

# Advocate and Messenger

124th Year

JULY 1985

No. 7

## Advocate and Messenger

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

Zion's Advocate  
Established 1854

Messenger of Truth  
Established 1897

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Established 1878

"Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knowth our frame; he remembereth that we are dust."

Psalm 103:13, 14

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

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

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

**NEW LIBERTY CHURCH**—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873. Tel. 352-2287 or 469-7634 Oct. '85

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

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

## SECOND SUNDAY

**BATTLE RUN**—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '86

**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 '85

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

# Advocate and Messenger

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

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## EDITORIAL STAFF

RALPH E. HARRIS, Editor . . . . . Route 1, Box 186-A, Caryville, Fla. 32427

Associate Editors:

DAILY HITE . . . . . 5015 Upper Sandusky Road, Marion, Ohio 43302  
T. EVERETT BEAVERS . . . . . Route 5, Box 165, New Castle, Ind. 47362  
DENNIS H. JONES . . . . . 927 McArthur Blvd., Warner Robins, Ga. 31093  
A. J. HYLTON . . . . . Route 2, Box 603-H, Amissville, Va. 22002  
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LONNIE MOZINGO, JR. . . . . Route 3, Box 510-511, Danville, Va. 24540

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22630

## SINFUL MAN AND THE SINLESS SAVIOUR

There is no more glaring example, I suppose, of the extent to which the faculties of man have been ruined by the fall of our first parents (Adam and Eve) than in the fact that they so avidly insist upon their innocence. It is common for men to downplay the extent of their sinfulness, and some even go so far as to contend that they are living *above* sin, even though both Solomon and the apostle John clearly contradict this by showing that there is no man on earth that *sinneth not* and there is likewise no man who is *without sin* (I Kings 8:46,

II Chron. 6:36, Ecc. 7:20 & I John 1:8 & 10). See also Rom. 3:23.

When the scribes and Pharisees brought a woman to Christ which they said was caught in the very act of adultery, He said unto them, "He that is without sin among you, let him first cast a stone at her" (John 8:7). Needless to say, there were no stones cast. All those who heard His statement were of course sinners, even though we might refer to most of them as the upper-crust, or the elite, of religious society of that day. Even these Pharisees, with all their supposed goodness and their pride in how perfectly they adhered to the law of Moses, were here exposed as sinners, and went away from this scene with condemned consciences. If this then was the condition of such a strict sect as were the Pharisees, it is easy to see that *all* are sinners, from the least to the greatest, no matter what their religious views or station in life. Even the Pope of Rome, with all his pious claims, is a poor sinner, by nature and by practice. What greater abomination could there be than for a poor, wretched mortal to maintain that he is the vicar of Christ upon the earth and that he is possessed of infallibility.

Even a casual observance of our society and the behaviour of mankind in general should make it plain to us that there is a world of evil in man; but if we turn to the word of God, and believe what it teaches, we will soon be compelled to accept the fact that men, by nature, are totally depraved.

Even the born-again children of God were, *by nature*, the children of wrath, even as others (Eph. 2:3); and even though they are made partakers of the Divine nature (II Peter 1:4), that does not change the fact that they are sinners. They still have a sinful nature (Rom. 7:14-21 & Gal. 5:16, 17). "The Spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

The only man who ever lived upon this earth without sin was the Lord Jesus Christ; and the reason He was free of sin was because His conception was not brought about in the same manner as is ours. It was not the product of a conjugal relationship between an earthly mother and an earthly father,

and consequently He did not have the polluted blood of Adam flowing through His veins. He was indeed born of an earthly mother, but His conception was brought about in a miraculous manner. This conception was in the womb of a *virgin*, as prophesied by Isaiah (Ch. 7: Ver. 14), and, as Matthew states it, that which was conceived in her was "of the Holy Ghost" (Ch. 1, Ver. 20). This is the only way He could offer Himself "without spot" to God (Heb. 9:14) as a substitutionary sacrifice for His people. If He had had our *sinful* nature He could no more have atoned for our sins than could we. It was necessary that He have a *human* nature, but it was also necessary that that human nature be *sinless*.

Under the Levitical priesthood the priests not only had to offer sacrifices daily for the sins of the *people*, but they first had to offer sacrifices "for their *own* sins" (Heb. 7:27), which shows very plainly that they were *all* sinners, both priests *and* people. But it is made abundantly clear in this same Hebrew letter that the offering of Christ only had to be made *once*. "Every priest standeth daily ministering and offering *oftentimes* the same sacrifices, which can never take away sins: but this man, after he had offered *one* sacrifice for sins for ever, sat down on the right hand of God, etc. . . For by *one* offering he hath perfected for ever them that are sanctified" (Heb. 10:11, 12 & 14). "Now *once* in the end of the world (the Jewish world, or the law dispensation) hath he appeared to put away sin by the sacrifice of himself." And again, "So Christ was *once* offered to bear the sins of many . . ." (Heb. 9:26 & 28).

