

# Advocate and Messenger

124th Year                      AUGUST 1985                      No. 8

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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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A pervading spirit of genuine brotherly love, springing from genuine love and loyalty to Christ, is the best preventive of offenses in the Church.

—Elder Sylvester Hassell

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# Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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## GODLINESS WITH CONTENTMENT

There are certain classes of men from which we are to "withdraw ourselves," and among these are those who "suppose that gain is godliness" (I Tim. 6:5). Paul says such characters as these "serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." (Rom. 16:18). Untold billions of dollars have been bilked out of unsuspecting and deluded children of God all over the land by self-serving religionists through the use of "good words and fair speeches." Even the devil can use good



words and make fair speeches; in fact, he is very skilled at it. But enticing words and eloquent orations do not a true minister make.

However, this business of *supposing that gain is godliness* is not merely confined to false teachers, who promise their followers great temporal riches if they will only give 10 percent of all they earn "to the Lord," etc. We have seen and known of many from various stations in society who seemed to think that godliness consisted of nothing more than one money-making scheme or another, and who apparently felt that just so long as they were prospering in material things the Lord was smiling upon them and all was well with their souls. From such a sad state of delusion may the Lord mercifully deliver us, and with those who are in such a state may we be careful not to form any alliance.

After telling us to withdraw ourselves from such characters Paul then tells us what constitutes *true gain* in God's sight. He says, "Godliness with contentment is great gain" (I Tim. 6:6);—not just *gain*, but "great" gain; immense and immeasurable gain. This is the kind of gain which Christ says neither moth nor rust doth corrupt, and which thieves cannot break through nor steal (Matt. 6:19, 20). There is no way to describe the blessedness of "godliness with contentment"! What an extraordinarily precious treasure it is! How unspeakably blest are those who possess it! And how few (comparatively speaking) there are who truly know this blessedness!

Then Paul gives us one of the greatest keys to true happiness, contentment and wealth that is to be found between the lids of God's Holy Book. That key lies in the knowledge and the awareness that "we brought nothing into this world, and it is certain we can carry nothing out" (I Tim. 6:7). Those who are covetous would do well to seriously ponder the following questions: what do they intend to do with that wealth, to the accumulation of which they have devoted their heart, life and soul? Have they obtained it honestly? Why have they not used a proper portion of it to the honor and glory of Him

to whom "whatsoever is under the whole heaven" belongs (Job 41:11), and why have they rather "consumed it upon their (own) lusts" (James 4:3)? To God they shall give account, not only for how they have *acquired* it, but for how they have *used* it, and what their attitude has been *toward* it.

If we would rightly consider the brevity of life and the perishable and transitory nature of worldly riches, and if we would properly reflect upon the empty-handedness with which we will all necessarily leave this world, it would go far toward not only making us content with what we have, and causing us to rejoice that we have been blest to obtain it, but also showing us the importance of making a proper use of it. The poor widow, who cast into the treasury "all her living" (Mark 12:44), was not deemed by Christ to have used poor judgment, but rather she was commended of Him as having given more than all the others who had cast in, many of whom were rich. Her two mites were of more value in God's sight than all that which had been cast in by the wealthy. The difference lay not only in the comparative amount she gave,—"all her living"—but also in the spirit and attitude in which she gave it, as well as her *purpose* for giving it. It was given cheerfully, with confidence in the providence of God, "of a ready mind," and with a desire to serve Him and glorify His name. No doubt she derived much more pleasure and received far greater blessing in giving her two mites than any of the rich who had "cast in of their abundance."

Some would have considered this poor widow very foolish to give away the only two mites she possessed, even if it *was* dedicated to the service of God; but she could give "all her living" with the full assurance that her covenant God would supply her every need in His own time and way. There was no doubt in *her* mind that her loving Master *would* take care of her, and there is no doubt in *my* mind but that he *did*. You see, she had "great gain" that the world knew not of, just as Christ had *meat* to eat that His disciples knew not of (John 4:32). She had *godliness* with contentment, and this is of



more value than all the gold and silver of ten million worlds. If we do not have this we will not be happy *no matter what* we possess.

What we are to learn from this is not that we are required to literally give all our material goods to the service of God as did the poor widow, but that we are to dedicate "all our living", both spiritually and materially, to Him, and be *willing* to part with it all for His sake *if it should* be required. We are only commanded to give as the Lord has prospered us (I Cor. 16:2), and according as we have purposed in our heart (II Cor. 9:7), and if we do this in the spirit in which the poor widow gave her two mites, not grudgingly, or of necessity, but cheerfully, we will be blessed with the Lord's favor and approval in like manner as was she.

Paul says, "And having food and raiment let us therewith be content" (I Tim. 6:8). This was by no means intended to encourage slothfulness, but rather to show us the necessity of having our priorities straight concerning material things as opposed to spiritual things. So long as we have food, shelter and clothing (all which are embraced in the above statement of Paul's), we should be content. We can comply with this exhortation even while we seek to improve our lot in this life; for while we may rightly, and dutifully, labor to "provide for our own," and, if the Lord so blesses us, even prosper sufficiently that we can give to the needs of others, yet we should never so labor out of a spirit of discontent with what we presently have. Remember, Paul also said, "Let your conversation be without covetousness; *and be content with such things as ye have*: for he (God) hath said, I will never leave thee nor forsake thee" (Heb. 13:5). Therefore, with all our laboring, let it never be done out of discontent with what God has given us, nor with a desire to be rich, (See I Tim. 6:9) but with a spirit of contentment with, and thankfulness for, such things as we have. "And with all thy getting get understanding" (Pro. 4:7).

