

# Advocate and Messenger

124th Year                      MARCH 1985                      No. 3

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## Advocate and Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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Our sweetest comforts are found and enjoyed in fellowship with Christ. "Prisons would palaces prove if Jesus would dwell with me there." And so our most unpleasant moments are when we feel void of His presence and approval.

Elder J. H. Oliphant—1894

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## CHURCH DIRECTORY – FIRST SUNDAY

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

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

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

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

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

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

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

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

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

## SECOND SUNDAY

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

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

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

# Advocate and Messenger

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

124th Year

MARCH 1985

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## JESUS—THE GOOD SHEPHERD

The relationship which Christ sustains toward His people as a Shepherd is one of the most beautiful, delightful and comforting that could ever be contemplated by those who have been made partakers of the Divine nature. To David, who was himself a shepherd, and, as such, a type of Christ, it was especially appealing to view his Lord in this light. And, based upon the popularity of the 23rd Psalm we would have to conclude



that this appeal has a very broad base and extends to all God's people who are experientially familiar with His word.

It is particularly pleasing to consider the care the Lord takes of His people and the gracious provisions He makes for them daily; to think of the many wonderful deliverances He has wrought in their behalf; the comfort and rest He has afforded them in the peaceful, quiet and flourishing pastures of His love; the safety He has enabled them to feel in His covenant promises; the renewings and revivings He has wrought for them during their seasons of depression, discouragement and fear; His leadership and instruction in the ways of truth and righteousness which has fitted them to serve Him and honor Him acceptably; His watchcare and protection over them in all the dark seasons through which they have passed; the many bountiful feasts which He has prepared for them even while surrounded by a cruel and unfriendly world, and the joyous manifestations of His love and mercy to their souls which has given them fresh assurance of future mercies and has brightened their hope of dwelling in His house forever.

There are many characteristics possessed by sheep which makes it needful, yea, *necessary*, for them to have a shepherd, and there are likewise many distinctive traits and peculiarities possessed by the born again children of God which makes it necessary for them to have a *heavenly* Shepherd. Sheep are by nature fearful, timid and feeble, and are subject to many harmful and dangerous circumstances. When left to themselves they are virtually helpless and defenseless, and if they should be left unattended for an appreciable length of time they would soon destroy themselves as a result of their own habits. These things can likewise be applied to God's people in a spiritual sense. Though the spirit is willing, the flesh is weak, and when the Lord blesses them to see themselves, in a measure, as *He* sees them, they are made keenly aware of their frailty and their inability to overcome the onslaughts of sin, Satan and the world in their own strength. Yet, they are prone to stray away from their Shepherd, their heavenly Guardian and

Protector, without whose providential care and safekeeping they would soon perish.

Such straying results from their temporary forgetfulness of how greatly dependent they are upon Him and what awful dangers they are exposed to when they are out of fellowship with Him and looking too much to their own strength and ingenuity to guide them through this "present evil world." Seeing that there is sufficient analogy between God's people and sheep for Him to speak of them as such, and for Him to apply the title of "the good Shepherd" to Himself, surely it should behoove them to stay as close to Him as they possibly can and to submit themselves as wholly to His kind care and keeping as they are capable of doing (James 4:7). It is not reasonable to turn from the loving supervision, the attentive providence, and the wise and unerring leadership of One who is all-sufficient, to rely instead upon the weak, unstable and capricious arm of flesh.

There is every reason for God's people to trust *Him*, and every reason *not* to trust in *themselves* and their own strength and ability. He is the *Chief* Shepherd (I Peter 5:4), and we should therefore submit ourselves, in the way of obedience, to His supremacy, lordship and authority. He is the *Good* Shepherd (John 10:11, 14), and we should acknowledge in all our ways that He knows far better what we need than we ourselves, and that it is far *better*, and in the end much *easier*, to follow the path in which He *leads* us than to stray off into any other path we might choose for ourselves. He is the *Great* Shepherd (Heb. 13:20), and therefore *can* be, and *should* be trusted in all conditions and circumstances to ably and wisely provide all the care and protection He has promised. It would do us little good for Him to be the *Chief* Shepherd and the *Good* Shepherd if He were not the *Great* Shepherd. He is not only high above all others and infinitely gracious, but He is also omnipotent and therefore immanently qualified in every particular to direct, protect, and provide for the sheep of His fold. May we humbly acknowledge at all times our deep and

abiding need of all the precious things He provides as an all-wise, all-knowing, all-powerful, all-glorious, all-sufficient and altogether suitable Shepherd, and may He help us to ever keep close to Him and not become scattered and entangled in the thickets of worldly care, confusion and strife.—*Editor.*

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### THE WEDDING GARMENT

“The kingdom of heaven is like unto a certain king, which made a marriage for his son” (Matt. 22:2).