The reason the offering of Christ only had to be made *once* was because it was perfect. It did not need to be repeated because it accomplished what it was intended to accomplish, which was the salvation of His people. He saved "his people" from their sins. He did not just arrange a procedure by which they *could* be saved if they agreed to meet certain conditions, but He saved them (Matt. 1:21, I Thess. 1:10). He perfected them forever (Heb. 10:14), and so far as

their eternal salvation is concerned there is nothing to be added to the work. His *work* was perfect and it *perfected* His people, so there is no way boastful man can get his feeble efforts into it. It is a finished work.

When all this becomes clear to us then we can "cease from our own works" (Heb. 4:10) in the sense of no longer trying to merit eternal life and salvation, and then we can turn our attention to those things which the Lord has taught us to do. If we properly devote ourselves to those good works which we have been created unto (Eph. 2:10) we certainly will not have time to be trying to save ourselves in an eternal sense. We are clearly exhorted to "be careful to maintain good works" (Titus 3:8 & 14), but trying to do what Christ has already done for us is certainly not a good work. —Editor.

#### ADDITION TO THE EDITORIAL STAFF

*It pleases us to announce that Elder Lonnie Mazingo, Jr., of Danville, Virginia has consented to have his name added to our staff of Associate Editors, beginning with this issue of the A&M. Many of our readers are personally acquainted with Brother Mazingo, and to the others he has introduced himself in a measure over the last several months through his writings for the paper. The following letter of acceptance will serve to better acquaint you with him. He is an humble and gifted young brother and we feel his contribution to our efforts to send forth the great truths of our Lord and His kingdom will be enjoyed and appreciated by our people. Let us fervently pray that the Lord will prosper and bless him, together with us, in this undertaking. Here is his response to our request that he join our staff:*

To—The Board of Trustees, the Editorial Staff, and Elder Harris, Editor of the Advocate and Messenger:

Dear Brethren, I would like to take this opportunity to express my sincere appreciation and gratitude to you for appointing me to your Editorial Staff. Although I am not worthy

of the great responsibility you have given me, I trust our great Lord and merciful God will be pleased to enable me to contribute something worthwhile.

To Elder Harris I would like to express my humblest gratitude for having enough confidence in me to request I send in some articles, printing them, and then recommending me to you for a position on the staff. Elder Harris' communications to me have been a great source of encouragement. We are greatly blessed to have him as Editor of the Advocate and Messenger. I know that all are thankful for the diligent effort he makes each month.

To Brother Bobzien, for the kind and gracious letter of recommendation that he sent to the Board, I certainly do not feel worthy of his kind words, but do so hope I will be blessed to live up to his kind expression of confidence in me.

Last, but not least, to the subscribers of the A&M may I convey to you my appreciation for receiving the articles I submitted thus far. I hope each of you will pray that the Lord will see fit to impress my efforts in the paper to be for your comfort and edification and the glory of our Lord.

It has been requested that I include some information about myself to better acquaint me to all. Being blessed to be brought up in an Old Baptist preacher's home, my earliest recollections are of meetings and services among the Primitive Baptists. Born in Jackson, Ms. on September 15, 1958 and soon being moved to Hattiesburg, Ms., I was brought up in Ideal Primitive Baptist Church where my grandfather was pastor until his death and my father is now pastor. I have always felt sensitive to the things of God since my earliest recollection and loved the dear old saints since I first was able to love anyone. After surveying the world's religions, I concluded what I already knew, that the Primitive Baptist Church was the true Church and their doctrine and practice was the same as Christ set it up. Consequently at the age of eleven, feeling a strong love for the Lord, His people, and His word, I joined the Ideal Primitive Baptist Church in Petal, Ms., and was

baptized by my grandfather the following Sunday.

In the Spring of 1980, I graduated from the University of Southern Mississippi. Shortly after, on June 5, 1980, I was ordained to the ministry of our Lord and Saviour Jesus Christ, after approximately two years of licentiate preaching. During this time I met Sister Tammy Harter, daughter of Elder Gus Harter, and was married to her the same year in August. Having grown up in the Old Baptist Church, she and I have been blessed to always share in the precious life of being among the Old Baptists. To our marriage the Lord has added two daughters, Amber and Mollie. How merciful the Lord has been to bless us with our dear children.

After serving several churches in the state of Mississippi during 1980 and 1981, I accepted the pastorship of Old Mill and Afton Road Primitive Baptist Churches in Danville, Va. Old Mill was constituted in 1770, making it 215 years old this year. Afton Road Church (originally Claiborne Street Church) was constituted by Elder J. R. Wilson and the faithful members of Old Danville Church who stood firm against the doctrine of the absolute predestination of all things. It has been a privilege, of which I am not worthy, to have pastored these churches since December, 1981. They are so dear and precious, firm in the faith and loving to one another. Their kindness to my family and me far exceed the efforts I try to make among them. My prayer is that I will always walk in the old paths they love and contend for.

Once again, may I thank the Board of Trustees for their acceptance of me to the A&M. I hope each one will pray for me that the Lord will bless me to write articles in keeping with sound doctrine, acceptable to the Board and Staff, to Elder Harris, the dear readers, and most of all, to our Eternal God. By His mercy.

ELDER LONNIE MOZINGO, JR.

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The christian possesses a duel nature, and in that nature a duel is being fought.



