

# Advocate and Messenger

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122nd Year                      SEPTEMBER 1983                      No. 9

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**Advocate**  
and  
**Messenger**

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**“Let us not be weary in well doing; for in due season we shall reap, if we faint not. As we therefore have opportunity, let us do good unto all man, especially unto them who are of the household of faith.”**

**Galatians 6:9-10**

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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 '83

**BENTONVILLE**—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '84

**BETHEL**—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1 Sun. 10:30 a.m. Sat. before 7:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 543-2353. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '83

**GOOSE CREEK**—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 am Elder J. E. Alderton, Pastor, 1121 Hidden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '83

**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, Gleadons Trailer Park, I-B, Woodbridge, Va 22192. April '85

**MT. PISGAH**—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Dec. '83

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

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

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

**WATERLICK**—Waterlick, Va. 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4. Box 524, Front Royal, Va 22630, Tel (703) 635-5942. Feb. '84

## SECOND SUNDAY

**BATTLE RUN**—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '84

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

# Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

122nd Year

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## THE STATE OF THE SOUL AFTER DEATH

*The reader is requested to read this article very carefully, paying particular attention to the position occupied by our people down through the ages on the matter of the state of the soul after the death of the body. The doctrine of the Primitive Baptists has always been that the soul cannot die, and that after the death of the body it (the soul) goes back to God who gave it where it remains in a conscious state of glory and happiness, and that it will be reunited with the body in the resurrection. I feel it to be a very serious matter when anyone denies the historical position of our people on this or any other doctrine, and any minister who habitually does so should either be set right or set down. The following treatise shows very clearly where Old Baptists have always stood on the matter of the state of the soul after death.—Editor.*

### *What Our Writers Have Said*

We now propose to show that the Baptists always, from time immemorial, believed as we do on this subject. We will first introduce the ancient Waldenses, as our worthy ancestors of the dark ages. We love to stand identified with them, and it is admitted that if we do not stand with them we are not the original Primitive Baptists. In a book called *Religious Denominations of the World*, on pp. 276-277, we have the following: "They maintained that the power of delivering sinners from guilt and punishment for their offenses, belonged to God alone; and that the indulgencies, of consequence were the criminal inventions of a sordid avarice. They looked upon the

prayers and other ceremonies that were instituted in behalf of the dead, as vain, useless, and absurd, and denied the existence of departed souls in an intermediate state of purification; affirming that they were immediately, upon their separation from the body, received into heaven, or thrust down to hell."

This is what the Waldenses believed, and we stand identified with them, especially on this point. Our next witness will be Coffey's History. In his arguments in favor of our identity with the original Philadelphia Baptist association, he says, "The above quotations shows very conclusively, that the Philadelphia association in 1775, as the same in practice that the Regular Baptists are to this day; and in order that the reader may have a knowledge of the principles upon which such association was founded, I here insert the confession of faith adopted in the year 1742, which confession was adopted by over one hundred congregations, whose delegates met in London in 1689. The Philadelphia association, in 1742, endorsed the said confession, pages 107-108." Elder Coffey then quotes the confession, in order to prove our identity, and the 23rd article reads as follows: "The bodies of men after death return to dust and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them; the souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness, reserved to the judgment of the great day." Page 113.

... We also have before us a circular letter, written in 1849, by the late Elder Joel Hume, in which he treats on the regeneration of the soul, and the resurrection of the body, and he is very pointed, and stands in line with all the foregoing witnesses on the subject before us.

Our next witness will be the late Elder John M. Watson,

in *Old Baptist Test*, page 551: "It is a matter of surprise that any should have supposed that the soul, after the death of the body, passes into a state of insensibility, which will continue until the morning of the resurrection." On page 550, he says, "As the regenerated soul is endowed with eternal life, its destinies extend far beyond the present world, time, and time things." On page 551, he says, "The renewed soul at death is in a state to enter heaven." On same page, "The soul can exist without the body, but the body cannot exist without the soul. The soul cannot die." On page 552, he says, "Christ makes a clear distinction of soul and body in the following words. 'Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.'" (Matt. 10:28).

Our next witness is the late Elder John Clark, of Virginia, the founder of *Zion's Advocate*, (now *Advocate and Messenger*, Ed.)

. . . In volume 10 of that paper, Feb. 14, 1871, page 272, he gives his readers a very able article on regeneration, in which he says, "No change takes place in the mental powers of man after regeneration at any time, and the souls of the redeemed go immediately to heaven at death, for which they were fully and effectually prepared in regeneration, as heaven is a prepared place for a prepared people, as some one has justly said, and hence the Redeemer said to the malefactor that hung by his side on the cross, 'Today shalt thou be with me in paradise;—and John saw the souls of them that were slain for the Word of God under the altar' (Luke 23:43, Rev. 6:9 and 20:4). They were then 'absent from the body and present with the Lord' (II Cor. 5:8), and those that had killed their bodies could do nothing more; they could not kill their souls. Their bodies were, and still are, under the power of the grave, though their ransomed spirits are before the throne." Elder Clark believed that the soul of man was redeemed and renewed in regeneration. He says it in this article.

