

# Advocate and Messenger

124th Year                      SEPTEMBER 1985                      No. 9

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**Advocate**  
and  
**Messenger**

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

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| <b>Zion's Advocate</b><br>Established 1854 | <b>Messenger of Truth</b><br>Established 1897 | <b>Gospel Messenger</b><br>Established 1878 |
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**"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.**

**The apostle Paul**  
**I Cor. 2:4, 5**

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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. '85

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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. 5, Luray, Va 22835, Tel. (703) 743-5014. April '85

# Advocate and Messenger

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

124th Year

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## JOHN 3:16 EXAMINED

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

Among the denominational churches this statement is generally taken to mean that God loved the whole race of mankind to such an extent that He made salvation available to every man in the world through the death of His Son on the condition that they believe in Him as their personal Saviour. We mention this point, not to acquaint our readers with

how others view this text, for that is certainly well known, but simply to lay the foundation for a brief examination of this universal application.

Let us say, for the sake of argument, that God *did* love the whole race of mankind. How would we then explain His setting up a plan of redemption which does not guarantee the salvation of *any* of them, but most certainly assures the damnation of millions? What kind of love would that be?

It seems to be a foregone conclusion on the part of the religious world that God somehow owed all men a *chance* to be saved. But if this were true it would raise the following question: If God was under obligation to them to such an extent that He *owed* them a *chance* to be saved, why would He not have been equally obligated to *secure* or *guarantee* their salvation? In other words, if they *deserved* a *chance* to be saved, then on whatever grounds they deserved that *chance* they would also have deserved to be *saved*. Why then should God have stopped short of *saving* them by merely giving them a *chance*, and running the risk that none of them would take advantage of the chance? To me, this not only is not *great* love, this is no love at all.

We Primitive Baptists take the position that those whom God *loved* He likewise *saved*. It was prophesied of Christ in Matthew 1:21 that He *would* save "His people" from their sins. We believe He did just that. For even though they were equally as deserving of eternal damnation as the "children of wrath," yet "in due time" (Rom. 5:6) He died for the ungodly, and consequently, by His stripes they "are healed" (Isa. 53:5). His love *secured* their salvation, and that is the only kind of love which is consistent with God's Holy nature. We have no use for a love which requires a Divine Substitute to suffer for the sins of all mankind and then consigns to eternal hell multitudes of those for whom that Substitute suffered.

We take the position that the "world" of John 3:16 is the elect family of God, which consists not merely of Jews but of a remnant out of every nation under heaven, and which

constitutes "a great multitude, which no man (can) number, of all nations, and kindreds, and people, and tongues" (Rev. 7:9). We further believe that none of this chosen multitude *deserved* even so much as a *chance* to be saved, for they "were, by nature, the children of wrath even as others" (Eph. 2:3); but such was His love for them that He did not merely offer them a *chance* to be saved, but He *saved* them by the death of His Son. This *Son of God* is spoken of in Rev. 5:9, and other places, as the Lamb. There we read of those who fell down before Him and sung a new song, saying, "Thou art worthy to take the book and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." The reader will note that there is nothing said about *offering* redemption to these people, but this text says they *were redeemed*. Notice also that it was not the whole Adamic family that was redeemed, but a people "out of" every nation. If He redeemed a people "out of" every nation, then He did not redeem every person *in* those nations; and therefore He did not redeem the whole human race.

The universal view of John 3:16 consigns the vast majority of the human race to eternal damnation. In the first place, if this text is telling us how to obtain everlasting life then the death of Christ came about 4,000 years too late for those who lived before His coming. In the second place, the majority of the people who have lived in this world since the death of Christ have never heard any form of gospel; therefore, according to this theory, that automatically excludes another big slice of the human race from salvation. Again I ask, what kind of love is this?

According to most people's view of John 3:16, it should have read; "For God loved the whole human family so much, that he offered salvation to them through the death of his Son, that *if they would* believe in him, and keep on believing to the end, they would not perish, but have everlasting life." But this is quite obviously *not* what the text is saying.

In order to understand the "whosoever believeth" part of John 3:16 we need only turn to John 5:24 where Christ says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." In other words, those who have (present tense) ears to hear God's word, and who are believers in Christ, *already* have everlasting life. They have *already* passed from death unto life. They do not hear and believe in order to *get* life, but they hear and believe because they already *have* life.

Christ said some did not understand His speech because they *could not hear* His word (John 8:43). He further said they were of their father the devil and the lusts of their father they *would* do. That doesn't sound much like there was any love between Him and them does it?

Again, in John 10:26, Christ said, "Ye believe not, because ye are not of my sheep." Most folks would like for this to read, "Ye are not of my sheep, because ye wouldn't believe," but that is not what Christ said.

With these things in view then, it is clear that John 3:16 deals with the elect of God and their security in Christ Jesus by virtue of His substitutionary sacrifice. *Not one true believer in Christ will ever perish.* "In every nation he that feareth (God), and worketh righteousness, (present tense again) is accepted with him," (Acts 10:34)—not, "is going to be accepted," but "is accepted." That is good enough for us.—  
*Editor.*

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## THE GODHEAD

(First of 3 parts)

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead . . ." (Rom. 1:20).

I will endeavor to write upon this subject for the Advocate and Messenger, praying that my efforts will prove a blessing to the readers and that I may speak of the Father, Son and Holy Spirit, of whom the Godhead consists, in due

reverence and praise.

