

# Advocate and Messenger

124th Year

JANUARY 1985

No. 1

## 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 pen of no writer has ever exaggerated the worth of the blood of Jesus in the salvation of sinners. His blood is sufficient, to the exclusion of all things else, to cleanse from sin, and will therefore result in the salvation in heaven of all for whom it was shed.

Elder W. C. Arnold—1920

Send all copy for publication, before the 20th of the month, to:  
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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)  
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## CHURCH DIRECTORY – FIRST SUNDAY

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

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

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

**GOOSE CREEK**—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 am Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va 22701, Tel. (703) 825-5813. 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. '85

## 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

JANUARY 1985

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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.

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## BEGINNING OF VOLUME 124

The Lord has mercifully brought us through another year and has blessed us to begin the one hundred twenty-fourth volume of the Advocate and Messenger. We have labored to the best of our ability to make the paper worthy of the support of the Old Baptists as a whole, and some have indicated to us that they feel we have achieved a measure of success in this effort. One brother writes; "I have loved your policy from

the start. You print only that material, and articles from men, which we would tolerate from our pulpits. You have not permitted questionable material when it was within your power to prevent it. (Not any man living could know enough to keep out everything which some people might object to, somewhere.) You have not used it as a platform for advocating any pet hobbies, nor have you set yourself up as a judge of all the problems Primitive Baptist may face. In a word, you have kept the paper decent, clean from error, free from arguments, full of spiritual writings by men who can be trusted. There are few men who could do this, and you could not do it either if the Lord did not help you." These are very kind and charitable words, reflecting a truly Christian spirit and attitude, and though I feel very unworthy of such loving and generous expressions as these, it is certainly a great encouragement to know that sound, able and representative men have such feelings with regard to the paper, its policies and its contents.

I continue to receive encouraging letters in response to my November editorial and there is no way for me to express my appreciation for all the kind words. I have been strengthened by them and given renewed dedication to the maintenance of a paper which all sound and orderly Old Baptists can proudly and enthusiastically support. To this end I will continue to need the prayers of God's believing people and the constant influence of His gracious Spirit.

If not deceived the Lord has blessed me to maintain a continual awareness of my own deficiencies, and, like the apostle Paul, I am conscious of the fact that there are some things to which I have not yet attained (Phil. 3:8-14), and this keeps me ever at mercies door, and ever striving to improve in those areas which are lacking, which I feel are manifold. I realize that there is always room for we poor, sinful mortals to do better. Paul exhorted the Thessalonian brethren that as they had received of him how they ought to walk and to please God, so they would abound *more and more* (1 Thess. 4:1). This indicates to me that in spite of the wonder-

ful commendations which he gave them in the beginning of his epistles, they still were not doing all they could have done; there was still room for growth, improvement and greater abounding in those things which pertained to their conduct toward God. And so it is with us, as long as we live in this world.

Certainly this desire, and need, for improvement on our part extends to the A&M, and though we have received quite a number of comments similar to those quoted above we still feel that there is room for improvement, and to this end we pray that the Lord will graciously direct each of us who are associated with the paper. We would like to see it sufficiently supported that we could increase its size at least back to the 32 pages we used to have. We greatly appreciate the support we have received,—make no mistake about it,—but here again, there is room for improvement.

How little effort it would take on the part of many of our readers to obtain one new subscriber for us. Some of you could easily send the paper to someone you know, whether Primitive Baptist or not, who is not well able to pay for it but who would enjoy receiving it. It would be a simple matter to renew such subscriptions at the first of each year, or some other set time appropriate to the donor.

Little things such as these would not only increase our circulation and enable us possibly to enlarge the paper and maintain a firmer financial footing, but it would expose more people to those truths which have meant so much to our own hearts. And, who can tell what blessings the Lord might be pleased to bestow upon such efforts. When we sow the gospel seed there is no way to calculate or measure the extent to which a seemingly small effort may spread if it please the Lord to prosper it and give it success. Let us remember that the Lord fed many thousands with five loaves and two fish on one occasion and with seven loaves and a few fish on another occasion. This is one of the greatest beauties of our labors in the kingdom of God. We never know to what extent the Lord

may bless what seemed like a very small effort on our part.

It would be well for all of us, especially myself, to remember this when we become discouraged and want to question the value of our little contribution to the cause of our Lord and Master. He not only *can* but many times *does* accomplish His purposes among men here in time through the use of instrumentalities which the world considers foolish, weak and base (1 Cor. 1:26-29), and which may actually be little or of no value in and of themselves. This, like all else He does, is for wise purposes, "that no flesh should glory in his presence."

