

Advocate and Messenger

126th Year

JANUARY 1987

No. 1

Advocate and Messenger

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

Zion's Advocate
Established 1854

Messenger of Truth
Established 1897

Gospel Messenger
Established 1878

The Lord be praised! thus far we've come
On life's uneven road;
His grace has softened all our trials
And helped us bear the load.

O may He lead us safely on,
As in His steps we plod,
So that our epitaph might read:
"He (she) humbly walked with God."
R.E.H.

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '87

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 '87

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 '86

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleatons Trailer Park, 1-B, Woodbridge, Va 22192. April '87

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 Durward Edwards, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '85

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. '86

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

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '87

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '87

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 Birghtwood, Va 22715, Tel. (703) 948-4337. Sister Sarar Cox, Clerk, 4761 Stornoway Dr., Richmond, Va 23234, Tel. (804) 275-6084. July '88

Advocate and Messenger

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

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BEGINNING OF VOLUME 126

As we commence the one hundred twenty sixth volume of the *Advocate and Messenger* we wish to express our most humble gratitude to God for His sustaining grace and providential mercy. We also want to convey our sincere appreciation to each one who has taken an interest in this labor of love. I have long been convinced that our church papers are a very useful and worthwhile medium for the exposition of God's word and for the edification, instruction, encouragement and strengthening of His believing people. I would be glad to see more of our people avail themselves of the benefits of such

reading materials. When I first became seriously interested in the study of God's word the Old Baptist papers which came to our home at that time were one of my primary sources of information. In those days almost everything I read instructed me. My hunger and thirst after righteousness was very keen, and anything which tended toward satisfying that longing was eagerly absorbed. My experience along these lines has convinced me of the importance of making Old Baptist literature available to all our children, so that in the event they ever do become interested in it, it will be at their disposal.

The first and last end which Elder Clark had in view as he began publishing the Advocate was, as he stated it, "the glory of God, and the peace, prosperity and happiness of the people of God." He was assured that "the gospel of Christ and the gifts He has given unto men must always tend to edification and union, whether displayed in *preaching or writing*, and hence no valid objection can be made against *printing the truth*, or publishing a paper, so long as it is kept within the scriptural limits—*the faith once delivered to the saints*." To this we heartily agree, and by the help of a covenant God we shall continue to pursue the goals aimed at by the former editors.

We desire first and foremost that the A&M be a vehicle for the spread of Biblical truth. We prefer that the paper be primarily filled with good spiritual writings. Most announcements are of local interest only and should be kept as brief as possible. This also applies to ordination notices, obituaries, etc. Our limited space makes it necessary that we utilize what we have as wisely as we are able. We do not mind publishing obituaries, within certain limits, but some of those which have been sent to us were more akin to biographies than to obituaries, and we have received some criticism for shortening them. It will be much appreciated if this is kept in mind by those submitting death notices. It is much better when the writer does the condensing.

Speaking of this reminds us of the great loss we sustained this past June in the death of our beloved brother, Karl Bobzien. For many years he had served so faithfully and efficiently as our Board of Trustees President. He took a great interest in

the paper and his many efforts in its behalf are greatly missed. Brother Gene Farley has been elected to serve in his place, and we are confident he is well qualified to perform the duties of that position in an admirable manner. And with brother Clarence Moyer having been installed as Vice President I believe we can all rest assured that from a managerial standpoint the A&M is in good hands. But of course without your continued faithful support no amount of leadership and management can keep the paper in circulation. We always operate on a very narrow margin of reserve funds,—never more than enough for a couple of issues—so it is needful that we continue to receive additional revenues besides those generated by subscriptions and renewals. Therefore donations toward this end are, and will continue to be, gratefully received.

I solicit your continued prayers and ask for your forbearance in those areas where I do not measure up to what you desire of me. It is a difficult task to edit an Old Baptist paper, but I can honestly say I have given it the best I had, and will, by the grace of God, continue to do so as long as these duties are required of me.

Melba and I would like to express our sincere thanks to all who have sent cards, letters, and other remembrances during the holiday season. Your kindness means a great deal to us. We pray that 1987 will be a good year for all our readers in each of those ways that really matter.—*Ralph E. Harris.*

THE GREATNESS OF GOD

“His greatness is unsearchable” (Psalm 145:3).

God is *omnipotent*, which means He is almighty; He is *omnipresent*, which means He is in all places at all times; and He is *omniscient*, which means He knows all things.

