the first breathings of nature's pure air; the first beams of heaven's warm sun, or the first blessings of a mothers' tender love and care.

Let him who boasts of his earned happiness, look into



the heavens and tell us what he has done to earn the twinkling of a star. From whence came his title to the flowing streams; the sparkling fountains; the shadowy grove; the singing of birds—the whole of nature with all of its joys? What did the hand of man do, prior to his entrance into this world, to give him an *earned* title to the happiness which surrounds him?

In spite of the boastings of his proud heart, man is a poor, dependent creature; dependent upon environments which surround him, *unearned*. He could not be happy without them; he could not live without them. Leave him alone with the things only which are his by merit, and he would be too miserable to exist—he *could not* exist. If all this be true (and it must be) concerning men in this natural world, what must be the unearned, unmerited happiness of the inhabitants of that kingdom which has no end?

And *earned* Heaven! All nature abounds with bright manifestations and unanswerable evidences that there can be no such thing. Hence, if there is no God but nature, he is a witness against the infidel proposition. But nature is *not* God. It evidences that there is a God, and is witness to many of the truths of which God is author. "All thy works shall praise thee, O Lord; and thy saints shall bless thee." His works shall praise Him as they testify to His wisdom and power, and His saints shall bless Him, by ascribing to Him all that is due His holy name, in songs of redeeming love in the unearned Heaven of eternal repose.

ELDER W. C. ARNOLD  
*Primitive Monitor*—1917

---

Some time ago I came across a fictitious story about a group of men who set out to find an answer to the question, "Where did the earth come from?" They compiled much data covering many areas of investigation and then fed it into the mammoth computer. When they had completed their work and had given the machine all the information, they pushed the "answer" button and waited expectantly for the results. Lights flashed! Bells rang! Buzzers sounded! When the great moment arrived, this printed message emerged: "See Genesis 1:1."

### "A GARDEN INCLOSED"

In Solomon's Song 4:12 the church is compared to a garden inclosed. "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." A garden is a plot or parcel of ground distinguished from the great fields round about. So the church in this age is not a place of broad acres and extended fields. It does not extend all over the world. It is an inclosure *in* the world. It is the "treasure hid in the field" (Mat. 13:44). The Church is hid in the world. Not all people find this treasure; but some do, and those who do see the beauties of this Garden. In it are trees of our heavenly Father's planting. God plants them, waters and cares for them, and they shall never be rooted up. Others will be rooted up. "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Mat. 15:13).

This garden is indeed *inclosed*,—separated by God's grace in election, redemption and effectual vocation,—hidden from the world, walled about by His power, cleansed by His Spirit and saved by His grace.

A well kept garden is of great value. Every family that has one knows the value of this special plot of ground, and every child of grace who has walked in the Garden of the Lord knows something of the sweet spices, the beautiful flowers and luscious fruits that are to be found therein.

ELDER R. H. PITTMAN  
*Advocate and Messenger—1923*

---

### CORRESPONDENCE AND NEWS NOTES

---

From Elder Norvel Mann, Lindside, West Virginia:

Dear Elder Harris; Let me add my commendation to the letters you published in the A&M which came today. In my judgment you have exercised the highest standards in your editorship of this very good church paper. As I almost didn't get around to writing you, you can be assured that many of those who deeply appreciate your efforts will not get around to writing.

I appreciate the fact that the A&M has not engaged in wild speculations and over-spiritualizations which cloud the issues and muddy the water. I also appreciate the fact that it has not become a forum for debate designed to draw atten-



tion to the scholarship of its editor. Neither has it stooped to presenting an endless flow of "gush" aimed at making it appear that the Christian life is a bed of roses with "nary" a thorn.

With respect to suggestions, it occurs to me that perhaps if a little more church news could be included it would give it more appeal. Also it seems to me that the A&M should have a broader field of coverage, from the standpoint of articles and church news. Perhaps if you could solicit articles, etc., from men you know in many different states. This might increase your circulation and also increase the usefulness of the paper.

Whether or not the above suggestions are worthy of your consideration, rest assured that I still consider your efforts as editor of the A&M to be of the highest quality. May God continue to give you strength, both physically and spiritually. Remember us in your prayers. By His grace.

**From Brother and Sister B. E. McKay, Aurora, Colorado:**

Dear Elder Harris; It has been on our minds to write you for some time expressing (if we could) our love and appreciation for the Advocate and Messenger. Each issue is so filled with good things.