May the Lord give us greater zeal for His glory and honor, and may we be found abounding *more and more* in those things which concern how we ought to walk and which relate to our duty to please Him. May it be our ambition throughout the coming year, and for the remainder of our lives, to be more Christlike; more dedicated and devoted to His worship and service. It is our prayer for each of you that 1985 will be filled with the good things of the Lord. Please pray for me and mine.—*Editor*.

---

#### A PROPER RECEPTION OF THE GOSPEL

When Peter preached on the day of Pentecost there were about three thousand souls who "gladly received his word and were baptized (Acts 2:41). In the parable of the sower we read of those who received the word "in their heart" and "with joy" (Matt. 13:19, Mk. 4:15 & Lk. 8:12-13). Mark tells us that the common people heard Christ *gladly* (Mk. 12:37). Paul relates to us that the gospel did not come to the church of the Thessalonians "in word only, but also in power, and in the Holy Ghost, and in much assurance." They also "received the word in much affliction, with joy of the Holy Ghost." They did not receive it as the word of men, but, as it is in truth, the word of God (1 Thess. 1:5 & 7, & 2:13). The Bereans are said to have "received the word with all readiness of mind," and they searched the scriptures daily, to determine for them-

selves whether or not the things which had been preached to them were true (Acts 17:11).

Among those who hear the true gospel there are vastly different reactions. Those who "gladly received" Peter's words on the day of Pentecost are said to have been "*pricked in their heart,*" but later we read of others who heard him who were "*cut to the heart*" and gnashed on him with their teeth" (Acts 7:54). When news of the Saviour's birth was brought by the angel to the shepherds the message was said to be "good tidings of great joy" and that this joyful news would be "to all people" (Lk. 2:10); that is, to people of all walks of life, people of all kindreds, tongues and nations. The language here must be limited to God's believing people, for soon after this we read of people to whom it was anything but good tidings of great joy. When Herod heard it, "he was troubled, and all Jerusalem with him" (Matt. 2:3). Those things which pertain to Christ are "a savour of life" unto those who are saved, but "a savour of death" unto those that perish (2 Cor. 2:15, 16). Paul says, "The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18); and five verses later he says, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Therefore our reaction to the gospel when we hear it preached in its purity, will in great measure reveal, or make manifest, whether we are among those who are "saved," or, among "those that perish." We do not believe in "gospel regeneration". That is, we do not believe the gospel is "the means of grace" as the Strict Baptists of England and a few others express it. We certainly believe God is *able* to quicken one from nature to grace while he is under the sound of the gospel, but such a case would be the exception rather than the rule. Some go so far as to say God uses the gospel as the means of regenerating *all* the elect, and if one never audibly

hears the gospel it simply indicates that he is *not* one of the elect. But the truth is multitudes of God's elect never hear the gospel, and besides, the Scriptures make it very clear that the gospel is foolishness to the unregenerate. Those who *hear* the word of the Lord with a spiritual ear and who believe on him, already *have* everlasting life, and have *already* passed from death unto life (John 5:24). This is the *reason* they hear. It is too late for the gospel to regenerate them.

The word of God, or, in this case the gospel, works effectually *in those that believe*, not in those who are dead in sin (1 Thess. 2:13). We must make a distinction between the "voice" of God in John 5:25 & 28 and the "word" of God in John 5:24. It is unregenerate sinners (verse 25), and those in the graves (verse 28), who "hear the *voice* of the Son of God" and live,—but it is those who *already have* everlasting life who hear His *word* and believe. *This is a very important point. If it is not yet clear to the reader he is urged to go back and re-read it until it is understood.*

The "things of the Spirit of God" are *spiritually* discerned or understood (1 Cor. 2:14), which means they cannot be discerned *naturally*. The natural man has no other means of discernment other than natural. He is void of the Spirit of God and therefore has no capacity to receive spiritual things. The only way the gospel can come to such a person is "in word only," because he has no understanding of the spiritual truth it conveys; no sense of its value and importance to the renewed soul, and no experimental acquaintance with the unction and power by which it is applied to the hearts of the saints.

The things which we mentioned in the beginning of this article with regard to the manner in which various ones of God's people received the gospel, are better felt than expressed. Some contend that there is no such thing as a heart-felt religion. What a sad admission this is! It is a tacit acknowledgment on the part of those who make such a claim that they are total strangers to that "true religion" so beautifully de-



scribed by Christ and His apostles. How could one receive the gospel with gladness, in power, in much assurance and with joy of the Holy Ghost, and yet not have a heart-felt religion? The idea is foolish on the face of it.

I have no doubt but that some people do not have a heart-felt religion, for their actions prove it, but that does not mean there is no such *thing* as heart-felt religion. Paul says there are some who are "past feeling" and who have given themselves over to lasciviousness, to work all uncleanness with greediness. But to the Ephesian brethren he says, "Ye have not so learned Christ" (Eph. 4:19).