In order to understand this parable it will be beneficial to first read the first fourteen verses of Matthew 22. The kingdom under consideration is not the eternal kingdom above, but rather the church kingdom here below, spoken of by John the Baptist when he came preaching in the wilderness of Judea, saying, “Repent ye: for the kingdom of heaven is at hand.” Jesus spoke of it as a little flock when He said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32). On the occasion of the passover supper Jesus said to His apostles, “And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel” (Luke 22:29-30). The kingdom that the Father had appointed to Jesus was and is the eternal kingdom above, a very large number, out of every nation, kindred, tongue and people. The kingdom which He appointed to His apostles was, and is, the church kingdom here below. It is a small kingdom when compared to the eternal kingdom above. There are at least three kingdoms of heaven spoken of in the Scriptures. Jesus said, “The kingdom of heaven is within you,” and we have already mentioned the other two. The apostle Paul said he was lifted up to the third heaven.

Now this church kingdom is said by Jesus to be likened to a certain king which made a marriage for his son. God also made a marriage for His Son, Jesus. He chose a people before



the foundation of the world, gave them to His Son, and charged Him with their eternal salvation, which salvation he fulfilled when he died on the cross. Now this king which made a marriage for his son sent his servants to call them which were bidden to the wedding but they would not come, making flimsy excuses. Again he sent forth other servants with the same invitation, but again they made excuses. I believe that these who were first bidden represent national Israel, God's chosen people nationally speaking. When Christ first sent His apostles to preach He told them to go only to the lost sheep of the house of Israel, in other words, the Jews. But the Jews rejected Jesus and the gospel of His apostles, and so when this church kingdom was set up they refused to come. They even put Jesus to death on the cross, and all the apostles except John suffered violent deaths. About the year 71 A.D. Jerusalem was destroyed because of the wrath of God, for the Jews rejection of Christ. Notice especially verse seven of Matthew 22.

After the crucifixion and resurrection of Jesus He told His apostles to go and teach *all* nations, not just the Jews. The wedding was ready (the church set up) but still those that were bidden (at first the Jews) would not come. Now the servants (apostles and preachers) were to go to the highways (to the gentiles) and invite them to come to the marriage. And so the wedding was furnished with guests. But among the guests was a man not wearing a wedding garment. In the meaning of this parable what is a wedding garment? I believe it can be nothing less than the righteousness of Christ. If we come to church wearing our own filthy rags of self-righteousness we are not wearing the proper wedding garment. Those who are trusting in their own works are often speechless when told that the only way to eternal salvation is by the grace of God, and that this grace was exhibited by the death of Christ on the cross. They are in utter darkness as far as the knowledge of eternal salvation is concerned. They do not and cannot have any peace of mind as long as they are depending on themselves for eternal salvation rather than on Christ. No wonder there

is weeping and gnashing of teeth.

I do not believe the weeping and gnashing of teeth means they are in eternal damnation, but simply that they do not have the proper understanding of the truth as it is in Christ Jesus. I have often said that such people have the right heart knowledge but the wrong head knowledge. Notice in verse 12 of Matt. 22, the king called the man in the wrong kind of garment, "friend". Truly, many are called (to eternal life) but few are chosen to know and understand and rejoice in salvation by grace. There is truly no place in the true church for those who are not wearing the proper wedding garment, which is the righteousness of Christ.

ELDER T. EVERETT BEAVERS

### PREPARE

Dear ones, I don't know if I have written on this subject before or not but it is on my mind now so I will prepare to write a little on it. This term like many others has different meanings and is used to apply in different ways. It is to make fit or qualify for a particular purpose, to procure and provide suitable and necessary provisions for the trials and circumstances we face each day. There are some things we need to prepare for the best we can, and yet sin is mixed with all we do. What man prepares may vary from time to time but what the Lord prepares is always stable and is something to rely upon for it is substantial, real, true, and fulfills the day or purpose and time for which it is intended. So there is quite a difference in what man prepares and what the Lord has prepared. Man needs some material to work with to prepare anything, but not so with the Lord, "For through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." So the Lord is able to prepare by just saying the word. The Lord speaks and makes known to people about the preparing they need to do for the occasion under considera-



tion. The Lord told Joshua to be strong and of a good courage, and not to be afraid nor dismayed, for the Lord was with him whithersoever he went. So he had the officers of the people to pass through the host and to say unto them, "Prepare you victuals; for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it." So Israel was to do some things to prepare food for their strength for the steps and trials of the way. I feel quite sure the Lord blessed them with all the necessary provisions, but they were to do the preparing for this event. The Lord prepared the heart and gave them the ability to do what they were told to do. So it is with everyday labors naturally as well as in the Lord's service. We prepare or exercise faith, believing.