At Christmas time the church met at Sister Joni Morgan's and sang hymns. One of our favorites (if not deceived) is your hymn, "Jesus, Blessed Jesus." Your heart must have been overflowing with love for that blessed Saviour as you penned such beautiful words. And it makes ours overflow too when we sing this song of praise.

I cannot at all times feel "I know my Redeemer liveth" but such beautiful expressions as those in your Hymn makes me feel the sweet assurance.

We called Sister Mellon, and she informed us of your being hospitalized. Our prayers go up in your behalf.

We are interested in obtaining copies of the pamphlet you wrote called "The Grace of Hope." It has strengthened us and made us feel that His grace is sufficient. Why should one want more than the hope He has given. It's not "little," but Christ in you, an anchor of the soul—yes, it's anchored in heaven. . .

. . . We hope and pray you are much better and will soon be fully recovered. We "all" need you!

My father had the A&M coming into our home many years ago. There was always an article in each one called "Remarkable Providences." I believe Elder R. H. Pittman edited it at that time . . .

. . . We have never met, but oh, surely I feel that tie that binds. God bless and keep you.

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

**BENTONVILLE**—First Sunday, May 5, 1985. All day Sunday only. To be held in South Warren Volunteer Fire Dept. building, ½ mile north of Bentonville, Virginia, on Highway 340.—Elder Tolliver Utz, Pastor.

**MILL CREEK**—Second Sunday, May 12, 1985. All day Sunday only.—Elder Hollie Redmon, Pastor.

**HAWKSBILL**—Third Sunday, May 19, 1985. All day Sunday and Saturday before.—Elder Ernest Long, Pastor.

**THUMB RUN**—Third Sunday, May 19, 1985. All day Sunday and Saturday before.—Elder A. J. Hylton, Pastor.

**SIDELING HILL**—Third Sunday, May 19, 1985. All day Sunday only.—Elder Bill Dillon, Pastor.

**HAPPY CREEK**—Fourth Sunday, May 26, 1985. Friday night before, all day Saturday, Saturday night and all day Sunday.—Elder Gary Utz, Pastor.

**ROBINSON RIVER**—Fourth Sunday, May 26, 1985. All day Sunday and Saturday before, all day both days.—Elder Tolliver Utz, Pastor.

**UNION (ROMNEY, W. VA.)**—Fourth Sunday, May 26, 1985. All day Sunday only.—Elder Douglas Heare, Pastor.

#### NORTH FORK MEETINGS TO BE HELD IN UPPERVILLE

Until further notice all meetings and services of North Fork Church will be held in the building of Upperville Church. This is due to the poor condition of the building at North Fork. There will be extensive repairs necessary before they can be able to use the building again.

#### THANK YOU NOTE FROM HOUSE FIRE VICTIMS

Dear ones in Christ; We want to thank all those who have helped us, in one way or another, on our way to recovery after losing everything to a house fire on February 14th. All of us got out of the house safely (us five and Edd's brother Doug). We know there is One above all others who was watching over us. We have a house-trailer on the property and are in the process of moving in to live until we rebuild. Donnie and Sister Karen Edwards have been so gracious in letting us live with them these past few weeks. Again, we want to thank all our brethren and sisters for their generosity. "Blest be the tie that binds, our hearts in Christian love . . ." We pray the Lord will bless each and every one. Continue to pray for us. In Christian love,—Eddie and Martha Edwards and family.

---

## Obituary

---

#### BROTHER JOHN H. POWERS

Brother John Powers passed away the 13th of January. He had attended services at his church that morning and was attending a funeral for a friend that afternoon when he died during the service. He is survived by his wife Catherine, two sons, Harrison and George, and one granddaughter.

Brother Powers was baptized into the fellowship of "Battle Run" church



the 2nd Sunday in October 1934 by Elder A. L. Harrison. He was a deacon of the church.

Funeral services were held at the meeting house by Elder Phillip Johnson, assisted by Elders J. E. Alderton, Raymond Pressley, A. J. Hylton and Lic. Frank Coppedge. Burial was in Orlean Cemetery.—Elder Phillip Johnson.