In Revelation 19:6 He is expressly declared to be omnipotent, and this attribute is clearly expounded in many other places. He reigns over all (I Chr. 29:12) and does whatsoever He pleases (Psa. 115:3) in heaven and earth, the seas, and all deep places (Psa. 135:6). Job said, “What his soul desireth, even that he doeth” (23:13), and later, in answer to the things the Lord had spoken to him, he said, “I know that thou canst do every thing” (42:2). The angel which appeared unto Mary

said, "With God nothing shall be impossible" (Luke 1:37), and in reply to His disciples' question, "Who then can be saved?" Jesus said, "With men this is impossible; but with God *all things* are possible" (Matt. 19:25, 26).

The *omnipresence* of God is as plainly expressed in Jeremiah 23:23, 24 as anywhere in the Scriptures. It is shown that God is not only a God *at hand*, but also a God *afar off*; that none can so hide themselves that He cannot see them; and it is expressly declared that *He fills heaven and earth*.

As for the *omniscience* (pronounced om-nish-ents) of God, Peter summed it up well in John 21:17 when he said, "Lord, thou knowest all things." And John says, "If our heart condemn us, God is greater than our heart, *and knoweth all things*." And again, quoting from Job 42:2, "No thought can be withholden from thee."

When we consider such attributes as these we can readily perceive why God's thoughts and ways are as high above ours as the heavens are above the earth (Isa. 55:8, 9). It is beyond our finite powers of reason to search out, comprehend, or explain the greatness of One who can be in all places at once; Who is *perfect in knowledge* (Job 36:4); Who declares the end from the beginning, and from ancient times the things that are not yet done; Whose counsel always stands, and Who does all His pleasure (Isa. 46:10). Well might He declare of Himself, "I am God, and there is none else; I am God, and there is none like me."

But though His greatness is *unsearchable*, it is not *unbelievable*. By faith the child of God embraces, believes, and even finds much joy in many things which he cannot fully comprehend or fathom. He believes Christ is the embodiment of the God-head (Col. 2:9), even though that Godhead is a great mystery (I Tim. 3:16), and he loves Christ and believes in Him even though he has not seen Him bodily, and, believing, rejoices with joy unspeakable and full of glory (I Pet. 1:8). He does not merely *wonder* at the gracious words which proceeded out of the mouth of Christ, as did most of the Jews (Luke 4:22), but his soul *clings* to those words and he seeks to make them the rule of his life and the daily object of his meditations.

How solemn should be our approach unto a God whose greatness is *unsearchable*; how reverent should be our attitude *toward* Him; how high should be our thoughts *of* Him; and how humbly should we walk *before* Him! May His word be to us as it was to David,—a lamp unto our feet, and a light unto our path (Psa. 119:105), and may we, like Job, esteem the words of His mouth more than our necessary food (Job 12:12).—*Editor.*

EXCEPT IT BE FOR FORNICATION—MATTHEW 19:9

It is with a great deal of reluctance that I undertake this article. I really don't want to do it at all. It is not a subject of general interest, perhaps; and for those who are interested, it would bring back very painful feelings. But, because this expression has been misunderstood and misused, and has become a point of contention, we ought to face it.

This expression is the one exception Jesus made to the "marriage for life" rule which governs Christians. We ought never to forget that His real lesson was the sanctity of marriage, and the duty Christians have of living faithfully in marriage until death. I am not going to condone divorce; anyone who has ever seen loved ones go through that ordeal knows what pain and sorrow it brings. But in this world of sin and sorrow, our Lord knew that some of His people would be innocent victims of sinful conditions beyond their control. His words are intended only to enable this kind of person to find a way of escape from an otherwise impossible situation. Jesus was not advertising divorce. It seems strange that so much misunderstanding, and so many problems, seem to arise when people try to interpret His words.

Primitive Baptists sometimes make a very serious mistake when they allow the unbelieving world to define Bible terms for them. This expression is a vivid example of that very thing. Accepting the wrong definitions leads to great problems in the interpretation of Scripture, to false conclusions, and to terrible practices when those false ideas are applied to specific cases, as we shall see in a moment. The common definition of the word "fornication" is "illicit sexual intercourse between unmarried persons." Some version of that definition is found in

almost every dictionary and reference book. That doesn't make it right. God didn't write those books; He did write the Bible, and that is where Old Baptists ought to go for their information. Let us look for a moment at some of the consequences of interpreting this scripture by the common sense.

If fornication was indeed only a sin between unmarried persons, married couples could not possibly commit that sin. If this were true, and since Jesus made no mention of any other exception, some people have concluded that there are no lawful grounds for the breaking of a marriage vow, not for any cause at all. In a marriage where one of the partners might be guilty of adultery, or some other gross sin, the innocent victim of that situation is trapped in the marriage without hope of escape. By living with the adulterer, that person becomes (in the eyes of others) an adulterer himself (or herself). A Christian church would exclude a member guilty of that kind of sin; yet, if they follow this line of thinking, they would not permit the innocent person to escape the marriage. Now, brethren, that may make sense to some folks, but it makes no sense at all to me. Why would Jesus have used this expression at all, and to married people, if they could not commit fornication?