We certainly are given some admonitions in the Scriptures that teach us what and when to prepare. Solomon speaks of things upon the earth that are exceeding wise; among them are the ants, a people not strong, "yet they prepare their meat in the summer" (Prov. 30:25). I think all of us have watched the ants work in the summer and prepare a great house of supply, and yet I wanted to note in particular the season to do this preparing. It is in the summer. The Lord prepares the season and we are to prepare in due season, for ye shall reap if you faint not. It is important that we prepare in due season when the proper time comes. We plant gardens and crops and we must do it in the correct time or season, and we must prepare the ground to receive the seed, trusting in the Lord for favorable conditions to grow and produce the necessities of life. We are able to prepare and plant, but God giveth the increase.

"The preparations of the heart in man, and the answer of the tongue, is from the Lord." The way of man is not in himself to direct his steps, and, "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits," to know the word of the tongue, whether it is of the Lord or not.

David blessed the Lord before all the congregation to

thank Him for all the store of material He had given them to build the temple, and he asked the Lord to keep this forever in the imagination of the thoughts of the heart of His people and prepare their heart unto him. May we ever be mindful of where all the blessings of life come from and be prepared in our hearts unto Him that we may be established in every good word and deed.

Israel was told to, "Prepare to meet thy God, O Israel." There surely is a day of judgment coming when we will appear before the throne of God; but how is it with you and me when we go to the service of God? Do I go in an indifferent, unconcerned and carnal attitude or do I pray for the Lord to remove all fleshly desires far away and enable me to come in a humble, contrite spirit to receive the Lord's manna for that day. To prepare for this is to pray, Lord teach me how to pray, and, "Dear Lord, prepare me now, before Thy throne to bow, with holy fear; and now from Thy home so fair, give me while pressed with care, the most effective prayer, the silent tear." David said, "Thou preparest a table before me in the presence of mine enemies." The table is set and prepared; now let us prepare ourselves and come and eat, right in the presence of our enemies of self and the worldly ways.

Now in the Lord's wisdom the righteousness of God was fulfilled in all that Jesus came to do and prepare. It pleased the Lord to send a messenger, John the Baptist, to prepare the way before Him and to make His paths straight. John, the forerunner of Christ, preached saying, "Repent ye, for the kingdom of heaven is at hand." Now the path of love followed by our Lord in doing the Father's will is never wrong and never needs straightening out, but John was preaching that the Lord Jesus would quickly appear and that the people should prepare to meet Him by repenting from the former notions and errors of the law service, for it is not of the deeds of the law that anyone is justified before God. Now *Jesus* is come; salvation is here.



The Lord God is able to prepare anything that is needed to carry out His will in every occasion, even as in Jonah's case. When the Lord told him to go to Nineveh and preach repentance to that great, wicked city he rebelled and ran away, but the Lord prepared a great fish for the needed purpose. God prepared a guard, a worm, and an east wind, and used all these to His honor so that His purpose was fulfilled.

Jesus is the one pointed to when Abraham said to his son, God will provide Himself a lamb for a burnt offering. This is a reminder that the only true offering for sin that is acceptable to God is the life blood of Jesus, shed for the atonement and forgiveness of all His elect and has been prepared from the foundation of the world. When Jesus came into the world He declared, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me," and, "Lo, I come to do thy will, O God." Surely the Lord God did prepare Him a body, a body that never did commit sin or any iniquity and which was given power over all flesh, never bowing to the temptations of Satan. What a wonderful preparing this was, even as David described; "I am fearfully and wonderfully made, marvelous are thy works, and that my soul knoweth right well."

When Jesus sent two of His disciples forth, for they had asked where they should go and prepare for the passover, He told them they would meet a man bearing a pitcher of water. The Lord even prepared and described a certain man they were to follow and inquire of the good man of the house who would show them a large upper room furnished and prepared. They found it as Jesus had said and there made ready. Even so the Lord has prepared and furnished everything needed today in the service of God. May we follow His teachings and be prepared to do this in memory of Him.

The mother of Zebedee's children came before Jesus desiring that her two sons might sit, the one on His right hand and the other on the left in His kingdom. Jesus told her that she did not know what she asked, for to sit on His right hand

and on His left in the Father's kingdom was not His to give, but it would be given to them for whom it is prepared of His Father (Matt. 20:22,23 & Mark 10:38-40). So this preparation must be of the Father and to be with Jesus in the Father's kingdom is given to all for whom it is prepared of Him. Jesus said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." Praise the Lord for His ability to prepare the elect and the place for them in eternal glory.

ELDER DAILY HITE

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### PREACHING A PRACTICAL GOSPEL

When preaching the subject of good works, it is very important to place things in their correct order. Old Baptists say regeneration must precede works, and many other people make good works the means by which regeneration is obtained. Using Saul of Tarsus as an example, we find that Jehovah appeared to Saul on his mission of destruction, to strike him to the ground. Until that moment, Saul had believed that he knew the Lord perfectly, but now he must ask, "Who art thou, Lord?" After the marvelous work was begun, Saul asked, "Lord, what wilt thou have me to do?" Now if the Lord had wanted to create an independent preacher, here was the time. But no, Saul must go to Ananias to get the answer to his question. God had taught him doctrine, but He left it to Ananias to explain good works to Saul, beginning with baptism. And that, my friend, is not arminianism, for Saul had left all his Phariseeism behind on the road.

