

# Advocate and Messenger

124th Year

JUNE 1985

No. 6

## Advocate and Messenger

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

Zion's Advocate  
Established 1854

Messenger of Truth  
Established 1897

Gospel Messenger  
Established 1878

Kind are the words that Jesus speaks  
To cheer the drooping saint;  
My grace sufficient is for thee,  
Though thou art weak and faint.  
My grace its riches shall display,  
And make thy griefs remove;  
Thy weakness shall the triumphs tell  
Of boundless power and love.  
Ebenezer Selection

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## CHURCH DIRECTORY – FIRST SUNDAY

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

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

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

**GOOSE CREEK**—Near Markham, Va. 1st and 3rd Sundays at 11:00 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003. Tel. (703) 573-0854. Sister Linda McIntyre, Clerk, 414 E. 6th St., Front Royal, Va. 22630. Tel. (703) 635-3412. June '86

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

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

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

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

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

## SECOND SUNDAY

**BATTLE RUN**—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. 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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## THE GIFT OF BREATH

The apostle Paul, in his discourse to the Athenians, expressed some truths which most of us have long been aware of, such as that God is not worshipped with men's hands, as though He needed anything, seeing He giveth to all life, *and breath*, and all things, etc. (Acts 17:22-31). Those to whom Paul was preaching had been totally ignorant of these simple (yet profound) truths all their lives and were hearing them for

the first time. How much, and how often, we take the precious truths the Lord has revealed unto us for granted, not remembering that the vast majority of earth's inhabitants have never even *heard* them spoken, much less *embraced* them and *rejoiced* in them. How distinguishingly blessed we are, and yet how thoughtless, thankless and ungrateful we so often are with regard to the mercies we have received of the Lord.

— Much could be said with regard to this, but it is our desire at the present time to concentrate on the fact that *breath* is a gift of God. It is one of the most vital and precious of our temporal blessings, yet it is probably taken for granted as much as any blessing we receive. Even the mighty leviathan (generally thought to be the whale), is dependent upon the Lord for life and breath. Each breath we breathe is a gift from God, and, like the leviathan and all other creatures, when their breath is taken away, they die (Psalm 104:26-29). Not only does God give us the ability to breathe, but He gives us each breath, and one day we will receive our last one. Oh that it may be breathed out sweetly and in peace!

Having had lung problems all my life, I realize, possibly more fully than those who have not had such difficulties, something about how valuable a good set of lungs are, and what a wonderful blessing it is to be able to breathe easily and without struggling. I am so thankful that God has made medication available to those such as myself which enables us to obtain a great measure of relief when breathing becomes difficult, even though there are some side-effects.

I well recall those earlier days of my life when I did not have access to such relief and just had to struggle through Asthma attacks the best way I could, which was extremely miserable at best. I recall sitting up all night many a time struggling for breath, and trying not to wheeze so loud in order that the other members of the household could sleep. As I got older, weather permitting, I would sit out on the front porch so as not to disturb anyone. I had to sit up because laying

down made it more difficult to breathe.

Now I do not relate these things (and I have nowhere near told the whole story) in order to arouse sympathy for myself, but to show how I have been brought to realize and be mindful of the great blessing of being able to breathe freely and without pain, even if it *is* with medication. Good lungs are a blessing to be highly valued, and we should protect them in every way we know how. Oh how it pains me to see people abusing, and ultimately ruining, their lungs by the use of smoking tobacco! What valuable organs they are destroying, and how much they will miss the ability to breathe easily when they have lost it!

Not only this, but when I am in the presence of someone who is smoking it makes breathing much more difficult for me. This did not seem to bother me so much when I was younger but now it is a serious problem for me when I am out in public, and many times that includes being at church meetings. In some parts of the country people smoke in the church building and in the lunch room after the service. It may become necessary for me to leave the premises in order to avoid the smoke. I do not say these things to offend anyone but simply to state a fact of life with which I am faced.

I realize that the tobacco habit is one which takes a heavy hold upon those who are addicted to it, and most people would prefer to take their chances with future health problems than to give it up, so this is not a campaign to try to get anyone to quit smoking, although it would be wonderful if everyone who smokes would quit, but I would encourage those of you who do smoke to be careful not to do it in the presence of non-smokers, especially those with lung diseases. I can assure you from experience that if you do so you will be making life much more miserable for them.

Where the children of God are concerned, and particularly the household of faith, who are exhorted to have compassion one of another, to love as brethren, to be pitiful and courteous (I Peter 3:8), it ill becomes them to do anything

which is hurtful and harmful to others, especially when it is for the purpose of gratifying ones own addictions.