How gloriously blessed are those who have been enabled by the grace of God to receive the gospel with gladness and joy, not in word only, but also in power, and in the Holy Ghost, and in much assurance; not as the word of men, but, as it is in truth, the word of God. And what a great benefit it is to those who follow the lead of the Bereans, of whom it is said that they "were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and search the scriptures daily, whether those things were so" (Acts 17:11). They, of course, only had the Old Testament Scriptures at that time. We of today have the much clearer light of the New Testament Scriptures. How much more then should we make it our business daily to know more of that precious truth which the Lord has so graciously left on record for us!

Much more needs to be said on the subject, but for the present we must leave it. Perhaps we can deal with it further in a future article. May the Lord add His blessings to these few thoughts.—*Editor*.

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#### ASSURANCE

Dear ones, it seems like I could be strengthened more if I could feel assured that I am one of the Lord's children. Yet I thank the Lord for the ability to get a glimpse now and then that my Redeemer lives. So the term *assurance* is to have confidence and a firmness of heart and mind that the thought or

act under consideration is true and certain; to have a complete trust that it is right and will be as foretold. I cannot have a complete trust or confidence in everything that some of humanity says or does, but there is a wonderful feeling of assurance in walking by faith, trusting in the Lord. Yes, it gives courage to behold with love the assurance that we see as the Lord's children walk in the paths of truth and righteousness, having no confidence in the flesh nor trusting in mortal man's work for salvation.

Man's very life is so frail and we are told of the Lord that "thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life." God's children were, and are yet, not having any assurance of their lives, for a curse was pronounced upon them for walking in disobedience. And we have no assurance of our natural life only from day to day as it pleases the Lord to give it. The Lord giveth and the Lord taketh away, and when sin is finished it brings forth death. Now while we live here in this world and in the kingdom of the Lord's house we are given the assurance that if we be willing and obedient we shall eat the good of the land, and in keeping the words of the Lord's covenant and doing them we may prosper in all that we do. Surely we need to thank Him for this assurance.

The work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever. So there is some firm comfort and assurance that comes to an individual as the effect of righteousness is manifest in the heart and not just the outward appearance, and this assurance is forever. So *once* a child of grace *always* a child of grace, for it is the effect of the eternal everlasting righteousness of our living Saviour. The Lord of all truth and life and mercy is verily perfection Himself, so His work is perfect. We have this assurance in creation and also in salvation.

Paul had a great assurance of the Lord not only on the way to Damascus but also at Athens where he beheld the city wholly given to idolatry. His spirit was stirred in him and he

preached with much assurance that God commanded all men everywhere to repent because He hath appointed a day in the which He will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men, in that He hath raised Him from the dead. This is with much assurance even today that Christ Jesus was raised from the dead, and because He lives we shall live also. It is a great reason for men to repent from the error of their way for He will judge the world in righteousness by Christ Jesus our Saviour. What a wonderful spirit and truth in regard to Paul's preaching, for he had assurance, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." It surely gives us courage and comfort today to behold the gospel as it comes in just such a manner by the power of the Spirit with much assurance that it is well with our souls.

These truths we are to continue in and strive to overcome Satan's temptations and the idolatry of the world. Paul admonished Timothy to "continue thou in the things which thou hast learned and has been assured of, knowing of whom thou hast learned them." We surely have the assurance that the Lord Jesus has promised to be with you all the way, even unto the end. We are admonished to draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. It is wonderful to see the Lord's children comforted and knit together in love and unto all riches of the full assurance of understanding. It is indeed a full assurance to be embraced in the full and complete work of a risen Jesus, the Lamb of God that taketh away the sin of the world. When man realizes what a wretched person he is, how frail and sinful he is and that he is condemned by his own sin before God, then it is with much assurance that the words of Jesus are made sweet to his soul as he declares, "This day shalt thou be with me in paradise." Greater assurance man will never have this side of eternal glory.

Brethren my prayer to God is with great desire that I

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may be found faithful and that every one of you do show the same diligence to the full assurance of hope unto the end; that we be not slothful, but followers of them who through faith and patience inherit the promises. We have blessings every day amidst all the trials and walks of life. We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted, but not forsaken; cast down, but not destroyed, for we have this great assurance that Paul had from the Lord, "My grace is sufficient for thee." Surely such full assurance enables the Lord's children to live in faith, believing that He that has begun a good work in you will perform it in mercy and love even unto the day of seeing our Saviour face to face, and know the fulness of eternal glory with all the redeemed by His blood. This is the full assurance we have, that He will present His bride before the throne of the Father in eternal glory without spot or wrinkle or any such thing and without the loss of any. Bless His holy name. Submitted in love to all.