### WATER BAPTISM

There are at least three baptisms mentioned in Scripture; (1) Water baptism, (2) Baptism of the Holy Spirit, and (3) Baptism of fire. We desire to consider only the first at this time. Volumes have been written on this important Bible subject by many writers of various religious beliefs, but we will consult only the writers of the New Testament, realizing that the Bible is a thorough furnisher unto all good works (II Tim. 3:17).

We will begin by stating that there are certain things necessary for valid water baptism; the proper candidate, the proper reason, the proper mode, and the proper administrator. Water baptism is for believers. A proper candidate is one who believes that Jesus Christ is the Son of God. We do not baptize to make people believers, but we baptize those who are *already* believers. The apostle Paul was an unbeliever until the Lord spoke to him while he was on his way to Damascus for the very purpose of putting believers in prison. After the Lord spoke to him we find him a praying man. When the Lord spoke to him he was struck blind. He had been blind spiritually before that experience. The Lord sent Ananias to speak to Paul that he might recover his sight and be filled with the Holy Ghost. Then there fell from his eyes as it had been scales and he arose and was baptized. He was now recovered from both his natural and his spiritual blindness. Read Acts 9:1-15 and see if he was baptized before or after he believed.

The apostle Peter in his first epistle (3:21) states that baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God. How can one answer God unless God has already spoken to him? When God speaks to one (in regeneration) he receives life (spiritual life). He then can be taught about spiritual things.

The Ethiopian eunuch was evidently a believer in God for he had been to Jerusalem to worship, but he knew nothing about Christ (Acts 8:26-39). After Philip preached to him he was a believer also in Christ. As they journeyed they came to

a certain water and the eunuch asked Philip, "See, here is water; what doth hinder me to be baptized?" Philip answered, "If thou believest with all thine heart, thou mayest." The eunuch answered, "I believe that Jesus Christ is the Son of God." Philip then baptized him. This is one of the strongest proofs that belief precedes baptism. Returning to the experience of Paul, his baptism was his answer to God, after Jesus spoke to him on the Damascus road.

In Mark 16:16 Jesus says, "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Notice that the believing comes before the baptizing. It would be impossible to rightly baptize an unbeliever because he is not a proper candidate. You could go through the motions of immersion, sprinkling, pouring, or whatever, but that would only be a mockery; it would not be valid water baptism. Some try to use this text to prove that baptism is necessary for eternal salvation. Not so. The apostle John says, "He that believeth that Jesus is the Christ is born of God." If one is born of God he is already saved eternally.

There *is* a saving in baptism but it is in an experimental sense, *not* an eternal sense. That is, we experience a peace of mind in knowing that we have followed our Saviour in baptism, and have answered God for His having spoken to us in regeneration. Also, baptism gives us the privilege of entering the church with its joys and fellowship. In unity there is strength. Being united with others of like faith, we are more able to shun the things of the world. As baptized believers in the church we have the privilege of the communion table, where in an experimental and symbolical sense, we eat the flesh and drink the blood of the Lord Jesus Christ.

After baptism, like the eunuch we can go on our way rejoicing. Baptism is said to be a burial. A dead body needs to be buried;—a spiritual body that is dead to the things of the world and alive to the things of Christ needs to be buried with Christ in the liquid grave of water baptism and then lifted out of that grave to walk in newness of life. Water baptism then represents the death, burial and resurrection of Christ.

Notice the words of Christ to John the Baptist when John objected to baptizing Him, saying, "I have need to be baptized of thee, and comest thou to me?" Jesus said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." Then John baptized Him. Christ did not need to be baptized to have his sins put away; He had none. But he desired to fulfil all righteousness, to be obedient to his Father. It seems to me that when one presents himself for baptism he is saying, "I am dead to the world, and believe in Christ, that He is my Saviour; I desire to be buried, to be resurrected, and to walk in newness of life, and thus to fulfil all righteousness; not my own, but that of Christ." So the proper candidate is a believer. The proper reason is not to make believers, but for believers to fulfil the righteousness of Christ and obtain the blessings of Christ and the Church. The Lord willing we hope to treat on the other two things which we enumerated in the beginning of this article.

ELDER T. EVERETT BEAVERS

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### PURIFY

Dear ones; to purify is to cleanse and make pure and free from all impurities or anything that is a defilement or corruption; to free from guilt or moral blemish; to make spotless and undefiled. Man's work of purifying and making pure certainly cannot be completely pure and clean, but there is one that can purify the heart and cleanse from all sin and iniquity; so pure that a person is changed from a vessel of wrath to a vessel of mercy, being prepared by the purifying grace of the Lord unto glory. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Peter declared the conversion of the Gentiles, that God put no difference between them, purifying their hearts of faith, giving them the Holy Ghost even as He did unto the apostles. So to the Pharisees he declared, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither

our fathers nor we were able to bear? The Pharisees were declaring that it was needful to be circumcised and to keep the law of Moses. But circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God. So their heart is purified by faith and not the outward works of man, and there is no condemnation to them which are in Christ Jesus. There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness, and when the Lord sealed and closed his revelation to Daniel, he said, "Many shall be purified, and made white, and tried." Surely they shall be made pure and blameless before the throne of the Lord's glory in the fountain that was opened by the atonement of the Lord Jesus.