But let us see what the Bible refers to as fornication. First, let us turn to the familiar example in I Cor. 5:1. This case Paul called fornication "not so much as named among the Gentiles." It was not a common sin, being a sin of incest; and at least one of the guilty parties was married, possibly both. Next, let us turn to Hebrews 12:16. Here Paul refers to Esau as a fornicator. Again, it is not a sin of unmarried people, for Esau had at least four wives. His crime included polygamy, and joining himself to idolatry. Thirdly, let us turn back again to I Cor. 10:8, to the reference to Israel's committing fornication in the wilderness, after Balaam finished earning his money. Israel's sin was in joining with the heathen people in practicing prostitution in the name of religion. Not a word is said about only unmarried persons doing it, and since twenty four thousand of them died, I doubt if those were teenagers.

Now if we turn to Leviticus 18 and 20, we can find a general description of the kinds of sins included in this terrible

word by the Bible. One can scarcely read it without coming to the conclusion that fornication means "any illicit sexual practice at all." It is a sin which violates, not necessarily the laws of marriage, but the laws of God concerning the individual and the family. It can include adultery, polygamy, prostitution, homosexuality, and all the myriad forms of perversion becoming so common in our own nation. Not a word is said about its being restricted in meaning because of age, sex, or marital status. Therefore, we conclude that as the Bible uses the two words (adultery and fornication), fornication is by far the larger, the more inclusive term. The reason, then, that Jesus did not name adultery and the other gross sins in His exception is that those meanings are already included in the word He did use.

As much as Jesus and the apostles loved the Scriptures, and decent clean ways of life, they were not hard or unreasonable. In fact, they were very sympathetic to people who were unwilling victims in any way. It would be very good if Christians today could show more of the same spirit. Anyone who has gone through the trauma of a broken marriage knows they have to live with pain, with a feeling of guilt and failure, the rest of their lives. They do not need for others to add more burdens.

There were good reasons, in the Apostles' day, for concern that Christians might be trapped in ungodly situations. None of us would want to be partners to conditions commonly in practice then. Slavery, with all its attendant sin, was practiced almost world-wide. Polygamy was still common. From Caesar's palace to the ends of the Roman Empire, perversions were known. Even in religion, the heathen peoples very often practiced prostitution as a religious activity (they were nature worshippers and sex is a part of nature). The early Gentile Christians converted under Paul's preaching were, some of them, formerly closely associated with those things, through marriage, business, and friendships. What was Paul to tell them, that there was no escape for them? Certainly not. He told them exactly what Jesus had said. It was not only a matter of personal escape for them, but it was a matter of fellowship. Paul's churches tolerated no such thing as fornication.

tion. Neither should we.

I much fear that our own nation is repeating the mistakes of the heathens. People don't seem to learn much from history. The sin becoming so common in our own land may not have affected the family life of most Primitive Baptists so much as other peoples, but just the same, the church has not escaped entirely. And, as time goes on, it will get worse. We need to learn to face the problems correctly. "If the foundations be destroyed, what can the righteous do?" If ever in our lives Christians needed to be exhorted to live by Bible standards, no matter how others do, that time is now.

My chief motive for writing this article was to encourage readers to use their Bibles more, and other sources less, to get information. Now that I have reached the end, I see a number of very important questions left untouched. Maybe others can take them up. Whatever they may be, it is my prayer that the Father will grant to us all the spirit of Christian charity, of sympathy and understanding, as well as a sincere love for the truth, so that peace may reign in Zion.

ELDER RAYMOND WEBB

ROMANS 10:13-17

As we further study the book of Romans we need to find out who is the "whosoever" that shall call upon the name of the Lord, and what is the nature of their salvation or deliverance. The prophet Joel said, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:32). Notice that this deliverance is *in Jerusalem* and *in mount Zion*, and *in the remnant whom the Lord shall call*. There is no eternal deliverance or salvation in the Church. It was not set up for the purpose of saving people from hell to heaven; it was set up for the glory of God and the pleasure, happiness and peace of mind of God's chosen people here on earth. The "remnant" is only a small portion of that number which will be housed in heaven.

A great number will be saved eternally, but this scripture

speaks of *a remnant*; therefore it is speaking of a salvation right here in time. This is a salvation from error to truth, a salvation which consists of being saved from the terror of the law to the peace of grace; a salvation we enter into and enjoy while we still live on earth. So, the "whosoever" is everyone who has been made to see and rejoice in the truth of the grace of God. This knowledge of grace is brought about by the teaching and preaching of the gospel. So, *this* deliverance or salvation is in the Church, and it pertains to only a remnant, not to the whole elect family. Everyone who has been made to see and know and understand that salvation is by the grace of God and not by the works of the law has been saved in the sense of this scripture. And it is such characters who call upon the name of the Lord in thanksgiving and gratitude for such a wonderful salvation.