We believe that there is only one God, but He, being a Spirit, is manifest to His people and Church by His Son and the Holy Ghost. Therefore men ought not to think that the Godhead is like unto gold, or silver, or stone, gaven by art and man's device. Apostles were dedicated to—"casting down imaginations," and I trust that by the grace of God we try to do the same; but the invisible things that God has revealed to His precious people causes our portion to be rejoicing in hope, in God, who cannot lie, and who promised eternal life before the world began. The following are my serious thoughts of Him, but I only address those who have confidence in the King James (A.D. 1611) translation of the Holy Bible.

*God The Father*

Moses began writing by saying, "In the beginning God created the heaven and the earth." There was not any being or thing that existed before God, for He *always* existed. As He began His creation the earth was without form, and void; and darkness was upon the face of the deep . . . "And God said, Let there be light: and there was light." (The apostle Paul was to later use this as the way *light* shines into the hearts of God's people—II Cor. 4:6). God made the sun, moon and other planets (stars); He made the grass, fruit trees and herbs for man and His other creatures; He made beasts, birds and fish,—some great whales.

God, in conjunction with the Living Word, said, "Let us make man in our image." Solomon said, "The fear of the Lord is the beginning of wisdom," and I would certainly be afraid to tell the story of creation a different way from the Bible account, understanding that God has appointed a day in which He will judge the world in righteousness by Jesus Christ His Son. Evolution is one imagination that I must cast down with all my power.

God is the spiritual Father of His children; so we are taught to pray; "Our Father which art in heaven." He is the Great One who *begets* spiritual children, so, if we love Him

who begets, we also will love them that are begotten of Him, that is, the family of God. The apostle Paul speaks of both his natural and spiritual births, saying, "God, who separated me from my mother's womb, and called me by his grace," etc. When God calls His children they are born again and begin to pray, addressing Him as "our Father which art in heaven." Saul of Tarsus, as a devout Pharisee, had prayed many times, but it didn't count because as the servant Ananias went in to Saul God said, "Behold, he prayeth." Old things had passed away and, behold, all things had become new, because of the grace of God in his life.

The Jews told Jesus they were not born of fornication but had one Father, which was God. Jesus answered that if God were their Father they would love Him (Jesus), for He proceeded forth and came from God. So whoever loves Jesus is born of God. Jesus told them, "Ye are from beneath, I am from above." He is the God and Father of our Lord Jesus Christ, everlasting, all-righteous, and all-wise.

God sent His Son into the world on His missions of grace, as a Lamb slain from the foundation of the world. Wherefore God has highly exalted Him to be a Prince and a Saviour, and the first to rise from the dead. Thus, being the firstfruits from the dead, and God, having determined that there shall be a resurrection of the dead, both of the just and the unjust, in bringing many sons unto glory (who are the justified in Christ) said that He must reign till He had put all enemies under His feet, and the last enemy He would destroy would be death. But when God said, "All things are put under him," it is manifest that God is excepted, for He is the all-powerful One who put all things under Christ. So when God has subdued all enemies under Christ then shall the Son also Himself be subject under Him, that God may be all in all (I Cor. 15:24-28) while the ceaseless ages of eternity roll.

ELDER A. J. HYLTON



### MADE CONFORMABLE UNTO HIS DEATH

Being made conformable unto the death of Christ! Oh what a great undertaking for the child of God! How great the reward for so doing!

The apostle Paul in Philippians 3, after listing all the things he had attained unto in the flesh, declared that they were all loss. Why? Because he knew that through the flesh man knows and receives nothing of God. He went on to state that his greatest desire was to be found in *Him*. Obviously this great champion of the doctrine of salvation by grace was not saying that he was trying by his effort. He was rather striving to be found in Christ experientially; to be found in Him as in fellowship. His great desire, as is every sin-sick child's was to have the closest possible fellowship with Christ in this life. To gain this there is something that must be done. One must be made conformable unto His death!

What is the death of Christ? It is crucifixion. If we are to have fellowship with Him in this life we must be crucified! Not literally of course, but spiritually. We must crucify the flesh; the old man and his desires.

When God gives eternal life to one of His elect children, he does not take away his old nature. That will only come when we leave this world and are glorified with Him. Instead of taking away our *old* nature He gives us a *new* nature, a new heart, a new mind, and yea, creates us a new man, an inner man; one that desires the things of God.

This new man desiring the things of the Spirit is in direct opposition to the old man that desires the things of the flesh. This is the cross that Jesus told us to take up daily and with which we are to follow Him; the cross between the flesh and the spirit. It is on this cross that we must crucify the flesh and consequently be made conformable to the death of Christ.

As Paul said, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die (die to God's fellowship): but if ye through the Spirit do mortify (put to death) the deeds of the body, ye

shall live" (live in fellowship with Him). Of course Paul is not telling us how to get to heaven. *Heaven is ours because Christ was crucified for us*. Rather Paul is telling us how we might gain the close fellowship with Christ that we so much long for. It is by crucifying the flesh and living after the Spirit. How do we do that? By denying our fleshly lusts and desires; by saying "no" to the things of this world; by putting forth the extra effort to go to the house of God, even when we don't feel so good; by putting His word, His church, and His communion first in our lives; by frequent prayer to Him and meditation upon Him.

As you may imagine, crucifixion is a slow, painful death. No doubt those who were crucified during Roman times suffered greatly and cried out in great pain. We know our Saviour suffered great agony on the cross of Calvary. Therefore we can only expect that we will suffer when we crucify the flesh (our desires and wants of this old world). Our old man will cry out and rebel. We will groan with the pain of self denial. But oh how sweet to die! to die to the lusts of this world. For in doing so we live unto Him. The more we deny the old man the more we refresh the new man; the more we will truly know of Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death.

