

# Advocate and Messenger

126th Year                      SEPTEMBER 1987                      No. 9

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**Advocate**  
and  
**Messenger**

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

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Zion's Advocate	Messenger of Truth	Gospel Messenger
Established 1854	Established 1897	Established 1878

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Oft'times we do not understand  
The path that we must trod;  
Yet we desire the providence  
Which leads us nearer God.

We know not what the future holds  
But in this truth we rest,  
His way is always right and good  
For He knows what is best.

R.E.H.

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BENTONVILLE Bentonville, Va. 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5. Box 540, Madison, Va 22727. Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630. Tel. (703) 635-3548. April '88

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. '87

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 '88

GREENWOOD –Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) St. Rt. 643, follow that to (Minnieville Rd.) St. Rt. 640 to Church. 1st Sun 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834. Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleadons Trailer Park, 1-B, Woodbridge, Va 22192 April '88

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MT. ZION –Waukegan, Ill. meets 1st 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. '89

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. '87

SALEM –Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor. 100 S. Pearl St., Hagerstown, In 47346, Tel (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '88

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 '87

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LITTLE FLOCK –9 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 Sarar Cox, Clerk, 4761 Stormoway Dr., Richmond, Va 23234. Tel. (804) 275-6084. July '88

# Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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## THE NATURAL MAN'S LOVE OF SIN

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3:19).

What an awful state mankind was plunged into as a consequence of Adam's disobedience! Every man, apart from the grace of God, is a lover of darkness. Indeed, Paul speaks of men in their natural state as being darkness personified, saying to the Ephesian church, "Ye were sometimes darkness, but now are ye light in the Lord . . ."

The carnal man's love of sin is one of the things which makes his state so hopeless insofar as his own ability is con-

cerned. He hates God (Ps. 21:8) and loves evil (Micah 3:2), therefore he will not come to Christ that he might have life (John 5:40). His condition cannot be better summarized or described than it was by Paul when he said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14). Paul gives two irrefutable reasons here why the unregenerate does not receive the things of the Spirit of God: — 1. He looks upon them as proceeding from folly; they are ridiculous to him, trifling and absurd, and, — 2. He *cannot* know them. He has no medium by which to *receive* or *understand* or *appreciate* them. They can only be comprehended and enjoyed spiritually, by faith, and he is not a spiritual being; he is dead in sin and consequently has no faith and is void of the Spirit.

Here, then, is the state of men in nature: they *hate* the good, and *love* the evil (Micah 3:2); the things of God are foolishness unto them, and they have no spiritual faculties whatsoever. If they were required to make *any move at all* toward God in order to be born of the Spirit, we can easily see that *the whole lot of them* would be doomed to the fires of eternal hell. The arminian system holds out no hope for *any* of them, for it argues, in effect, that *they must accept that which is foolishness unto them, in order to get that which they do not want, so that they can live with those whom they hate.* This is a totally unworkable theology.

In order for any man to find comfort, strength and hope in the things of the Spirit of God, he must first be made a partaker of the divine nature (II Peter 1:4), and this comes about in the new birth, which is entirely the prerogative of God. It is He who determines whether or not He will give a person divine light and life, and He does it according to His eternal purpose, in His own way and at His own appointed time. He is not waiting for the dead sinner to "let Him in," for He knows that a man in such a state hates Him and loves death (Prov. 8:36) and that the only way he can be reached is by irresistible grace. As the wind blows where it pleases, etc., "so is every one that is born of the Spirit" (John 3:8). The only kind of folks who ever "find" God, are those who *sought*

*Him not* (Isa. 65:1). And this "finding" happens only in that hour when He says, "Behold me, behold me." This is spoken of as "the day of His power," and it is in *that* day, and that day alone, that they "shall be willing" (Ps. 110:3) – willing to be led by His Spirit and governed by His laws.

This is why we Primitive Baptists do not try to get dead alien sinners to come to Christ. We realize that we would be wasting our time. We know that we cannot get a man to love that which he hates, and hate that which he loves. The Holy Spirit alone can accomplish such a miracle.

The Scriptures relate many ways in which God's servants can be of help to His born-again children, but there are people in this world who are blind leaders of the blind, and our Lord has told us to "let them alone." "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you" (Matt. 15:14 & 7:6). – *Editor*.

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### WAGING PEACE

Recently while I was mowing the lawn at our little church, I observed two National Guard jet planes circling low overhead. It was obvious that they were using our building as a practice target. I suppose it makes a good one, for it stands out plain and white against the background of green pastures and trees. They often do the same thing with the tall elevator tower in our town. Those men were learning the art of waging war. Fortunately for us, it was only practice.

I thought as I watched them that in a day or so a few Old Baptists would gather at that building, and they would be studying the art of making peace, not war. I suppose from a human viewpoint we are badly outnumbered and outgunned. But from history and from the Scriptures, I know that what we have (if we remain true to our high calling) will endure long after all the planes and guns have fallen to rust. Truth is stronger.

Carnal nature has caused men to use force to get their own way since the beginning of time. Cain slew his brother Abel; and his guilty conscience caused him to build cities with walls

around them to protect himself afterwards. Political systems, like many governments today, even raise up pretended dangers to frighten the people, to justify the maintenance of large armies, military equipment, and so on. Our own nation follows that kind of policy. Americans have never learned one of the great lessons of history, that nations and cultures seldom fall because of the danger of enemies from without; they fall because of inner moral decay. I fear that kind of decay is far advanced in our nation.