ELDER DAILY HITE

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#### WISE MEN

This article will not appear until after the beginning of the new year, but I am writing it on December 11th. So at this time of year we see on lawns, in store fronts, etc., what may be called the nativity scene. These contain a baby in a manger, a few sheep and men in Middle East attire with crooks or staves in their hands. Many call them wise men, but to me they all appear very unreal.

It is with holy reverence to God that I read about the birth of Jesus from the sacred pages of the Bible. Luke 2:8 says, "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night." Matthew 2:1-2 says, "there came wise men—saying where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him."

These may have been sheep herders, as the general opinion seems to be, but to me there seems to be a likeness to

what Peter wrote later which applies to us, God's servants today; "The elders which are among you I exhort—Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Peter 5:1-4).

Woe is to the people of God when the shepherds feed themselves and feed not the flock, when they thrust with side and with shoulder and push all the diseased with their horns, and woe also to the shepherds that do this, for God requires His flock of their hands.

Look, dear ones, at their feet; watch their footsteps, for the shepherds God sends teach by example. It is written; "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." A wise shepherd goes before the flock and avoids things that will do them harm. We are advised in the Scriptures; "See that ye walk circumspectly, not as fools, but as wise."

The truthfulness of our churches may reflect the soundness of their ministry. The honesty of our people may also be the result of our ministers having an honest conversation among the Gentiles. Whether or not the divorce rate soars or declines may be traced to the example set before them by the men who occupy the sacred pulpit. "Not as fools," said Paul, "but as wise."

The darkness of night magnified the brilliance of the star. "We have seen his star," the wise men declared. "The people that sat in darkness saw great light." But all the people were not wise. If they had been the road to Bethlehem would have been crowded. God has not chosen Israel because they were more in number than any people; for they were the fewest of all people (Deut. 7:7). God does not look on the height of men's stature or on the fairness of their countenance, but God looks on the heart. "With the heart man believeth unto

righteousness; and with the mouth confession is made unto salvation." Like the humble souls whom God had warned to flee from the wrath to come, and as a result of God's warning they came confessing their sins, and received the salvation in this life when they were baptized of John in Jordan. "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet (*worthy or suitable*) for repentance" (*like those who came confessing their sins*).

"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." If there had been a man, he could have looked and seen nothing. So without any help from man, "the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light." Then things began to appear; just as Ananias would later say, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest—." God, who commanded the light to shine out of darkness hath shined into the hearts of His children, causing us to look for Him the second time. So, "unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

The wise men saw His star, and God's children since that time have experienced the daystar arising in their heart. God has taught us to love and fear Him, and the light of His grace has given gifts unto men; yea, even gold, frankincense and myrrh, equal that presented to the babe in the manger.

ELDER A. J. HYLTON

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### A RECORD IN HEAVEN

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7).

The Lord's children in this life, go through many doubts and fears. In their manifold bitter experiences they often feel it necessary to say, "Lord, I believe; help thou mine unbelief."

Their absolute knowledge in this world of perplexity is very limited and they sometimes fear that their claim to sonship is a mere presumption of their part. God, being knowledgeable of the vacillation in the feelings of His children, inspired John to write as he did for their comfort and consolation.

As we walk here, where there is so much darkness, we need continuous evidences along the way to strengthen our faith and give us strong consolation that Jesus died for our sins. John is indeed a witness to this fact; that we may believe on the name of the Son of God to this end. For he said, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 John 5:13). One of the meanings of "know" is, to be well informed. Therefore, the expression "that ye may know that ye have eternal life" was given to inform believers that they, through the testimony of this apostle, may have further proof (by faith) that they are the recipients of eternal life.

Even with our limited knowledge and oscillating thoughts John gives us many facts that should settle our minds and encourage us along the pathway of life. Especially when he says, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." As we sojourn in the midst of a changing world we, as the Lord's children, need the assurance of our heavenly heritage and its preservation. And, what could be more assuring to a child of grace than to know that the triune God is in Heaven and bears record not only of Himself but also of them and for them. Furthermore, they are kept by His power for the inheritance.

First of all the record (God's word) bears out the fact that the almighty Trinity\* is in heaven. For when Jesus taught His disciples to pray He gave them instructions to approach the Father as "Our Father which art in heaven" (Matt. 6:9). This tells us that the first person (God the Father) of the Trinity is in Heaven.

\*"The Almighty Trinity" is the title of a booklet published in 1974 by Elder G. E. Griffin.

The *Word*, which is the living Word, Jesus, the second person of the Trinity (God the Son) also said, "For I came down from heaven" (John 6:38). The reason He came down from Heaven was because He was there in the beginning; — "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1). He not only came down from heaven but He also returned and is there now making intercession for the saints (Acts 1:11, Heb. 1:3 & 7:25).