Read the old songs of Zion in our hymnals. You will see the burdens of God's people in carrying the weight of this cross. Read the *Lamentations* of Jeremiah, the Psalms of David, the words of Paul in Romans, chap. 7, and the writings of our Baptist forefathers. These all express the great desire to crucify the old man and live in fellowship with God.

May we make it our daily priority to follow this great cloud of witnesses that we may also share in the joy of the fellowship of His sufferings. For in doing so we will be able to feel His guiding and comforting Spirit. When we have His Spirit to sustain us we look upon our afflictions as but light and will be able to say as Paul, that "the sufferings of this

present time are not worthy to be compared with the glory which shall be revealed in us." Grace will take us to a home of glory; let us seek to have fellowship here until that day.

ELDER LONNIE MOZINGO, JR.

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## FELLOWSHIP ACCORDING TO THE APOSTLE PETER

(Article 4)

It was a basic rule of judgment in Old Testament days that no testimony could be received with less than two or three witnesses, and that rule continued into the New Testament Church. In the last article, we considered the witness of John, and now we will turn to Peter. All the apostles were wonderful men, saints of God, and each was very successful in his own field of labor. Though very different in gifts and talents, in temperament, and in labors, yet they were perfectly united in the work of establishing the gospel and the Church (Isaiah 52:8). We can learn much by studying the life of each man, looking at the Bible through their eyes.

The apostle Peter was certainly a man who was in a good position to know what the Church was all about, and that from the very beginning. He was a disciple of John the Baptist, and was among the first to be a disciple of Jesus. He was among the first also to be called to the apostleship. He heard the preaching of John, and then that of Jesus, and saw the results of that preaching when people sometimes became quiet disciples, but more often turned violent. His own disposition made several very hard lessons necessary, as we all know, but as Jesus told him, after he was converted he became a great strength to the brethren. Peter did make mistakes; but we have to say of him that when he was corrected he accepted reproof and correction humbly and profited from it. I think Peter would have been one of those preachers, who, when he met some discouraged saint, could put his arm around the man's shoulders and say, "My friend, let me tell you about grace!" He was a sweet experimental preacher, a man who loved to draw his lessons out of the Old Testament.

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Bible readers are familiar with Jesus' remark to Peter in Matt. 16:19 concerning the binding and loosing of things. This is a description of the work which Peter was to perform in the kingdom. At the time when the disciples first came together at Pentecost, there was not a single organization on the face of the earth worshiping after the manner of the present Christian Church. Before his ministry was completed the Church was complete in all her visible forms. The laws regarding membership, the forms of worship, ordinances, the forms of government, religious activities, and the church's relationship to other peoples, were all firmly in place, and none of the other apostles ever sought to change it. What body of Christians is there which does not return to Pentecost to measure themselves by the original pattern?

Most people seem to read the first chapters of Acts in a very shallow manner. They can only see some men talking in foreign languages and 3000 being baptized in a big meeting. That is too bad, for they miss the most important aspects of those incidents. Lots of people suppose when they see Peter acting as chief spokesman at Pentecost and afterwards, that he was acting as the head of the apostolic crew, or that he was acting independently of the Church and apostles. Both are totally false, of course. Peter was only stepping into the peculiar kind of ministry to which our Lord had called him.

The important lessons from Acts 2 is not the miracles, nor to show Peter's supremacy; *the account is given to show the manner in which complete unity of faith and practice was brought about to the Church.* Regardless of what any man may think of Peter's suggestion to appoint another apostle in Judas' place (Acts 1), all ought to see that he did not do it without full agreement with the other disciples present. When Peter went to Cornelius, he not only took brethren with him, but he submitted the whole matter to the judgment of the Church when he returned (Acts 10). He established nothing within the Church save by the direction (and often by the coercion) of the Holy Spirit. I say these things because there are

many men who like to use Peter as an excuse for traveling about independently, even baptizing, ordaining, and other such things, with neither the Church's knowledge nor approval.

While we are speaking of Acts 2, I would like to mention a question often argued in the world as to the exact time when a candidate becomes a member of the Church, and enters into the legal rights of fellowship. The churches of the world hold that baptism is an act by which people are saved eternally, and that church membership comes at some later time; if they baptize an infant, that child still does not have the rights of membership until he achieves the "age of accountability," or has been confirmed. Primitive Baptists have always held to the position that baptism is the act by which a person whose good conscience has stirred him up to follow Christ, enters into a public profession of his faith by uniting with the Church. Its purpose is not salvation but fellowship with the saints of God. Therefore, it is useless and dangerous to discuss baptism apart from membership. The Bible, and the Church, never intend anything else by baptism but church membership. "Then they that gladly received his word were baptized, and the same day were added unto them about three thousand souls." And, "And the Lord added unto the church daily such as should be saved."

It is true that there is one example in Acts 19 of certain men who were baptized apart from church fellowship. When Paul came to Corinth he found 12 such men, none of whom had any knowledge of the Church or of the spiritual blessings given to the Church. They knew only the baptism of John the Baptist. We must remember that that precious servant did not live long enough to know of Jesus' preaching, His Church, or His death and resurrection. He could only tell those whom he baptized that they should believe on Him who should come after, whose baptism was of a better sort. Those 12 men had never felt the outpouring of the gifts of the Holy Ghost, nor seen the other miraculous gifts bestowed upon the Church. What did Paul do? He first taught them the meaning of John's

baptism, and then he took them out and baptized them. Notice, I did not say he baptized them over: he simply baptized them. There are thousands in the world who think they have true baptism who indeed do not have it; and as a result, they do not have fellowship with the church and the ministry which ought to be the result of right baptism. So, it appears that the only time in the Bible that someone was baptized apart from church fellowship, it had to be corrected. Obviously, there were none baptized and turned loose, and none baptized and told to go find a church of their choice.