The following are a few illustrations from scripture of people who called upon the Lord and were delivered in the sense of this scripture—(But first, let it be known that only those who have already been born of the Spirit of God will ever call upon the name of the Lord. To the natural man the things of the Spirit of God are foolishness. In practically all these illustrations the saving or deliverance was of a physical as well as a spiritual healing): 1. Two blind men called upon Jesus as He was passing by, asking Him to heal their blindness. He gave them sight and they went about spreading His fame (Matt. 9:27-31). 2. The woman of Canaan who showed great faith and Jesus healed her daughter (Matt. 15:22-28). 3. Again two blind men called upon Jesus to heal them, and after He had healed them they followed Him (Matt. 20:30-34). 4. A woman who said if she could but touch the hem of His garment she would be healed. Jesus made her whole and told her to go in peace (Mark 5:25-34 & Luke 8:43-48). 5. An infirm woman was healed and glorified God (Luke 13:11-13). 6. Another blind man was healed and worshipped Jesus (John 9:1-38). 7. Peter and John heal a lame man in the name of Jesus, and the man went leaping and praising God (Acts 3:2-9). 8. Paul arrested on the way to Damascus, called upon the Lord, asking what He would have him do. Paul had been a blasphemer and an enemy of Jesus, and is perhaps the greatest example of be-

ing saved in the sense of this text (Acts 9:1-6).

On the day of Pentecost, as Peter was preaching about Jesus and His resurrection (Acts 2), he referred to this prophecy of Joel. Where Joel used the word *delivered* Peter used the word *saved*. In Romans 10:13 Paul also uses the word *saved*. So whatever Joel meant by "delivered" Peter and Paul meant by "saved."

In trying to explain the doctrines of grace to my sister-in-law several years ago she said, "I could not believe that doctrine even if I knew it was true." She has since died, and I feel she is with the Lord. She was saved eternally, but not in the sense of our text.

In verse 14 of this 10th chapter, Paul asks the questions, how shall they call on . . . believe . . . hear, etc. This teaches the necessity of preaching the gospel. You are not going to call on someone in whom you do not believe. You cannot believe in someone of whom you have not heard, and you cannot hear without a preacher. Thus the ministry is exhorted to preach Christ. Paul said, "I determined not to know anything among you, save Jesus Christ and him crucified."

In verse 15 Paul asks the question, "How shall they preach, except they be sent." Then the question becomes, "Who is going to do the sending,—some church board, if and when they get enough money?" The Bible tells us that the first gospel preacher, John the Baptist, was *sent from God*. Jesus *sent out* His twelve apostles, and He also *sent out* 70 other disciples. Peter was *sent by the Spirit* to Cornelius. Philip *by the same Spirit* was sent to the Ethiopian eunuch. Paul by direct revelation from Christ was sent to Damascus, and then to city after city, preaching the gospel and organizing churches. As Primitive Baptists we have always believed in a Spirit-called and qualified ministry. "No man taketh this honor to himself. . . ." etc. So God does the calling and sending of the ministry.

"How beautiful upon the mountains are the feet of him that bringeth good tidings . . ." etc. Certainly the church is a high place and this calling is the highest that any man can have. How beautiful is the *walk* of these faithful servants as they go about striving to preach the good news of salvation by grace and bringing peace of mind and heart to God's remnant.

In conclusion, verse 17 says, "So then faith cometh by hearing, and hearing by the word of God." Gospel faith comes by hearing about Christ from the called ministry, and the ability to hear is by the word of God. The natural man can hear the audible voice of the preacher, but without hearing by the word of God it means nothing to him. The sum and substance of the Scriptures, as far as hearing is concerned, is that we must first have spiritual life before we can hear spiritual things. The ability to hear with understanding and rejoicing is from God through the Spirit.

ELDER T. EVERETT BEAVERS

MARVELOUS

Dear ones, to marvel at something is to wonder at it with surprise and astonishment. One meaning of the word *marvelous* is: miraculous, supernatural. The man in John 9:30 who was born blind said to those who questioned him, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes." Such a marvelous work was never known of since the world began, and the most learned men of the world could not, and still cannot, perform such today. But God's work is always marvelous, and so is the work of His Son, for He is God manifest in the flesh, with all power both in heaven and in earth delivered into His hands. So He told Nicodemus, "Marvel not that I said unto thee, Ye must be born again." The man of the world cannot see how this can be and does not believe it; it is a marvel to him: but to you, the Lord's chosen, it is a marvelous work of the Lord. "God moves in a mysterious way, His wonders to perform;— He plants His footsteps in the sea, and rides upon the storm." The natural man marvels at such things because he cannot understand them, but when he is born again these same things become the marvelous work of the Lord.