I have thought a lot recently about the examples of Jesus as the Prince of Peace. Oh, I know He is spoken of in Scripture as a Captain, a man of war, a commander of an army; but, I know that it was always His way to fight sin and darkness by putting light and truth to the front. There is not enough darkness in the universe to extinguish the light of His candle. Whenever our Lord felt that some kind of force was proper, He generally allowed those He would punish to fall into the hands of the wicked; and very often He began that process by allowing the people to be governed by very weak leaders. It is something to ponder today.

It has occurred to me that Jesus plainly declared His weapons in this battle against sin when He confronted Satan in the Wilderness Temptation. He utterly rejected force, the temptation to seek the approval of men, and the temptation to seek His own welfare by making "bread out of stones". His weapons were faith in God, and the plain and positive declarations of the Scriptures. From that time on, the powers of earth and hell bent all their efforts to make Him lay aside His chosen way and employ the weapons of men. Had He made one single mistake, the world would have never forgotten, and the church would have faltered.

Men were often neglectful of Jesus, and often abusive, but he never gave way to angry responses; He was the Prince of Peace. When He spoke words of truth, and when He humbled Himself to be a poor man (that we might be rich), the world mocked. Shame was heaped upon Him without measure. Finally, blows fell upon his body, and His head was crowned with thorns, and nails were driven through His hands and feet; yet all Jesus answered was summed up in His prayer on the

cross, "Father, forgive them, for they know not what they do." Even the denials of one of His closest disciples brought no more than a compassionate look. Jesus was waging peace, you see.

This refusal to use carnal weapons did not mean that Jesus was weak or helpless. It never was demeaning to Him to gird Himself as a servant and wash His disciples feet; it troubled Him not at all to be found in the company of poor people, of sick people, or outcasts from the temple or synagogue. There was a gracious goodness about Him that no acts of service could lessen. He had Truth upon Him in every sense.

"What is truth?" Pilate asked. The officials of our own government seem to be asking the same thing. (And I do not mean to venture into politics.) There are far too many people in high places who have so little respect for truth, save when it serves their own selfish purposes, that one can scarcely know when to believe them. Does that make truth a weak thing, a matter of no consequence? One might ask former President Nixon whether truth has any power; and one might ask a Pilate when he shortly died in a fall from a castle wall while in exile, or a Caiaphas who lost his high office and died in shame, or the people of Jerusalem who presently saw enemy armies around their city as Jesus promised. The best answer to error, and to those who love sin, is always truth plainly spoken.

The proper foundation for the gospel church is truth also, truth preached in love, and preached plainly and fully. I might add that if it is to influence anyone, it must be preached with charity, judiciously, and it must be preached by one who lives his life consistent with what he preaches. There is no use for a man to preach love unless he loves those he serves, for if he is serving only himself no one who matters will believe him.

There can be no peace in a Christian society without the truth of Christ. The gospel alone can bring the influence of the example of Jesus to believers, and persuade them that sin is evil, and gives only the illusion of pleasure momentarily. Only the truth can persuade men to sacrifice so many of their own wants to obtain the spiritual blessings of the kingdom. But when Jesus said to turn the other cheek, or go the second mile, or to give a cloak also, those words have power for they come

from the Master Himself.

What battles often rage within the hearts of people when things go contrary to their natural wills! What a terrible battle we have with ourselves to overcome our natures, learning to control our natural passions and our tongues! Yet, when God's people sit down under the sound of the gospel, they are learning precisely that kind of lesson. And they look about them and see people who are so kind and thoughtful it is well nigh impossible to be upset very long with them. It is so hard to argue with a man who controls his words and won't answer you roughly. It is so hard to pick a fight with someone who is feeding you at her table, or who is encouraging you with compliments, or is sharing with you the gracious dealings of the Lord along the way. If more people were practicing these things, there would be a lot less of trouble around the churches today.

It is not easy to be a soldier of the cross. One of our greatest enemies lies within our own hearts, and that enemy is mighty hard to control. And we have another enemy, which I might call *inertia*. We are so inclined to take the easy course, to sit still and do nothing when we ought to be exercising our gifts as our Lord commanded. We take for granted our families and friends, our brethren and sisters at church, until sometimes they must wonder whether we ever even think of them. Troubles come when people no longer talk to each other as they ought; and peace comes first to those who have confidence in each other.

Most of you are acquainted with Bunyan's book, *Pilgrim's Progress*. Did you ever know how he died? In his church a father and his son become very angry with each other, and parted. In very inclement weather, Mr. Bunyan traveled from one to the other until he overcame their anger and reconciled their differences. But in the process he became ill, contracted pneumonia, and soon died. In a way, it was unfortunate, perhaps; but wouldn't it be wonderful if all the Old Baptists loved peace enough to make such sacrifices for the cause of Christ?

ELDER RAYMOND WEBB

### A LEPER CLEANSED

The fifth through the seventh chapters of Matthew record the greatest sermon ever preached, – the sermon on the mount, delivered by Christ to His disciples. Then in the first four verses of chapter 8 we have the following account: “When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.”

I would like to notice some things about this leper and the gracious manner in which Jesus dealt with him, for he surely is a picture of you and me. Leprosy was a disease for which there was no known cure at that time. Perhaps with the advanced medical skills of modern times there is a cure now; I do not know. But leprosy in the Scriptures is a type of sin, for which there is no cure except by the power of our Lord Jesus Christ. We are all polluted with this terrible disease of sin in our natural birth.