I once witnessed a man who had had throat and lung cancer, and who was breathing through a hole in his throat; but the thing that will always remain fixed in my memory is that he was still managing to smoke through some kind of gadget which he held to the hole in his throat. Oh how feeble are these mortal frames, and how weak is the flesh! Such is the control that this kind of addiction can have over a person. I would strongly urge our young people in particular to avoid tobacco, alcohol and other addictive substances, as they would avoid a plague-infested rat or a venomous serpent. If you enjoy good health be thankful for it and strive to protect it by avoiding bad habits and developing good ones.

—Editor.

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### GIVING OURSELVES TO THE LORD

“But first gave their own selves to the Lord, and unto us by the will of God” (II Cor. 8:5).

Great are the illusions of many people in this world who say they have given themselves to the Lord, and, speaking in the eternal sense, say they are saved! May the Lord bless me to write;—and having no faith in what is deemed by men in the flesh as good works for eternal salvation,—to shed some light on the subject.

As a beginning we would call the attention of the reader to the first of this eighth chapter where it is stated by the apostle Paul that the Corinthians knew the grace of God bestowed on the churches of Macedonia. The members of these churches were in a great trial of affliction, being in deep poverty so far as the natural things of life were concerned. But because of the grace of God in their hearts and the abundance of joy resulting from this grace they wanted to share such as they had of natural things with the saints of God of like precious faith who were in the same condition of poverty or

worse. They committed this gift to the apostle for his benefit and for him to divide in "the fellowship of the ministering to the saints." Out of the love in their hearts was this given and the love of God is shed abroad in our hearts by His Spirit which He has given unto us. Good trees bear good fruit and faith is a gift of God. We remember that James (an apostle) said, "Show me thy faith without thy works, and I will show thee my faith by my works."

Paul says that such people as fornicators, idolaters, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers and extortioners shall not inherit the kingdom of God; and such were some of the people, but they were washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God (I Cor. 9:9-11). So repentance from the corrupt practices of the flesh and the world was preached by John the Baptist and all apostles. The Primitive Baptists have also believed and preached this. We may have our names on the church book but the inheritance is of God, and the Church doesn't hold much for us with blight on our consciences, for Paul says, "Know ye not that the unrighteous shall not inherit the kingdom of God." It is only as we walk not after the flesh but after the spirit that we please God, and having pleased Him we receive the comfort and joy of His approval. *This* is giving ourselves to the Lord, holding the hope of eternal glory in our breasts and confessing we are not at home in this world but are pilgrims and strangers here.

A minister was preaching on television one day from John, Chapter 3, and said, "Jesus told Nicodemus, 'You ought to be born again.'" But our Bible says, "Marvel not that I said unto thee, Ye must be born again." Those who have partaken of the spiritual birth ought to give themselves to pleasing the spiritual Father. When we do not we are chastized. "We have had father of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Heb. 12:9). Paul and Timothy were in subjection,—with the father in the ministry saying to

his son, "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (I Tim. 4:15).

ELDER A. J. HYLTON

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### RICHES IN POVERTY

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3).

In pursuing the scriptures we are blessed sometimes to find great spiritual riches threaded through the Biblically recorded paradoxes. The above referenced verse certainly depicts this fact. Notice, these blessed characters are poor *spiritually*—yet they are joint-heirs of the kingdom of heaven (the utopia in riches); a paradox indeed.

The Lord said through the Prophet Zephaniah "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord" (Zep. 3:12). As we consider the definition of the word "poor" we learn that at least one meaning is "impoverished" which applies to people deprived of strength, resources, etc. Certainly, when the Lord's people are blessed by the light of His grace to see their true condition they find themselves devoid of strength and resources; weighed in the balances and found wanting; altogether lighter than vanity; and, as the servant who was ten thousand talents in debt with nothing to pay. This places them (hopefully I could also use the term *us*) in the category with the afflicted and poor.

In view of this we should not be discouraged when we feel our spiritual poverty, but rather we should rejoice for we are then in good company, because this is the path of God's flock, for many of the saints of old have acknowledged their exposure to the winds of poverty.

Whether we realize it or not we cannot produce even according to nature, without the Lord's blessings. Hannah is an outstanding example of this because the Lord had shut up her womb. But, because of her strong desire for a man child, she sought the Lord, in prayer, that He look upon (remove) her



affliction. And, God granted her petition and she conceived and bare a son and called his name Samuel. No doubt, Hannah knew that the physicians of this world could not reach her case for they were not capable of opening a womb that God had shut. When God afflicts our hearts by sending his Spirit into it and cripples our walk among the children of men, we, as Hannah, know that the pseudo doctors (Pharisaical religious professors) cannot reach our miserable plight, for they do not have the remedy for our problem because this spiritual affliction is too deep-seated to respond to the superficial medications of these physicians. We need the Great Physician (the Lord Himself) because He is the only one that knows the right prescription for our impoverished situation.