Nor was baptism an end unto itself, a means of relieving a guilty conscience. Paul had called it a burial, and a rising to walk in newness of life (Rom. 6:4). When those devout persons at Pentecost wanted to know what they ought to do, Peter told them exactly what to do and why. The result of this kind of teaching was that those persons entered into a covenant or union with the disciples, and continued steadfastly in it. Theirs was not a light, Sunday only, bargain with the Lord. The depth and strength of their commitment to one another and unto the Church is beautifully described in the last verses of Acts 2. I really believe people ought to know when they ask membership in a church what the church believes and what will be expected of them. The church may not expect much, but she does expect something. I knew of one church once which, when someone was baptized, brought out their church covenant, asked the candidate to read it and then sign his name to it. My home church does not do that (in fact, I don't believe we have a formal church covenant), but we do read our Articles of Faith and Rules of Decorum publicly before our communion services twice a year. So long as we understand those things, and abide by them, there isn't so much danger of troubles marring our church.

Are all people who call themselves Christians entitled to fellowship, regardless of their doctrines or practices or disciplines? Are all men who call themselves preachers entitled to have a part in the Lord's Church? Are all men brethren,

and entitled to respect and trust? How many churches did the Lord set up on earth? And are they all going the same direction? Are all who belong to them saved? To get Peter's answer to those questions, I invite your study of Acts 4 through 7, where Peter, Stephen, and others came into conflict with the greatest religious system of their day. Could they fellowship it? Study the last two chapters of Peter's 2nd epistle.

The Lord only set up one Church on earth, not many Churches. That Church was one united body, and was located at Jerusalem at the start, and then persecution broke up the congregation and drove it to all parts of the world. Even though scattered geographically, those people still considered themselves to be one body of believers; but now they had many congregations, which they called churches. Usually they were identified by their location, (Antioch, Ephesus, etc.). Not until false organizations arose which also claimed the name of Christian, did it become necessary for the true Church to have any name other than "disciples" or "Christians." Since that time, the Church has had many names to identify herself from the world; but all people know they are not truly identified by their name, but by how well they faithfully adhere to the apostles' doctrine and fellowship.

That the early churches had many things in common is evident from Acts, from Paul's letters, and from Peter's Epistles. The churches shared their ministry, their counsel, as well as their homes and their money. When the question of circumcision arose at Antioch (Acts 15), that church did not hesitate to send Paul and Barnabas to Jerusalem to get advice. The first time Paul ever saw Peter (Gal. 1:18), he did not come to learn doctrine, but it is my personal belief that Peter had something to tell Paul about how churches were established. Their later confrontation came about because Peter failed to be consistent with his own earlier advice. As long as churches work together for the common good, all goes well with them; but when men claim individual rights to do whatever they will religiously (the constitution gives them that right, but the

Church is not governed by the constitution!) troubles always come. No Christian has any rights except those which the Lord gave them: they have the right to live within His laws without the interference of any. *They do not have the right to go beyond those laws, nor to do anything which may cause problems and misunderstandings to others.*

Churches are not made up of perfect people, else I could not possibly have a place with them. (See! this is the 5th or 6th time I have had to re-write this article!) There is a very great need for charity and compassion between brethren in all parts of our country. It is so easy to forget who our real friends are, and think they may be some of the church members who don't agree with us. May God give us grace that, if we should see brethren or sister churches erring from the truth, do our correcting in the spirit of kindness for the sake of the kingdom. So much of the time, even when I might be right in principle, it is so easy for me to be wrong in spirit. If a wonderful man like Peter made mistakes, it is virtually certain that I shall require charity of the Lord's brethren, even to having to seek pardon "seventy times seven" times.

ELDER RAYMOND WEBB

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### WATER BAPTISM

(Third and Concluding Article)

With this article we conclude our series on water baptism. We realize that we have not gone very deep into the subject, nor have we attempted to answer the dozens of questions that might be asked; however, we do feel that we have touched on some of the important points of the subject. There are certain *Bible truths* that are absolute and fundamental, and any attempts by man to alter or change these truths are a waste of time. For example, in every baptism mentioned in the Scriptures the mode was immersion. Therefore immersion is absolute. True faith on the part of the candidate is absolute; not only a belief that Christ is the Son of God, but also a belief that He is the only remedy for sin. The candidate must also



realize that in himself is no good thing, *and that he has no power whatever within himself to put away his sin*, with a belief and complete trust that Christ alone is the only remedy for sin. Another absolute is that baptism is not going to make a believer. Baptism is for those who are already believers.

We now take up the subject of the proper administrator for the actual act of baptism. Certain it is that a man cannot administer that which he has never received. Certain it is also that the administrator must be a man. The Bible forbids woman preachers. Therefore a qualified administrator must be a man who himself has been baptized according to all the qualifications which we have already outlined. In addition he must be one who has been called of God to preach the gospel and has been ordained to that office by a qualified presbytery. A man who has been sprinkled, or had water poured on him would not be qualified to immerse.

Some churches give the candidate a choice of modes. Where do they get that authority? Not from the Bible. There is no choice. Immersion is absolute, period. Anything less than the reasons and qualifications which we have stated in this series of articles would not be legal water baptism.