Now we wish to speak of the practical side of the gospel, and at the risk of shocking someone, I say it is a subject too often neglected. It has been my observation that too many preachers are too intent on entertaining their audience, rather than teaching; and there are too many in the audience who want to be entertained, who listen without much thought of



remembering, repeating, or making any real use of what they hear. If a preacher does not succeed in manipulating their emotions, many people would say that he had no liberty that day. I recall being startled by a question from a boy who was not accustomed to Old Baptist preachers, "Why do you holler when you preach?" It would have startled me less if he asked why I wept, or talked so fast. Why do we do it? Jesus didn't. Could it be that we want people to be stirred up a little?

Enjoyment, while it may be a result of good preaching to believers, should never be its primary object. In fact, all of us would be better off if we could just forget that part of it and concentrate on making the Bible understood. The real test of preaching lies in how well it shapes the lives of hearers, molds the character, cuts away the bad and brings out the good, and makes them conform to the example of Jesus. Religion that stirs the emotions, but leaves him no better, no wiser, no more spiritual, and no more active in service is useless; and, if it deceives him into thinking all is well with him, and makes him look down on other people, it is worse than useless. That was the Pharisee's weakness, was it not? (Luke 18).

True preaching will strengthen a Christian in the ways of faith, and encourage him to patience. It will make him wise in the Scriptures, and able to discern between what is God-honoring and what is not. It will make him humble in the knowledge of his need of divine grace, and more charitable to others who are also weak. It will not allow him to sit idle, but will "compel him to come" into the Master's house, and it will unite him to that people whose chief peculiarity is good works. The best sermon might sometimes be the one which steps on your toes, shows off your sins, spans you good, turns you around and heads you in a new way. We seldom like that kind of preaching, but it may be good for us (Heb. 12:11). I recall questioning a brother deacon, one time, about a visiting elder's sermon in my absence; he responded that he had not liked the sermon, and had got nothing from it. Then,

he took ten minutes or more to outline what the preacher had said, and the longer he talked, the better I felt. Not only had he heard a great deal, but it was the very kind of sermon he and the church needed.

There are many Bible reasons for preaching. The first is to teach the doctrines of Christ. The second is to establish, edify, unify, and preserve the gospel church. The third, to defend the church and its members against whatever assails them. The next, to comfort all that mourn, whether because of losses, or personal sin, or because the people feel like pilgrims and strangers in an unfriendly world. And the next, to speak words of exhortation for those whose zeal is lagging, who may be passing through trials of faith, or are overburdened by the affairs of this present world. A faithful sermon will point out the pathway of truth and right, a very important matter in this land where the Bible has been so widely discarded as a standard of right and wrong. No matter whether the text or subject is predestination, election, or whatever, a sermon can never be complete until it has led the hearers directly to Christ, and teaches them to "observe the things commanded" (Matt. 28:20). A few years ago in this area, Primitive Baptists sometimes labeled preachers, saying that some were "experimental" preachers, others were "doctrinal" preachers. Elder Walter Cash once arose at an association to follow one of those "doctrinal" preachers, and began his discourse by remarking, "I want to preach doctrine too, and the doctrine I want to preach is the doctrine of good works." It was as much a doctrine as the other. Our gospel is not just theory; it runs on beautifully active feet, as the prophet said (Isaiah 52:7).

Preachers are often tempted to hide some parts of the gospel behind generalities, cliches, or by pleading ignorance of the subject. We are human. It was not so with faithful John the Baptist; he had a special direct message for each segment of his audience (Luke 3:10). He didn't even leave Herod out. No doubt some would think, "Oh, I would be afraid to preach duty, and cleanness of life, for somebody would be sure to



tell me that nobody had any right to tell him how to live his life." If that be true, let me give you Bible answers to the problem. There is a divine consuming fire that tries the deeds of men and churches (I Cor. 3:13); if people do not want to be called into judgment by their Creator, they must obey Him. And if preachers fail in warning the people, God will also visit them with judgment (Ezekiel 3:17, 21).

Furthermore, the Scriptures do not send preachers to preach by their own authority, but as messengers from God. No preacher has any authority over the house of God; he is a member of the church like every other, and is under the same rules of discipline, though he has gifts to exercise which sets him apart in some sense. No God-fearing preacher dares to say, "I command you to do these things because I am an elder!" No, he must do like Paul, in the Roman letter. After describing beautifully the justification of the elect by the sacrifice of Jesus, he argues, "I beseech you by the merites of God!" (Romans 12). We must be like Peter who owned himself a simple elder among elders, a partaker with others of the benefits of the sufferings of Christ, and on this ground exhorted others to obedience (I Peter 5). The suffering of Christ, and the love of Christ, is the greatest possible argument for living a Christian life. It is the only argument that is needed if we preach it as faithfully as we ought. If men are not touched by that argument, God would not be pleased with them regardless of what other means might be used to coerce them into making a profession.