Finally, Paul says, "I have learned, in whatsoever state I

am, therewith to be content" (Phil. 4:11). Oh the privations and hardships this dear man of God had endured, but what priceless lessons he had learned! Dear brethren, have you and I come to the point in our spiritual development that we can apply the above words to our own case? Have we learned to be content, no matter what our state? Are we among those who suppose *gain is godliness*, or are we among those who esteem *godliness as gain*? How it would rejoice my soul to know that we were all in this latter group; but if we are not may the Lord kindly lead us in such way as to put us in that number! Godliness with contentment is indeed *great gain*, and it is a treasure which is true and enduring.—*Editor*.

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### WATER BAPTISM

In this article we intend to deal with the *mode* of water baptism. The word *baptize* means, to dip, to plunge, to immerse. By no stretch of the imagination could these words mean sprinkling or pouring. But let us go a little farther and consider Bible examples of water baptism. John the Baptist baptized in the river Jordan, in the wilderness of Judea and the regions about Jordan. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5, 6). Notice that they were baptized *in* Jordan, not *on the banks* of Jordan or *near* to Jordan. Surely if God had intended that sprinkling or pouring be the method of baptism He would have had Matthew to say, "On the banks of Jordan." It would not have been necessary to go *into* Jordan to sprinkle or pour.

Concerning the baptism of Jesus we read, "And Jesus, when he was baptized, went up straightway out of the water . . ." (Matt. 3:16). He *went up out of the water*. He had to have been *in the water* before He could have gone up *out of* the water. Sprinkling or pouring does not require one to be *in* the water.

The apostle John says, "And John also was baptizing in



Aenon near to Salim, because there was much water there: and they came and were baptized" (John 3:23). Why was he baptizing at that particular place? Because *there was much water* there. It takes "much water" to immerse. Not so to sprinkle or pour.

Now let us go to the account of Philip and the eunuch, found in Acts 8:26-40. Notice in verse 38 that they both *went down into* the water, and in verse 39 they *came up out of* the water. I once saw a minister take a little water in the palm of his hand and wet the top of an infants head, and call it baptism. There is no such example in the Bible.

Baptism is a burial in a liquid grave. It is also a resurrection from that grave to walk in newness of life. A person who is qualified for baptism (a believer), as we have already stated in a former article, is dead to the things of the world. He should be buried in that liquid grave, just as a person that is dead naturally should be buried in the ground, completely covered with dirt. "Therefore we are *buried* with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). We cannot be *buried* by baptism except by immersion.

When speaking of the baptism of a certain person I have heard the question asked, "Was he baptized or sprinkled?" The question suggests doubt in the mind of the questioner. Sprinkling is *not* baptism. It is an invention of man. We should not have to go any farther than the meaning of the word *baptize* itself; to dip, to plunge, or to immerse.

Notice also that God was well pleased with the baptism of His Son, and His Son was immersed. Is He well pleased with anything less?

ELDER T. EVERETT BEAVERS

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Yesterday is a canceled check. Tomorrow is a promissory note. Today is ready cash. Use it wisely.—*Sunshine Magazine.*



## BRETHREN

Dear Brethren; may I come to you with a few thoughts about this most penetrating, deep, emotional, sincere and binding term, which is yet a mystery to the world, but precious and sweet to the Lord's children.

The term "brethren" can be, and is, applied to men of the same parents, even as the sons of Jacob were twelve brethren. They were all brethren of the same parent and were all of the same union, and yet, evil does arise in these fleshly bodies sometimes among brethren of the same household as it did among them. Yet Joseph informed them that they thought evil against him, but God meant it unto good, to bring to pass as it was that day, to save much people alive according to God's will and purpose. Abram and Lot were kinsmen and yet Abram had said unto Lot, "Let there be no strife between us, for we be brethren." What a wonderful admonition, and how much we need to follow it today! "How good and how pleasant it is for brethren to dwell together in unity!"

We are brethren in the spiritual realm by spiritual birth. Except a man (any person) be born again he cannot see or enter into the kingdom of God. So to be brethren in Christ in the kingdom of God is to be brethren in a very sacred, sincere and binding union. The Lord leads so many times in ways that prove to be of great benefit, just as Abraham's servant was sent to find a wife for Isaac and was able to declare that the Lord had not left his master destitute of mercy, for he being in the way, the Lord led him to the house of his master's brethren. This certainly was the power of God leading by His Spirit. May we realize the importance of being adopted and led to the house of brethren. This is surely more important than any other relationship.

Brethren, or brothers, should be kind and affectionate to one another, especially the household of faith. We are to love the brotherhood in spirit and in truth for this is the sacred and solemn house of Christ. We are brethren together in the same spiritual profession. No brother is at liberty to do as he

pleases or to stand independent from the truth; we are brethren, bound together in a spiritual union. We are kinsmen of the same common family of God and fellow-members of a like profession, so we must abide by God's law over His household.