ELDER T. EVERETT BEAVERS

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### IT IS WELL WITH MY SOUL

The real test of Christian faith comes when "sorrows like sea billows roll" upon us, all but smothering trust and confidence in God. It came to Horatio G. Spafford, Chicago lawyer, when the great Chicago conflagration of 1871 swept away all his material possessions and when, two years later, his four children were drowned in a shipwreck while crossing the ocean with Mrs. Spafford. But Mr. Spafford, the author of "It Is Well With My Soul," kept his faith in the face of the heart-wrenching sorrow that might easily have overwhelmed him. When, after being miraculously rescued from the sea, Mrs. Spafford cabled the tragic news, "Saved alone!" he sought comfort in

his religion, and to give expression to his undiminished trust in God he wrote the hymn which has proved a balm to so many souls in deep trouble.

When peace, like a river attendeth my way,  
 When sorrows like sea billows roll;  
 Whatever my lot, Thou hast taught me to say,  
 It is well, it is well with my soul.

Though Satan should buffet, tho' trials should come,  
 Let this blest assurance control,  
 That Christ hath regarded my helpless estate,  
 And hath shed His own blood for my soul.

And, Lord, haste the day when the faith shall be sight,  
 The clouds be rolled back as a scroll;  
 The trumpet shall resound and the Lord shall descend,  
 Even so—it is well with my soul.

Submitted by BROTHER HARVEY CORNWELL  
 Culpeper, Va.

### THE MEASURE OF OUR LOVE

The apostle Peter gave us a good test by which to determine if we are true believers when he said, "Unto you therefore which believe he (Christ) is precious."

How much does the Blessed Saviour mean to us? Do we merely call ourselves by His name in order to take away our reproach (Isaiah 4:1), or do we view Him as "altogether lovely" (Song of Solomon 5:16), and "worthy to receive power, and riches, and wisdom, and strength, and honour and glory, and blessing" (Rev. 5:12)?

The key to the measure of our love for Christ may be found in Luke 7:47. Those will love much to whom much is forgiven, "but to whom little is forgiven, the same loveth little." To the extent that we have been made to realize what great sinners we are, and to the extent we have been blessed to feel that our sins have been laid upon Christ and that He has forgiven them "according to the riches of his grace," just to that same extent will we love him; just to that same extent He will be precious to us.—*Editor.*

### GOD'S POWER AND LOVE

One of the wonderful scenes we see as we look at the cross is the dying thief. We learn from the records that the men on either side of Jesus were railing on Him. Then suddenly one began rebuking his fellow malefactor and confessing his sins. He then utters a short prayer, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42).

Such conviction, conversion and saving faith can come only through regeneration. This was none other than an unconditional gift of God. Had he not been an heir of promise the Spirit would not have given him spiritual life. His soul was made to see his need of mercy and to see that Jesus was the only source of it. This was an act of living faith. His soul was fitted for heaven, and Jesus replied, "Today shalt thou be with me in paradise."

When I think of my weakness and imperfections; that I still have a fleshly, carnal nature about me, I remember this thief on the cross. Where was *his* fitness, externally or internally, that would recommend him to God? Had God made choice of characters instead of persons, surely this thief would have had no chance. We thus see what grace *can* do by what it *has* done.

I have no expectation or desire to be saved by any other way than was this dying thief. The heirs of promise are secure in Christ.

ELDER J. HARVEY DAILY  
*Advocate and Messenger*—1958

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### ARE THEY FROM HEAVEN OR FROM MEN?

It has frequently been asked why Primitive Baptists neither have Sunday Schools of their own, nor patronize those of other religious groups. If those who ask such questions would first answer whether Sunday Schools are from heaven, by the command and authority of Jesus Christ, or whether they are by the assumed authority of men, they might be

saved the trouble of asking such things. If the organization of Sunday Schools is by the authority of Christ or His apostles, we would have a model for them in the New Testament. But is there one sentence there respecting such organizations? Does it give the qualifications necessary for its members and teachers, or how they are to be received, retained or expelled? No, not one word is there given of them. This, of itself, is sufficient answer as to why Primitive Baptists do not have Sunday Schools. However, this does not satisfy those who follow the cunningly devised schemes and fables of men. "After their own lusts," the apostle says, "they heap to themselves teachers" and thus their itching ears are "turned away from the truth, and are turned to fables."

Every duty that a Christian owes to God or man, and every evil that he should shun, is already binding upon him as a member of the Church of Christ. The duty of husbands and wives, parents and children, of preachers and deacons, and the membership generally, one to another, or to friends or enemies, is set forth in the New Testament, and the man of God is therein "thoroughly furnished unto all good works." Is there anything more needed? Is the wisdom of Christ defective? Can it be improved upon or supplemented by the wisdom of men? The training of children as to the way they should go is committed to the parents, and hence their authority is recognized and enjoined in the Scriptures, and the obedience of children to their divinely recognized authority is obedience to God, and is the first commandment with a promise annexed.

Before closing, it is proper to say that Primitive Baptists do not oppose other religious groups in conducting their own business in their own way. To be "busybodies in other men's affairs" is forbidden. We let others alone in their denominational affairs, and we only ask the same of them. Have we not equal right with them to regulate our own religious services according to our honest convictions of duty?