We all know there are differences between the doctrinal beliefs of the Primitive Baptists and other denominations, and it is important that we should know those differences lest we drift into error. The Bible itself is full of comparisons of religions (for example, the difference between Job's faith and that of his friends; the difference between the Mosiac system and that of the pagan nations; the difference between the religion of the Pharisees and that of Jesus, especially at the time of his trial; the difference between the beliefs of "Saul of

Tarsus" and "Paul the Apostle;" and many others). But let us remember that the Bible compares these beliefs *for the good of people*, by demonstrating the consequences of each, the effect that each belief has upon the lives of those who subscribe to it. It is a perfectly fair test of any religion to ask, "What kind of people are they who follow this system?" And we need to beware, in our certainty that we are nearer the truth than any others, that we do not fail the real test. We shall be judged by the world, and by Jehovah, if we fail to practice what we preach (James 2:20-24). Old Baptists should never allow the world to outdistance them in good works, in moral integrity, in sound judgment and speech. I recall that when Peter denied the third time with cursing, the Jews ceased questioning him, for they knew real disciples of Jesus did not do that kind of thing. Would it not be a terrible thing if the world's accusations were true?

Old Baptist love Paul's experience. Paul himself was never allowed to forget those years, and the terrible experience followed him to his grave. God had arrested him as a criminal, condemned him, but, in mercy, instead of destroying Paul, He sent him to the work of preaching. Now what did Paul do? Why, he labored day and night with tears, suffered all manner of persecution, striving to please God with every particle of his strength until he finally gave the supreme sacrifice by dying for Christ. Why? So that he might "win Christ," and that he might "know him, and the power of his resurrection, and the fellowship of his suffering." The judgments of God meant everything to Paul. Like Paul, we ought never to forget that God does judge our labors, and will hold us accountable for the way we use our office (Matt. 25).

Did you ever ponder the question, "If all the members of the church were just like me, what would the church be like?" Would I be a constant worry to some man laboring to be my pastor? Would he be afraid to preach any part of the Holy Book in my hearing? Would he be satisfied with the way I put his teaching into practice? I tell you frankly, such med-



itations have often turned my wayward feet back into duty's pathway. And I have come to realize that a preacher's life and deportment has as much effect on the congregation as do his words; and indeed, most people are more inclined to follow his example than his words. If they trust him as their shepherd, it would be expected that whatever they see him do, they would think to be all right for them to do also. And this, my brother, lays a heavy responsibility on your shoulders to live a good life before the church.

A church that is sound in doctrine, orderly in practice, correct in discipline, and spiritual in service, is no accident of nature. Show me such a church and I will show you a church where somebody has been doing some faithful preaching. Oh, they may have great troubles, but they will also have great deliverances, for God is pleased with such and has promised them grace. Would it not be wonderful if every little church could be a shining light, as a city set on a hill, to brighten their communities? It can only happen when Christians observe the whole gospel. May His servants find grace to preach it well.

ELDER RAYMOND WEBB

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#### NOT AS THE OFFENCE, SO ALSO IS THE FREE GIFT

In this portion of scripture (Rom. 5:15) the apostle Paul tells us that there is a parallel between the offence and the free gift. We understand the offence to be the offence of man committed by Adam in the Garden of Eden, known as the transgression. In offending God man became alienated from Him and His blessings. Also we learn through the Scriptures that the free gift is the gift of eternal life given by grace, known as regeneration. In bestowing this free gift God quickens us from a state of death in sin to life in Him.

We notice first of all that Paul inserts the term "not" in this sentence. Thus we understand the verse to mean that those things not in the offence are not in the free gift. For instance,

it is clear in the Scriptures that the transgression of Adam is passed on to his posterity by inheritance. This is the case because when Adam sinned he represented the whole human race. Therefore when he died the whole human race, the family he represented, died with him. Now, has anyone ever approached you and said, "Sir, Adam died in the transgression that you might become a sinner. If you will just accept him as your personal destroyer you can be a sinner also." Ridiculous you say! Yes! We know that we became sinners by the act of Adam's transgression whether we accept that act or not. Remember the words of Paul? "But *not* as the offence, *so also* is the free gift." We realize that as Adam represented a race, so Christ represents a race. As Adam's race died by his act so Christ's race is saved by His act. In the light of this logic then we realize it is just as ridiculous to say that one must accept the work of Christ as their personal Saviour in order to be saved. We died when our earthly representative transgressed, being part of his family, and we lived when our heavenly representative died and rose for us. Simply put, as death is passed on by inheritance, so life is also. It is not necessary to accept either work in order to make it reality.