How sweet and uplifting it is when we can sing in the spirit; "Blest be the tie that binds, our hearts in Christian love,—the fellowship of kindred minds, is like to that above." Our souls are fed with a deeper and more comforting feeling on the inside of the kingdom (the church) than on the outside. Yet, only a born-again person can pray in spirit and be termed a brother in that sense; like Paul (Saul of Tarsus) was called "brother Saul" by Ananias. But in order to enjoy the true and full fellowship as brethren we must take up our cross daily and follow the teachings of our Saviour, who is Head of the body.

Brethren need to be corrected at times and strengthened so as not to bow to Satan's temptations. The Lord told Simon that Satan had desired to have him that he might sift him as wheat, but Jesus told Peter that He had prayed for him that his faith fail not. Then He said, "When thou art converted, strengthen thy brethren." It is indeed a great mercy that the brethren are strengthened that their faith fail not and they do not follow Satan. It seems very common for brethren to feel as Peter did and claim to be ready to go with the Lord both into prison and even unto death. But be careful that your faith fail not, for Jesus said to Peter, "The Cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." Brethren, let us not deny our living Lord in any way while we live here below. "One is your Master, even Christ, and all ye are brethren."

There is gladness of heart when brethren meet, just as when Paul and certain disciples came to Jerusalem and the brethren received them gladly. There must have been a warm fellowship and a feeling of joy among them. Just so it is today when we meet in the name of Jesus. Paul rejoiced as he



found brethren while on his journey to Rome. They desired him to tarry with them seven days. This certainly shows a great feeling of love among the brethren. When the brethren heard of Paul and the disciples they came to meet them, some from quite a distance; and when Paul beheld such fellowship of service among the brethren he thanked God and took courage. This is what such close feeling among the brethren does for a person; he thanks the Lord for all goodness and is lifted up in spirit to take courage and press on.

When Jesus was told that His mother and brethren stood without, desiring to see Him, He said unto them, "My mother and my brethren are these which hear the word of God, and do it." Let us not forget the doing of it in the name of Jesus, the Lamb of God that taketh away the sin of the world.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Paul's writings address the Lord's children so often as brethren, and he beseeches them by the name of the Lord Jesus Christ that they be perfectly joined together in the same mind and in the same judgment. As the precious sisters went to tell the disciples about the angel, at the place where Jesus laid in the sepulchre, behold Jesus met them saying, "All hail; and be not afraid: go tell my brethren that they go into Galilee, and there shall they see me." So, you are not only brethren to one another, but ye are the brethren of Jesus.

"We know we have passed from death unto life, because we love the brethren,"—holy brethren, partakers of the heavenly calling. Surely, surely, a deeper, more sacred tie cannot be found. Isn't it worthy of all our service and praise to Him. "Finally brethren, be of one mind, have compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, but contrariwise, blessing; knowing that ye are thereunto called, that ye should inherit a blessing." May the love of God and the grace of our Lord Jesus Christ abide with you, the brethren of the Lord and of one another.

ELDER DAILY HITE



### MOURNERS COMFORTED

“Blessed are they that mourn: for they shall be comforted” (Matt. 5:4).

The message of this text has been verified on numerous occasions to the Lord’s mourning children. Jacob’s experience, that involved his son Joseph, fits the mold of this declaration even though it occurred centuries before these words were uttered by our Saviour. For when Jacob thought Joseph was killed by an evil beast he “rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him” (Gen. 37:34, 35).

It was because of envy that Joseph’s brethren conspired to slay him, but instead they sold him into Egypt. This sin of Jacob’s sons caused him much mourning and many heartaches. Likewise, the disobedience of our children, coupled with the neglect of the brethren for the church, and the ungodliness that is rampant in our land causes us much mourning today. But even in our mourning for our own sins and the sins of others let us not lose sight of the fact that Jesus said we shall be comforted.

Jacob said, “I will go into the grave unto my son mourning.” But, when he made this statement he was not aware of the fact that through the providence of God his son Joseph was still alive. Oh yes! he had “observed the saying” of Joseph when he told his dream, but he was not knowledgeable of how the Lord would lead him like a flock.

The providence of God often turns mourning into joy. For he said through the prophet Jeremiah, “I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.” Jacob experienced this long before Jeremiah penned it by inspiration, for he had his mourning turned into joy. Let us read his words (Gen. 45:25-28) and be convinced that there is comfort for those that mourn. This

mourning father was comforted when he saw the evidence that Joseph was still alive. Comparatively, we also are comforted when we see (experience) the evidence of God's amazing grace in our lives.

The patriarch David experienced much mourning under many circumstances. He was king, and a man after God's own heart, yet he did not keep his own house in order and this caused him much sorrow; for Amnon disgracefully violated his half-sister, Tamar. This act of Amnon provoked Absalom, another of David's sons, to slay him. Subsequent to this Absalom was exiled for three years. Then, in a few years after his return to Jerusalem he formulated and put into action a plan of political conspiracy to seize the throne of Israel. These acts and tragedies involving David's children, no doubt, caused him to mourn greatly, because he saw the corruptness of his own household.