The third person of the Trinity (God the Holy Ghost, or the Holy Spirit) also inhabits Heaven, for we read of His descending from that region on numerous occasions. In Luke 3:22 we read; "And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." John corroborates Luke's statement by saying, "But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26). Additionally, it is stated in Acts 2:2-4, "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

One of the most profound statements made by our Saviour while He was here on earth is recorded in John 3:13. Notice the language: "And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven." Here Jesus, the Son of man, is in conversation with Nicodemus, standing upon this earth, and He makes a clear statement, — "*even* the Son of man which is in heaven." How could this be? The only plausible answer is that He was still in the Father in Heaven in His divinity, as God the Son, in the Three-in-one Godhead.

Conversely, He declares that the Father is in Him: "The words that I speak unto you I speak not of myself: but the



Father that dwelleth in me, he doeth the works" (John 14:10). Such statements as these baffle the minds of men. Therefore, they cannot deny these statements of truth with any degree of substantiation. Since they cannot be refuted by mortal men we can be absolutely sure that the record in heaven is just and accurate and is safe from alterations. Also, the promises in this record will ultimately reach each heir of grace. As finite beings we do not understand the complexity of the almighty Trinity but the Lord's children, all who have been taught gospelly, believe that it does exist.

There is a Trinity in Heaven which bears record of itself and has declared Jesus to be the Son of God. For the third person of this Trinity, the Holy Ghost, came upon Mary and she was found with child; that is, the Son of God. And, when He was baptized the Holy Ghost descended in a bodily shape of a dove upon Him, and a voice (the voice of the Father) came from Heaven, which said, "Thou art my beloved Son; in thee I am well pleased." Note that the first and third persons of the Godhead made this known to those standing by on that occasion and the recording of this incident gives us a record in this day. Jesus, while upon earth (being ubiquitous in His divinity), acknowledges that He was in Heaven also. Now, these three are adequate witnesses of themselves being in Heaven, but the record in Heaven does not end there because God also has a chosen family that He bears a record of perpetually.

God established the record of this family Himself and no man can add to or take from this number which is known only to Him, for in David's last words He specified that "although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow" (II Sam. 23:5). And while Jesus was here on earth He made the statement that "no man is able to pluck them (His sheep) out of my Father's hand" (John 10:29). Paul gives further credence to the record and knowledge that

God has of His children when He told Timothy, "The foundation of God standeth sure having this seal (the foreknowledge of God being the seal), the Lord knoweth them that are his" (II Tim. 2:19).

Furthermore, this family was chosen before the foundation of the world out of every kindred, and tongue, and people, and nation. To prove this point we need not look any further than the writings of the apostles Paul and John. And according to our Saviour two witnesses are sufficient. For He said, "In the mouth of two or three witnesses every word may be established" (Matt. 18:16).

Therefore, let us call the witnesses to testify: Paul said, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). Then John gives us the nativity of this chosen family; "and they sung a new song, saying Thou art worthy to take the book and to open the seals thereof: for thou was slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation" (Rev. 5:9).

As the Father made choice of a people, the Son took upon Himself a body of flesh, like unto His brethren (sin excepted), when He came into the world to redeem all the Father had given Him. For in His prayer unto the Father He uttered these words, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him" (John 17:2). On another occasion He also said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out," etc. (Please read John 6:37-39).

The words of our Lord need no corroboration. However I will quote the following verses from Isaiah. He records a question and gives the answer simultaneously; the question is, "Can a woman forget her suckling child, that she should not have compassion on the son of her womb?" Then He gives the answer, "Yea they may forget, yet will I not forget thee."

Additionally, He calls our attention to another fact, "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. 49:15-16). All the Father made choice of were redeemed by the Son and the promise, which is by grace, is sure to all the seed.

Now, "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). God's children, in this gospel age, are covenant sons (as in other ages too), that God has chosen and the Son has redeemed. Since this work has already been accomplished the Holy Ghost applies the results of it to the hearts of the chosen and redeemed.

The total Trinity was involved in the salvation of sinners; —the Father, the Son, and the Holy Ghost. They did not only complete the work of redemption for God's humble poor but they also maintain an accurate record in Heaven of the saved. Remember, all sides of this triangle are equal. There will not be one left out that the Father made choice of because the Son and Spirit will lose nothing. The great covenant family of God is comparable to the city which John saw that lieth four-square and the length and the breadth and the height of it are equal (Rev. 21:16). There will be no inconsistencies because the family failed to develop, for all will ultimately come to full maturity.