The chief priests and the elders of the Jews did not understand by what authority Jesus did the things He did, and even the disciples marveled that the fig tree (Matt. 21:19) so soon withered away after Jesus said, "Let no fruit grow on thee henceforward for ever." It was also marvelous that even the waves of the sea obeyed His word. He called to their mind

what they should have read in the Scriptures, how that the stone which the builders rejected, the same became the head of the corner. And this is the Lord's doing, and it is marvelous in our eyes. How wonderful to have a vision to behold the marvelous work of the Lord!

How marvelous are all the works of God in placing the sun in the heavens for a light by day, and the moon and the stars for a light by night. The waves of the sea that roar are divided, the seasons change, and all for the benefit of humanity. Even His chastisement and the withholding from them that disobey and do wrong is a marvelous work.

"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." How well do these words of Peter describe the calling of God's people out of darkness into His marvelous light; and we certainly need to show forth His praise. "Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy." And it is all by the marvelous light of the Lord's power to open blind eyes, to give light to them that are in darkness and even to give us the light of each day. "But now are ye light in the Lord: (a marvelous light) walk as children of light."

Paul declares that God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. It is a very wonderful and marvelous work of God to give this light to a poor sinner's heart. He has power to produce light simply by saying, "Let there be light," and it is the same marvelous work when He shines His light in our heart; so we are to let our light shine to His praise.

Dear ones, the great and marvelous works of the Lord God and Christ His Son are so many they are without number. He sends the rain and the snow from heaven to water the earth that it may bring forth and bud and give seed to the sower and bread to the eater. So shall the word of the Lord be. It shall accomplish that which the Lord pleases and shall prosper in the purpose for which He sent it. Surely no one can deny the wondrous, marvelous works of God, and yet one must

have the light of the Lord in his heart in order to see the truth as it is in Jesus. Eliphaz told Job that man is born unto trouble as the sparks fly upward. And although affliction and trouble cometh not forth from the ground, yet he would commit his cause unto God, which doeth great things and unsearchable; marvelous things without number. God thundered marvelously with His voice to Job and His words convicted him of his ignorance, and he repented in dust and ashes. As he declares, "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee." The Lord blessed Job with twice as much as he had before.

John the apostle, in the revelation of God, saw a sign in heaven, great and marvelous, for he beheld seven angels having the seven plagues filled up with the wrath of God. How great and marvelous indeed is this vision, to see the wrath of God appeased and satisfied in the pure sacrifice of Jesus our Saviour. Such is the only way anyone will ever be able to sing the song of Moses and of the Lamb, saying, "Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints." The Lord's way is just and true today, and great and marvelous. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised to life, and the poor have the gospel preached unto them. The Lord's marvelous works are many; so much so that if they were all written the world itself could not contain the books that should be written.

May we praise the Lord for all His marvelous works, both in creation and in salvation, by taking up our cross and walking humbly in honor to Him who does all things well.

ELDER DAILY HITE

THE GATE OF LIFE AND THE WAY OF DESTRUCTION

In speaking to His disciples on the mount, Jesus said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13,14).

There is, of course, an extreme amount of misunderstanding about this scripture by those in the religious world. This verse is often portrayed as teaching that one must get on this road and enter in at this gate in order to get to heaven. Let us examine this scripture closely, however, to see if this is the case; for if it is talking about getting to heaven we are forced to conclude that only a few will reach that blessed place, for Jesus said, "and few there be that find it." We will find, however, that this is not a road and a gate to "eternal" life, but rather a road and a gate to "gospel" or "church" life.

Let it first be noted that these, yea, *all* the preceding verses of Matthew, chapters five through seven, were spoken to the disciples! Read verses 1 and 2 of this fifth chapter, and notice that His disciples came to Him and He taught *them*. Any Red Letter edition of the King James Bible will quickly reveal that these three chapters were all spoken to the disciples. We therefore conclude that Jesus was not instructing dead sinners but children of God who were His followers.

Next let us note that the instruction requires the activity of traveling on the narrow way. A dead sinner does not have the spiritual life to travel, so we can again deduct that this portion of scripture is directed to those who already have life.

Third, as we have already noted, only a "few" find this life. This cannot then be speaking of life in heaven for we are told in the Scriptures that heaven will be inhabited by a number "no man can number, for multitude." And if these verses are not teaching dead sinners how to get eternal life, what then are they teaching? They are teaching and warning God's elect, who already have eternal life, how to enter into gospel life (fellowship with, and service to, God).