Of course, David himself was not "lily-white", for he lay with Bathsheba, Uriah's wife; then had Uriah put in the forefront of the hottest battle so that he might be smitten and die. The scheme worked, for Uriah the Hittite was slain. And when his (Uriah's) wife's mourning was past David sent and fetched her to his house and she became his wife. The king's actions in this matter was hardly a credit to him as a father and to his high office. Therefore the corruptness of his own heart was manifested even as it was revealed in his children.

This old patriarch, even though he possessed a hope since on his mother's breast, realized the evil embedded in his own nature. This caused him to mourn and suffer anguish of soul, for he said, "There is no soundness in my flesh . . . I am troubled; I am bowed down greatly; I go mourning all the day long . . . (Read Psalm 38:3-7). But in spite of all this, when he neared the end of his earthly pilgrimage he was comforted with the blessed thought of God's covenant: as he remembered his imperfection he thought of God's perfection and made reference to his covenant: "Although my house be not so with God; yet he hath made with me an everlasting



covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow" (II Sam. 23:5).

As we parallel our lives and experiences with David's and view the failures in many facets of his life, and ours, we certainly feel as he did; our houses are not kept in order as God's word instructs, but we too can rest in the perfection of God's covenant to His family. For as we take notice of the imperfections of David's life we draw a measure of comfort even when recognizing our short-comings, because we know God looks upon us through the strength of another,—His Son Jesus. Notwithstanding David's failure to maintain his own house in order God still owned him as a man after his own heart. So we know by this, another evidence, that the Lord loves His children in spite of their weaknesses.

The comforts that Jacob and David received were in this life and were from the providential hand of God. They also occurred long before our Lord's sermon on the mount when he spoke those immortal words, "Blessed are they that mourn: for they shall be comforted." As God comforted His children in ancient times, during their sojourn upon earth, He continues to comfort His little flock in the gospel age. Through the third person of the godhead, the Holy Ghost, He is still our comforter.

Jesus said, "These things have I spoken unto you, being yet present with you. But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:25, 26). This statement was directed to the apostles primarily; however the scope of its benefits are extended to all those of like precious faith, because His Spirit (Holy Ghost) dwelleth in us. The apostle Paul asked the Corinthians the question, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (I Cor. 3:16).

We, in the gospel age, understand through the revelation



of the Holy Spirit that the Father of our Lord Jesus Christ is the Father of mercies and the God of all comfort, whether temporal or eternal. And regardless of the individual circumstances in which we are comforted it is still a blessing from the Lord and reveals in us the fruition of the words of Jesus in Matt. 5:4. If we are mourners because of our sin-oriented surroundings, then this is an evidence that we are embraced in this text, and this is a comfort indeed. The Lord knoweth the frame of His children and He has taken particular notice of their mourning state. Because He has designed the gospel message with facets of comfort for those in this condition.

Isaiah, by Divine inspiration, was aware of our need for comfort, because he wrote the often quoted passage; "Comfort ye, comfort ye my people, saith your God" (Isa. 40:1). Then as he prophesied of the ministry of our Saviour he said, "The Lord hath annointed me to preach good tidings, etc.,— to comfort all that mourn" (Isa. 61:1, 2). The gospel not only teaches us of our duties to our heavenly Father but it also provides a message of comfort for our journey through this barren land.

In our travels through life we may not recognize the great magnitude of God's power, nor all the great deliverances that some have witnessed, or, we may not have a perfect knowledge of our kinship to the only begotten of the Father; but as believers in Jesus Christ we can still find comfort in the messages of the gospel, for its message to us is that we may comfort ourselves together and edify one another. Specifically we are exhorted to comfort the feeble-minded (minds weakened by the discouragements of Satan) and to support the weak (those weak for lack of faith and knowledge).

We often find ourselves in the category of the weak and feeble-minded and when we do it causes us to mourn. This in itself manifests the traits of a believer; so, may we be comforted thereby, because Jesus hath said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" (John 11:25). Many other comforting

scriptures could be quoted but may the ones cited in this instrument suffice for a few stepping-stones in the path of comfort for blessed mourners.

ELDER DENNIS H. JONES

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### **"FELLOWSHIP OF THE SPIRIT"—JOHN'S EPISTLE**

(Article 3 Continued)

There was a great deal of similarity in John's three major books (Gospel, Epistle, and Revelations). In each he began by establishing Jehovah and His Son Jesus as the authority for the message. In each, God is described as being totally a Being of light, opposed to all darkness. In each, John showed God mercifully revealing Himself through His word to men, and men rejecting that word. In all three the figure of a crucified Savior, the atonement for sin, has a very prominent place. But above all, the chief characteristic of John's writing was that unseen Spirit which enlivened and enlightened men, who is the only interpreter of the Scriptures, the only means by which men can obtain heaven. These are gospel premises, all of them. Belief in them is the standard for determining whether fellowship can be extended to anyone.