. . . Elder G. M. Thompson, in his book called "*Primi-*

*tive Preacher,*” says, on page 144, “It is not that he is a new creature physically; he is the same person he was, his flesh is not changed and immortalized, as it will be in the resurrection, but he is renewed in the spirit of the mind by a gracious principle imparted from above, which changes the affections of the soul, which sways and guides him in another way, and to a different end than he ever acted before.” On page 145, he says, “Our bodies may be said to be new bodies by the change wrought in them, and the endowments bestowed upon them in the resurrection. So the soul is now resurrected from a death in sin, and renewed by imparting new principles to it in the work of regeneration.” Again, he says, “This new creation is the first work of the Spirit in the soul of the sinner, preparing it to receive and enjoy the salvation that is in Christ Jesus.” Page 170. One more witness to this point is all that I will trouble the reader with to show that I stand, doctrinally, where our people have always stood, and that to elbow me off for advocating the doctrine that the soul lives after the death of the body is to treat me unjustly.

In the circular letter of the Kettocton association of Virginia, in the year 1890, this old time-honored body of Baptists, the fifth association constituted in the United States, said:

“The doctrine of *regeneration* now claims our attention, as this is the pivotal point from which departures are taken when error enters the Baptist fold. We begin with the statement that we believe in the existence of the human soul, though unable to define it. The words of the Master’s warning, “fear him that can destroy *both* soul *and* body in hell,” Matt. 10:28, are sufficient to justify us in holding this corner stone of faith.

About half a century ago metaphysics was introduced among the Old School Baptists, and men began to question the existence of the soul; hence, the regeneration of the soul was denied. Among the many theories invented, the most plausible and popular was that of eternal spiritual existence in Christ, as our seminal head; and implantation into the Adam

sinner, making no change in soul, body, nor spirit; hence, non-resurrection, and a host of equally fatal heresies, came in a natural course.

Into this error, by the mercy of God, the Kettocton association did not fall; but through the dark days, when this cloud was most threatening, she declared her belief in the regeneration of the soul, by the Spirit of God; eternal life being the result of begetting by the Holy Ghost, whose presence in the soul is manifested by a change so apparent that even the ungodly take knowledge of the saints that he has been with Jesus."

Ever since those new things were introduced among the Baptists there have been little factions here and there whose feelings are so very sensitive on the subject of the regeneration of the soul, or the separate existence of the soul after the death of the body, that the man who still contends for the Old Doctrine of the church are, to say the least of it, admonished to not say anything about what is born again, for the mention of that subject causes unpleasant feelings in some places. Men have always said soul and body without thinking of hurting anybody's feelings.

*From a short treatise on regeneration, christian warfare, and the state of the dead by—*

ELDER LEMUEL POTTER, 1895

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**"ARM YOURSELVES"—I PETER 4:1**

Perhaps all ministers reflect their temperament and personality in their preaching and writing, and Peter was no different. We recall that he was wearing a sword the day Jesus was taken, and he used it to cut off a gentleman's ear. But he is not telling us here to gird on a sword, shoulder a rifle, or holster a revolver, but is reminding us that Christ has suffered for us in the flesh and that we should arm ourselves likewise with the same mind, for he that has suffered in the flesh has ceased from sin.

There is no sin-killing element in our lives like suffering. It led Job to relate; "I know when I am tried, I shall come forth as gold." Suffering is a blessing in disguise, and godly sorrow that worketh repentance not to be repented of, lays the foundation for a life in God's service that can be useful where pride and boasting is purged away. Jesus said, "Blessed are they that mourn." Before we say, "I don't see how," let us hear the ultimate outcome; "for they shall be comforted." Such trials and sufferings worketh the peaceable fruits of righteousness and God's precious children are left humble and clothed with humility.

In this state we are worthy and suitable to enter into the holiness of God's sanctuary and to sit together in heavenly places and exercise such gifts as God has bestowed upon us. Our heavenly Father knows how to fill His house with vessels of honor to glorify His name, and this is attained to through the furnace of affliction.

Take courage, for these sufferings will end with our life in this world, and bright eternity looms brilliantly ahead for all lone pilgrims.

ELDER A. J. HYLTON

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### ANOINT

Dear ones, the anointed of the Lord, I trust I may write a few thoughts about the anointing power of the Lord. To anoint is to consecrate for a special rite or use; to set apart for a purpose; and to apply oil or ointment as a sacred rite for consecration.