Jesus is teaching us in this text that although all of the elect (an innumerable host) will live with God in heaven, only a "few" of those elect will have the joy and privilege of living in the Church. Most of God's people never find the wonderful joy of the truth and the true Church, but are rather destroyed through lack of knowledge, cut off from the fellowship of God's house, not destroyed in eternal hell as are the wicked, for the elect are secure in God's love, but destroyed in the wilderness of false doctrine and ungodly living. Although all

of the Israelites were delivered from Egyptian bondage, not all of them entered the promised land. Similarly, all our children are related to us, but some of them may not always enjoy the blessings of our home and our fellowship. Many have severed themselves from their home by riotous living, giving heed to seducing spirits. The bond of their relationship is and always be there, but how many hours and days of joy and fellowship are lost due to their rebellion! It is the faithful child who enjoys the fellowship and love of the parents' home. Both the son that stayed home and the prodigal were equally related to their father, but it was the son who remained obedient and stayed home who enjoyed the blessings of his father's house, while the prodigal suffered as a result of riotous living.

The gate to fellowship with God and joy in the Church is strait (difficult) to enter and the road that leads to it is narrow (disciplined). Few are willing to travel this road and strip themselves of all man-honoring and man-glorifying thoughts and ways, that they might enter into the joys of God's true way of fellowship and service. Most, as Jesus said, prefer the (easy?) way, the *broad* road. The going on this broad road may appear easy, but it will destroy the fellowship of God's people and the joy of their salvation. The going on the road to life in the Church may be difficult and the gate strait, but the joys of God's house far exceed the difficulties of the way.

Finally, we do well to remember that this is not a one time journey until we are baptized. Certainly baptism is only the beginning. This is an everyday struggle to crucify the flesh and live in the Spirit. We may have our name on the church role every day, but how many of those days do we enjoy the fellowship of our God and the joy of our salvation?

ELDER LONNIE MOZINGO, JR.

ANTINOMIANISM—IS A HERESY WHICH IS TO BE REJECTED

“Faith without works is dead. . .being alone” (James 2: 17, 20). Therefore Antinomianism is dead. “Wherefore he saith, Awake thou that sleepest, (*ye Antinomians*) and arise from the dead, and Christ shall give thee light” (Eph. 5:14), also (Rom. 13:11).

John 14:15 says, "If ye love me, keep my commandments." Antinomians say, "We are not obliged to keep His commandments." Therefore they do not love Him with an unfeigned love; neither do they have any personal experience with Him.

It is very shocking to know so many members that will admit that they never pray. Some say they don't know how. Others say that God blessed them so much that they would be ashamed to ask Him for anything. It may be that they should pray a prayer of praise and thanksgiving.

Antinomianism says, grace did it all, and that we are neither obligated nor accountable relative to a rule of life that leads to the way of experimental life in Christ Jesus. But a Christian heart says, "I desire to both worship and serve my Lord, and if you will show me more of His commandments I shall strive to keep them too."

The Scriptures are immeasurably great for the family of God, if only we would sense the symbol, rather than Antinomianize the light out of them. Antinomianism is not Christianity.

ELDER W. R. DALE
Christian Baptist—Date unknown
 Submitted by *Elder Otis Cowart*

PERSECUTED FOR RIGHTEOUSNESS' SAKE

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10).

This verse is akin to the first beatitude which says: "Blessed are the poor in spirit: for theirs is the kingdom of heaven" (See article on "the poor in spirit" in June 1985 A&M). Both verses describe those to whom the kingdom of heaven belongs. Nevertheless, these descriptive terms should be viewed (or can be) from different perspectives; that is, verse 3 gives us the perimeters by which we may identify ourselves, and verse 10 gives some external markings of identification which reveals the true visible kingdom of heaven here in the world and its bonafide subjects.

When God's children feel their affliction to the point that

they are not able to walk in and partake of the frivolities of this world's entertainments, as in former days, it is because they have been crippled as Jacob of old when he was smitten in the thigh by the angel. In addition to being crippled they also find themselves poverty stricken. Those who bear these characteristics fit well within the purview of the text, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord" (Zeph. 3:12). Therefore, those who find themselves within these perimeters are heirs to the kingdom of heaven. Thus, their identity is revealed because they have the marks of the children of the King.

Now, those that are blessed and then persecuted for righteousness' sake are also possessors of the kingdom of heaven. They are blessed characters because the Lord has chosen them to bear His name and truth in the midst of a lying and deceptive world. But the incumbent duties of their high and noble positions dictate that they maintain ethical standards commensurate with royalty. And, by doing so they provoke the enmity of the world and are persecuted for righteousness' sake.