According to the language of Jehoshaphat, as recorded in II Chron. 20:12, he too, realized his need of God's deliverance. For he said, "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes are upon thee." This King of Judah was acknowledging his lack of mental and physical resources which would equate him equal to the task of facing the great companies of his enemies. Therefore, he recognized that he was in a state of poverty. While in this condition of poverty he knew where to look for deliverance. Dear Children of God do we not feel so helpless and ill equipped (impoverished) to face the ites and isms in this current era. But even in this poverty we have great riches because of our knowledge of the Great Deliverer (God) and our heirship (through the worthiness of His only begotten Son) in His kingdom.

Yes, this great God maketh poor and maketh rich, also lifteth the beggar from the dunghill to set them among princes, and to make them inherit the throne of glory. He cured Hannah's affliction and fought the battle for Jehoshaphat. He has inspired poets to write such lines as, "Poor and afflicted Lord are Thine; among the great unfit to shine," and, "The hand that strikes me to the dust shall raise me to a crown." He truly brings the poor and afflicted (the poor in spirit) from the dust

and dunghills and sets them among princes in the kingdom of heaven.

The Saviour knew the exact words to formulate for the comfort of his afflicted and poor flock. Because in our spiritual poverty we are as the publican standing afar off and can only say as he did, "God be merciful to me a sinner." Jesus knew the true feelings of His people so in the Beatitudes of His sermon on the mount He gave words of comfort to fit their situation. For He said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The individuals who are poor in spirit are the same ones that possess the kingdom. How sweet the thought!

John having been with the Saviour in his earthly ministry was familiar with this type language, for he made a similar statement to the church in Smyrna when he said, "I know thy works, and tribulation, and poverty, (but thou art rich)" (Rev. 2:9).

God has placed a poor man's market in the midst of a self-righteous and rich world. The clientele of this market are recognized by their poor characteristics and not by the contents of their wallets. Isaiah encourages these characters to visit this market as he said, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). Additionally, Mary in her magnification of the Lord said, "He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things; and the rich he hath sent empty away" (Luke 1:52, 53).

In conclusion, I will quote the words of Charles Spurgeon for he said it better than I can when he expressed it in this manner: " 'Poor in spirit', the words sound as if they described the owners of nothing and yet they describe the inheritors of all things. Happy poverty!" God's children indeed have riches in poverty while they sojourn upon this earthly sphere.

ELDER DENNIS H. JONES

## THE CHURCH'S PROBLEMS WITH FELLOWSHIP

(Second of Four Parts)

Isn't it a good thing that John the Baptist didn't get a salary and have to be subject to those who hired him? As it was he may have had rough clothing and rough food but nobody controlled his preaching. When the multitudes came John could freely baptize some and just as freely reject those who were not worthy. Here was the beginning of the war over fellowship in the infant church, and it has continued ever since. Satan had a very firm grip on the old Jewish temple service, and he makes the saints pay a terrible price if they don't allow him inside the new (Rev. 12:1-17).

At that time the Jews saw nothing particularly dangerous about John but they did covet the attention of the multitudes. The human mind is peculiar: just tell a man he can't have something and that is the thing he must have at any cost. John had challenged them to live the kind of lives worthy of the kingdom; they reacted by challenging his right to tell them how to live. I have heard that response myself a few times.

As Jesus and the apostles began preaching the Jews found much to complain at, and as time went on their complaints grew bigger until they culminated in the crucifixion. They didn't like what He said at Nazareth (Luke 4). They didn't approve when He chose a publican, Matthew, to be an apostle. Fearing the rulers, they couldn't understand when Jesus referred to those men as hypocrites, or when He rejected the common traditions. They didn't see how He could deal with people they thought to be sinners. It is worthy of note that nearly half the Gospel of Luke is devoted to the question of who can or cannot enter into the Kingdom.

Nor were the other apostles free from conflict in their labors. It bothered Peter when he was sent to Cornelius. Paul had problems with the Jews at Ephesus and Philippi. They had problems dealing with fellowship when they established churches and when baptized Christians began to stray away, and, with the proper course of action when heresies arose;

and of course with what to do with men and churches who rebelled against the truth. Whole books in the New Testament are written on this subject alone.

The problems chiefly originated from two sources. First, the world wanted the honor of Christianity, being attracted by the miracles performed by the early saints, but they have never been willing or able to climb the spiritual mountain to have it (Matt. 5:1). They want to set their own terms. And secondly, even among the disciples there are those who stray away. Some go off in pursuit of some radical belief; others continually look back to Egypt, as if peace and prosperity were there. Perhaps they covet the prosperity and freedom from concern that marks the world; perhaps they want to fellowship with unbelieving friends or family; perhaps they find the discipline of the church too severe; or maybe they think it would be nice to live in some church where they never had to make any hard decisions or do anything difficult. When men became dissatisfied with the Lord's church they built churches of their own, or remained outside of religion. Sometimes it seems like things would have been lots simpler for everyone back in the beginning when there was only one church: then you were either a disciple or you were not. But now literally hundreds of them all calling themselves Christian are found, and more new ones every year. Do not be deceived! God did not create all those organizations, Satan did it. The old English writers coined an expression, "Where God plants a church, Satan always builds a chapel." Usually he builds a lot of them, just as he has multiplied the versions of the Bible in our day. But Jehovah still has only one that that is the one He blesses in His special way.