ELDER W. M. MITCHELL  
*The Gospel Messenger*—1888

### DO NOT WAIT

We would exhort all who have a hope in Jesus not to wait for a more convenient season (to unite with the Church and be baptized), not to wait to get a larger hope, but go now and obey the Lord and enjoy the blessings that grow out of obedience to God. We have heard some say to such characters, "Stay away just as long as you can, and if you can keep from obeying the Lord at all, do it." Now, my brethren, this is all wrong. If you were to come to my house and tell my children not to obey me just as long as they can possibly keep from it, I would certainly tell you to get away from my house as soon as possible, and never come there again. For us to believe that God has sent out His servants to tell His children not to obey Him if they can possibly keep from it; you will just have to excuse us, for we cannot believe it; but instead He told them to "Teach them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

ELDER T. S. DALTON—1911

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### CORRESPONDENCE AND NEWS NOTES

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*(Editor's note: The following is a letter to Elder Lonnie Mazingo, Jr. by Elder Dennis Jones with regard to Brother Lonnie's acceptance of a place on our editorial staff. I appreciate the things Brother Jones expressed and feel they are worthy to be shared with you, our readers. The kind and brotherly spirit reflected in this letter is worthy of emulation by us all.)*

Dear Brother Lonnie; I am elated to see you added to the editorial staff of the A&M. I have read your recent articles with interest and believe Elder Harris and the Board made a wise decision in appointing you to this position.

Like yourself, the A&M has a wonderful heritage; you, as at least the third generation of Primitive Baptist Ministers in your family, and the magazine having been published by Primitive Baptists for more than a century, is a favorable combination, and I trust the Lord will continue to bless your writings to the edification of His children. He has blessed you in your youth with a gift to promulgate His truth with voice and pen. Therefore it is my prayer that your labors in the gospel vineyard will be productive with extended longevity and that the fruit thereof may abound to your account and redound to the glory of God.

Welcome dear Brother to the A&M staff. May we, as associate editors, labor

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together to support our worthy editor in his efforts to maintain the high principles upon which this periodical continues to stand after 124 years of publication; certainly, we are beneficiaries of a precious heritage. In gospel bonds.

**From Elder Daily Hite, Marion, Ohio:**

Dear Advocate and Messenger readers; I would like to share with you our blessing of a wonderful meeting. The 153rd annual session of the Sandusky Association was held with the "Rocky Fork" Primitive Baptist Church north of Marion, Ohio, June 21, 22 and 23, 1985. The Lord's blessings were warmly felt all through the meeting. Even as the Lord's saints began to gather in on Thursday afternoon our hearts were warmed in the fellowship greeting one to another and we enjoyed several with us for singing and meeting in our home that evening. The Lord blessed with fine weather and a large attendance all the way through and we felt a close fellowship together in His kingdom here in the world. There were 28 of the Lord's ministers present including our own ministers of this association. Some of them couldn't stay all the time on account of taking care of other church appointments, but others were here during all the meeting. All those who preached were blessed to speak the truth of God's mercy in love and unity of the Spirit. Some were here from West Virginia, Kentucky, Indiana, Illinois, Missouri, Michigan and Ohio.

We have a speaking or conference meeting on Saturday afternoon as the preaching committee sees fit to arrange. Several of the young brethren and sisters and older ones all told a little of their feelings, which was a comfort to our souls. Then at the close of the service that afternoon, as we were extending a hand of love to all, Elder Durward Edwards' son, William, asked for a church home with us. He was received and was baptized Sunday morning by his father amid a large crowd and beautiful weather as we assembled at the river. Then during the business session Saturday "Eagle Creek" Church asked to be received back into the unity of correspondence and fellowship of the churches of this Association, and were received; so, we enjoyed a double blessing that day.

Elder Nolan Pitney was selected to serve as moderator and brother John Hite as clerk. All was peaceful and of one accord. "What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord . . ." Praise His holy name for a wonderful cup of salvation. God bless you one and all. Come again. In love.

P.S. The "Honey Creek" Church, 4 miles southwest of Bloomville, Ohio was granted their request to have the Association meeting in 1986 at the usual time, to be held in the school building in Republic, Ohio.

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

**GREENWOOD**—First Sunday, October 6, 1985. All day Sunday only.—Elder **Hollie Redmon, Pastor.**

**SIDELING HILL**—Third Sunday, October 20, 1985. All day Sunday only.—Elder **Bill Dillon, Pastor.**

MT. CARMEL—Fourth Sunday, October 27, 1985. All day Sunday and Saturday before; all day both days.—Elder A. J. Hylton, Pastor.

#### NOTICE OF APPOINTMENTS

Elder Lonnie Mozingo, Jr., the Lord willing, will be with Mt. Zion Primitive Baptist church, in Waukegan, Illinois September 27, 28 and 29, 1985. For meeting times and directions call: Sister Leta Dunn (312) 244-0946.

#### CIRCULAR LETTER

#### MUSKINGUM PRIMITIVE BAPTIST ASSOCIATION

JULY 26, 27, 28, 1985

"Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame" (I Cor. 15:34).

Very Dear Brethren; This admonition, given "to them that are sanctified in Christ Jesus, called to be saints," (I Cor. 1:2), is one of which God's children need to be continually aware. And, as I attempt, by the grace of God, to discuss this subject, I am conscious of the countless times I have needed to be reminded of it myself.

Awake! the first word in this verse very forcefully commands our attention while at the same time it introduces us to the instruction which is to follow. We are told to awake to righteousness. Now, if we need to be told to wake up, we must either be asleep or at least in a drowsy condition, concerning righteousness. We need to examine ourselves often to see if this applies to us. A sleepy, lukewarm condition is so very easy to fall into. And, if we are lulled into it gradually we may scarcely notice the problem. The 10th and 11th verses of the sixth chapter of Proverbs points out both the ease with which this problem may come on us and the grave consequences of it. "Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."