The leper in our text recognized that he was unclean; that he could not cleanse himself; that here was one who could cleanse him. According to Luke 5:12 he fell on his face when he asked Jesus to heal him, feeling his unworthiness to even ask this great blessing of Him. He addressed Jesus as *Lord*, showing himself to be a believer. He realized it was not a question of whether or not Jesus had the *power* to heal him, but whether or not it was His *will* to do so. There is *never* any question about the power of our Lord to do anything. All things are possible with Him.

This leper exhibited the qualities of those whom Jesus had been preaching about in His sermon on the mount; and those were blessed characters. He was meek, poor in spirit, and he mourned because of his condition. A similar character was the woman who said, “If I may but touch his garment I shall be whole” (Matt. 9:21). Another was the centurion who asked

Jesus to heal his servant. When Jesus said, "I will come and heal him," this soldier said, "I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." And it was so. Jesus marvelled and said, "I have not found so great faith, no, not in Israel." I feel that all who approach the Saviour in the same way these people did will also be healed of their sins.

Jesus told the leper to go and offer the gift to the priest that was customary. What are we to offer? — Our service of thanksgiving and praise; our faithfulness to the church. I will quote just two scriptures concerning what we are to offer: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Ecc. 12:13). "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8).

When Jesus had cast the devils out of the Gadarene (Mark 5:19) he told him to, "Go home to thy friends, and tell them how great things the Lord hath done for thee." We will find our friends in the church. Let us then be baptized and go on our way rejoicing as did the Ethiopian eunuch when he was baptized by Philip (Acts 8).

ELDER T. EVERETT BEAVERS

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### TRUE HAPPINESS

"Happy is that people whose God is the Lord" (Psalm 144:15).

I suppose man's search for happiness begins with his first breath. His very first activities in this world are entirely self-centered. It is of no consequence to him what it may cost others either in money or in misery; he only knows that he desires nourishment, comfort and security, — and being born without patience he cries out for these things the very moment he feels the desire for them, not willing to wait even the shortest time for a mother who may be so busy with other things, which are just as important to his welfare, that she cannot attend to his desires at that very instant.

With time he will be required to develop a measure of patience, but he will continue his pursuit of happiness. This is inherent to his human nature.

However, it is *not* inherent to his natural instincts to pursue happiness in the *right* way, for true and lasting happiness can only be found in God; and men, as they are when they come into the world, will not seek after God (Rom. 3:11, Psalm 10:4 & 14:2,3).

The most common way that men seek happiness is in the accumulation, and if possible the *amassing*, of this world's goods. However there is a great cloud of witnesses to the fact that this is *not* the road to true happiness. One of the richest men in America was heard to say that he would gladly give all his millions for just one happy marriage. He had five wives, but he never had a happy married life. He would gladly have *given* all his millions for happiness, while countless others *coveted* his millions, thinking that such wealth would bring them happiness.

Everyone is seeking happiness, but very few are finding it. And why is this? Because most of them are placing their trust in uncertain riches and perishing pleasures (I Tim. 6:17). There is only one *truly* happy class of people in this world, and they are those "whose God is the Lord". "Whoso trusteth in the Lord, happy is he" (Prov. 16:20).

*That which is temporarily pleasing and gratifying to the flesh does not constitute happiness.* In order to be truly happy we must be blessed with evidence that the Lord is our Shepherd (Psalm 23:1) and that we shall never want either for the necessary provisions of life or for sufficient grace to serve God acceptably according to the instructions which He has graciously left us in His word. If we enjoy the assurance which is expressed by David in the entire twenty-third Psalm there will be a corresponding state of peace and joy in our soul. The happy man's measure of assurance will not always be the same, but during those times when the light is dim and his faith wavers he will still patiently wait upon his God with an humble confidence that as He has restored his soul in the past He will once again do so in due time, so that he may once more "draw near with a true heart in full assurance of faith" (Heb. 10:22).

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Most of my readers will remember the popular fad a few years ago of defining what "happiness is", but I would say that to the child of God happiness is feeling the sweet presence of Jesus in his soul. Again David speaks of this when he says, "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psalm 16:11). All it takes to make the man of God happy is to feel a close communion with his Lord. If we would truly be happy the language of our soul must be, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Please read Psalm 73:25-28). — *Editor.*

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### THE DOOR OF THE SHEEP — JOHN 10:7

In ancient days of walled cities, the gates or doors had a significance that is largely lost on modern people. Whoever controlled them, controlled the city. Since the gates were the most vulnerable places in a city's defenses, in wartime their best soldiers were put there. In peacetime, the elders of the city often sat at the gates where they could monitor all that entered or departed from the city; and from this vantage point near to the people they could be reached very easily by any who needed help or counsel (See Ruth 4).

Jesus is the door of the sheep. Not just a defender of the fold, but He is the door itself. As He said, "no man cometh unto the Father but by me." The meaning is clear. No one has a right to the privileges of the fold except on His terms and with His consent. With this in mind, we conclude that He must have meant the spiritual kingdom as much as the natural, the invisible heart worship as much as the church forms. What is the difference? Why, there is a lot more to Christianity than getting one's name on the books.

The sheepfold is the enclosure where the sheep go to rest in safety with their shepherd. Contrary to popular worldly teaching, one does not put a creature into the fold to make him a sheep, but because he is a sheep already and it is the best place for him. This is a word picture of the Lord's church, of course. The object of the church is not to make children of God, but to make active disciples, and to bring them into a

spiritual union of fellowship with Christ and His people in His kingdom. Any person who enters a church for any other reason is bound to be disappointed; and those who do enter but do not experience the blessed spiritual union with Christ from time to time have a right to complain. This union is spiritual; and spirituality means seeing or believing as God teaches, and being reconciled that it is true and right.