Without the shedding of blood there is no remission or cleansing. Even under the law almost all things were purged with blood. So it was necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves are purified with better sacrifices than those according to the law of Moses. For Christ our sacrifice is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us. For Christ hath once in the end of the world, or Jewish dispensation, in the fulness of time, appeared to put away sin by the sacrifice of Himself. Praise His Holy Name for a purifying mercy and cleansing grace.

The Church kingdom of believers on earth may be said to be heavenly, since they are partakers of a heavenly birth and calling. Their Head (Christ) is in heaven, and their conversation is there. They are made meet to be partakers thereof, yet while in themselves they are defiled with sin; they are purified by the blood of Christ and sanctified by the offering up of His body once for all. The Prophet Malichi declared, "The Lord whom ye seek, shall suddenly come to his temple . . . and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in right-

eousness." Surely it is the Lord that purifies the sinner, and no man will offer unto the Lord an offering in righteousness unless he is purified by the blood of the Lord Jesus. The Lord has promised to purely purge away the dross of His people and man with the best of his works and knowledge cannot begin to compare nor accomplish such a purifying.

At the marriage in Cana of Galilee the mother of Jesus was there, and Jesus and His disciples were called to the marriage. The manner of the purifying of the Jews was manifest as they set six waterpots of stone, and the Pharisees and all the Jews hold to the tradition that they wash their hands often or else they do not eat. To this end they found fault with the disciples, but Jesus taught that the true purifying was in the heart and not with the outward washing of the hands. So there arose a question between some of John's disciples and the Jews about purifying. John has truly said, "A man can receive nothing except it be given him from heaven." And he plainly taught that he was not the Christ, and that Christ must increase, but he (John) must decrease. When the passover was nigh or close at hand many of the Jews went out of the country up to Jerusalem before the passover to purify themselves. Now this was an outward purifying and cleansing, a ceremonial cleansing, but the Lord purifies the heart.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." Now this is a wonderful truth and strengthens the hope we have with great assurance. "And every man that hath this hope in him purifieth himself, even as he is pure." This surely sets forth that you are pure and are able, by the grace of God, to purify yourself. Now this does not mean that a person can purify himself with sinless perfection as to be without sin or iniquity here in this time world, but it does give renewed courage and strength to serve our God in sincerity and truth and to keep ourselves from the idols of the world, and to lay aside every weight and the sin that does so easily beset us and

to run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. This we can do with the Lord's help, and the Lord always purifies the heart first, giving a love for Him and a desire to walk in His ways. Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.

We are told that if we resist the devil he will flee from us. "A double minded man is unstable in all his ways." We are to draw nigh to God, and He will draw nigh to us. "Cleanse your hands ye sinners; and purify your hearts, ye double minded." "Ye cannot serve God and mannon." So James is here admonishing us to purify our hearts; that is, turn from an unstable, double minded way. This again is not a sinless, perfect work for you and I to do, but to cleanse our hands from worldly idol service and humble ourselves in the sight of the Lord, and as a result He will lift us up. May the Lord bless Zion to purify herself, to walk orderly, keeping the law of love, "that denying ungodliness and worldly lusts we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

ELDER DAILY HITE

### I AM THAT I AM

In responding to the doubting Pharisees, who had questioned His statement of Abraham seeing His day, Jesus answered, "Verily, verily, I say unto you, Before Abraham was, I am." In this statement Christ declares that He is the eternal Son of God, yea that He is the eternal God manifest in the flesh, for *I am* is God's eternal name. In Exodus, chapter 3, Moses asked the Lord whom should he say sent him, The Lord said unto Moses, "I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." Here the eternal God declares that His name is "I

AM". Therefore Christ our Lord is declaring in John 8:58 that He is that same eternal God.

John the apostle, opens his letter declaring this wonderful truth; "In the beginning was the Word, (a parallel to Genesis 1, 'In the beginning God') and the Word was with God, and the Word was God." It is this theme that dominates the train of thought in John's epistle. Numerous times he records Jesus as saying, "I am the . . ." and "I am thus. . ." Let us look into the majesty of the Son of God as the "Word" which "was made flesh, and dwelt among us."

In John 6:35 Jesus says, "I am the bread of life." Here the Saviour refers to Himself as the eternal source of life for the child of God. In John 8:12 he says, "I am the light of the world"—this indicating that He is the moral standard for men. He is the rule by which His elect should govern their lives. Again, in John 10:7, He says, "I am the door of the sheep," thus indicating He is the only means of one reaching glory: not their good works or efforts but through Him only. In other passages of John, Christ declares Himself to be the Good and Great Shepherd, the True Vine, the Resurrection, and the one to ascend to the Father, through the use of "I am". In these and other passages we see that our Saviour is all-sufficient in all that he undertakes to do. Further, we see Him as the eternal God manifest to take away our sins.

Knowing then that Christ is the eternal God and the Almighty, we have strong consolation and hope that this God-man, for so He is, lived on this earth, suffered our trials and temptations with us, making therefore not only a High Priest who can be touched with the feeling of our infirmities, but also one who can do something about them.