The next question is, if Adam represented the whole human race did not Christ also? Let us see by reason and a close examination of the Scripture. First of all we realize from the above reading that whoever Adam represented died in him and whomever Christ represented lives in Him. Now we know that Adam represents the human race; for two reasons: (1) The very fact that all born to the human race die indicates that all inherit his sin. (2) The Bible tells us he does. Paul says in 1st Cor. 15, he is the first man of the earth earthy. As we said then the question remains, did not Christ represent the whole human race, i.e., did He not die for everybody? The answer is, no. He died only for His elect family. We know this for many reasons: (1) The fact that all men do not receive eternal life, but rather some die and spend eternity in hell, testifies to the fact that Christ did not die and arise for all, for remember, all



He represents live with Him. (2) Jesus said that He did not die to save all, but rather His elect only, who were given to Him by the Father before the world began. In John 17:2 we hear Him say, "As thou hast given him power over all flesh, that he should give eternal life to as many as *thou hast given him.*" Again in John 6:39, "And this is the Father's will which hath sent me, that of all which *he hath given me* I should lose nothing, but raise it up again at the last day." (3) The apostles writing under the inspiration of the Holy Spirit affirm the words of our Lord. Paul said in Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame (eternal life) before him in love." Likewise Peter echoes this thought in I Peter 1:2 when he says, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (4) The whole spectrum of Old Testament Scripture testifies to the principal of special choice and blessing of a particular people, i.e., the birth and progress of Israel.

Finally let us read the remainder of this passage. "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." How many be dead by the offence? All that Adam represented, i.e., the whole human race. How many hath the free gift abounded to? All that Christ represents, i.e., the whole elect family of God. By acceptance of the sinner? *Not* at all. For, "*Not* as the offence, so also is the free gift."

ELDER LONNIE MOZINGO, JR.

### IS IT IMPOSSIBLE TO KEEP THE LAW?

"God is not the author of confusion, but of peace, as in all churches of the saints" (I Cor. 14:33).

If I preach that we ought to keep the law because God said we ought to do it, and another brother preaches that we

cannot do what God said in keeping the law, is there not confusion? There surely is, and God is not the author of it. Confusion is mentioned many times in the Scriptures. In Genesis 11:6-9, God confounded the languages of the people because what they were doing was not good and they were so confused they left off to do what they had been doing.

I cannot believe God gave Adam a law he could not keep and then punished him for not doing what he could not do. I don't keep the law, neither is there one that does and if we did it would not fit and prepare us for heaven in the world to come. We are all condemned in our Federal Head and father, Adam, and sin is condemned in us. This was for what the law could not do in that it was weak through the flesh. God sent His own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh (Rom. 8:3). Solomon said, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecc. 12:14), and no one knew any better than he did. We do wrong because it is our nature and not because we cannot help doing it. We are not robots. If we were, our work would not be brought into judgment. I cannot condone doing wrong on the grounds that I cannot help doing it. I suffer many times because of transgression, but never because I could not help it.

I don't think it is right for anyone to say we cannot keep the law unless they give Book, Chapter and Verse. If it is true that we cannot keep the law, I would appreciate it if some good brother would site me to the place where God's word teaches it. In the 6th Chapter of Jeremiah they did not say, "We *cannot*," but they said, "We *will* not." There is a lot of difference between "can't" and "won't." All through the Bible the Lord's people, when left to themselves, have said, "We will not."

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (I John 2:1). But never did our Righteous Advocate say they couldn't help it. I am



thankful we have an Advocate with the Father that is faultless and perfect, for that is the only way we could ever live in heaven with Him in that eternal day. But I say again that never have I done wrong because I couldn't help it. Neither do I understand the Bible to teach that God punishes His children for doing the very best they know to do. One big trouble with so many is that they do not understand that the natural man is altogether, 100 percent, totally depraved and cannot discern between natural and spiritual. After they are born of the Spirit the God of this world blinds the eyes of many of them. Written in love for the Cause.

ELDER PAUL D. LAW

Vero Beach, Florida

*(Editor's note: I agree with Elder Law that brethren should not make the flat assertion, without elaboration or scriptural reference, that we cannot keep the law. If those who make this statement mean that we cannot keep the law to perfection, as Christ kept it, then I agree with them. But if that is what they mean then it is important that they say so. Otherwise it can be very misleading.)*

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#### A FEW THOUGHTS ON EVE'S TRANSGRESSION

In the third chapter of Genesis the tempter appears upon the scene for the first time and enters into conversation with Eve. In these first recorded words of Eve we have the first instances of God's word being both misquoted and added to. With regard to the tree of the knowledge of good and evil God did not say, "Ye shall not eat of it, neither shall ye touch it, lest ye die," but He said, "Thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." By examining Eve's statement and comparing it to God's statement it will be readily seen that she both misquoted and added to what He had said. All down through time people who have wanted to interpret God's word to suit themselves have used this same procedure.