Children of grace, the Lord has chosen you as His own and maintains a record of His choice. And, this record is kept in Heaven by three infallible Beings that are One. A great mystery indeed! But may we believe it and rejoice in it. You, as Job of old, have a record on high. For he said, "Also now, behold, my witness is in heaven, and my record is on high" (Job 16:19). David, the man after God's own heart, clinched the endurance of this record when he said, "For ever, O Lord, thy word is settled in heaven" (Psalm 119:89).

ELDER DENNIS H. JONES

### PROVISION FOR CALEB

In the *Annual Baptist Register* for 1801-1802, edited by Elder John Rippon, of London, (who was born in 1751, and died in 1836, and who succeeded John Gill as pastor of a Baptist church in London), there is given an interesting narrative of Elder Joseph Stennett (who was born in 1692, and died in 1758; and who was pastor of the Baptist church in Abergavenny, Wales).

There was a poor man, generally known by the name of Caleb, belonging to the Baptist church in Abergavenny. He was a collier (coal miner) and lived among the hills between Abergavenny and Hereford. He had a wife and several small children, and walked seven or eight miles every Sunday to the meeting of his church, the weather seldom preventing him. He was very pious, and considering the disadvantages of his situation and circumstances, his knowledge and understanding were remarkable.

One winter there was an extremely cold spell of weather which lasted many weeks and blocked up his way to his meeting, and made it impossible for him to work for the support of himself and family. Elder Stennett and others were much concerned lest they should perish for want. But, as soon as the cold abated, Caleb was at his meeting again. When Elder Stennett saw him, he went to him and said, "Oh Caleb, how glad I am to see you! How have you done during the severity of the weather?" And Caleb answered, "Never better in my life. I had not only necessities but lived upon dainties during the whole time, and have some still remaining, which will serve us some time to come."

The Elder expressed his surprise and wished to learn the particulars. Caleb told him that one night soon after the setting in of the extreme cold they had eaten up all their food, and had not a morsel left for the morning, nor any human probability of getting any; but he found his mind quite calm and composed, relying on a provident God, who wanted neither power nor means to supply his needs; and he went to

prayer with his family, and then to rest, and slept soundly till morning. Before he was up he heard a knock at his door. He went to see who was there and saw a man standing with a horse, loaded, who asked if his name was Caleb. He answered in the affirmative, and the man desired him to help him take down the load. Caleb asked him what it was. He said, provision. On his inquiring who sent it, the man said that he believed that God sent it, and he could obtain no other answer. When he came to examine the contents he was struck with amazement at the quantity and variety of the articles. There was bread, flour, oatmeal, butter, cheese, salt and fresh meat, etc., in abundance.

Elder Stennett was much affected with the account, and mentioned it in all companies where he went, in hopes of finding out the benevolent donor, but in vain, until about two years afterwards when he was visiting Dr. Talbot, a noted physician of the city of Hereford. Dr. Talbot was a man of good moral character and generous disposition, but an infidel. His wife was a gracious woman and a member of the Baptist church in Abergavenny, but on account of the distance could not attend her meetings very often. Elder Stennett used to go and visit her occasionally, and Dr. Talbot, though not a man of religion himself, always received him with great politeness, and he generally stayed a day or two with him when he went.

During their conversation Elder Stennett spoke of the great efficiency of sincere and fervent prayer, and instanced the circumstances of poor Caleb. "Caleb!" said the Doctor, "I shall never forget him as long as I live." "What! did you know him?" said Elder Stennett. "I had but very little knowledge of him," said Dr. Talbot, "but by your description I know he must be the same man you mean."

Urged by the Elder to explain the matter to him, the Doctor told him that during the summer previous to the hard winter, while he was riding recreation among the hills, he observed a number of people assembled in a barn, and going there out of curiosity he found to his surprise that there was

a man preaching to a great number of people. He noticed that the audience were very attentive and that, in particular, one evidently very poor man had a little Bible in his hand, and kept turning to the passages of Scripture quoted by the minister, and that the corners of the leaves of his Bible were turned down very thickly.

When the service was over, he walked his horse gently along in order to observe the people, and the poor man with the Bible walked by his side. He entered into conversation with him and found him more intelligent than he could have expected, and he learned of his employment and his family, and that his name was Caleb. The Doctor said he thought no more about him until the bitter cold came on the next winter, when, while he was in bed one night, he did not know for certain whether he was asleep or awake, he thought he heard a voice say, "Send provision to Caleb." He was a little startled at first, but concluding it to be a dream, he tried to go back to sleep. It was not long before he thought he heard the same words repeated, but louder and stronger. Then he awoke his wife, who was in a sound sleep, and told her what he had heard; but she persuaded him that it could be only a dream, and she soon fell asleep again. But the Doctor's mind was so much impressed that he could not sleep but tumbled and tossed about for some time. At last he heard the voice so powerful, saying, "Get up, and send provision to Caleb," that he could resist no longer.