What wonderful words of our Saviour found in John 14:1! "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where *I am*, there ye

may be also." One day this eternal God, that our troubled hearts long to see, will come again and take us home to be with Him eternally.

How do we know that He is coming again to take us home? How can we who one day will die expect to live again? Because Christ said, "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen." This same Jesus said that *He was*;—and as the old song writer said, "That's good enough for me."

ELDER LONNIE MOZINGO, JR.

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

(Article 3)

Christians should always want to know what the various Bible books are about, and what all is included in them. They are our authority for what we do and believe, religiously. Even when they do not seem to describe our particular situation precisely, they always lay down the principles by which we can exercise our spiritual minds.

The Apostle John, whose Epistle we will study in this article, always took a spiritual view of things. He discussed principles and not personalities; he pointed no fingers and named no names. Therefore it is left to readers to search out the circumstances which prompted him to write if they would know what he is saying. His subject in his Epistles is fellowship. I find his approach to the subject very interesting, in that he did not debate like Paul, nor reason from all the Old Testament as Peter often did, but simply stated a positive truth as if no debate were possible. "That which we have heard, which we have looked upon, and our hands have handled of the Word of life, declare we unto you, that ye may have fellowship with us" (John 1:1-3). Let men disbelieve if they dare.

John outlived the other apostles by several years, being the only one (so far as we know) who did not suffer death by martyrdom. Sometime about 60 A.D. he moved from Jerusa-



lem to Ephesus, and there he lived (except for the time spent in exile) until his death at about 95 A.D. His Epistles were written at Ephesus. His writings did not deal with establishing church practices, for those were set many years before under Peter's preaching; he was not given to the establishment of churches throughout the world like Paul; rather, his interest was in providing the churches with answers to the great problems confronting them. During the last years of his life Ephesus was a veritable hotbed of trouble. The burning zeal and faith which marked the beginning of the church had begun to wane, and people were leaving off the faith in the face of dangers. Persecutions of every sort came in waves. Heresies and factionalism were appearing on all sides. We must marvel at John's optimism and faith in the face of such things.

We are aware of the troubles caused by the persecutions of Christians, of course. Untold numbers of people died, or went to prison, or were robbed of their possessions, or sent into exile or slavery. The Jews had begun it, until their nation was broken up by the Romans. The pagan nations were somewhat kinder than the Jews until they saw the gospel begin to empty their temples. To the Romans, Christians were convenient scapegoats whenever anything went wrong in the Empire, for (not finding images among the Christians) they believed them to be atheists worthy of death. The Christians found few friends; but one was King Agrippa (Acts 26) who was willing to shelter them in his kingdom.

Persecution produced an unexpected result among the Christians. The early church, and the apostles, were willing at first to honor the Jewish religion even to the point of keeping their feasts and holy days; Jehovah willed it otherwise. Had it not been for persecution, which literally drove the Christians away into the world, this fellowship might have continued. For 1900 years the world has blamed the church for lack of fellowship, when the truth is that it was the bitterness, wickedness, and unbelief of the world which forced the separation. In fact, had it not been for the miraculous intervention of an

all-wise God, the church would have been destroyed very early. As it was, countless numbers deserted the faith, and without a doubt one of the trying questions facing the church would have been, "What can be done with those who deserted the church in time of danger, but came back when the danger passed? Can they be fellowshipped?" John's answer to this question will surprise you, if you are aware of how most denominations interpret his words, (See Chap. 5:14-16).

From John's point of view, heresies presented greater problems than the persecution. He knew that heresy, once begun, would never stop its downward course and would never cease troubling the church. Error begets error in an ever increasing cycle away from truth. While Paul was still alive the churches of Galatia returned to Phariseism, and soon joined with others in re-establishing the ministry as priests (among other things). Pride and ambition led these new priests to establish a system of ministerial offices never taught in the scriptures. Greek education joined with Jewish mysticism (for example, the Kabala was a secret Jewish cult which attempted to solve mysteries in the Bible by assigning meaning and powers to numbers and letters, a practice still quite common among many Bible readers), with the result that they soon taught that only educated men were capable of reading and interpreting scripture. These false teachers warped the doctrines of the Bible; for example, they taught that regeneration comes by the observance of rituals, especially baptism, through an act of human will. This, in turn, led them to baptize both infants and unregenerate adults, even heathens and heretics. To make such unbelievers willing, these "churchmen" adopted pagan beliefs, pagan saints, pagan holy days, music and other forms of entertainment into their religion; and, they set aside the Bible teaching of salvation by the grace and mercy of God through Jesus' death, in favor of threats. Later on, it would even seem logical to them, if persons could be saved by baptism, to save them by any means including force of arms. Since heathen and babies do not make good church members,

it became necessary to establish schools (catechisms) to educate them. One can scarcely immerse a baby, so sprinkling was introduced. Thus, education was soon substituted for Christian experience, philosophy for faith, ritual and entertainment for spiritual service. Now the question was, "How far can the church go in fellowshipping such things?"