So, if we see the importance of waking and staying awake, what are we to awake to? Righteousness! the Lord's children, those that are sanctified in Christ Jesus, called to be saints, are to walk worthy of the vocation wherewith they are called. They are to present their bodies a living sacrifice, holy, acceptable unto God. As is recorded in I Tim. 6:11, the "man of God" is to "follow after righteousness, godliness, faith, love, patience, meekness." Being awake to righteousness is walking as a disciple of Christ, or being a Christian in the Biblical sense of the word (which is being Christ-like).

In conjunction with the admonition to awake to righteousness we have been instructed to sin not. If we have been called to follow Christ we are to strictly avoid anything which is offensive to Him. We should pray earnestly that He will instruct us so we will know what is sinful in His sight and pray for strength to follow the instruction. Avoiding sin is a full-time endeavor. We have a powerful enemy, Satan, who is described as a roaring lion seeking whom he may devour, who is trying to drag us down into sin. But, thanks be unto God, "greater is he that is in you than he that is in the world" (I John 4:4). In our efforts to sin not, we need to live as we are instructed in the 12th chapter of Hebrews, where our lives are de-

scribed as a race. "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

In the Second phrase of the verse we are considering we are told that, "some have not the knowledge of God". We could apply this statement to two different classes of people. One class would be those who have not been born again and the other would be those who have been given spiritual life but who do not understand the gospel, those who do not understand the truth of salvation or the importance of living to please Jesus. Though the latter group understands something of the wonderful love of Christ, they still "have not the knowledge of God" that we feel to have. If we are indeed what we profess to be, the bride of Christ, the one Church of which He is the Head, then we are the most highly favored people on the face of the earth. And I feel that we *are* that Church. We have been given a precious hope in Christ Jesus, we have been privileged to hear and understand the gospel, and we have been given a blessed home in the body of Christ, the Church. But, "unto whomsoever much is given, of him shall be much required" (Luke 12:48). So we who have been given the choice blessings of God should be trying with all that is within us to, "awake to righteousness, and sin not."

Finally, the last phrase in this verse says, "I speak this to your shame." And certainly, for a child of God, who has been brought into the wonderful light of the truth, to fall asleep to a godly, righteous walk and to permit himself to practice sin is a shame. For one who has been redeemed by the precious blood of Christ to behave as if that most wonderful gift didn't mean anything to him is a terrible act of ingratitude.

So, let us carefully examine ourselves. Let us pray that we may be given wisdom and strength to "awake to righteousness and sin not."—Written by Elder Glen Funk.

*(Dear ones; I was able to attend the Association the first two days, and as I heard the Circular Letter read, I was impressed with the serious truth it brought forth and I felt it would be good to share it with all of you. So I asked their permission to send it to you. We were blessed with a sweet meeting and warm fellowship throughout. The Lord knows them that are His and He knows what we stand in need of. He gives us grace sufficient for each step of the way. May the Lord bless Zion with God-fearing servants to declare the truth and to praise His Holy Name.—Elder Daily Hite.)*

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Ministers should be examples to the flock—the saints of God—in doctrine, in conversation and in conduct, and as they exert, and must always exert, a controlling influence among the churches, how important it is that they should hold fast the form of sound words, contend earnestly for the faith, and also move in the proper direction, for no matter whether they move in the right way or the wrong, *they never move alone*, but always carry some with them.—Elder John Clark, 1856.



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## Obituary

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### BROTHER OLIN CLEVELAND MILLER

Brother Olin Miller (64) was born April 27, 1921 and died of a heart attack July 4, 1985. He is survived by one brother, Staige Miller of Front Royal, Virginia; four sisters, Elsie Jones, Ruth Campbell and June Fox, all of Luray, and Io Cox of Sterling, Virginia.

He served our country as a soldier in the second world war. He was also a soldier of the cross of Jesus, uniting with Mt. Carmel church at Luray December 27, 1953. He was baptized by Elder Thompson and lived a good and faithful member until his death. He was a kind and gentle man who we loved and we will miss him.

A graveside service was conducted for him by the writer at Evergreen Cemetery, Luray Sunday, July 7th at 2:00 P.M. Sleep peacefully fallen soldier until Jesus calls His precious ones forth to be with Him.—Elder A. J. Hylton.

### SISTER REDA B. GOOD

Sister Reda Good (61) was born August 16, 1923 in Page County, Virginia, the daughter of the late Luther Dee and Elsie Mae Price Bradley. She passed away July 5, 1985 at Blue Ridge Hospital. She was married to the late Floyd Ervin Good on June 24, 1944 and to this union was born three sons, Ervin Dee, and Eddie Randall of Stanley, Virginia, and Donald Lee of Manassas, Virginia. She is also survived by two brothers, Calvin M. and Robert D., and one sister, Katherine Gray; also ten grandchildren. She was loved by all that knew her,—a kind and loving mother. She united with "Alma" Primitive Baptist church, December 6, 1970 and was a faithful member until death.

The funeral service was conducted at "Alma" meeting house by Elders Elmer Skeen and Ernest Long. Her body was placed to rest at the Seventh Day Adventist Church Cemetery in Stanley, Virginia, to await the morning of the glorious resurrection, when our Saviour will come to call forth all those for whom He suffered and died on Calvary's cross. May the Lord of glory bless all those who mourn her passing with reconciling grace.—Elder Elmer S. Skeen.