We should not be dismayed when persecutions occur because our Saviour has told us that this will be the lot of His friends; and He says, "Ye are my friends, if ye do whatsoever I command you" (John 15:14). By being His friend we are at variance with the world and He has forewarned us of the consequences, for He said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19). Clearly, then, the true church (the kingdom of heaven and its proponents) is not popular with the world. Therefore if we ever become acceptable to the world and its societies we had better re-examine our doctrine and practices.

As we ponder the phrase "therefore the world hateth you," it is hard for us, in this age, to fathom the magnitude of such statement. And I wonder if the disciples in that era could grasp the full meaning of it. No doubt, at that time they did not know the trials and persecutions associated with following our

Lord; but by His sustaining grace they continued with Him during His earthly ministry, and subsequent to His crucifixion they still upheld the principles of His kingdom by grace through faith.

The faithful disciples of the Lamb were loyal to their Master through many adversities and persecutions. Yes, they even rejoiced that they were counted worthy to suffer shame for His name. Void of God's grace such loyalty could not have been practiced in that day, and neither would it have been duplicated in subsequent times. May we take notice of the fact that His grace is sufficient in every age when persecutions come upon His humble poor.

We know that some of His disciples remained loyal to His cause and kingdom because of such accounts of loyalty as is recorded in Acts 5, for when the apostles were brought before the council because they healed those with unclean spirits and taught in the temple, they said, "We ought to obey God rather than men." This statement and the conversation that followed between these loyal servants and their adversaries cost them a beating, nevertheless this did not deter them from rendering praise to their King, for they ceased not to teach and to preach Jesus Christ.

In spite of their cruel beating they left the council rejoicing for by being faithful they were blessed abundantly even in their persecutions. Not only were they blessed in their persecutions but the spirit inspired Luke to record this event for the benefit of His faithful people in years to come, for he penned these words in Acts 5:41, 42; "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Is it not a great blessing to rejoice for, and in the name of, our Saviour? Therefore, we see the clear fulfillment of the text, "Blessed are they which are persecuted for righteousness' sake."

The manifest fulfillment of this scripture to these apostles is not an isolated circumstance, but rather it has been fulfilled over and over to the Lord's people since Jesus uttered those precious words. Stephen was another heir to the kingdom of

heaven who was persecuted for righteousness' sake, and he was blessed to see the heavens opened and the Son of man standing on the right hand of God. And while his decaying, earthly frame was being stoned to death he was able, by the grace of God, to kneel and say, "Lord, lay not this sin to their charge."

This precious saint, while facing martyrdom at the hands of the enemies of truth, knew that this suffering would only endure for a short period. He also knew that when earthly persecutions and punishments are compared to the glory of eternal bliss it makes all the trials we face in the service of our Redeemer worthwhile. The apostle Paul attested to this fact when he said, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17, 18). (*To be concluded next month.*)

ELDER DENNIS H. JONES

SAVING SELF

"He saved others; himself he cannot save," said the mockers as they looked upon Jesus as He hung on the cross. He could, but would not, save Himself. At one time when "sweating as it were, great drops of blood, He cried, "Let this cup pass." His prayer is to be always heard, but will He fail in this hour of trial? No, for in His agony He continues, "Not my will but thine be done." He could not save Himself *and* save others. And, *this same principle* runs through our lives. We cannot serve one another *without sacrifice*. He who would always be thinking of *saving self* can do but little in the cause. The *first thing* required is to *deny yourself*, then take up your cross (Mark 8:34 and Luke 9:23). To leave off the *first* would render the *second* worthless. Family or kinfolk religion will destroy any church. He that *forsakes all for Christ* will have great treasures in the service of God. Sacrifice, or lose, your life, and you shall find it (Matt. 10:39, etc.).

ELDER J. HARVEY DAILY
Advocate and Messenger—1933

ORDINATION SHOULD NOT BE SOUGHT

A year after I was granted liberty to speak anywhere I might be, we had a number of additions to our church, and among them was a licentiate who desired very much to be ordained. He had made a motion to ordain some licentiates in a church that he came from to us, and we had been informed that he was much disappointed when the church did not include him also after he got the matter started. He commenced to talk of my ordination, but the brethren told me what they thought his purpose was, and so if he brought the matter up they did not want me to be surprised if they opposed it. They told me that they intended to ask for my ordination, but they did not intend to ordain this brother who wanted to be ordained, and they thought there was no need of haste in calling for my ordination. The brother that I have reference to left our church and obtained membership in another church where he was ordained, and where he caused the church much trouble, and was finally excluded, and died out of the church. It is a very safe course to keep hands off of a man who is seeking his own ordination to the ministry.—*From the Autobiography of Elder Walter Cash, 1925.*