#### ELDER S. W. ETHERIDGE

It is with sadness that we report the death of a very noteworthy minister in our part of the country. Elder S. W. Etheridge of Ozark, Alabama. He was almost 90 years old and had spent most of his life in the ministry. He was born July 20, 1895 and passed away February 11, 1985. He had served as pastor of "Union" Church at Midland City, Alabama and "Pleasant Grove" at Ozark, Alabama, for as long as I have any recollection. He was blessed to remain alert and active almost to the end. He was greatly loved and respected and has left a vacancy in the lives of many which will be felt for many years to come. Our sympathies go out to the family and all who knew and loved him.—Editor.

#### EDWIN NELSON PAYNE

Edwin Payne (74) was born on December 11, 1910 in Loudoun County, Virginia, and passed from this life on January 25, 1985 after a long illness at Loudoun Memorial Hospital. He married the former Elsie Schwab on March 24, 1934. They celebrated their 50th wedding anniversary last March. Surviving, besides his wife, are two daughters, Shiela and Ann; two sons, Larry and Wayne; six grandchildren and three great-grandchildren.

I called Ed, *Brother Ed*, because I know he had such a great love for the old Church and his family. He was not a member of the Old School Baptists but was a wonderful supporter in so many ways.

Funeral services were held January 28, 1985 at Hall's Funeral Home, Purcellville, Virginia, with interment in Hillsboro Cemetery. Elder Bill Dillon and and writer officiated. May God shower His richest blessings on Sister Elsie and her family.—Elder Rodger Frazier.

---

#### DONATIONS TO THE ADVOCATE AND MESSENGER

Mr. and Mrs. Gayle Biddle, Ohio, \$5.00; Rita Coventry, Virginia, \$5.00; Estell Ashby, Virginia, \$5.00; Carroll Shuler, Virginia, \$20.00; Jerome Gillam, Indiana, \$1.00; Shirley Thacker, Indiana, \$5.00; A. M. Modisett, Virginia, \$5.00; Harvey Greene, Indiana, \$5.00; Mrs. Ruth Hammett, Texas, \$20.00; Winfred A. Cusac, Ohio, \$15.00; Marion and Dorothy Dillon, Mississippi, \$20.00; Willard Davis, Illinois, \$5.00; Lewis Judd, Virginia, \$15.00; Lois Y. Giltinan, Virginia, \$5.00; Delma G. Wilson, Virginia, \$20.00; Elder Paul Trautner, Kentucky, \$10.00; G. C. Reeves, North Carolina, \$3.00; Friend, Virginia, \$5.00; Mrs. Mary Smith, Ohio, \$5.00; Elder B. T. Stevens, Illinois, \$5.00; Brother and Sister Frank Coppedge, Virginia, \$5.00.

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, Amissville, Va 22002. Tel (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, MD 21795, Tel. (301) 223-6195. Mar. '86

MT. ZION—Waukegan, Ill. meets 2nd Sunday in Beach Park School Building. Lewis Ave., Waukegan, Ill. Elder Thurmon Richie, Pastor. Leta Dunn, Clerk. For direction or information call (312) 244-0946 or (312) 623-6896. Feb. '87

NORTH FORK—Six miles south of Purcellville, Va. on Route 722. Second Sunday 11:00 a.m. Elder Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va. 22734. Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va. 22068. Tel. (703) 338-5531. May '86

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

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. '86

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

### THIRD SUNDAY

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

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

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

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

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

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



**SOUTH RIVER**—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718  
June '85

**THORNTON GAP PRIMITIVE BAPTIST CHURCH**—Near Sperryville, Va. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713, Tel. (703) 547-2364.  
Jan. '86

**THUMB RUN**—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171  
April '86

#### FOURTH SUNDAY

**BARROWS RUN PRIMITIVE BAPTIST CHURCH**—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs Virgie Fishback, Clerk. Mar. '85

**CEDAR CREEK**—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 4th Sun, 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601.  
May '85

**HAPPY CREEK**—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764.  
June '85

**MIAMI**—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774  
May '86

**MT. CARMEL**—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385  
Dec. '86

**SALEM**—Richmond, Va. Meets at South Richmond Post No. 137 located off Old Midlothian Pike. Turn South on Covington, one block, turn left continue to end of Old Midlothian Pike. The Post is opposite the Belt Boulevard Overpass and across Midlothian Pike from Ramada Inn. Each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895.  
Dec. '86

**UPPERVILLE**, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529  
Dec. '85

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

**WHITE OAK**—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134  
Mar. '84