John did not expect to stop heresy in the world, but he did want to keep it out of the church. His Epistle serves two purposes: it shows the church the true nature of fellowship, and it provides answers for the church to the heresies. Seen from the light of John's letter, even small errors can have no place in the church, for they nearly always grow into something worse. (Most of the Reformers were almost Bible Baptists in their beginnings, but see how far afield their followers have gone!) We cannot deal with the catalog of heresies which faced John's churches, but perhaps one or two, by way of examples, would not be amiss.

The Jews, while in captivity in Babylon, learned a pagan theory called Dualism. It was common among those "churchmen." Simply put, it stated there are two gods ruling the universe, co-equal and co-existent, eternally at war with each other. Each had his own armies of angels and spirits to serve him. Foolish as it sounds, this idea took root in this country many years ago under the title of the Two Seed Doctrine, and caused much trouble. Where it was preached, both Absolutism and the Non-Resurrection of the Body was often found, for they seem to go together. While John did not honor that heresy by so much as naming it, he did answer it with his descriptions of Jehovah, the creator and disposer of all things, sitting upon the throne of heaven.

Again, the Pharisees had a strange definition for sin, and for righteousness, which has been the foundation for every arminian system. The Jews defined a sinner as follows: he is any person who is not a Jew (hence, they despised the Samaritans); he was any person who did not honor the traditions of their fathers (so Christians were sinners); and he was any per-

son who was satisfied to remain away from the holy city and be ignorant of his duties to support the system (hence, they scorned the Galileans.) A man was righteous if he did those things. John's answer was that sin is anything which corrupts God's creation, and it is a matter which concerns the God of heaven, not just the Jew at Jerusalem. And righteousness or true holiness can only come by the propitiating blood of Jesus Christ. There are many other heresies which were common, but that cannot be our subject at this time. (*To be continued*).

ELDER RAYMOND WEBB

### A CHILD OF GOD CANNOT LIVE IN SIN

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (I John 3:9).

I understand the Bible to teach that there is a Divine principle in the child of God that is not subject to sin, therefore shall never die. But I do not think that is the subject matter of our text. Also, I understand the Bible to teach that those Christ died for and the blood applied in regeneration are delivered from the "Law of sin and death" and therefore can no longer sin under the law: but I do not think that is what our text has under consideration. I say this to let you know that I do not have any quarrel to make with those who apply the text thusly, for no heresy is involved by such teaching. However, I do believe that the greater benefit will be had by applying, and understanding the text in its true meaning. I shall not go into a lengthy discussion of the matter, but shall only give you briefly my understanding of it, and hope it will be of some benefit and stimulate study along this line.

A child of God by birth, having been born again by the Spirit of God, is not only—*not going*—to continue to live in sin; but he has something—*not about him, but in him*,—that *will not let him live in sin!* "*He cannot sin!*" Not in the sense of a *single act* of sin, but in the sense of *giving himself over to and in a life of sin!*

The apostle John here is teaching the same lesson that

Paul is teaching in Romans 6:1, 2. "What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" In fact, this whole chapter is setting this forth. If we have been saved by the *amazing grace of God*, we also have become *dead to sin* and *free from sin* from the standpoint of being any longer *servants*, or *slaves* of sin! "*Sin shall not have dominion over you.*" If sin still dominates your life; if you can still continue to live in sin—that is, if sin is the pattern of your life—then *not one spark of the grace of God has ever entered your life!* So far is the grace of God, and the doctrine of grace, from encouraging one to continue in sin; but it is the strongest influence in this world against sin! In fact it is the *only influence* in the world that *can* and *will* keep one from *living a life of sin!*

This not only refutes the charge often made against the doctrine of grace, but it is the *test of our own faith*, and a *rule to measure our lives by!* If the life of *Christ* is not manifest in *our* life, it is vain to talk about having been "*created in Christ Jesus*" or *saved by His grace!*

A child of God *will not*, because he *cannot, continue* to live in sin! And the reason he cannot continue to live in sin is that he has a Divine principle in him that *hates* sin! The *proof* of our profession is *the life we live!* "Let not sin therefore reign in your mortal body, that ye should *obey it* in the lusts thereof" (Romans 6:12).

ELDER V. F. LOWRANCE  
*Advocate and Messenger—1958*

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The death, burial and resurrection are the most grand and glorious events that ever transpired on this earth, and means more to us than all else; for it is alone on account of the sufferings, death, burial and resurrection of Jesus that any, in their flesh, shall see God, and sing the song of redeeming love forever and ever.—Elder J. G. Wiltshire—1912.

### SAVED BY GRACE

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Ephesians 2:8).

It is evident that salvation is by grace. By grace the divine scheme of redemption was planned and all the means of its accomplishment were pre-arranged. "For whom He did fore-know, he also did predestinate to be conformed to the image of his Son. . ." (Rom.8:29). Whom He predestinated He calls in time from nature's darkness into the light of life. The evidence and joy of this salvation comes to them through faith. Being saved by grace and receiving the experimental knowledge of it through faith is all a gift of God. Faith that is a gift of grace is the medium through which God makes known the mystery of His will.

All branches of salvation are but the free favors of God—election, redemption, justification, pardon, adoption, regeneration and eternal glory. Grace also makes men sensible of their need of salvation, and gives them faith and hope in His saving mercy. "Thank God for His unspeakable gift."