### BROTHER HUGH R. REYNOLDS

Brother Hugh R. "Pop" Reynolds (88), a faithful attendee of Martinsburg Primitive Baptist Church and other of our churches in Northern Virginia, passed away in Martinsburg General Hospital, Martinsburg, West Virginia, December 22, 1984. A funeral service was conducted December 26, by Elder Dwayne Fletcher, assisted by Elder Tolliver Utz and Elder Gary Utz. Interment was in Rosedale Cemetery in Martinsburg.

He was born February 9, 1896 in Frederick County, Virginia, the 2nd of 3

sons born to the late George Thomas and Amanda Virginia Heironomus Reynolds. He was married to Bertha R. Russmacel on December 22, 1925, who survives him. He is also survived by many nephews and nieces. Although there were no natural children born to him there are many of us who remember his very stately manner, the twinkle in his eye, the kind words spoken to us, the genuine feelings and care which he showed to us; and we remember that when we addressed him as "Pop" there was extra care and respect in our hearts.

He never united with the church in baptism but there is no doubt that we have lost a dear brother in Christ. He was very instrumental in the construction of the present church building in Martinsburg and was deeply concerned with the well being of the church. He and his dear wife were faithful to attend services and many times tears would roll down his cheeks as he heard the sweet doctrine of salvation by grace. We are thankful to Almighty God for His gracious blessing to us for the opportunity of having walked in this life with "Pop," and in our sorrow, humbly bow to His will. We cherish the memory of "Pop" and we are at peace, assured that he is at peace, resting in the arms of Jesus, our Lord and Saviour. He awaits the resurrection of his body, to be fashioned like unto the glorious body of our Redeemer, reunited with his soul and spirit, and presented to the Father in the likeness of Christ to sing praises at the throne of God in eternity. "Blessed are the dead which die in the Lord."

May the Lord in His tender mercy grant a spirit of consolation, comfort and assurance to "Russ", his wife; and to all who loved "Pop" in bonds of natural and spiritual love. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39),—Elder Dwayne Fletcher.

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Sam Baggarly, Virginia, \$5.00; Mrs. Charles Purtle, California, \$5.00; Iden Nichols, Virginia, \$5.00; Captain Kenneth Kelly, Florida, \$15.00; Elder and Mrs. Tom Pitney, Ohio, \$10.00; Georgia S. Agnew, Virginia, \$20.00; Irene P. Bebout, Virginia, \$5.00; Olive M. Thompson, Virginia, \$5.00; Virginia Page Cassady, Florida, \$5.00; Betty Hutton, Indiana, \$20.00; Mrs. William Clemmer, Indiana, \$5.00; Mr. and Mrs. Bruce Jackson, Missouri, \$5.00; Mr. and Mrs. John Fewell, Indiana, \$5.00; Edith McClure, Tennessee, \$5.00; J. W. Perry, Tennessee, \$5.00; Orion Hitt, Virginia, \$10.00; Ben Baldwin, Virginia, \$5.00; Elder Harry Booth, Michigan, \$15.00; W. W. Woodward, Virginia, \$15.00; John Fox, Virginia, \$5.00; Elder Tolliver Utz, Virginia, \$5.00; Graves Rothgen, Virginia, \$5.00; John Wayland, Virginia, \$5.00; Mrs. Garland Snapp, Virginia, \$5.00; Elder Manasseh Gillam, Indiana, \$5.00; Joseph Ford, Virginia, \$5.00; Crilly Lunsford, Virginia, \$6.00; Julian Bly, Virginia, \$40.00; Delilah Mauck, Virginia, \$5.00; Lyle Mills, Maryland, \$50.00; Mr. and Mrs. George Rothgeb, Virginia, \$20.00; George E. Blair, Alabama, \$5.00; Kathleen Swing, Virginia, \$5.00; Minnie Dupont, Virginia, \$25.00; Mrs. Madoline M. Atwood, Virginia, \$10.00; Mary E. Compton, Virginia, \$5.00; Mr. and Mrs. R. H. Helms, Virginia, \$10.00; Crilly Lunsford, Virginia, \$2.00; Elder J. A. Langham, North Carolina, \$15.00; Elder and Mrs. Bill Dillon, Virginia, \$15.00; Robert Hartley, West Virginia, \$10.00; Anderson Ashby, Florida, \$5.00; Friend, Virginia, \$50.00; Mr. and Mrs. Louis Hite, Virginia, \$25.00; Mr. and Mrs. Evans Olinger, Virginia, \$5.00; Mr. and Mrs. Hugh Wells, Florida, \$5.00; James V. Bryant, Ohio, \$5.00; Harold K. Nines, Ohio, \$3.00; Jerry Fox, Ohio, \$5.00.

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

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

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

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

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

UNION—Sumerduck, Va. Take 651 from Remington to Sumerduck (about 10 miles) meets every 1st and 2nd Sunday at 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hidden Ave., Culpeper, Va. 22701. Tel. (703) 825-5813. Also 5th Sunday at 10:30 a.m. Elder Rodger Frazier, Pastor, Rt. 1, Box 171, Remington, Va 22734, Tel. (703) 439-3606. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va 22186 Tel. (703) 347-3469. Dec. '86

### THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrick, Clerk, 4127 N. Tripp Ave., Chicago, Ill. Tel. 725-1372 July '85

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W.Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784. Tel. (301) 577-5567. Aug. '86

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

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

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

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

SOUTH RIVER—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 '86

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. '87

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. March '86