At the very beginning of his Epistle, John claimed to have fellowship with God and with His Son Jesus Christ. This is the authority for fellowship. What good is any kind of union if Jehovah does not recognize it? But John does more; he defined the true nature of that fellowship itself. He said it is spiritual, it is holy, and it is builded upon truth. God is a Holy Being, and none can enter His presence but those who are holy as He is. The perfections of God (that which deserves eternal praise for its purity, goodness, and justice) is far above anything any man can achieve by doing, believing, or by accepting. The Jew might claim righteousness by keeping His law, as the arminian may also, but John answered, "If we say we have no sin, we deceive ourselves, and the truth is not in us." God makes His people holy by charging all their sins to

Jesus, and then by placing His Spirit within their souls. The elect are holy because God says they are: because He is eternally *for* them (Rom. 8:31), He is *with* them, and He is *with-in* them. Therefore their fellowship must be with God Himself first of all, and it is a holy union, and any attempt to lower it to any natural or human union will demean and defile it in God's sight. What God thinks of us is all important. This holiness of God's John calls light. "God is light, and in Him is no darkness at all" (John 1:5). By "light" John means three things: truth, spiritual mindedness, and love. This is John's definition for fellowship among the saints also. We have already observed that John permitted no error to rest easy within the churches; now, let us see what he meant by spiritual mindedness, and then love.

When the Spirit of God manifests itself to men, the first thing they notice is their own sinfulness (Chap. 1:8-9). And the Spirit leads them to confess that condition before God and the brethren, with no room for self justification (Chap. 1:9). The next thing the Spirit does is to turn the individual to Christ as his Advocate (Chap. 2:1). Those who so view Christ delight in learning and in keeping His commandments (Chap. 2:3). They now see the world for what it really is, and wish to turn from the pursuit of it (Chap. 2:15). The result is, being turned from the world the saint now turns to the Lord's brethren, and falls in love with them. He sees in them kindred souls. Together they rejoice in the goodness and mercies of God, and so gain a degree of confidence in His promises. This, my friends, is what God created the world for, and it is the foretaste of heaven.

Because the saints seemed to doubt their standing with God (as we all do sometimes), John presented next the evidence to support his case. True, their enemies outnumbered them, and all the world's testimonies were against them. How could they know they truly had fellowship with God? Why, look at the evidence! "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons



of God: therefore the world knoweth us not, because it knew him not." The love of God testified in favor of the saint; and so did the abuse heaped upon him by the enemy. But how can a saint know that he has the right kind of love for God? "We know we have passed from death unto life because we love the brethren." Do we? Yes, we do. But how much love does it take to constitute real proof? "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." The kind of love found in fellowship is that which provides loving service to God's people. If you are what you ought to be, you will never be satisfied that you have done enough for them. Your desire is bigger than your ability, isn't it?

God's people do love each other. They do so by his commandment (John 15:12), and even more because it is their spiritual nature. But it is a very special, discriminating kind of love, hardly like what is felt in nature. Here, our love may be strong for those close to us (parents, friends), or it may be the love of convenience (as Laban loved Jacob so long as Jacob was willing to be his slave), or it may be the love for familiar things (home, school, the church we grew up in), or the love of things which give us pleasure. In all of these, we are always receiving. God's love is superior in many ways: it is governed always with the greater principles of justice and truth (even so much that Jesus must die on a cross so that the word and purpose of the Father would stand); it is an eternal love, one without an end; and, His love is a giving spirit. Which is yours, my friend? Are you a giver or a taker at your church, a master or a servant? Therefore, if you want the love and respect of the people of God, don't ever do anything, or expect them to do anything, which could hurt them or which would do violence to His laws.

Does all of this have any practical application to our time and place? Of course it does. It takes responsibility for establishing fellowship out of our hands and leaves it with the Master. Christians need only determine whether those who come among them bear witness to a love for God, and whether they are truly willing to submit themselves to the gospel. There can be no place in a true church for the proud, the covetous, the immoral, the disobedient, the self seeking. A church that takes in that kind of folks will most certainly pay the price for it.

The church of God has always been outnumbered, and that by men of great reputation and influence. But they may take comfort from the knowledge that, as John said in Chapter 5 of his Epistle, they are approved before the throne of God. There the testimony is laid up before the Throne, having been sealed on earth by the spirit and water and blood of Jesus and his saints, and it is recorded in Heaven by the Father, the Word, and the Holy Ghost. The testimony in favor of the church cannot be erased. So long as Jesus remembers the suffering of the cross, he will remember his people; so long as the Father remembers the great price He paid for the redemption of His people, He cannot set them aside; and so long as that precious Spirit remembers the turmoil and conflict here on earth for the souls of the elect, He will continue to testify to their salvation. If men say otherwise, or if we ourselves doubt the matter (Chap. 3:20), God is greater than men. Our confidence is not in the flesh, but in God.

ELDER RAYMOND WEBB

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### REMOVE NOT THE ANCIENT LANDMARK

The wise man Solomon warned his son in Proverbs 22:28, "Remove not the ancient landmark, which thy fathers have set." Since all scripture is given by inspiration of God and is profitable for instruction, we do well to heed this warning in our day. One of the greatest ills of our society today is there are no absolutes. Everyone is "doing their own thing" to the



point where people are stumbling about in a sea of confusion and error. Thank God that He provided His people with certain guides and stable marks to direct and comfort them in this tumultuous world.

A landmark is something that establishes a boundary or acts as a point of reference to guide along the way. When we see a landmark we are brought back to a place of stability, established in a certain way or revived to know that we are on the right track. If we find ourselves out of the way, the landmark helps us to correct our course.