The Lord does call certain ones to be anointed or endued with special duties according to the gifts and graces of the Spirit. This actually took place with Moses' brother Aaron and his sons, for the Lord told Moses to make coats and clothing, as the Lord had told, for Aaron and his sons, "and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office." This was surely a



special consecrating and anointing for a special purpose; that is, to serve the Lord in spirit and in truth at that time, for they were not to bear iniquity as they came near to the altar to minister in the holy place unto the Lord for His people. They were not to wear just any clothing. The world seems to be so loose and careless how they appear today even in the service of the Lord. The anointing for this service required a special clothing. Turn to I Peter 3 and you will see that the anointed of the Lord are not to wear clothing of outward adorning of the world, but to be modest in their apparel, and let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. Thus it is manifest that you have been and are one of the anointed, consecrated to serve the Lord.

One of the many blessings bestowed upon David is expressed in the 23rd Psalm: "Thou anointest my head with oil." This was indeed a precious ointment, even as that which ran down Aaron's beard, "as the dew of Hermon, as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore." This anointing of the head does not refer to the material custom which was used on certain occasions at feasts, but it represents an abundance of good things, especially pouring upon him the oil of gladness, the Spirit of God and His graces filling him with spiritual joy and comfort to encourage him along the way. Although he had been in many distressing circumstances and would cry out for help, now is his comfort in this anointing. Dear ones, this anointing David speaks of is not in his own personal behalf only, but in the name of and for all believers, for Christ, who is the Shepherd spoken of in this Psalm, is a common Shepherd to all the saints, for they are all the sheep of His pasture. So your head is anointed with the same oil of God's rich and abundant grace. Precious ointment indeed! And now, little children, abide in Him in obedience, "for the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same

anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

The Lord told the Laodicean church to "anoint thine eyes with eyesalve that thou mayest see." This church was in a lukewarm condition and was neither cold nor hot. They had declared that they were rich and did not need anything, yet they knew not that they were wretched, and miserable and poor, and blind, and naked. This is a most miserable condition for a church to be in. Surely we need to anoint our eyes with eyesalve that we may see and behold this miserable lukewarm state and turn from the error of our way. He that hath an ear, let him hear what the Spirit saith unto the churches; as many as the Lord loves, He rebukes and chastens, be zealous therefore and repent. Let us anoint our eyes with eyesalve, which is the word of God, that we may be able to walk in light and not be in darkness.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Under a lukewarm condition we are called hypocrites and are plainly told to, "first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." May the Lord give us the ability to anoint our eyes with the eyesalve of His truth that we may see clearly the blessings of His church kingdom to walk in peace and fellowship, beholding Jesus as a complete Saviour in every step of the way.

A very wonderful lesson is taught when Samuel was to anoint one of Jesse's sons king over Israel, for the Lord told Samuel to, "look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." So we can rest assured the Lord looks on the heart of his anointed. The Lord refused seven of Jesse's sons, but when David, the youngest, was brought in, the Lord told Samuel to arise, "Anoint him; for this is he." So Samuel took the horn of oil and anointed him

in the midst of his brethren, and the Spirit of the Lord came upon David from that day forward.

There was a very special anointing that was prophesied of several hundred years before the Saviour was born, and it was fulfilled according to the foreknowledge of God. This was when Jesus went into the synagogue on the sabbath day, stood up to read, and from the book of the prophet Esaias (which is Isaiah), which was handed to Him, He spoke: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" etc. (Luke 4:18). Surely this anointing was from God the Father to the Beloved Son, in whom He was well pleased, and by the power of the Spirit of the Lord God. This was of such a degree that the eyes of all them that were in the synagogue were fastened on Him. They all wondered at the gracious words which proceeded out of His mouth and as He taught in the cities they were astonished at His doctrine, for His word was with power. Read the first three verses of Isaiah 61 and you will learn more detail of this great work of anointing that took place then and is still effective today. Submitted in the spirit and love of Him Who has the power to anoint according to His will.

ELDER DAILY HITE

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## THE TEN COMMANDMENTS

(Article One)

### *Entering into a Covenant with God*

With a plea for your patience and charity, I would like to commence a series of articles on this most important subject. It is one that abounds with deep doctrinal truths, and at the same time is full of practical godliness. Yet it is a subject that is greatly misunderstood. May our Heavenly Father grant us grace to see the importance of it in our lives, our homes, and our churches, as we study together.

The relationship with God which men have longed for since Eden, did not develop into full flower in a moment of

time, but is a continuing process that will only reach completion in heaven itself. Mankind may know God only to the degree that God is willing to reveal Himself to them, and in this respect God has seen fit to move slowly. In the gradual growth and development of the forms of worship this truth is seen; even in the names by which God has been known it is reflected, for in the beginning God was known chiefly as a Creator, and then as a provider, and then as a judge, before He appeared to Abraham as a substitute offering, a Redeemer (Exodus 3:14; 6:3 & 34:6). God's first covenant with man was a Covenant of Promise and Faith; then came the Covenant of Law; and finally, the Covenant of Grace typified by the gospel age church. It is significant that the name used to denote God in the beginning, *Elohim*, implies "God is able to do all that He wills", while after He brought the people out of Egypt, a name more often used to refer to God is *Jehovah*, which implies "God will do all that He has promised." (Often, in speaking of some great trial of faith, God is called *Elohim* during the initial trial, but *Jehovah* in the deliverance from trial).