ELDER J. HARVEY DAILY  
*The Primitive Baptist—1941*

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### CHURCH SOVEREIGNTY

There seems to be some little stir with some over the subject of church sovereignty. Well, did you ever know of a departure among Old Baptists, but what those who are tired of the old paths landed on that subject? They want to bring something new into the Church, something not authorized in the Word of God, and hence they make the fight on this subject. History repeats itself. But, after all, no church is so sovereign that she has a right to do wrong. She has no right to hold in her membership things that will offend her sister churches. Churches sustain a relationship to one another that should be respected. When one suffers, all suffer.

ELDER S. N. REDFORD  
*The Primitive Baptist—1941*

### WHAT COULD THE KING DO?

In the second century a Christian was brought before a king who wanted him to retract and give up Christ and Christianity, but the man spurned the proposition. But the king said:

“If you don’t do it, I will banish you.”

The man smiled and answered, “You can’t banish me from Christ, for he says he will never leave me nor forsake me.”

The king got angry, and said, “Well I will confiscate your property and take it all from you.”

The man replied, “My treasures are laid up on high; you can’t get them.”

The king became still more angry and said, “I will kill you.”

“Why,” the man answered, “I have been dead forty years; I have been dead with Christ, dead to the world, and my life is hid with Christ in God, and you cannot touch it.”

“What am I to do with such a lunatic?” said the king.

Zion’s Advocate, 1903

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### CORRESPONDENCE AND NEWS NOTES

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**From Elder Otis Cowart, Vero Beach, Florida:**

Dear Brother Ralph; It was a great pleasure to read your article on “Time Salvation.” It was well written and I certainly do approve of your position. I tried to speak yesterday (4th Sunday in May) on I Timothy 2:15; “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” When someone shows me how you can divide anything without it being in two parts, then and only then will I change my position on the two salvations.

When the apostle Paul told the young man, Timothy, in his ministry to divide truth from truth, not truth from error,

he certainly didn't mean for him to confuse the children of God by mixing it up again. Those who preach that there is but one salvation and that God predestinated everything certainly are not rightly dividing the Scripture. They are in the ditch on one side, and those who preach that everything in the Bible is conditional on the obedience of the sinner are in the ditch on the other side. They are in a blind condition. "And he spake a parable unto them, can the blind lead the blind? shall they not both fall into the ditch?" (Luke 6:39).

It certainly seems to me that we have a lot of blind religious leaders also in the congress of our country. Blind leaders are continuing to get us in the ditch of trouble. Repeated disobedience to our Lord by those who know better brings blindness. It reminds me of what the apostle Peter has written by the inspiration of God's Spirit: "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins" (II Peter 1:9).

I have hoped that our people would lay down those man-made doctrines and come together, unselfishly preaching the whole counsel. It seems we will not see it, even among those called Primitive Baptists. If self-interest (self) gets between us and Jesus it blocks our view of Him, and we become blind. I do hope you and I can continue to contend earnestly for the faith once delivered to the saints and say with the apostle Paul, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God" (Acts 20:26, 27).

. . . God be with you until we meet again.

#### ASSOCIATIONAL MEETINGS IN NORTHERN VIRGINIA

**EBENEZER ASSOCIATION**—Second Sunday, August 11, 1985, and Friday and Saturday before. To be entertained by Battle Run Church in Old High School Building (present Elementary School) on Waterloo St., Warrenton, Va. Same place as last year for Kettocton Association.—Elder Tolliver Utz, Moderator.

**KETOCTON ASSOCIATION**—Third Sunday, August 18, 1985, Friday and Saturday before. Entertained by South River Church in E. Wilson Morrison Elementary School, Front Royal, Va.—Elder Phillip Johnson, Moderator.

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#### NO ANNUAL MEETING AT SOUTH RIVER

SOUTH RIVER (BROWNTOWN, VA.)—Will not have an Annual Meeting or any other regular services in August this year due to entertaining the Kectocon Association on Third weekend.

#### WHITE RIVER ASSOCIATION

Elder Harris, please announce in the June issue that the White River Primitive Baptist Association in southern Indiana had been scheduled to be held at the fairgrounds. This has been changed, and they will meet over the first weekend in August at the Armory Building, on old Route 37 south of Bloomington, Indiana on Walnut Street.—Elder Daily Hite.

(Editor's note: *The above announcement was written on the back of Elder Hite's article for June, and since I had to hold his article over for the July issue I overlooked it. Fortunately there was still time to publish it before August. I would suggest to our readers that announcements be sent in on separate sheets from other items in order to help avoid this kind of oversight. Your assistance in this matter will be appreciated.*)

#### MUSKINGUM ASSOCIATION

The Muskingum Association of Primitive Baptists will meet this year with the Newark Church entertaining at the Licking Primitive Baptist Church building in Hebron, Ohio, on Maple Street, on July 26, 27 & 28, 1985. We invite all who have a desire, to come and worship with us.—Elder Jack Allen, Moderator, — 5420 Battee Road, N.W. — Alexandria, Ohio 43001 (Ph. 614-924-7425). Brother Charles Funk, Clerk, — 3351 Raccoon Valley Road — Granville, Ohio 43023 (Ph. 614-587-1162).