It is due to the importance of landmarks that God forbade the children of Israel to, "remove the ancient landmarks or enter into the field of the fatherless." As we are spiritual Israelites, living in the spiritual Canaan land of the Church, we would do well to do the same.

The Church and its doctrine and practice are landmarks that should never be moved. Total depravity, unconditional election, particular redemption, irresistible grace and final preservation of the saints, are not matters to be questioned, updated or revised. They are the absolute foundation, doctrinally speaking, on which the Church stands. If we find a landmark in scripture we adhere to it; if we do not find it there we do not abide by it. The foundational doctrines of grace and the practice of singing, preaching and praying are well established landmarks laid down by the apostles, Jesus Christ being the Chief Corner Stone. These are the fathers and these are the landmarks they set. The modern inventions of man, such as Sunday Schools, Social Clubs, Auxiliary Societies, Missionary programs, secret societies, ball teams and the like are not landmarks found in the Bible (the only rule of faith and practice) and therefore we Old Baptists have always stood firmly against them.

Some have suggested that we need to keep up with the modern times. To which we say, modern society should return to the Bible. Others have suggested that we need something "for the young folks". We say, we have what God has



provided for the young folks,—the gospel. Anything else brought in is, in effect, saying that what God has provided is not good enough, we want more. That has always been the devil's favorite temptation. That is the error of modern religion.

Let us "train up" our children in "the old paths, wherein is the good way" and not try to pack that responsibility off on some Sunday School teacher who is not qualified of God to do the job. We have plenty for the young folks. We just need to be busy doing what God has commanded and not spending our time trying to think of new ways and schemes to interest the young. I united with the church when I was eleven, and my wife, Tammy Harter Mozingo, when she was six. We both joined for the same reason; we loved the gospel and the precious saints who believed and preached it. *That is the only reason we should want anyone in the church, young or old.*

God has provided the only landmarks we need to sail the stormy sea of confusion, false doctrine and yea, life itself. He and His Church are the Light and the Lighthouse in a stormy night. He and His Church are the Rock upon the mountain that cannot be moved, by which we set a course of direction. He is an all-sufficient God who has given us all things sufficient to direct our path. Let us, the strangers and pilgrims of this world, look to Him and His landmark, the old Church, as we travel the weary road of life.

If we govern our lives by His standards, if we chart our course by His landmark, we will enjoy the blessings of His "peace" in the stormy sea of life. *Let us guard the ancient landmark of the Church well*, for as the songwriter says, "Chart and compass come from Thee; Jesus, Saviour, pilot me."

ELDER LONNIE MOZINGO, JR.

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Better try to do something—And fail in the deed—Than try to do nothing—And always succeed.

### SOME REFLECTIONS ON EDITING A CHURCH PAPER

Inasmuch as our religious papers are supposed to represent the doctrine and practice of the Primitive Baptist Church I think it is best that I and my fellow editors refrain from publishing things which are contrary to that duty and design. In my humble judgment such things as youth departments, contests, games, puzzles, jokes, etc., have no place in an Old Baptist publication. Such things are contrary to the spirit of Christianity and are certainly not practiced by sound and orderly churches. Humor, simply for the sake of humor, is best left off in my judgment. I have heard it said that the Bible is full of humor, but if it is I have failed to see it. I have found all Bible subjects to be of far too serious and sacred a nature to be considered humorous. I have never seen any humor in the teachings of Christ and His apostles. Perhaps God will bear with us if we use a little humor in order to illustrate a point but I would not recommend it as a common practice.

I realize that we editors are going to make mistakes from time to time, but I believe we will be on reasonably safe grounds if we try to make our publications reflect as nearly as possible what our churches stand for and practice. We don't have departments in our churches for our different age groups and therefore we do not promote a class spirit. We don't participate in contests or play games and work puzzles in our churches.

If we make such things a part of our publications should we then think it strange if outsiders who come in contact with those publications should form the opinion that we practice such things in our churches? And by the same token, should we think it strange if, by and by, some of our own people should decide it is alright to have them in our churches if it is alright to have them in our publications? Think about it and pray about it. Some no doubt look upon such things as insignificant, but remember, it is the little foxes that spoil the vines (S. of S. 2:15).—*Editor.*

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## CORRESPONDENCE AND NEWS NOTES

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**From Pastor Nick Mikita, Elizabeth, Pennsylvania:**

Dear Elder Harris: I write in the hope that your physical condition is now much improved, and that you are feeling much better on a day-to-day basis.

There are no words fitting to express just how much the *Advocate and Messenger* has meant to me since I have been receiving it. I should tell you that I am the pastor of a Bible Presbyterian church. A student of history as well as of Scripture, I realize what many do not know: not only do Primitive Baptists preach the biblical doctrine of salvation, they preach the same doctrine that was formerly taught by Presbyterians, Congregationalists, even Episcopalians! I treasure and teach this precious old gospel, the only message that gives hope to the burdened sinner, and I appreciate every contact with others of like precious faith.

The article on "Jesus—The Good Shepherd" in the March A&M is one of the best pieces I have ever read. It brings fresh blessings every time I go over it.