The fact that so many people preach the keeping of the Commandments as a means of achieving eternal salvation, has caused some Primitive Baptists to go to the negative extreme and preach that the Commandments, being kept by Christ, are done away with. We cannot condone such teaching, nor do we believe the Commandments have been preached enough. Actually, the Hebrew peoples were not confused on this issue; they never understood the Law as a promise of heaven, for they knew full well it was a covenant under which God would consent to come right down and dwell among them. Only by keeping the Law could they inherit the land of Canaan, and be established as a nation. So God spoke to them by Moses, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people:

for all the earth is mine: And ye shall be unto me a kingdom of priests, and an holy nation” (Exodus 19:4-5). Why then should people preach the Law as a means of eternal salvation? And why should we not preach the Commandments as instruction which is vital to the welfare of the Kingdom of God?

The account from Abraham to Sinai is a story of God’s preparation of His people to enter into a national, legal covenant with Him. It required almost five centuries. God had not handed the Law to Abraham along with the promises, for Abraham was alone, and the Law was intended as a guide for a nation (and yet, the laws of God were well written by faith upon Abraham’s heart). And Abraham’s seed must travail in Egypt, as infants in a nursery, until they grew. Egypt may be a very fine and comfortable place to live, but God designed it as only a temporary dwelling for Israel. Then, God did two notable things: He prepared the means and the man by which Israel would be delivered; and He prepared the people to receive the deliverance when He sent it. When the fulness of the time came (which is to say, when the Hebrews had multiplied, and when the sins of the Gentiles inhabiting Canaan grew so large as to deserve punishment), God sent great afflictions upon the Hebrews and they were ensnared into bondage. What a lesson is in this thought! Israel went down to Egypt as princes, but soon came to bondage; they came out of Egypt bondsmen, but soon became the nation of Holy people! Who can say that it is not worthwhile to serve God?

When Egypt was no longer friendly, Israel, began to cry unto the Lord. It takes trials to make us do that, doesn’t it? Apparently, God ignored their cries (and how often we think He ignores our prayers!); but God had a man, Moses, finishing his education in the backside of the desert (40 years in Egypt, and another 40 years in the desert to teach him meekness), to whom He now spoke, “I have surely seen (it looks as if I had not, but I have *surely* seen) the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to

deliver them" (Exodus 3:7-10). Time will not permit us to dwell on the great signs and marvels which followed, resulting in the deliverance of Israel. But, as Israel stood at the shore of the Red Sea, Moses commanded them to stand still and see the Salvation of the Lord. Any reasonable person who reads this language must surely know this truth: God gave His laws to a saved people, and not in order to save them.

Nor may those saved people expect to be free from tribulation when they have been delivered from Egypt. No sooner had they come through the waters of the Sea, when danger after danger assailed them. It is never enough to have been delivered from sin and death: we must also learn that the whole world is opposed to our spiritual interests, and we are only safe in God's perpetual care. A saint needs to be in the old church. So, Israel found only bitter waters at Marah until a certain tree was cast in (and how the tree of the cross sweetens the troubled waters of human experience!) Somewhere there must be food found for the multitude, (not the food of the Egyptians, but the manna from heaven). Somehow water must be supplied for Israel's refreshment, and the Rock that supplied it was Christ! Somehow they must be delivered from Amalek, that enemy in the desert that so typifies *doubt* and *despair*; and, it ought to be noted, the battle was won more by the prayers of Moses on the mountaintop, than by the prowess of the warriors on the field of battle. Had it not been for these trials Israel would have gladly gone every man to his own way.

Fifty days after the crossing of the Red Sea, Israel came to Sinai. Had not God said to Moses at the scene of the burning bush, "And this shall be a token unto thee, that I have sent thee: When thou has brought forth the people out of Egypt, ye shall serve God upon this mountain" (Exodus 3:12). And here they stood, at that very spot, a people held together only by a desire to escape from common enemies, a people who did not know God, and who certainly had not learned to love Him. The first elements of fellowship were theirs, in that they had faced trials together and had seen some great miracles

of deliverance; and now God would add something else which would help to weld them into one united family: He gave them His law.

How important it is that God's people realize the value of their afflictions and tears! Without these things the preaching of the word of God has little meaning. And how important it is that teachers of the word, should begin with the mercies of God and the love of God and the kind provisions of God in grace, rather than with the fiery commandments and judgments. No man can frighten a sinner into loving God; I once heard an evangelist say that if he only had a basketfull of hell-fire he would surely get those sinners to accept Christ while there was yet time! But he was totally wrong. One may *fear* God because of His mighty power, but one will *worship* Him only because of His great mercies and grace. Therefore, in introducing His laws to His people, God did not say to Moses, "I am the God which made heaven and earth", but rather, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage" (Exodus 20:2).