In this conversation between Eve and Satan we have also the first *denial* of God's word. God had said that if Adam and Eve violated the rule concerning this tree they would *surely die*, but Satan, speaking through the serpent, said, "Ye shall *not surely die*." This is also the first *lie* we read of in the Scriptures,—and notice,—the first time a lie is *told* it is *believed*—and acted upon. And O how awful were the consequences! Adam was then drawn into the transgression, and from his *one sin* stems all the other evils we read of from thenceforward throughout the Scriptures.

Involved in Eve's acceptance of Satan's lie is,—(1) The first *transgression of God's law*,—(2) The first *distrust of God and His word*,—(3) The first *questioning of God's goodness*, by believing that He was withholding something which was of great value and which would contribute much to her's and Adam's happiness, and (4) The first *disdain for the approbation of God*; as though having His loving approval was of no significant importance.—*Editor*.

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### GOD'S FOREKNOWLEDGE

Elder T. S. Dalton, *Stanleyton, Va.*,—*Please give your views through the Advocate and Herald of Truth on foreknowledge of God, and oblige yours, Very truly—J. Sut Burns.*

*Booneville, Mississippi—June 21, 1893*

REMARKS:—Webster defines knowledge to be, "A clear and certain perception of that which exists, or of truth or fact, the perception of the connection and agreement, or disagreement, and repugnancy of our ideas." Human knowledge is very limited. We can have no knowledge of that which does not exist. God has a perfect knowledge of all His works from the beginning. Webster defines foreknowledge to be "knowledge of a thing before it happens or comes to pass." But we would remark in the first place that the term *foreknowledge* is applicable alone to creaturship, and only for want of a bet-



ter term the apostle used it, just as we do yet, having reference to things that were embraced in the knowledge of God before they had an actual existence.

To foreknow a thing is to know it before it is a thing actually. If the thing was co-existent with knowledge, it could not be truthfully said that it was foreknown. And it is evident that God foreknew all the events of time, for to say he did not is to say that the events of time have taught Him something, and to say that God has learned something by the events of time is to say that He was not infinite in knowledge, and to teach that He was not infinite in knowledge is to place Him upon a level with man.

It is a case made out, if we would only stop and reason for a moment, that God, in the counsel chambers of eternity, knew every event of time, and through His infinite knowledge of the events, revealed them to holy men who foretold them to us in the Sacred Volume. Therefore, "whatsoever things were written aforetime were written for our learning. . ."

Paul, in Romans 8th chapter, says, "For whom he did foreknow, he also did predestinate," etc. But we should not conclude from this that he did not know all others in some sense. By reference to Amos 3:2, God says, "You only have I known of all the families of the earth: therefore I will punish you for all your iniquities." This language shows very clearly that there was a peculiar sense in which God knew His people, and we understand the idea to be conveyed that He knew them in the covenant of redemption; He knew them as His gift to His Son, and the term *foreknew them* shows that He knew them before they had an actual existence in the world. But we should not conclude from this language that God's predestination was based upon foreknowledge, but the apostle was only reasoning the case when he says, "Whom he did foreknow, he also (in like manner) did predestinate," which shows conclusively that one is not the cause of the other; but the idea is—if one is true so is the other. If God knew them before they were actually, in like manner he pre-

destinated them before they were actually. This we introduce simply to show that knowledge is not causative.

Knowledge, while it embraces things that are sure to be, yet it is not the cause of their being, and while God's foreknowledge embraced all the events of time, both good and bad, yet the actual existence of those events is not brought about by knowledge. Knowledge only embraces events as taking place upon their own legitimate cause. Hence God knowing from all eternity that some men would be wicked, and do wickedly, and be finally and eternally lost, is not the cause of their wickedness, neither is God's knowledge that some would be redeemed by the blood of Christ and be penitent and finally saved in glory, the *cause* of this being true. But God's foreknowledge embraced it as taking place upon the very cause that brought it about.

If God did not know all things from ere the earth was, we would be at a loss to know how to interpret such language as Isa. 46:9, 10, "Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, declaring 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." We would be at a loss to know how God could declare the end from the beginning unless He foreknew the end from the beginning. And again it is said, "Known unto God are all his works from the beginning of the world" (Acts 15:18), which is sufficient to induce me to believe that God was acquainted with all the events of the world before He spoke this world into existence. Now my friend, (and I hope brother in the Spirit) we have given you our thoughts according to your request, and we send it forth with the hope that it may prove a blessing to you and to all our readers.

ELDER T. S. DALTON  
*Zion's Advocate—August, 1893*

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Any doctrine that tends to strengthen our confidence in God is a good doctrine.



### ALL THE ELECT RAISED TO LIFE

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39).

At the last day—"All that are in the graves (*the elect as well as the non-elect*) shall hear his voice, and shall come forth," (John 5:28-29) but only those who have done good (*the elect*) shall come forth "unto the resurrection of life." And although they are described as "they that have *done good*," it does not say they *are* good, and it is still a case that they have a "vile body" (Phil. 3:21) which must be changed before it can enter into the eternal presence of the Lord. It must be "fashioned like unto his glorious body" before it is fitted for the resplendent glory of heaven.