He got up and called his man, told him to bring his horse, and he went to his pantry and stuffed his saddle-bags as full as he possibly could of whatever he could find; and after having helped the man load the horse he told him to take that provision to Caleb. "Caleb," said the man, "what Caleb, sir?" "I know very little of him," said the Doctor, "but his name is Caleb, he is a collier, and lives among the hills; let the horse go, and you will be sure to find him." The man seemed to be under the same influence as his master; which accounts for his telling Caleb, "God sent it, I believe." As for Caleb, he was no doubt quite ready to give credit to the assertion.

ELDER SYLVESTER HASSELL

*The Gospel Messenger*, 1900

### CAIN AND ABEL

The first two children born into this world were Cain and Abel. They are two representative characters. "And in the process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: but unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell" (Gen. 4:3-5). And there are lots of Cainitish worshipers in the world today. They labor and toil and bring the fruits of their labor and offer it upon the altar of God expecting to obtain heaven for their labor. They are bold to charge with injustice. Have you ever heard people say God would be unjust if He did this or that?

Cain was mad because God showed respect unto Abel's offering. Perhaps he argued that his own offering cost more labor and toil than did Abel's, for he was a tiller of the ground and brought the fruits of his labor. Cain was a worker. Evidently he believed in salvation by works which he had done. Abel's offering was of a different character. It was by the shedding of blood, and "without shedding of blood there is no remission" of sin. Abel was a keeper of flocks. In his worship he offered "the firstlings of his flock". I suppose this meant that he sacrificed the best ones. We should give our best in serving God. But Abel had faith and Cain did not. "Without faith it is impossible to please God." And it was "by faith" that Abel "offered a more excellent sacrifice than Cain." By faith he saw the coming Messiah. Having faith in the Lamb of God whose blood should be shed for the remission of sin, he sacrificed "the firstlings of his flock." This pointed to Jesus. God was pleased with his worship. Unless our worship points to Jesus, God is not pleased. We cannot approach Him except through His Son. The labor of our own hands is not sufficient. Such service is selfish service. Cain's service was selfish.

God reasoned with him:—"If thou doest well, shalt thou

not be accepted? and if thou doest not well, sin lieth at the door" (Gen. 4:7). No absolute predestination of all things taught here:—if Cain sinned, it would be his own sin. Cain did a terrible deed soon after this. He "rose up against Abel his brother, and slew him." God punished him for his crime, and certainly God did not in anywise cause or influence him to commit such a crime and then punish him for doing it. But Cain said unto the Lord, "My punishment is greater than I can bear." Yet he did bear it. He also said he knew not where his brother was after he slew him. In this he also lied. Then he asks:—"Am I my brother's keeper?" No,—but he was his brother's murderer.

Surely Cain was of the earth, earthy. I suppose he fitly represents the flesh, the carnal mind, the natural man. The Church of God is not made up of such selfish, faithless persecuting characters. "Ye must be born again." When born again we are spiritual, and "if we have not the spirit of God we are none of his." Abel represents the true spiritual worshiper. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). "For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." Nevertheless "in all these things we are more than conquerors through him that loved us" (Rom. 8:36-37). The Church must go through the fires of affliction. It was thus with the first worshipers. The false persecuted the true. It will be so until the end of time, for "evil men shall wax worse and worse, deceiving and being deceived." "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect" (Mark 13:22).

ELDER R. H. PITTMAN

*Zion's Advocate—1923*

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Hatred does more harm to the vessel in which it is stored than to the object on which it is poured.



### INSTRUMENTAL MUSIC

If instrumental music could be found in the service of Christ or His apostles, Primitive Baptists would endeavor to serve in that way. But it is not one time mentioned in the New Testament. In the Gospel Church we find a spiritual worship manifested in three ways, namely in *prayer*, in *preaching*, and in *song service*,—"singing and making melody in the heart" (Eph. 5:19, & Col. 3:16). Let us continue to *use the organ the Lord made*—the human voice—when we meet in His name and hope to have the honor of His presence. David Benedict (1779-1874), an able "Missionary" Baptist historian, clearly shows in his book, "Fifty Years Among The Baptists" that organs were introduced among Baptists in his day—not in the days of Christ.

ELDER R. H. PITTMAN

*Advocate and Messenger—1923*

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## Obituary

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### BROTHER JACOB ROY BRADLEY

Brother Roy Bradley (82) was born March 13, 1902 and died September 24, 1984 at the Page Memorial Hospital in Luray, Virginia. He was the son of the late Jacob Martin and Elmina (Goodrich) Bradley. He was a retired railroad employee, and Custodian of Luray High School for many years. He was married to Sister Lola Mae Wilson November 23, 1923. She preceded him in death on September 10, 1982. To this union was born a son, Bruce Roy Bradley, and a daughter who died at the tender age of 9 years. Beside his son he leaves to mourn his passing three sisters, Hild Fultz of Timberville, Virginia, Salley Stoneberger of Luray, and Artie Jenkins of Woodstock, Virginia, and a host of relatives and friends.