The basis of the Law, then, is the goodness and kindness of God, and not His severity. There is nothing to be found here which is not for the good of mankind. And the intent of it may be summed up in this question, "How may God's people live so that God will be pleased to dwell among them and own them as His people?" Please remember this as we take up the various commandments, if you are tempted to think me too strict or severe. Most of you will never see my face, and what you think of me is of little importance; but what God thinks of you is all-important. So live, my brother, that God will not be ashamed to own you as His own.

ELDER RAYMOND WEBB

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### SCRIPTURAL FRUGALITY

In a previous issue of the A&M (June '83) an article of mine was published entitled "Will A Man Rob God." In that

article I made reference to the analogy of the unjust steward (Luke 16:1-13). As Jesus used this lesson to teach His disciples the necessity for faithful stewardship He also gave them a profound rule, in verse nine, for profitable economics and legitimate frugality: "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations" (Luke 16:9). Please note, the word *mammon* is in the singular. Also, notice the plurality of the words *friends* and *habitations*. This is important if we are to extract the basic idea taught by this connotation.

The term *mammon*, in the Scriptures, is only recorded by Matthew (6:24) and Luke (16:9, 11 & 13) and they both reflect the words of Christ who says, "Ye cannot serve God and mammon." The word *mammon* itself means riches or material wealth thought of as evil. Yet, Christ tells His disciples to, "Make to yourselves friends of the mammon. . ." Does Christ, by this statement, intend to negate the expression, "Ye cannot serve God and mammon"? Of course not. But in our reading of the Scriptures, if we will notice each usage of the word we can recognize our forbidden service unto it. In like manner, we can see its harmonious relationship with the theme of godly economics for coping with the problems of life in an honorable fashion.

When Christ told His disciples that they could not serve God and mammon it also applied to us even in our day. So, if His disciples could not serve God and mammon neither can we, because if we attempt to serve both we at least try to bring God down to a level with the material wealth of this world, and God has said, "I the Lord thy God am a jealous God" (Exo. 20:5). He also said, "I will not give my glory unto another" (Isa. 48:11). Additionally, He states, "As the heavens are higher than the earth, so are my ways higher than your ways" (Isa. 55:9). He further tells us to, "Seek first the kingdom of God and his righteousness," and if we do not put His kingdom above the wealth (*mammon*) of this world then



we become a violator of His word, thus ceasing to be His servants. It is a stated fact, we cannot serve God and mammon.

Notwithstanding God's admonition for us to seek first His kingdom and His righteousness, He, in His omniscient character, knew we required a medium of exchange to apply in commerce; therefore we are authorized to make friends of the mammon (money or earthly wealth); not to the extent that we become servants unto it, but rather we are allowed the use of it as our servant. As long as we observe the correct perspective in its usage it will be our friend in providing those things (friends) necessary for the maintenance of our livelihood while we sojourn here. The admonition is simply this: we should apply good sound economics, including frugal management of our assets, in our daily lives.

In addition to being frugal there is another important principle we should observe, and that is how we obtain the means (mammon) for our livelihood, which should be in a manner corresponding to the teachings of God's word. No doubt some will ask, or at least think, "Well, how is this?" For it is evident that many in our society have long since relinquished their responsibility to make a living for themselves and their families according to God's instructions. The Lord told Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3: 19).

Now I do not understand this scripture to teach that all of Adam's posterity were destined to be tillers of the soil to raise bread, but rather the principle of working for a livelihood was set forth, for we read of men subsequent to Adam that the Scriptures recognize as kings, servants, herdmen, fishermen, tent-makers, etc. These are honorable professions, as well as many others, and require labor to fulfil the requirements of each position respectively. Therefore, we should earn a living, by engaging in an honorable vocation, or trade, giving an honest day's work for a day's pay. The apostle Paul

told the Thessalonian brethren, "If any would not work, neither should he eat" (II Thess. 3:10). This is God's way.

We know there are extenuating circumstances where individuals are not able to work because of illness, age, etc. But in the main it is our responsibility to earn our bread in the sweat of our face (especially the able-bodied). Once we have done this then it is our responsibility to utilize our earnings with the utmost frugality. This does not mean to be stingy, but rather just to apply good economical practices. God has given us the rules to use in both our acquisition and expenditures of the mammon.

The word *friend* is not limited to personalities but also expands to mean *something* thought of as like a friend in being helpful, reliable, etc. According to the context of our Saviour's expression in Luke 16, it appears that He has reference to *some things* as the object (friends) rather than personalities. It is in this light that we view the applicable text, for we can take the mammon of unrighteousness (money—the primary means of exchange), which we have been able to earn honestly, and by frugal disbursement, procure the requisites of life.

Christ not only taught frugality vocally but he also practiced it literally. For when he fed the multitude he said unto His disciples, "Gather up the fragments that remain, that nothing be lost" (John 6:12). He further had the reputation of being an austere man (Luke 19:21, 22). He is our great example. We should hear Him and put into practice those things that He taught us by example and word (spoken and written by inspiration).