There are millions of people in the world who are baptized, and who believe themselves to be Christians in spite of the fact that they have few if any spiritual thoughts or feelings, little if any public testimony of life or word that they know Christ, and almost no sacrifice in what they do. It is so easy to "join a church of one's choice" without considering the Lord's choice; most people are more concerned with what they get than with what they do. Such persons may get their names on the church registry, but they will know nothing of a union with Christ.

It was once said by an old English writer, "Where the Lord builds a church, the devil is sure to build a chapel." Evidently he has built a lot of them, and he has written the names of Jesus on the door of every one. But that isn't reasonable. Since they are all different, they cannot all be the Lord's church. And even as I write this, I am aware that there are many good people in those religious forms who know nothing different, and are apparently satisfied there. I have no quarrel with them, nor do I fear for their destiny. God has everlastingly approved of His people, whether He approves of their lives or not; I am more concerned with how my own life stands with Him than other people's.

What are the differences between the Lord's fold (church) and those of human origin? Perhaps it is unfair to lump them all off together, but I have observed these characteristics about most that I know of. They are interested in "saving the world". They like fashionable buildings, educated preachers, entertaining programs, and they have organizations and activities of which the Bible has nothing to say (mostly of a charitable nature, but often devoted to raising money. It takes lots of money to run a worldly church). And almost always they administer baptism with the promise that it will

take people to heaven, or at least will make them eligible to receive the Spirit after a while. The Lord's church has none of these things.

Now I am content for anyone to have those religious forms who wants them. I do not want them myself, and do not think the Lord's church ought to be interested in them. Our critics have sometimes charged that we Old Baptists are weak in number because we are too strict, too unfriendly, too lots of things, because we will not join with them in these "good works". Jesus didn't; and I think they confuse weakness with fewness, for the Lord's church may be little but it is not weak.

There is another reason why we reject those things. What we already have is much better. The Lord gave us a religion that is designed to be no burden, no, not even to very poor people; and it can be taken anyplace in the world, into all kinds of circumstances, without difficulty. We have a gospel in its fulness, preached by God-called men, and we have a gentle, kindly people to love and fellowship. We can sit down together, and with God's help, manage our own affairs. And best of all, from time to time God honors us with His felt presence until we sometimes feel we have a preview of Heaven. We would not trade this experience for all the activities and numbers of the world.

I have no patience with a man who comes demanding our communion and fellowship as his right (he says he is a Christian and we are supposed to take his word for it) even while openly admitting that he does not believe what we do. To give in to such persons would turn our worship into an empty form at best, and into hypocrisy at worst. But there is another kind of person that I see occasionally who does deserve our attention. There are people who were baptized into some other order, and did it in all good conscience, being fully sincere in their belief that they were doing what pleased God. Baptism was a kind of spiritual experience for them, and they cannot see why they need to be baptized over. To be re-baptized seems to them to deny what they felt the first time. Now these folks, if they come to love what we have, deserve an explanation.

Baptism, when correctly administered, is indeed the answer of a good conscience toward God. It springs from an inner

desire to be near to God, to please Him. But, it is an error to assume all baptisms given by men will please Him, regardless of how sincerely the candidate felt at the time. If that baptism brings a believer into the practice of things unscriptural, and into the company of a people without spirituality or true understanding, then it seems to me that this "answer of a good conscience" was not made "toward God" at all, but as an answer to the commands of wrong-thinking men. The fact that God afterwards answered the sincere wishes of the heart of such a seeker by leading him to a church where the truth is preached and spiritual fellowship is felt, where they can "go in and out and find pasture", signifies that He is very pleased with them indeed, — too much so to leave them in the wrong place. And if He brings His lamb to His fold, isn't it reasonable to assume that He would have that lamb to enter in?

So we might say to such a person, "Your earlier baptism evidently has not given you what you want. It didn't take you to heaven, as they said; but it did bring you into such a mass of activities and beliefs which give you very little satisfaction. (If you are satisfied with them, then you ought to remain right there). Old Baptists cannot offer you those things. What we offer is that which we have received, a life patterned after that of Jesus."

The door of the sheepfold is indeed "strait" and "narrow". There is room for one who knows himself to be a sinner, but no room for a burden of sinful practices, beliefs, and companions. There is room for the sinner, but not if he stands tall and proud and secure in his own strength. There is room for him, but his head will have to be bowed in acknowledgment to Christ's will, and perhaps he may have to fall on his knees in humble prayer of contrition. There is room for a sinner if he seeks only to sit at the Master's feet listening to His words, and to mingle with His people; but there is no room for boasting. If he comes seeking the mercies of Christ, and if his faith makes him satisfied with what Christ has accomplished for him, then he will find a welcome into the Master's fold. Our Lord Himself sets before such persons an open door, and has given them a little strength, and no man ought to shut that door of mercy (Rev. 3:8).

ELDER RAYMOND WEBB

#### WHAT IS ARMINIANISM?

Arminianism is the system of doctrine taught by James Arminius, a Dutch theologian, who was born in A.D. 1560, and died in A.D. 1609. George Whitefield, a powerful Calvinistic or predestinarian Methodist preacher of England during the 18th Century, who also preached in the United States, said that all of us, by nature, are Arminians; that is, that all of us, like heathens, untaught of God, believe that we can save ourselves.