Fellowship is the unity, or brotherhood, which belongs to saints because they are Christ's. However, it exists in so many times, ways, and places (and with different laws governing each) that perhaps we would be less confused if we invented a different word to describe each kind. I will give you an example which is not likely to fall within any argumentive

field. All Christians view the Patriarchs with a feeling akin to reverence. These men, like Abraham, Jacob, David, and others, lived in their own age, and under their own laws, and God approved of them in their time and place. Who are we to judge them by our standards? Yet, we know we could not receive them into our churches as members for to do so we would have to set aside what we know to be gospel law concerning God's institution of marriage. (If they had lived in the gospel age, I think they would gladly have submitted to the gospel law.) The church, however, does live under the gospel law, and we can only find approval from Jehovah if we keep the laws He gave us. I say this because there will be some who will say I am hardhearted because I will not fellowship those who want to make their own laws, and who have abused the laws and institutions of Christ.

The Apostle Paul likened fellowship to the union which exists between a man and a woman in forming a marriage (Eph. 5). Even in nature, at first this union is altogether mental and spiritual as they become acquainted, and learn to respect each other. To this union belongs the privileges of much communion of spirit and mind. the giving of gifts, or perhaps the use of endearing names. But after a while, if both parties are agreeable, the second step creates a legal union when a marriage compact is completed. Now they have the privilege of living together, having their own home and rearing their own children. And finally, after a few years of laboring and helping each other, they develop a kind of understanding and love which is much, much stronger than the romance of the first. Now fellowship is like that with the saints. People become children of God by reason of His having adopted them into His family and giving them His spirit in regeneration; this spiritual union entitles them to address Him as "father," to hear His words and to commune with Him. Then, they may become, legally, public disciples by being baptized and becoming members of the church. In this union they receive the rights belonging to church members, of which we will say

more at another time. But oh! when saints live together through all kinds of trials and really learn to know one another and are active in service together, that bond is closer and stronger than the blood ties of the flesh! It has to be earned, but oh, how lovely it is to see brethren dwell together in such unity! (Psalm 133).

It is commonly preached in the world that everybody should love everybody else and that this alone should be the basis for fellowship. Well, we couldn't even if we tried. We may bestow the legal privileges of membership to all members alike, but even among the members we have to confess that we feel closer to some than to others. Some are more faithful in attendance, more given to reading and to prayer, to visiting the sick and needy, more apt to stick by the church in her trials than others. You just have to feel closer to them. Now if a man is content to be a member in name only he should not complain at feeling like an outsider in his own church service, but if he truly covets the fellowship of saints let him do the things which create and sustain that fellowship.

One of the privileges reserved to church members is the right to sit in the Lord's Supper. Nowhere in the Bible is there ever an example of communion ever taking place outside of a Christian church. Now it may seem like a strange thing but it is communion as much as anything else which constitutes the basis for church discipline (and discipline, in turn, protects church fellowship). The Lord commanded His disciples to observe this ordinance until He came again, and therefore they have no choice but to do so. However, there are explicit directions given for how it is to be observed. Just as in the Old Testament Passover, there was to be no leaven found in a home and no unclean person at the table, so in the Christian church the disciples were to withdraw from the world into a secluded place. If there were offenses these were to be put away before they entered the feast. It was not a feast of friendship nor of pleasure, but it was to commemorate the death of Jesus for his people. It is dangerous for preachers and churches

to ignore this fact (I Cor. 11:30).

Communion with unbelievers, with the wicked, or with disorderly persons, is expressly forbidden in the Scriptures (I Cor. 5:11 and 6:9). To do that would testify that fellowship exists, when in fact both parties know it doesn't. It brings confusion to church members and to all who observe the church for they can no longer state with certainty what the church believes or practices. It reduces communion to the level of ordinary friendship, which is contrary to Jesus' teaching who did not even allow his own mother or brothers to be there. The object of fellowship is always to elevate, not to lower, the standards of service. Nor is this the only problem. Open communion always promises peace and prosperity but always produces destruction. When the world gets inside the church the saint always suffers. The saint goes to church to hear the gospel but now he can't, for it would offend the worldling. He goes to find companionship but now he feels distrust for those about him. He goes to find help with his trials but now he finds none. The Christian is bound to observe the laws of Christ, but the unbeliever has no such restrictions. Therefore the saint is out-talked, out-voted, out-politicked, and all he can do is hang his head in sorrow and walk away in defeat. He will probably feel that he is the guilty party; and indeed, he may be, if through a warped sense of charity he allowed the matter into the church to begin with.