Two months ago my precious mother was called home to heaven at the young age of 63. Though she died in the Roman Catholicism of her birth, her life was filled with the fruit of the Spirit, evidence abounding to the work of God in her heart. The A&M has continued to be a staff and stay for me in these sad days. I just wanted you to know, again, how very much I appreciate your ministry. You have a continuing interest in my prayers, and I hope that some day we shall be able to meet face to face. Your brother in hope.

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

**BETHEL**—First Sunday, September 1, 1985. All day Sunday and Saturday before. All day both days.—Elder Gary Utz, Pastor.

**BATTLE RUN**—Second Sunday, September 8, 1985. Regular service, Sunday only, due to entertaining Ebenezer Association in August.—Elder E. S. Skeen, Pastor.

**THUMB RUN**—Third Sunday, September 15, 1985. All day Sunday only; regular service on Saturday.—Elder A. J. Hylton, Pastor.

**MT. BETHEL**—Third Sunday, September 15, 1985. All day Sunday only.—Elder Douglas Heare, Pastor.

**ENON**—Third Sunday, September 15, 1985. All day Sunday; Saturday night before.—Elder Tolliver Utz, Pastor.

**UPPERVILLE**—Fourth Sunday, September 22, 1985. All day Sunday and Saturday before. All day both days.—Elder E. S. Skeen, Pastor.

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**TIMBER RIDGE**—Fifth Sunday, September 29, 1985. All day Sunday only.—Elder Gary Utz, Pastor.

**LITTLE FLOCK**—Fifth Sunday, September 29, 1985. All day Sunday and Saturday before, all day both days.—Elder Raymond Pressley, Pastor.

#### TIPPECANOE CHURCH RECEIVES NEW MEMBERS

We were blessed to greet my grandson, Bruce Sarber, as a brother in the church on June 1, 1985 as we were present when he asked for a home with the Lord's brethren. He was baptized that same day following the meeting. This was at "Tippecanoe" church in the Mt. Salem Association in Northern Indiana, near Plymouth. His sister, Gail, had been baptized just two weeks before. This was the weekend for Gail's graduation from High School, so we were out there for that and attended church services Saturday and Sunday. Bruce is located at present at Fort Bragg, N.C., as he is in the government artillery in the Army. He had been feeling a desire to have a home with the church brethren for some time but felt so unworthy. He went home this weekend to be home with his family at Bremen, Indiana and also home at church. This church is blessed with several young families and there was much rejoicing as they accepted Bruce into their midst as a candidate for baptism and then into fellowship in the church. Communion was observed in memory of Jesus on Sunday. A pleasant day to all.—Elder Daily Hite.

#### ORDINATION OF A DEACON

On June 8, 1985 Brother L. P. Myers of "Pleasant Hill" Church, Graceville, Florida, was ordained to the office of Deacon. The Pastor, Elder Bill Stewart served as moderator of the presbytery and Elder John Thompson as Clerk. Elder Henry McClain questioned the candidate, Elder Ralph Harris offered the ordination prayer, and Elder Kenneth Cadle delivered the charge. Brother Myers is a good, spiritual minded brother and we at "Pleasant Hill" appreciate his efforts in behalf of the church. May the Lord continue to bless his labors.—Elder Ralph E. Harris.

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## Obituary

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#### SISTER BERNICE MCGRAW

Sister Bernice McGraw (73) was born February 20, 1911 and passed from this life February 9, 1985. She leaves one son, Marvin McGraw; two daughters, Mary Caponi, and Delcey Willis; seven grandchildren and eight great-grandchildren.

Sister McGraw united with "Antioch" Primitive Baptist Church in Jacksonville, Florida, August 25, 1951, and was baptized the next day by Elder L. H. Crawford. In 1964 she moved her membership by letter to "Grace" Church in

Gainesville, Florida, and served as Clerk there for a period of time. She came to us at "Enterprise" Primitive Baptist Church (Enterprise, Alabama) by letter January 6, 1985. She quickly became one of us, and in her quiet way she endeared herself to all. We found her to be sound in the doctrine we hold so dear and she was unwavering in what she believed. We will miss her kindly ways and sweet smile.

Submitted by appointed committee: Sisters Tera Averett, Fay Averett and Mary Crumpler.

#### SISTER BOBBIE SUE HENDERSON

Sister Bobbie Sue Henderson (53), daughter of Sister Alma Byrd Henderson and John Henderson, was born August 22, 1931 in Coffee County, Alabama and passed from this life March 13, 1985 in a Dothan, Alabama hospital. Survivors include her parents, (her father has since passed away) one brother, Byron L. Henderson, Albany, Georgia, one sister, Sarah H. Rawls, Tampa, Florida, and a half-sister, Linda H. Drinkwater.

Even though she was born with a health problem which her doctor predicted would prevent her living more than about ten years, yet with the tender care of a loving mother and the mercies of the Lord she reached the age of 53 years. She loved her family, her church, her neighbors, and she endeared herself to a host of friends, especially those of the Primitive Baptist faith. Her favorite pastime was writing letters and telephoning relatives and friends. She loved music and especially enjoyed singing songs of praise to her Lord. She possessed an exemplary spirit of forgiveness, never holding malice in her heart for anyone.