As I have shown on page 335 of my Church History, all Non-Catholics of the Dark Ages, before the invention of printing, when they had no Bibles, seem to have been Arminians; and so were the Baptists of the early part of the 17th Century, and at first the Churches of the Kettocton Association, until they were taught the way of God more perfectly (*Church History*, page 336). They were babes in grace, unable to eat strong meat; they were like nine of the ten cleansed lepers, and, though cleansed by Christ, they did not give proper glory to God. Though enabled by Christ to see, their sight was very imperfect — they saw men as trees walking (Mark 8:24). And so now the great majority of nominal Protestants, and even those called Baptists, though they may have been born of the Holy Spirit, in Europe and the United States, are unscripturally taught, and are Arminians. Of course, many have, like the most of the Catholics, never been Spiritually renewed; and we expect them to believe in salvation by forms and profession and dead works (the works of those who are dead in trespasses and sins).

But since the middle of the 18th Century, I do not know of any Primitive or Old School Baptists who are Arminians; if there are any I do not know of them, for there are none who believe in these five points of Arminianism: (1) Conditional Election — that is, election unto salvation dependent upon foreseen repentance, faith, and obedience; (2) Universal Redemption — that Christ died for all human beings, but that only those who repent and believe and obey will be saved; (3) Universal Regeneration — that all human beings are born of the Holy Spirit, and can therefore repent, believe and obey;

(4) The Resistability of God's grace – that those sinners who have His grace may resist or frustrate it: (5) The Possibility of losing God's grace – that those who have it may fall from it and finally perish. I have never heard any of our ministers preach these errors.

ELDER SYLVESTER HASSELL  
*ADVOCATE AND MESSENGER – 1926*

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#### RIGHTEOUSNESS AND PEACE

“Mercy and truth are met together; righteousness and peace have kissed each other” (Psalm 85:10).

Mercy, truth, righteousness and peace; what a group of words! What is their meaning, and what the character, nature and virtue of the principles they represent?

Righteousness: “Purity of heart and rectitude of life; conformity of heart and life to the divine law. It includes all that we call justice and honesty.” – (Webster). To be righteous, then, in the sight of God, one must possess a pure heart, and since none have such a heart while in the flesh, or in an unregenerated state, it is a gracious gift, bestowed in the act or work of regeneration. Such a heart is pure in the sight of the Giver, and it qualifies those to whom it is given to speak the truth in their hearts (Psa. 15:2), an act in reasonable conformity to the divine law. This heart, thus given, is a true heart, a pure mind, and is possessed only by those who are new creatures in Christ. Such people are called, in the Holy Scriptures, the righteous, by which word they are distinguished from the ungodly (Psa. 1:5).

Righteousness is the fundamental principle upon which mercy and truth are met together. It is through righteousness that grace reigns unto eternal life, by Jesus Christ our Lord (Rom. 5:21). For although God is rich in mercy, yet mercy is only bestowed on principles of justice and righteousness. Mercy and truth meet in Christ, and peace is effected by His righteousness, and thereby His people are justified. Christ is the way, and the truth and the life. He embodies all these holy principles and divine attributes, and His people are holy and righteous in Him, or in His imputed righteousness.

Now in order to our peace with God, this holy principle is indispensable; for God cannot be at peace and in fellowship with unrighteousness; therefore, wherever peace exists, righteousness underlies it; for it is the only foundation of peace. Peace is the fruit of righteousness, peace follows upon righteousness as the effect of it; and in the absence of the one, the other cannot exist.

Jesus effected our peace with God by His righteousness — by doing right, and there is no other way to have peace than by doing right. This is the way to restore peace and fellowship amongst the churches and people of God where it has been overthrown by the opposite course. There can never be peace among the people of God in the absence of mercy and truth. Wherever and whenever these meet practically together, upon the principle of righteousness, or by that of doing right, we will then see and feel the effect of it, and peace will be the result — kiss will be sweet.

Then, if we are sincere in calling for peace, let us pave the way to that happy end by doing right; for as sure as the earth is the Lord's in the absence of righteousness peace is also absent; but when you find one of these, you also find the other. We may cry peace, and affect it, but it will only be affectation, with no reality or profitable effect. If we salute each other with a holy kiss, it must be done in righteousness and peace — both — not peace by itself, for there is no such existence as peace without righteousness.

ELDER J. E. W. HENDERSON

*The Gospel Messenger* — 1901

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#### GOOD WORKS

Because we believe in unconditional, personal election of grace, and that nothing done by the creature can have anything to do with our eternal happiness, it is often told that we do not believe in good works. We *do* believe in good works, but only such as are set apart by the Scriptures. The religious duties found written in the Scriptures are for *believers* who love God. "If ye love me, keep my commandments."

They who are saved by grace are “created in Christ Jesus unto good works, which God hath before ordained that we should walk in them” (Eph. 2:10). So it is only they who are saved by grace that can do the good works which God has ordained, or set apart, which are spiritual and religious works. These good works are not to bring about regeneration or the new birth, but to show our faith and receive the blessings promised in obedience.

By obeying His commandments, we give evidence to the sincerity of our profession. But, “In vain do they worship me, teaching for doctrine the commandments of men” (Mark 7:7). Any doctrine or practice not found in the Scriptures (or not enjoined upon us by the Scriptures-R.H.) gives honor to men,—and gives obedience to men rather than to God. To unite with any religious institution of men instead of the true Church of Christ, is serving and obeying men rather than God.

Inasmuch as “all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works” (II Tim. 3:16, 17), no one has the authority or right to add one thing to “thus saith the Lord,” and you may be assured that just as certain as something not in harmony with God’s word is advocated, either in doctrine or practice, just that certain will confusion and unrest follow. In most instances a division is the result. Let us not lay down the principles of truth in order to build our churches in numbers.