I assure you, my brother, that the church is not a place where saints go to be at rest while waiting to go someplace else. It is a home where labors have to be performed; it is a garden spot that requires a great deal of cultivation; it is a battleground where saints almost sweat blood sometimes. But in spite of all those things, it has blessings to give that the world knows nothing about, and it is worth every sacrifice you put into it (Rev. 3:20). Be a good soldier and you will never have just cause to regret it.

ELDER RAYMOND WEBB

### GIVING THANKS

How often do we neglect giving thanks to God! yet the scriptures teach us many things for which to be thankful. In this article let us examine what the Bible says about thanksgiving.

*First*, the scriptures teach that not all will, or are even capable, of giving God thanks. The dead sinner has no desire to give thanks unto One he knows nothing of. David says in Psalm 6:5, "For in death there is no remembrance of thee: in the grave who shall give thee thanks?" Although David here speaks of natural death, this is a principal that is true in the spiritual realm also. One not born of the Spirit is dead in trespasses and in sins, sealed in the grave of depravity. Therefore one in sin cannot and will not praise and thank God for anything, for he knows nothing of God.

*Who* is it then that will give thanks to God? David tells us in Psalm 79:13 that it is the Lord's people. "So we thy people and sheep of thy pasture will give thee thanks for ever . . ." It is the Lord's people, His chosen sheep, then that give the Lord thanks for His blessings.

*Secondly*, let us see *where* we should offer this thanks. David again is a good source for the answer. In Psalm 18:49 he writes: "therefore will I give thanks unto thee, O Lord, among the heathen . . ." Here David indicates that whether we be in public or in private we should give thanks to God. We might pause here to ask ourselves, "Do we fail to offer thanks for our food at a cafe or restaurant just because we are among the heathen?" We should offer our thanks for our daily bread no matter where we find ourselves, not to be seen of men, but just to offer due thanks for his blessings. And of course as David indicates throughout all the Psalms our thanksgiving to God should be offered, "in the great congregation of the saints."

*Third*, one might ask for *what* should we give thanks? Paul, the apostle, indicates in Eph. 5:20 and I Thess. 5:18, that we should give thanks for all things, at all times in every-



thing with which we have to do. Of course we do not give thanks for evil things or when we find ourselves in ungodly paths, but the thought here is to thank God for all His ways and blessings, even too when He blesses us to walk in truth.

*Fourth*, there is only one way we can offer thanks to God which is acceptable to Him. That way is through the Lord Jesus Christ; in His name. Paul tells us in Hebrews 13:15, "By *him* therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name."

*Finally*, for how long should we give thanks to God. The answer is obvious. Since His blessings *have* always been and *will* always be, we should give Him thanks all our lives and if blessed to see Him in Glory we shall give Him thanks forever. David says, ". . . O Lord my God, I will give thanks unto thee for ever."

In conclusion we see that the Child of God is the only one who can truly offer thanks to God; that that offering of thanks is only acceptable through Christ; that thanksgiving should be made at all times for all things, in every place, and that our thanksgiving will be, as it should, for ever. "O give thanks unto the Lord; for he is good: for his mercy endureth for ever."

ELDER LONNIE MOZINGO, JR.  
Danville, Virginia

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### THE SONS OF GOD

"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" (I John 3:1).

When we first consider this part of Scripture we naturally think of every one of the elect family; every one predestinated unto eternal glory; every heir of promise. Of course this is true of each one God loved with an everlasting love and caused to be sovereignly regenerated or as we most often say, born again. However, if we look closely at this book of 1st John we

see that there is much said about fellowship (See Chap. 1, Ver. 3). We can see as we read further that it is also pointing out those who are born again who are following Him as disciples, who are owned as the sons of God by heaven itself. We know that the so-called religious world does not own the Old Primitive Baptists as the "sons of God," neither does everyone who calls themselves Primitive Baptists preach *sovereign grace*. So it naturally follows that this recognition must manifestly come from heaven. Quoting again, "Therefore the world knoweth us not, because it knew him not." This usually brings this thought,—does heaven know us as "the sons of God?"

Let us consider for a moment John 1:11-13: "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Please note that not all rejected Him as the Christ. This scripture states that there was a remnant who acknowledged Him and had a blessing of power that the others did not have. These have the power to follow Him in baptism and are called (acknowledged), not by the unregenerate world, nor by all the children of God, but by heaven itself, as the sons of God. We have an example of this when Jesus was baptized by John the Baptist. Heaven itself owned Him by the Holy Spirit in the form of a dove. "Thou art my beloved Son; in thee I am well pleased" (Luke 3:22). Surely there is an endorsement from heaven as we follow Him in obedience which is felt by every child of God who is properly baptized and who is bringing forth fruit worthy of repentance. Even in the Old Testament we find that Enoch, by faith, pleased God, and walked with God (Heb. 11:5, Gen. 5:22). God owned him as one of his while he yet lived on earth.