Sister Bobbie Sue united with "Beulah" Primitive Baptist Church (Enterprise) January 9, 1949. She was baptized by Elder S. J. B. Dallas and until her death missed only a very few services. Her cheerful contacts with her relatives, church people, neighbors and friends are greatly missed. The vacancy is deeply felt by her brothers and sisters of the "Enterprise" Church.

Her funeral service was conducted by her pastor, Elder Fred Averett, Jr., and Elder John R. Rice, March 15, 1985 in "Enterprise" Primitive Baptist Church. Burial was in Meadowlawn Cemetery, Enterprise, Alabama.

Submitted by appointed committee: Sisters Mary Crumpler, Euna Averett and Aline Bass.

#### DEACON BROTHER HERRON G. WISE

"Enterprise" Primitive Baptist Church, Enterprise, Alabama, is saddened because of the loss of a dearly beloved member, Deacon Herron G. Wise. Although he lived to be 97 he continued to be an example to all the other church members because of his faithfulness and his regularity in attendance until a short time before his death. During the last few months of his life he had much difficulty with arthritis, but he used his walker and kept coming to the church meetings, proving that he believed the Lord's people should heed the exhortation expressed in Col. 3:23; "Whatsoever ye do, do it heartily," and in Heb. 10:25; "Nor forsaking the assem-



bling of ourselves together, as the manner of some is."

Brother Wise was born in the Ino Community in Coffee County, Alabama, on February 8, 1888. His parents were Augustus and Martha Weeks Wise. He was married to Eva Lena French in June of 1906. She died in June of 1945. They were the parents of three daughters and eight sons, namely, Frances W. Chancy, Mary Agnes Wise, Helen Re-Jean Rush, Odus L., Eulon A., Grady L., Charles E., French P., Richard E., Fred Jackson, and James Holland, all of whom survive except the last two mentioned. Also surviving are 23 grandchildren, 33 great-grandchildren, and 9 great-great-grandchildren. After the death of his first wife, Brother Wise married Miss Kate Thornton in December of 1945. She died in February of 1971.

Brother Wise united with "Sarepta" Primitive Baptist Church in 1911. After a year or two he joined the "Friendship" Primitive Baptist Church because he did not believe as the "Sarepta" church believed concerning the doctrine of predestination. He did not believe in the absolute predestination of all things. After moving to a new home near Samson, Alabama, he moved his membership to the "New Mt. Zion" Primitive Baptist Church where he remained a faithful member until he moved to Enterprise at the age of 91 to live with his daughter. Immediately afterwards he united with "Enterprise" Church, May 27, 1979, where his membership remained until his death, March 20, 1985.

His funeral service was held in the "Enterprise" church building with Elder Fred A. Averett, Jr. officiating and with a host of relatives and friends attending. Elder Averett best described Brother Wise with the following words, "The departed brother requested that he be not eulogized, and all who knew him know why. The things that mattered most to him were God's wonderful love and grace. He rejoiced to hear the sweet gospel of foreknowledge, predestination and election of God's children, chosen in Christ before the foundation of the world according to the good pleasure of His will. Blessed in the sight of the Lord is the death of His saints."

His body was tenderly laid to rest in Piney Grove Baptist Cemetery near his old home place, there to await the coming of the Lord Jesus Christ to call the redeemed family to their eternal home.—Committee: **Brother Sidney Averett**, Church Clerk, **Sisters Yvonne Averett and Tera Averett**.

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Sister Minnie Thomas, Kentucky, \$5.00; C.A. Keaten, Georgia, \$3.00; Mae Wynes, Maryland, \$2.00; Mrs. A.J. Johnson, Georgia, \$5.00; Mr. and Mrs. Paul Semanerin, Colorado, \$5.00; Mr. and Mrs. James Best, Florida, \$2.00; Esther Y. Lillard, Georgia, \$3.00; Karl Bobzien, Virginia, \$5.00; Willis Collier, Georgia, \$5.00; Katherine F. Lowman, Maryland, \$5.00; Lucille M. Holliday, West Virginia, \$2.00; Marvin M. Pitney, Ohio, \$5.00; Charles Patterson, Michigan, \$10.00; Bonnie June Henderson, Missouri, \$5.00; Mrs. Charles Felty, Oklahoma, \$2.00; Johnny F. Jerkins, Florida, \$5.00; Sister Nellie Elmore, Indiana, \$5.00; Virginia Alexander, Virginia, \$5.00; David Howell, Georgia, \$3.00; Lois Rountree, Georgia, \$3.00; Mr. and Mrs. E. L. Jones, Florida, \$10.00; Clinton and Judy Edwards, Ohio, \$15.00; Floyd DeJarnette, Arkansas, \$5.00; Ruby M. Ferrell, Virginia, \$5.00; John E. Utz, Virginia \$5.00; Nannie Mae Hisle, Kentucky, \$5.00; Mrs. Jearl Sutherland, Virginia, \$1.00; Member, Virginia, \$20.00.



MARTINSBURG—Martinsburg, W.Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002. Tel (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, MD 21795, Tel. (301) 223-6195. Mar. '86

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

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

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

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '86

UNION—Sumerduck, Va. Take 651 from Remington to Sumerduck (about 10 miles) meets every 1st and 2nd Sunday at 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hidden 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) 439-3606. 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. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '86

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—Browtown, 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 '86

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. '86

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