The Saviour said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32). If we hold fast the doctrine and practice and continue in charity or Christian love, He will let us keep it. But just as sure as we become dissatisfied with the traditions of Christ and His disciples (II Thes. 2:15) and try to improve on it by the traditions of men, the kingdom will be taken from us. The doctrine and practice set forth in the Scriptures of inspiration is all that will have the approval and blessings of God.

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

**SOME EXCELLENT TEACHING FROM ELDER HASSELL**

“God is not the author of confusion, but of peace, as in all churches of the saints” (I Cor. 14:33).

God is the God of peace. His Son is the Prince of *Peace*. His kingdom is a kingdom of peace. His children are the children of peace. “Order is heaven’s first law.” Peace reigns in the movements of all the heavenly bodies – sun, stars, planets, and comets. They never collide. There is perfect peace in the Trinity of the Godhead. All things made by God were, at first in peace. The animals in Eden were at peace. And Adam and Eve were at peace, having been created directly by God in His own image, and so continued until they transgressed the law of God.

Their sin brought confusion into the world. Anger, malice, murder, licentiousness, and every form of evil followed. Every imagination of the thoughts of man’s heart became only evil continually; and God in righteous vengeance, sent a deluge of water that swept into death the whole human race except Noah and his family. And, when the race becomes, as it will, almost universally corrupt and violent, proud and selfish, covetous and blasphemous, lovers of self and worldly pleasure more than lovers of God and their fellow-creatures, though having a form of religion, He will destroy all except His chosen people, with a deluge of fire, as He did Sodom and Gomorrah, the filthy and guilty cities of the plains of the Jordan. The wisdom that descendeth not from above, “is earthly, sensual, devilish...” But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace” (James 3:15,17,18).

Since I was baptized by my godly and peace-loving father, Elder C. B. Hassell, in January, 1864, more than 62 years ago, I have, by the grace of God, endeavored so to live and to teach, by tongue and pen, as to honor the Lord and unite His dear people, and not to use or insist upon any extreme expressions not found in the Scriptures and that offend any of my brethren, nor to make such expressions tests of fellowship; and I have always advised brethren to respect the church of their

membership, and, if excluded, not to join any other church, but to return to their own church, and confess their wrongs, and ask for forgiveness and restoration.

Being reviled, I would not revile again, after the example of our blessed and perfect Saviour; and, as our beloved, humble and gracious Elder J. R. Respass did, let those who opposed me, say all the bitter words, and the last word. I hope that I have been taught of the Lord to love all my dear brethren, and to bear and forbear with them, and to forgive them if they have in any way wronged me, and to pray the Lord to forgive them, as the Lord Jesus Christ and His first martyr Stephen did when they were dying.

O for grace not to be overcome of evil, but to overcome evil with good. Having been spared so long and blessed so abundantly by my Heavenly Father, I cannot bear the thought of misrepresenting or injuring, in any way, those whom He has taught me to love. I have sought to unite the people of God on the basis of the perfect truth of *all* His inspired word; and I leave the judgment of my motives, not with fallible and unmerciful man, but with the infallible and merciful Lord (I Cor. 4:3,4).

*Advocate and Messenger – 1926*

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#### MUCH MORE TROUBLE DESERVED THAN IS RECEIVED

People often question God's actions, especially in His permissive decrees. When troubles come, they ask, "But why on me?" They seldom ask, "But why me?" when blessings fall. If the truth were known, we deserve far more pain and trouble than we receive in this life; and, our blessings far exceed anything we could possibly deserve. If we were to consider the questions, "What does sin actually deserve? What punishment should be meted out to a sinner? What will it take to make a sinner quit his sinning?" and then we turn to the scene of the crucifixion for our answers, we must immediately realize that it should have been far worse with us than it has been. Only God's mercies saved us from ourselves; in that hour when God chose to judge His people for their sins at Calvary, Jesus suffered, so we could go free.

ELDER RAYMOND WEBB

## IN BEHALF OF CHRIST

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29).

The apostle Paul was informing the church at Philippi what to expect, and to not be overly surprised when it happened. The great work of the Holy Ghost, which enables the children of God to believe on Christ Jesus, to rejoice in soul, and hope in His grace, is far greater than all the pleasures of the world, as this peace and comfort is enjoyed by the children of God only.

Be not surprised if the world causes you to suffer, and that by persecution, both by word and deed. The world is full of envy, and covets the honor and praise that belongs only to God. Some claim that the God-given faith, that God gives through and by regeneration when He sends forth the Spirit of His Son in our hearts crying, Abba, Father, is the kind of faith that is obtained by men preaching to dead, alien sinners. They do not understand that there is more than one type or kind of faith. It is true that there is a practical, evangelical or gospel faith, and it comes by hearing the true gospel preached, but it is *the living child of God* who has ears to hear, and a heart to understand, that receives it, and already has the faith that is the gift of God in their hearts and souls. "He that believeth on the Son of God hath (is already in possession of) the witness (Spirit) in himself" (I John 5:10). He that hath not the Spirit of Christ is none of His (Rom. 8:9), but he that hath the Spirit of Christ is His, and is able to hear and rejoice in the gospel. Blessed are they who hear (and know) the joyful sound (Ps. 89:15).