When the Lord asked Peter, "Whom do men say that I the Son of man am?" Peter related the many different opinions men had of Him. But when He said, "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of

the living God." And Jesus said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:13-17). Whether we admit it or not it takes the revelation of God to see Jesus as the Christ and the new birth to see the kingdom of God, (the church) (John 3:3). Note that I am not setting forth church election, but church selection. The church should only admit those for membership who submit to water baptism and have brought forth fruits worthy of repentance.

Those enumerated in Hebrews eleven suffered persecution for what they were contending for, and the writer says, "Of whom the world was not worthy" (Heb. 11:38). I feel like these were in their day looking for the promised Saviour to come. Jesus said, "Abraham saw my day and was glad." In this day we are looking for his *second* coming.

Jesus said, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). The same John was writing this that wrote I John 3:1. Even Solomon recognized this as he wrote Proverbs 8:17, speaking with a message from God, "I love them that love me (manifestly), and those that seek me early shall find me." This is fellowship with God.

Consider this scripture: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them*; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing*; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:14-18).

Psalm 19:11 states that in keeping the commandments

of God there is great reward. Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven." Note the future tense word *shall*.

To teach that we are not to observe the ten commandments under grace or that we are not to yield obedience to them is certainly error. Heaven will not long call those who teach this "the sons of God." To be *manifestly* called the sons of God we must teach the doctrine of the Son of God. When we say we can't keep the law we should clearly explain what we mean. I think most brethren who say this mean that we cannot obey it for others as Jesus did. Jesus made one perfect offering for our sins and endured the wrath of His Father poured out upon Him, which would have fallen upon us except for His obedience. We, being imperfect, spotted and blemished with sins, cannot atone for sins in the sense of putting them away forever not to be charged against us anymore forever. However, to be called by heaven (owned publicly by heaven) as sons of God in a manifest sense, we must endeavor to obey His commandments and follow in His steps as disciples, which means to be under the discipline of His church.

I recommend for reading in relation to this subject, Matt. 22:1-14, Eph. 6 and I Cor. 3. The Lord is coming shortly. I speak comparing time past with time future. Let us be found walking in love and making an effort to serve Him by honoring and glorifying His wonderful and Holy Name. May God bless us all.

ELDER OTIS M. COWART

Vero Beach, Florida

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As artificial flowers have no need of the sun and are ruined by too much exposure to its rays, so likewise do feigned Christians have no need of the Son of God and their counterfeit piety is exposed by the light of His word.

### WEAK HANDS AND FEEBLE KNEES

“Strengthen ye the weak hands, and confirm the feeble knees” (Isaiah 35:3).

The prophetic writers of the Old Testament spake much of the Saviour’s coming into the world and the work that He was to accomplish. I believe that His mission was threefold; to bear witness of the truth, to set up the Church, and most importantly, to save His people from their sins.

Jeremiah speaks of a new covenant in which God was going to put His laws in the hearts of His people, and He would be their God and they would be His people. Under the old covenant they had only the promise of a Saviour. Their worship service was the observance of the ceremonial law, in which many kinds of sacrifices and offerings were made. This was known as the law and the prophets. The new covenant and the new dispensation began with the entrance of Christ into the world. I suppose we could say that it actually began with the preaching of John the Baptist, a man sent from God. The old dispensation under the law had no promise of eternal life. The law promised little and demanded much.

In Chapter two of Isaiah’s writings he speaks of the establishment of the church. “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” This church is such a high place that the world cannot see it. The old ceremonial law was discontinued and the doctrine of Grace was, and is, preached. John says that the law was given by Moses, but grace and truth came by Jesus Christ. Luke says, the law and the prophets were until John (the Baptist); since that time the kingdom of heaven is preached and every man presseth into it. In these brief statements we can begin to see the superiority of the new dispensation, or the new covenant, over the old dispensation and covenant. Grace and truth is much better than the law and the prophets. There is an old saying that “a bird in hand is worth two in the bush.” So how much

better it is to actually have Christ and the Church and the doctrine of grace than sacrifices and offerings and only the promise of a Saviour, even though that promise was sure and could not fail.

In Isaiah 28:16 he speaks of a sure foundation and a chief cornerstone laid in Zion. In 32:1, he says, "Behold, a king shall reign in righteousness, and princes shall rule in judgment." This King was to be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. In Isaiah 35:3 we have these words, "Strengthen ye the weak hands, and confirm the feeble knees." Continuing he says, "Say to them that are of a fearful heart, Be strong, fear not: behold your God will come with vengeance, even God with a recompence; he will come and save you." Please read this entire chapter and get a beautiful picture of the Church and of God's chosen people.

Going back to chapter 32 we see that there is going to be many days of trials and tribulations before all of these promises come true. "Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest" (Ver. 15). Our eyes are blind and our ears are deaf, without the pouring out of the Holy Spirit upon us. In Ch. 33, Ver. 20-22 we are to "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, and the Lord is our king; he will come and save us."