God—"did from all eternity (Isa. 53:10, John 17:6, Rom. 8:30) give a people to be His (Christ's) seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified" (*Philadelphia Confession*, 1689). It is the will of the Father *that He not lose any of these*, but raise them up again at the last day. In order then for even one of them *not* to be raised up, the will and purpose of God would have to be overthrown and frustrated. This cannot be, for "he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand—" (Dan. 4:35). Moreover our Lord says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." And He also gives the positive assurance with regard to each of those who have everlasting life, "I will raise him up at the last day." He gives eternal life "to as many" as His Father gave Him (John 17:2). *All* of them receive it. He does not fail in a single instance. No child of grace can be finally and eternally lost.—*Editor*.

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### CORRESPONDENCE

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#### ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA

BETHEL—Third Sunday, April 21, 1985. All day Sunday only.—Elder Gary Utz, Pastor.

WASHINGTON—Fourth Sunday, April 28, 1985. All day Sunday only.—Elder Phillip Johnson, Pastor.

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## Obituary

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### BROTHER JIMMIE T. WILLIS

Brother Jimmie Willis (68) was born November 28, 1916 near Olustee, Oklahoma, and died November 11, 1983. He was married to Sister Sue Eva Drury on October 14, 1933 at Olustee. They were living in Altus, Oklahoma, which was their home, at the time of his death. He was a welder and mechanic, and though retired he kept busy as long as health permitted. Survivors include his wife, Sue; three sons, Bobby Dane and Jimmie Alvin, of Altus, and Paul David, of Duncan, Oklahoma; nine grandchildren, one great-grandchild, one brother, Cecil Willis, and one sister, Annibelle Foreman.

Brother Jimmie joined the "Kettle Run" Primitive Baptist Church at Manassas, Virginia. He, Sister Sue, Bobby Dane, and family were all baptized on June 18, 1972. We were blessed to have him in our midst for a while, and his passing has left an aching void that cannot be filled. We miss his beautiful bass voice in our song services and the sweet countenance that testified of his pleasure in being there. A short while before his death he selected the following songs and asked that they be sung in their entirety at his funeral: "My Faith Looks Up To Thee," "Oh, That Will Be Glory," "It Is Well With My Soul," and "Amazing Grace."

Funeral services were held at the Olustee Church of Christ at 2:00 P.M., Sunday, November 13, 1983. Elder Glen Williams and Clyde Sloan officiated. Burial was in the Boggy Cemetery.

We pray God's richest blessings upon Sister Sue and the family. May He console, bless and give them strength for all their days.

Written for the "Eldorado" Primitive Baptist Church. Submitted by a committee of Octava Felty, Reba Drury, and Lawayne Drury.

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### DONATIONS TO THE ADVOCATE AND MESSENGER

Eunice Dougan, Indiana, \$5.00; Margaret Saul, Ohio, \$2.00; Ralph and Ruth Hargraves, Virginia, \$5.00; R. W. Payne, Virginia, \$15.00; Hilda C. Brown, Virginia, \$5.00; Elder Lonnie Mazingo, Jr., Virginia, \$5.00; Friend, Virginia, \$200.00; Mr. and Mrs. James Clemmer, Indiana, \$5.00; Elizabeth A. Jones, Indiana, \$5.00; Esther M. Shepherd, Indiana, \$5.00; Clyde L. Cooke, Virginia, \$5.00; W. E. Norsworthy, Georgia, \$5.00; Mrs. Mabel Rinehart, Mississippi, \$10.00; Walter and Marcella Buettel, Maryland, \$5.00; Mrs. Alton Atwood, Virginia, \$5.00; Ava Sumner, Virginia, \$5.00; Mrs. Ruth R. Pearce, Georgia, \$5.00; Friend, Virginia, \$5.00; Daisy Cozart, West Virginia, \$5.00; Mrs. Earl E. Durham, Ohio, \$10.00; Mrs. Jon Evelyn Green, Texas, \$45.00; Robert and Virginia Lake, Virginia, \$5.00; R. R. Varnes, Florida, \$5.00; Anna M. Brannon, Virginia, \$1.00; Elder Wayne Fuson, Ohio, \$5.00; Harry Brunfield, Virginia, \$1.00; Alvin Bryant, Ohio, \$5.00; Isaac Reams, Florida, \$5.00; Mrs. Irma Guy, Virginia, \$5.00; Elder Arlie Larimer, Kentucky, \$5.00; William R. Sellers, Georgia, \$10.00; S. S. Payne, Virginia, \$3.00; Louise Sims, Ohio, \$5.00; Charles Husted, Illinois, \$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. '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. '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 Parlowe, 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. '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