There have been arguments all the way down through time as to *how* sinners are saved, *who* saves them, *why* they are saved, *when* they are saved, and *what the results will be* by their being saved. The world has never been in harmony with Christ and His doctrine. "Marvel not (be not surprised beyond measure), my brethren, if the world hate you" (I Jn. 3:13). Christ said in John 15:18, "If the world hate you, ye know that it hated me before it hated you." The spirit of envy is cruel, but if you are of the world, the world will love you. If you are not in harmony with the world, in faith and practice

as a church and people, you will suffer persection by the world, either ignorantly or wilfully. But be of good cheer, Christ has overcome the world, and we trust *we* will triumph over the world, death and the grave through and by our Lord Jesus Christ. Be not discouraged, "for unto you (the saints) it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

ELDER C. M. MILLS  
*The Primitive Baptist - 1947*

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#### DISAPPROVAL OF DIVISIONS

I utterly disapprove of the almost innumerable, unscriptural and ruinous divisions among Primitive Baptists. They are pointedly condemned by Christ and His apostles. The phrase, "the absolute predestination of all things", without distinguishing between sin and holiness, is not in the Bible, and ignores and perverts His written word and the London Confession of Faith, mutilating them and contending that there is only one salvation, which contradicts the Scriptures, and is Arminianism; and the subjection of the Church to an Association or to any other body on earth, sets aside the command of Christ in Matthew 18:15-18.

Of course, I am a fallible sinner, and expect soon to pass into eternity; but the God of the universe and the Bible, the truth of whose written word I maintain with the great majority of Primitive Baptists, will never die, and cannot lie, and He will chastise His own people who deny His Word, and they will feel it.

He who soweth discord among His people is an abomination to him (Prov. 6:14-19). Christ prays that all who believe in Him may be one, as He and the Father are one; and His prayer will be answered. Paul said we should endeavor to keep the unity of the Spirit in the bond of peace.

From a Letter by ELDER SYLVESTER HASSELL-1926  
*Advocate and Messenger-1935*

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We may grow *in* grace, but not *into* grace.

#### THE MOST REASONABLE WAY

The religious world has grown so very skeptical, and look upon the Bible with so little regard, or esteem, that we need something to contradict the baneful influence. I have investigated every theory advanced by men, and the Bible story, or *revelations* rather, of the creation, preservation and history of the world is the most reasonable, intelligent and harmonious of any I ever heard of. It is the only account that agrees, and makes necessary the Person, work and triumph of a living Saviour, giving all glory and praise to the great and all-wise Jehovah.

ELDER E. W. THOMAS

*Advocate and Messenger - 1926*

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Many have puzzled themselves about the origin of evil; I observe there *is* evil, and that there is a way to escape it, and with this I begin and end. — *John Newton*.

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#### ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN NORTHERN VIRGINIA

GREENWOOD — First Sunday, October 4, 1987. All day Sunday only. — *Elder Hollie Redmon, Pastor.*

BATTLE RUN — Second Sunday, October 11, 1987. All day Sunday only — *Elder Elmer S. Skeen, Pastor.*

MOUNT CARMEL — Fourth Sunday, October 25, 1987, and Saturday before, all day both days. — *Elder A. J. Hylton, Pastor.*

#### CHOCTAWHATCHEE ASSOCIATION

The 148th annual session of the Choctawhatchee Association is scheduled to be held with "Pleasant Grove" Church in Ozark, Alabama on the 4th Sunday, and Friday and Saturday before, Sept. 25 thru 27, 1987. The church building is located across from Carroll High School on Skipperville Road in Ozark. For further information contact — *Elder Odell Deese — Rt. 9 Box 224 — Dothan, Ala. 36303 — Ph. (205) 794-5096.*

### ECHECONNEE ASSOCIATION

The next session of the Echeconnee Primitive Baptist Association is scheduled to convene with "Beaver Creek" church (All sessions to be held at "Pleasant Hill" church. Pleasant Hill Road and Pattie Drive, Warner Robins, Georgia) Oct. 9 thru 11, 1987 at 10:00 A.M. each day.

Additionally, Elder I. G. Heaven of Cullman, Ala. will be preaching, the Lord willing, at "Pleasant Hill" church, 7:30 P.M. on the evening preceding the associational meeting (Oct. 8th).

A sincere invitation is extended to all proponents and seekers of truth to come and worship with us during this series of meetings. — *Elder Dennis H. Jones — Ph. (912) 923-4538.*

### ANNUAL MEETING AT AFTON ROAD CHURCH

The Lord willing, the "Afton Road" Primitive Baptist church, Danville, Virginia, will be hosting its Annual Meeting beginning Friday night (7:00) before the 4th Sunday in October. Services are also scheduled for Saturday morning, afternoon and night, and Sunday morning. Communion and feet-washing service will be held after lunch on Sunday. Noon and evening meals will be served on Saturday and Lunch on Sunday. Plenty of homes are available for visitors. For those desiring Motel accommodations, please call or write — *Elder Lonnie Mozingo, Jr. — Rt. 3 Box 2022 — Danville, VA 24540 — Ph. (804) 836-6418.*

"Afton Road" church can be easily reached by coming to the intersection of Hwy 29 and Hwy 41 North in Danville. Follow Hwy 41 north from this intersection 1 mile to Afton Road; turn right on Afton Road, and the church building is ¼ mile on the left.

A heartfelt invitation is extended to the Lord's people.

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## Obituary

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### RESOLUTION OF RESPECT FOR SISTER ROSA B. MYERS

Whereas: It has pleased our heavenly Father in His infinite wisdom to call our esteemed and faithful Sister Rosa B. Myers from the trials and cares of this life on June 30, 1987, and,

Whereas: Sister Rosa had a long illness and was unable to attend church

services these last few years, but continually expressed her love for the "Washington" Primitive Baptist Church, Annandale, VA.,

Therefore, be it resolved that we bow to the will of our heavenly Father, although we shall greatly miss her. Our loss brings fulfillment of the deep and sincere hope which she expressed so humbly when she asked for a church home in 1976.