In applying all the wonderful promises of God to His people, the minister needs to assure and re-assure the people, over and over again, of the certainty of the salvation secured for us in the Saviour's death on the cross. I believe that we all feel weak and feeble when we look at self. We need to realize,

like the apostle Paul, that where sin did abound, grace did much more abound. We need to be told that we know we have passed from death unto life because we love the brethren. We need to be told that he that believeth that Jesus is the Christ is born of God. We need to realize that no man can say that Jesus is the Christ but by the Holy Spirit. Our weak hands and feeble knees can only be strengthened by the strength that is in Christ, not in ourselves. If you want to get a better picture and have your weak hands strengthened, and your feeble knees confirmed, read the entire thirty-second through the thirty-fifth chapters of Isaiah.

ELDER T. EVERETT BEAVERS

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### TO THOSE WHO SHOULD BE BAPTIZED

We bury the dead. It is needful. So to be buried in baptism is needful to those dead to the world. It is a putting on Christ in a professional sense. Surely you are not ashamed of Him in whom you hope for salvation. If we love Him, if we hope in what He has done for poor sinners for salvation shall we deny Him? This is a serious question. Jesus says he that denies me before men him will I deny before my Father in heaven. May we not deny our blessed Lord and Master, but may we strive to prove our love to Him. There is something for each one of His children to do,—not in order that they be His children, but in order that they prove *obedient* children. The obedient eat the good of the land,—the disobedient are beaten with many stripes.

Do you ask which way must I go? How shall I proceed to follow the Lord? Turn to God's word as a lamp to your feet. Read it. Solomon says, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock" (S. of Sol. 1:8). Follow in the footsteps of the flock as they follow Jesus, and you cannot go wrong. May God help you.—Elder R. H. Pittman—1912.

**EDITOR'S NOTE**

We regret that we were not able to get all the current material we have on hand in this issue of the paper. We had a backlog of articles from last month and have tried to use these items in the order in which they were received. This necessitated our holding over Elder Hite's article as well as others. Please bear with us. We have a limited amount of space to work with and just have to do the best we can under the circumstances. Please remember us in your prayers.

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**CORRESPONDENCE AND NEWS NOTES**


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**ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES  
IN VIRGINIA, WEST VIRGINIA AND MARYLAND**

**WATERLICK**—First Sunday, July 7, 1985. No annual meeting. Regular service only. Sunday only.—Elder Phillip Johnson, Pastor.

**LITTLE CACAPON**—First Sunday, July 7, 1985. All day Sunday only.—Elder Douglas Heare, Pastor.

**NORTH FORK**—Second Sunday, July 14, 1985. All day Sunday and Saturday before. All day both days. Will be held in Upperville Church building.—Elder Rodger Frazier, Pastor.

**COLUMBIA**—(BURTONSVILLE, MD.) On Highway 29. Third Sunday, July 21, 1985. All day Sunday and Saturday before. All day both days.—Elder J. L. Compton, Pastor.

**WHITE OAK**—Fourth Sunday, July 28, 1985. All day Sunday, 2:30 P.M. Saturday before, supper, night service.—Elder J. E. Alderton, Pastor.

**CEDAR CREEK**—Fourth Sunday, July 28, 1985. All day Sunday and Saturday before. All day both days.—Elder Ernest Long, Pastor.

**DISTRICT MEETING AT MEXIA, ALABAMA**

The Lord willing my home church "Salem" Mexia, Alabama will host the First Union (District) meeting of the Antioch Association 4th Sunday in July, Friday and Saturday before. I hope you can come and be with us. If you have a small place in the A&M to print the meeting I will appreciate it. I am so excited about the meeting, as it will be the first since I've become a member. "Salem" has surely come through some trying times. She was constituted November 28, 1817. God has been and still is, very merciful to us. We meet each 2nd Sunday and each



5th Sunday. Elder Charles Cumbie is our Pastor. Even though we are only five members I'm not afraid. Our Lord is great enough to see that all will be well. Please pray with us that God will bless the meeting for His honor and glory, and pray for us. In Christian love—Sister Mavis Kennedy.

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## Obituary

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### SISTER EVA MAE YATES BRUBAKER

Sister Eva Brubaker (89) was born October 7, 1895 in Rappahannock County, Virginia. She departed this life March 17, 1985. Sister Eva was the daughter of the late William Rufus and Tellie Ryon Yates of Page County, Virginia. Her husband was the late Harry Brubaker. She is survived by three nieces and one nephew.

Sister Eva was a faithful member of "Thornton Gap" Primitive Baptist Church. She joined the Church in September 1922. She loved it and put it first in her life. She was always present as long as she was able to attend.