The apostle Paul taught us frugality by example, as our Saviour did, and by his inspired writings as well. In keeping with the principles of seeking first the kingdom of God the apostle instructs us in 1st Cor. 16:2 to lay by in store upon the first day of the week. This should help us to keep our priorities straight when utilizing our total available assets. For this tells us that the kingdom of God is to come first in our sequence of priorities. If the Lord's children would adhere to

this rule of giving it would preclude many funds shortages in the church treasuries.

After complying with the first rule of disbursement we should then move on to the next sequential priorities of obtaining shelter and subsistence for our families. When we do this we must exercise good judgment by choosing a home in our affordable price-range. Furthermore, we are to apply good austere rules when selecting the items for day-to-day family needs. Sometimes we say we can't afford the *high cost of living*, but it may be that we cannot afford *the cost of high living*, because we often want things that we really cannot afford. And, in this age of easy credit, can easily over-extend ourselves if we do not exercise good self-discipline. In Paul's first epistle to Timothy he said, "And having food and raiment let us be therewith content" (6:8). Certainly, our natural wants are difficult to satisfy, but may the Lord bless us to the end that we will apply good austere management in our lives and be content with food and raiment.

Wherefore we should heed the admonition given by our Saviour and make to ourselves friends of the mammon; i.e., use it to procure those things (friends) necessary to maintain our livelihood and to provide us protection for when we fail. A good example is that we sometimes pay medical insurance premiums for years without using it. But by keeping up the premiums we have provided ourselves a friend so that when we fail and require medical attention we are protected (or at least should be) by its habitation of coverage, from financial disaster. May we always be cognizant of the fact that frugal Scriptural management of the assets God has entrusted to our care, will yield beneficial fruit to the faithful stewards thus alleviating many anxieties.

ELDER DENNIS H. JONES

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### THE RESCUE

Several years ago a ship was burned near the mouth of the English Channel. Among the passengers were a father,

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mother, and their little child, a daughter not many months old. When discovery was made that the ship was on fire, and the alarm was given, there was great confusion, and this family became separated. The father was rescued, but the mother and her infant were crowded overboard, and were not noticed by those who were doing all in their power to save the sufferers still on the ship. They consequently drifted out of the channel with the tide, the mother clinging to some floating portion of the wreck, with her little one clasped to her breast.

Late in the afternoon of that day, a vessel, bound from Newport, Wales, to America, was moving slowly along in her course. There was only a light breeze, and the captain was impatiently walking the deck, when his attention was called to an object some distance off, which looked like a person in the water. The officers and crew watched it for a time, and, as no vessel was near from which anyone could have fallen overboard, they thought it impossible that this could be a human being. But as their vessel was scarcely moving, it was thought best to get out a boat and row to the object. The boat was accordingly lowered and manned. It was watched with considerable interest by those who remained on board, and they noticed that as it drew nearer to the drifting speck, the rowers rested on their oars a moment or two, and then moving forward took in the person or thing, they knew not which, and returned to the ship. When the boat's crew came on board they brought with them this mother and child alive and well, and the sailors said that as they drew near, they heard a feminine voice sweetly singing. As with a common impulse the men ceased rowing and listened, and the words of this beautiful hymn sung by this trusting Christian, all unconscious that deliverance was so near, came over the waves to their ears:

“Jesus, lover of my soul,  
Let me to Thy bosom fly,  
While the waters near me roll,  
While the tempest still is high;

Hide me, O my Saviour, hide,  
Till the storm of life is past;  
Safe into the haven guide,  
Oh! receive my soul at last.

"Other refuge have I none;  
Hangs my helpless soul on Thee.  
Leave, oh! leave me not alone;  
Still support and comfort me.

All my trust on thee is stayed,  
All my help from thee I bring;  
Cover my defenseless head,  
With the shadow of Thy wing."

In due time the vessel arrived in America. The mother wrote to her friends in England, and thus the father learned of the safety of his wife and child, and in about four months from the time of their separation they were happily reunited.

Who would not desire such a trust as this in time of trouble and distress? *Even if it were but a delusion, yet how much better a faith which can break forth at such a time in holy and confiding song than the bitter blasphemies and despairing cries which mark the hopeless peril of those who know not God.*

But this abiding trust in God is no delusion. The Lord is nigh to them that call upon him in truth. The eyes of the Lord are over the righteous, and His ears are open to their prayers; and His guiding hand, which stilled the wind and waters on that memorable afternoon, which turned the glance of the men on board this ship to that solitary speck that floated on the waters, and which turned that captain's heart to stop and examine, rather than to pass carelessly on—that same Divine hand guides His people in all life's devious ways, and will bring them safely to their heavenly home at last.

From—*Hasting's Guiding Hand*.  
Published in *Primitive Monitor*—July, 1912.