May the Lord in His tender mercy grant a spirit of consolation, comfort and assurance to her son, two daughters, six grandchildren, eight great-grandchildren and two brothers.

Funeral services were held in Roanoke, Virginia with Elder Phillip Johnson officiating. — *Sister Martha J. Reynolds.*

#### ELDER JOY D. VANDERVEER

Elder Joy D. Vanderveer (76) was born in Marion County in southern Illinois, April 5, 1909, and passed away at his home at Goreville, Illinois, on June 16, 1987. He was preceded in death by an infant son, and by his faithful companion Sister Haline Vanderveer.

Elder Vanderveer was ordained to the ministry by his home church, Salem, near Xenia, Illinois, in May, 1931. He pastored this church, and others in southern Illinois and Indiana, for over fifty years. He will be remembered with much love by many, many friends.

The funeral services were conducted by Elder Oscar Smith, and his body was laid to rest in the cemetery near his home church. — *Elder Raymond Webb.*

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Virginia T. Knighting, Va., \$5.00; Mrs. Senora Keith, Va., \$10.00; E. B. Fishburn, Ind., \$1.00; Sister Elsie Payne, Va., \$5.00; James V. Bryant, Ohio, \$5.00; Mrs. Raymond R. Hicks, Ga., \$5.00; Paul L. Gray, Ga., \$5.00; Nettie P. Tannehill, \$5.00; Paul Denhoff, Canada, \$10.00; Harold Nines, Ohio, \$5.00; Sister Jewel Bender, W. Va., \$5.00; Friend, Va., \$15.00; Betty Strause, Ind., \$10.00; Elder Wayne Thacker, Ind., \$5.00; Elder Bill Dillon, Va., \$15.00; W. W. Woodward, Va., \$20.00; Ben Baldwin, Va., \$5.00; Friend, Va., \$60.00; Friend, Va., \$5.00; John E. Utz, Va., \$5.00; Joseph Ford, Va., \$20.00; Elder and Mrs. Harry Booth, Mich., \$15.00; Friend, Va., \$60.00; Elder A. J. Hylton, In memory of Louise Sora, Va., \$20.00; Sister Betty Hutton, Ind., \$20.00; Sister Bertha Maloyed, Ind., \$10.00; Mrs. Virginia Page Cassiday, Fla., \$5.00; Rex Burner, Va., \$5.00; Friend, Ill., \$5.00; Floyd DeJarnette, Ariz., \$5.00; Robert Hartley, W.Va., \$5.00; Friend, Va., \$10.00; Samuel J. Baggarly, Va., \$20.00; Margueritr Kyhl, Va., \$5.00; Friend, Va., \$12.00; Olga Arnold, W.Va., \$5.00.

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, Md 21795, Tel. (301) 223-6195. Mar. '88

MILL CREEK—Hamburg, Va about 2 miles west of Luray, Va off Hwy. 211 at Rt. 766. 2nd Sun. 10:30 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 '88

NORTH FORK—Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd 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 '88

PLEASANT HILL—West edge of Graceville, FL on Hwy. 2. Meets 2nd and 4th Sundays at 10:30 a.m. Elder W. V. Stewart, Pastor, Rt. 3, Box 140-F, Milton, FL 32570, Tel. (904) 675-4064. Danny Spears, Clerk, Rt. 3, Box 215, Graceville, FL 32440, Tel. (904) 638-0183. Mar. '88

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 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

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 2nd Sun. 10:30 a.m. Annual Meeting 2nd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '86

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. '87

UNION—Sumerduck, Va. Take Route 651 from Remington to Sumerduck (about 10 miles) meets every 2nd Sunday at 10:30 a.m. Elder Ernest Long, Pastor, Route 2, Box 236, Stanley, Va 22851, Tel. (703) 778-2763. Sister Pauline Steadman, Clerk, Route 1, Warrenton, Va 22186, Tel. (703) 347-3469. Dec. '88

### THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park, IL, 255 S. Marion St., Oak Park, IL 60302. Services each 1st Sun. 10:30 a.m. Elder Vernon Hopkins, Pastor, each 3rd Sun. at 10:30 a.m. with visiting ministers. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, IL 60641. Tel. 725-1372. July '87

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 236, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625 April '88

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. '88

MT. BETHEL—Three Churches, W.Va. Services 1st and 3rd Sundays at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-1, Romney W.Va. 26757, Tel. (304) 822-3228. Clerk, Wilson Saville, Paw Paw, W.Va. 25434. Tel. (301) 395-5253. Aug. '88

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 '88

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. Aaron M. Moyer, Clerk, Rt. 1, Box 36, Ruckersville, Va 22968, Tel. (804) 985-7409 Jan. '87

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 '88

#### 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. '89

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 236, Stanley, Va. 22851. Tel (703) 778-2763. Sister Ruth S. Ambrose, clerk, Bloomery Rt. Box 74, Winchester, Va. 22601. (703) 662-1476. May '89

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. and 1st and 3rd Sunday at 7:30 p.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. (703) 635-4764. June '88

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 '88

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 117, Luray, Va 22835, Tel. (703) 743-6385. Dec. '88

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. '88

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. '87

WASHINGTON, D.C.—Washington Church 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E. Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '89

WHITE OAK On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 10:30 a.m. and 2nd Sun. 10:30 a.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 Mrs. Martha Galyen, (703) 373-7061. March '87