The funeral was conducted by her pastor, Elder Elmer Skeen and Elder Ernest Long at Bradley's Funeral Home in Luray, Virginia. Her body was laid to rest at Beahm Chapel to await the glorious second coming of our Lord. May the Lord bless all who loved and cared for her. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." —Elder Elmer Skeen.

### MR. FRANKLIN BROADDUS FLIPPO, SR.

Franklin Flippo was born February 17, 1900 at Hamilton, Virginia, and passed away on February 16, 1985 at his home. He married the former Hilda Gordon Flippo. He is also survived by two sons, 5 grandchildren and one great-grandchild.

Mr. Flippo wasn't a member of any Primitive Baptist Church but was faithful to attend "Upperville" Church and to love and support it. He was very near and dear to all at "Upperville" Church and will be greatly missed.

Funeral services were held at Royston Funeral Home at Middleburg, Virginia, with interment in Union Cemetery, Leesburg, Virginia, conducted by the writer. May God's richest blessings be upon his family. —Elder Elmer Skeen.

### BROTHER BUFORD G. PAINTER

Brother Buford Painter (67) of Silver Spring, Maryland, was born April 3, 1917 in Page County, and after much suffering and lingering illness departed this life September 13, 1984 at the Suburban Hospital in Bethesda, Maryland where he was a patient for some time. He was the son of the late Archie R. and Ollie

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March Mayes Painter, devout members of "Alma" Primitive Baptist Church.

On August 9, 1935 he married the former Vera M. Hilliards who survives with two sons, Allen and Charles of Silver Spring; four daughters, Maxine Anderson of Triangle; Barbara Purdy of Lanham, Maryland, Judith Reidy of Arlington and Paulett Husted of Woodbine; three brothers, Rosco and Medford of Luray, and W. Bruce of Hyattsville, Maryland; five sisters, Mozelle Crozier of Hillcrest Heights, Maryland, Mildred Harding of College Park, Maryland, Delilah Mauck, Phoebe Comer and Isabelle Gochenour of Luray, Virginia; and nine grandchildren. A viewing was in Silver Springs Saturday night September 15, 1984.

It was during his great afflictions he had a notable experience. The Lord in His infinite love and mercy through the Holy Spirit revealed unto this dear brother the beauty of the Church and of his duty to it. He requested the family to contact this unworthy one to come to see him. We were told he was very restless and anxiously awaiting our arrival. We met with the family by the bedside September 6th and after consultation he expressed a desire to unite with "Alma" Church. Upon the evidence of his conviction and his professed faith we could truly see the manifestation of God's wondrous grace.

We called a meeting there in the hospital room with Sister Delilah Mauck and Sister Phoebe Comer from "Alma" Church, along with members of his immediate family. After a short service and prayer his request was presented to the body and received subject to the approval of "Alma" Church. Brother Buford seemed so peaceful and content after our bedside service,—so reconciled. Before we left he said, "I'll be all right." We were reminded of the song, "It is well with my soul."

There was a special meeting held at "Alma" Church September 8th to inform the Church of the action taken, after which they voted unanimously to receive Brother Buford for baptism into Church fellowship, however, due to his condition the doctor advised against putting him in water, although Brother Buford wanted to be baptized. He lived only a short time after this wonderful experience and I feel sure he died in peace with his dear Saviour.

A funeral service was held at the Bradley Funeral Home in Luray, Virginia, September 17, 1984 at 11 a.m., with Elders Elmer Skeen and Ernest Long officiating. Burial was in the family cemetery near Alma, Virginia. This is a very close and loving family. We pray that God in His rich mercy will give them reconciliation and sustaining grace in their time of bereavement.—Elder Ernest M. Long.

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Eva Woods, Illinois, \$5.00; Elder and Mrs. W. P. Weathers, Mississippi, \$5.00; Mrs. Mavis Kennedy, Alabama, \$5.00; Everett Mikel, Indiana \$5.00; Betty Barnitz, Missouri, \$5.00; Marguerite Kyhl, Virginia, \$5.00; Imogene Smithson, Mississippi, \$5.00; Crilly Lunsford, Virginia, \$5.00; Evelyn P. Butcher, Maryland, \$5.00; Elder Bill Dillon, Virginia, \$3.00; Elder and Mrs. Ernest Long, Virginia, \$5.00; Elder W. V. Stewart, Florida, \$5.00; Elder Clarence Davis, Ohio, \$5.00; Elder Otis Cowart, Florida, \$1.00; Aubrey Utz, Virginia, \$5.00; Mary P. Cameron, Virginia, \$5.00; Paul Semadeni, Colorado, \$15.00; Mrs. Kathleen Jones, Illinois, \$3.00; Elder Harvey Fulmer, Georgia, \$1.00.

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. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '85

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

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

MT. BETHEL--Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-1, 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 Partlove, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '85

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713, Tel. (703) 547-2364. Jan. '86

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '86

#### FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '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