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### THE CHURCH NEEDS NO DICTATORS

The only two offices in the New Testament Church are the ministry and the deaconship. When anyone adds any other

office to their form of worship they have to make up their own set of qualifications, for there is no authority for such additions in the New Testament and no qualifications given for any other offices besides these two. And, in the list of attributes and virtues required of ministers and deacons we find no authority whatsoever for either class of these officers to try to "run" the church or to "lord it over God's heritage" (I Peter 5:3). When they pursue that course they are completely outside the authority delegated to them by our Lord, and the church is relinquishing, or failing to assume, a responsibility which they alone should be shouldering.

Those decisions which affect the welfare of the church should be made collectively *by* the church and not by any one individual or group of individuals, whether they be deacons, ministers, or regular laymen. A leader in the church who desires to occupy his proper place will labor to teach the church what their duties are and will then insist, in love, that they assume those responsibilities. But a leader who seeks his own advancement and desires to control the church will not so teach them, but will seek to usurp the authority which belongs to them and to make them dependent upon himself.

Paul speaks of those Elders who *rule* well, and says they are to be counted worthy of double honor; but the *ruling* under consideration here is not a dictatorship, and the *honor* in this case refers to that material assistance which those should receive who *labor* in the word and doctrine. None should receive this *honor* except those who rule well and who *labor* for the good of the cause.

The apostle also exhorts the Church to remember those who have the *rule* over them, and to *obey* them (Heb. 13:7 & 17), but those who thus *rule* are described as those who had spoken unto them the word of God and whose conversation concerned the Lord Jesus Christ; and as those who watched for their souls, being required to give an account unto God for the manner in which they attended to their ministry. This is certainly not the character of those who seek to lord it

over God's heritage.

The word *rule* used in Heb. 13:7 & 17, is from the Greek word *Hegeomai* which means *to lead* or *to guide*. Ministers can and should advise and instruct the church and urge them to a safe and godly course, but he should never attempt to *dictate* to them what they shall or shall not do. His is not to *govern*, but to *guide*. When he has done this in a scriptural manner and the church does not heed his instruction, then the blood, so to speak, is on *their* hands and not on his (Ezekiel 33:1-6). —*Editor*.

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The Lord fought for Israel. They could not have gotten the victory if God had not undertaken the battle; we conquer when God fights for us; and if He be for us, who can be against us?—*Matthew Henry*.

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## CORRESPONDENCE AND NEWS NOTES

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**From Sister Elva Payne, Marshall, Virginia:**

Dear Elder Harris; I just sat down and read again, and re-read, the first article in the July A&M, "No Grounds For Trusting in the Flesh." I see so much in this, it makes me rejoice and it feeds my soul, of which I give all the praise to our God that He has blessed you with wisdom in filling this place in life. I enjoy reading all the different articles. I pray that the *Advocate and Messenger* will continue to be sent out for God's people to read. I hope by His mercy and grace I am one of His little ones by what He has done for me.

I hope you can visit this community and "Thumb Run" church where I am a member. We are so thankful for the six who joined the church Third Saturday in July and was baptized that afternoon. We thank our heavenly Father that He has brought us to believe in the doctrine of grace, which He has caused His servants to see and to preach about. I hope sometime you can visit again in my home where I can share some of my thoughts with you. I am 79 years old and am able to live in my house and do for myself, for which I am thankful. I don't hear and understand as well as I used to. How is your mother's health now? The hot weather is hard on older people.

Well, I just felt like I wanted to write you a few lines, so may God bless you and your family. Pray for a poor sinner like me. A sister in hope.

*(Thank you, Sister Elva, for your sweet letter. We too rejoice in the additions at Thumb Run. Mother is at home now and seems to be doing quite well. —R.E.H.)*

**From Sister Alice Frey, Clarks Summit, Pennsylvania:**

Dear Elder Harris: This is the first time I have written to you, but I am a subscriber to the A&M. I am also a member of the Primitive Baptist Church. I love all true Old Baptists and the Doctrine of Grace.

For twenty years I lived in Cocoa, Florida, and West Palm Beach. My membership was in the Cocoa Church and then in West Palm Beach. When I retired from teaching school, my husband and I moved to my home state of Pennsylvania.

My mother, who was also an Old Baptist, took the A&M for many years. Now I take it and enjoy it. I remember Elder R. H. Pittman who was the Editor for a long time. You may know that he published a book called "Remarkable Providences". I have a copy. In the Bible there are many instances of the Providence of God. Surely today there must be some in various places and among the Church members. It would be interesting if you would publish some once in a while.

Also when I joined the Church 53 years ago I was asked to tell my experience. I could not do so at that time, but later I wrote it and it was published in the *Advocate*. Years ago people sent in their experiences to the papers which



many enjoyed reading. That is not to say I do not appreciate the many fine sermons in the paper. They are most important!

May God bless you always. In humble hope.