Brother Roy was a member of Hawksbill Primitive Baptist church for more than 50 years. He was baptized in January of 1934 by the late Elder R. H. Pittman. He expressed a desire to depart this life and to go home to be with His Lord, and his desire has now been realized.

A funeral service was held for Brother Roy at the Bradley Funeral Home in Luray, September 27, 1984 with his pastor, Elder Ernest M. Long officiating. Burial was in the Adventist Cemetery at Stanley, Virginia. May God, who is rich in mercy, comfort and console this dear family and friends in their hour of sorrow.—Elder Ernest M. Long.

#### SISTER MARTHA STANLEY WEEKS

Sister Martha Weeks (92) was born December 5, 1891 and passed from this life November 28, 1984. She is survived by four daughters, one sister, nine grandchildren and seventeen great-grandchildren.

This dear Sister was baptized into the Primitive Baptist church early in her life and lived a faithful member until her death. She lived a simple life and worked hard to support her family. It was always pleasant to be in her home and we have rejoiced together there many times.

The funeral service was held at "Blue Ridge" Primitive Baptist church at 11:00 A.M., December 1, 1984. Minister Robert Childress had prayer, then the writer spoke from the words of the apostle Paul, "Having a desire to depart, and to be with Christ; which is far better" (Phil. 1:23). Burial was in the church cemetery beside her husband, to await the resurrection day when all bodies of the saints will come forth and be reunited with their soul and spirit with our Saviour in Heaven. —Elder A. J. Hylton.

#### SISTER EVELYN COUNTS

Sister Evelyn Counts (75) was born December 22, 1908, and passed away at home October 17, 1984 after a long illness. She married Brother Dorse Counts June 28, 1923 and to this union was born four children; one daughter, Alka, and three sons, Dorse Jr., Charles and William, each of whom preceded her in death. She leaves to mourn her passing, her husband, 8 grandchildren, 18 great-grandchildren, 1 sister, 1 brother, and a host of relatives and friends.

Sister Evelyn joined the Sandlick Primitive Baptist church in Virginia 4th Sunday in August 1937. She later moved her membership to the Owl Creek Harmony church in Ohio in 1950. Then on February 26, 1966 she came to Marlboro church by letter, where she was a faithful member as long as health permitted. To know Sister Evelyn was to love her. In her quiet and humble spirit she always had a loving smile and a kind word for everyone. She loved her family very much and the brethren and church were very precious to her.

Funeral services were conducted in the Bennet Brown Funeral Home in Ashley, Ohio October 20, 1984 by Elder Darvin Edwards and Elder Durward Edwards. Her body was laid to rest in the Marlboro Cemetery, there to await the second coming of the Saviour.

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Martha M. Johnson, Indiana \$5.00; Friend, Indiana, \$5.00; Mrs. Charles Purtle, California, \$10.00; Mr. and Mrs. H. E. Wilson, Virginia, \$5.00; Floyd Rybolt, Missouri, \$5.00; Elder Dale Greathouse, Nebraska, \$15.00; Evelyn Yates, Virginia, \$5.00; Mrs. Lena M. Rion, Virginia, \$5.00; Mrs. Elva Payne, Virginia, \$5.00; Mrs. Mary A. Bradley, Kentucky, \$5.00; Ray Rountree, Georgia, \$5.00; Daisy Law, Florida, \$5.00; Randy Reed, Indiana, \$5.00; Mrs. John A. Brown, Virginia, \$5.00; Mr. and Mrs. Harvey Cornwell, Virginia, \$10.00.

MARTINSBURG—Martinsburg, W.Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton. Rt. 2, Box 603-H, Amisville, Va 22002. Tel (703) 347-5672. Clerk, L. E. Farley. Rt. 3, Box 168, Williamsport, MD 21795. Tel. (301) 223-6195. Mar. '85

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

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

ROBINSON RIVER Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz. Pastor. S.R. 5, Box 540, Madison, Va 22727. Tel. (703) 948-4803. Aubrey E. Utz, Clerk. Madison, Va 22727. Tel. (703) 948-4360. Dec. '84

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker. Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims. Clerk. 3503 Central Ave., Middletown, Ohio 45042 Jan. '85

UNION—Sumerduck, Va. Take 651 from Remington to Sumerduck (about 10 miles) meets 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. '84

### 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 Parlouwe, 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, 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 '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, Amissville, 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. '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. '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