#### LEBANON ASSOCIATION

The Lord willing, the Lebanon Association of Primitive Baptists will meet with Taylor's Creek Church at 10:30 a.m., August 16, 17 & 18, 1985. To find the church go north of Swayzee, Indiana on St. Rd. 13 to the second crossroads; turn left and go west 1 mile to Rd. 900 West. Turn right and go ¼ mile to the church.—Elder Wayne Thacker, Moderator; Brother John Edward Johnson, Clerk.

#### NOTE OF THANKS FROM THE REDMONS

We recently received a letter from Elder Hollie Redmon asking that we publish a note of thanks to all his near and dear friends for their phone calls, cards, letters, and all other kindnesses during his recent stay in the hospital for some relatively minor surgery. He expresses his great appreciation, as well as a felt sense of unworthiness, for his faithful companion, brethren and friends and says he won't live long enough to let them know how much they mean to him. Since receiving his letter we have had a note from Sister Geneva stating that Brother Hollie was getting along fine from his operation and expressing their thankfulness for the Lord's mercies.—*Editor.*

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## RESOLUTIONS OF RESPECT

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### SISTER LILLIAN E. STOVER

*Whereas*, it has pleased our heavenly Father, in His infinite wisdom, to call our esteemed and faithful Sister from the trials and cares of this life, and,

*Whereas*, though she had many afflictions for a number of years, she bore her suffering patiently and was an inspiration to all, especially at Cedar Creek Church, through her years of good health as well as in the years of bodily afflictions. She continually expressed her love for the church and the Lord, who she testified had been so good to her all the days of her life. Therefore;

*Be it resolved*, that we bow in humble submission to the will of our heavenly Father, who has never made a mistake, and thank Him for the privilege of association with, as well as inspiration from, our beloved Sister. Also,

*Be it resolved*, that we shall greatly miss her, but we feel that our loss brings a fulfillment of her deep and sincere hope. Wherefore;

*Be it further resolved*, that a copy of these resolutions be sent to the *Advocate and Messenger* and the *Gospel Appeal* for publication. Also, that a copy be sent to the family and a copy be recorded in the records of Cedar Creek Church.

Submitted by Sister Ruth B. Sutphin by order of Cedar Creek Church in regular conference meeting, March 23, 1985.—Elder Ernest Long, Moderator, Sister Kathleen Swing, Church Clerk.

### SISTER MAY FUNK

On Tuesday, November 27, 1984, following a lengthy illness, Sister May Funk passed away in Riverside Methodist Hospital in Columbus, Ohio. Sister May was a member of Harmony Primitive Baptist Church near Alexandria, Ohio. Her many years of faithful membership, as well as that of her husband, Brother Paul Funk, by whom she is survived, continues to provide encouragement to the rest of us. Her patience and her cheerful attitude in spite of her personal suffering often comforted and uplifted those who visited her at home or in the hospital.

Her place in Harmony Church and in her family cannot be filled by another. Instead, both change and grow and with the Lord's help continue their service in other circumstances. It is in this way that we best honor her memory and praise the God whom she loved.

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### DONATIONS TO THE ADVOCATE AND MESSENGER

Harriet H. Armentrout, Virginia, \$5.00; Chloe E. Boyle, Pennsylvania, \$5.00; J. Wilson Greene, North Carolina, \$5.00; Bertha Maloyed, Indiana, \$5.00; Dorse Counts, Ohio, \$15.00; Sue Alderton, Virginia, \$5.00; Gayle and Marie Biddle, Ohio, \$5.00; Mr. and Mrs. Clarence Weaver, Virginia, \$5.00; Mrs. Deloris Senff, Indiana, \$5.00; A Friend, Virginia, \$300.00; A Friend, Illinois, \$5.00; Lucy D. May, Virginia, \$100.00; Roy Coker, Alabama, \$5.00; Gladys Lomano, Florida, \$5.00; T. C. Moyer, Virginia, \$5.00; C. H. Wyatt, Texas, \$5.00; Hildo Flippo, Virginia, \$5.00; Mr. and Mrs. Louis Hite, Virginia, \$20.00; Charles H. Funk, Ohio, \$10.00; Louise B. Ulander, Pennsylvania, \$5.00; Alma G. Solomon, Maryland, \$15.00; C. L. Ratcliff, Kentucky, \$5.00; Frank Keatts, Virginia, \$1.00; Elder and Mrs. Raymond Pressley, Virginia, \$5.00; Elsie S. Payne, Virginia, \$5.00; Clifford Rosanbalm, Idaho, \$15.00; Mrs. Verta Haning, West Virginia, \$5.00.

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

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

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

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

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

UNION—Sumerduck, Va. Take 651 from Remington to Sumerduck (about 10 miles) meets every 1st and 2nd Sunday at 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701. Tel. (703) 825-5813. Also 5th Sunday at 10:30 a.m. Elder Rodger Frazier, Pastor, Rt. 1, Box 171, Remington, Va 22734, Tel. (703) 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. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave. New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '85

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

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

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

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

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718  
June '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. Galyn, (703) 373-5134  
Mar. '84