### AN EXPRESSION OF THANKS FROM THE BOBZIENS

My wife and I wish to extend our most humble and devout thanks and heartfelt gratitude to our countless brethren and sisters and friends for the flood of cards, letters, telephone calls, and, most of all, their prayers to Almighty God for my recovery and well being during my recent confinement in the hospital. Our God has graciously answered those prayers by granting me the greatest of blessings; what appears to be a complete recovery, with no evidence thus far of any after effects. One of the doctors told me I was extremely *lucky* to get off so lightly. I told him that was one term for it—I called it the *Divine providence of Almighty God*. He told me that was better than his.

Very seldom is a "stroke" victim so favored by the Lord, and so undeservedly. We can never thank Him enough. In humble gratitude—**Karl and Minnie Belle Bobzien.**

*(Keep hanging in there Brother Karl. You've got a lot of folks pulling for you and praying that God will continue to deal graciously with you. We are very thankful that your stroke was no more severe than it was and hope that, with some adjustments, you can continue to function normally. You are too valuable to us to be laying down on the job.—R.E.H.)*

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

GREENWOOD—First Sunday, October 2, 1983. All day Sunday only. Elder Hollie Redmon, Pastor.

SIDELING HILL—Third Sunday, October 16, 1983. All day Sunday only. Elder Russell Sutphin, Pastor.

MT. CARMEL—Fourth Sunday, October 23, 1983. All day Sunday and Saturday before. Elder A. J. Hylton, Pastor.

LITTLE FLOCK—Fifth Sunday, October 30, 1983. All day Sunday, 1:30 p.m., supper, night. Elder Raymond Pressley, Pastor.

#### ORDINATION OF A DEACON

At the request of "Miami" Primitive Baptist church of Ohio, a presbytery was formed on Saturday, July 23, 1983 to consider the ordination of Brother De-lone Rogers to the office of deacon. Elder Roy Motsinger was chosen moderator and Elder Tom Pitney, clerk. Elder Ralph Culy was chosen to question the candi-date, Elder Eddie Fewell to voice the ordination prayer, and Elder Robert Shock-ley to preach the charge. The church accepted the work of the presbytery and re-ceived Brother Rogers as a properly ordained deacon. Those responding to the call for ordained help, besides the Elders mentioned above were: Elder Durward Ed-wards and Elder Jack Allen, and, deacons Otis Edwards, Marvin Pitney, John Shock-ley, Herbert Funk, Charles Griffith, and Lic. and deacon, Eugene Johnson.

#### 157TH ANNUAL SESSION OF THE OCHLOCKNEE ASSOCIATION

This session of the *Ochlocknee* Primitive Baptist Association will, the Lord willing, be entertained by *Bethel* Church near Pavo, Georgia, beginning Friday morning and continuing through Sunday morning October 21-23. The Church Building is located just off State Route 122 about 6 miles east of Pavo. A sign to the Church is on the side of the Highway. If travelling on I-75 north or south, exit at Hahira, Georgia on State Route 122. Go west about 18 miles to Church sign. Follow the dirt road about 2 miles to the Church.

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Betty Corbin, Virginia, \$10.00; J. W. Peacock, Georgia, \$5.00; Sam Baggarly, Vir-  
ginia, \$5.00; Mrs. James Swing, Virginia, \$5.00; Elder W. C. Mintz, South Carolina,  
\$5.00; Crilly Lunsford, Virginia, \$20.00; Mr. and Mrs. Russell Helms, Virginia,  
\$10.00; Mr. and Mrs. Ronald Brown, Virginia, \$5.00; Mrs. Robert Sims, Ohio,  
\$5.00; John E. Abernathy, Virginia, \$25.00; Thomas E. Bond, Alabama, \$1.00;  
Mrs. Annie Mae Hisle, Kentucky, \$5.00; Willis B. Collier, Georgia, \$2.50; Elder  
John F. Rice, Florida, \$10.00; Elder Gary Hall, Georgia, \$15.00; Anderson Ashby,  
Florida, \$10.00; John E. Utz, Virginia, \$5.00; Reigh Lanier, Georgia, \$3.00; Tom-  
my Rich, Tennessee, \$5.00; Alvin James, Georgia, \$5.00; W. W. Woodward, Vir-  
ginia, \$15.00; Ben Baldwin, Virginia, \$5.00; Friend, Virginia, \$5.00; Elder and  
Mrs. Bill Dillon, Virginia, \$15.00; Mrs. Daisy Peters, Ohio, \$5.00; Maj. Dwayne  
Fletcher, Delaware, \$5.00; Lessie Frazier, Virginia, \$5.00; Mrs. Ashton Smith, Vir-  
ginia, \$5.00; Elder Hassell Peck, Ohio, \$5.00.

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

MARTINSBURG—Martinsburg, W.Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002. Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356. Mar. '84

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, 769 E. Main Street, Purcellville, Va 22132 May '84

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '84

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '84

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

### THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '84

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '83

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '84

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '84

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '84

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601 Tel. (703) 662-1476 July '83

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 '84

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 7:00 p.m. 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. '84

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '84

#### 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 '83

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '84

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '84

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

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '84

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529 Dec. '83

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. '84

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