BLIGHTING EFFECT OF CHURCH TROUBLES

Church troubles of any kind will be like a cold and chilling wind on tender plants. Troubles will retard growth in grace and in knowledge, and may result in their losing all interest in the church for a time. I have known children in Baptist families who had received a hope in Jesus so affected by troubles in the church that they never united with it, and some have gone off to other people. So every member of the church should prayerfully keep hardness and bitterness out of the church, remembering the blighting effect it may have on those who should be the objects of our care now, considering the future of the church.—*From the Autobiography of Elder Walter Cash, 1925.*

THIS IS THE LOVE OF GOD

If we believe and rejoice in the fact that Jesus is the true Messiah, the anointed of God, the evidence is that we are born of God, for the carnal mind is enmity against God. It does not rejoice in spiritual things. And if we are begotten of God we will love Him who begat us; and not only so, but we will love all others who are likewise born again. The reason for this is that love begets love. The love of God is shed abroad in our hearts by the Holy Ghost and as a result we love Him. "We love him, because he first loved us" (I John 4:19). All who are born of His Spirit share this in common and they love each other because they see in one another those Holy principles of grace which can only come from Him.

Satan despises this love and he will destroy it if he can. To see brethren walking in love is more than he can bear. Therefore he uses every means at his disposal to raise ill feelings in the hearts of brethren one toward another.

The best defense we have against these crafty schemes is an humble obedience to our Lord in precept and example. When we do this He blesses us with a sweet feeling of love toward our brethren. We enjoy a warm feeling of benevolence and kindness even toward those who may have ill-used and mistreated us.

The key to enjoying a felt sense of the Lord's love and feeling a love for our brethren lies in keeping His commandments. If we value friendship with God we must value His precepts; and His precepts are not grievous. May we strive to grasp this wonderful declaration: "His commandments are not grievous" (I. John 5:3). They *can* be kept, and kept cheerfully if we perform them in the strength He has promised to give those who ask in faith.

Let us "go on unto perfection," not laying again the foundation, but building thereupon, "For this is the love of God, that we keep his commandments."—*Editor*.

BODILY AFFLICTIONS AND SATAN'S TEMPTATIONS

For some time it has been my lot to be cast upon the bed of affliction; first being taken with a severe cold, and followed by a severe attack of asthma, which terminated in a general breakdown of my nerves. A part of my time I had to be propped up in bed so as to breathe. And in the midst of my great suffering Satan, who is ever alert, "going up and down in the earth . . . seeking whom he may devour" (Job. 1:7 & I Pet. 5:8), has been a constant guest at my bedside, striving to convince me that the whole of my life has been a failure.

He first presented the thought: "Sixty years you have striven to preach the gospel, during which time you could have rendered yourself popular, and wealthy, had you only given this time to the secular affairs of life." My answer to him was: "Get thee behind me Satan . . . for thou savourest not the things that be of God, but those that be of men." But Satan says: "If God loves you, and you savor the things that be of God, why does He chastise you with this affliction?" My answer was; "Whom the Lord loveth, He chasteneth, and scourges every son whom He receiveth, therefore, though He slay me, yet will I trust in Him." "Yes," says Satan. "But had you given your time to me, and turned your thoughts to the popular current of the world, you would have escaped all of this chastisement, and have been happy and prosperous in the world." My answer to this was: "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." I had rather be a son of God, and poor in this world's goods, than to be rich and popular in this world and at last prove to be a bastard and not a son, in God's sight.

And in this connection I feel to fully adopt the prayer of the ancient servant, who said: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee . . . or lest I be poor and steal." "Well," says Satan, "if you prefer to waste your life serving a God that delights in afflicting you, which should be a clear evidence that you are not righteousness in His sight, I guess I just as well let you go." To this I replied: "Many are the afflictions of the *righteous*, but God shall deliver him out of them all." To which I

said: "I reckon that the sufferings of this present world are not worthy to be compared with the glory that shall be revealed in us."

ELDER T. S. DALTON

Advocate and Messenger—1930

THE INSPIRED PREACHER

The true preacher doesn't need to commit his sermon to memory or read from notes. It's in his heart; he's full of it. When the four-year-old has seen something wonderful to him, he doesn't need to study what to say; the words come in torrents because he's so stirred and so full of his story. So, the inspired preacher,—his thoughts show in his talk and walk,—show in his face when he says nothing, and the spiritually minded can detect it.

ELDER C. W. MILLER

Advocate and Messenger—1948

How can the guilty become innocent? Neither punishment nor forgiveness brings innocency. The only way is by the imputation of sins to Christ.—*Selected.*

ELDER GUY HUNT IS ALABAMA'S NEW GOVERNOR

As most of our readers will have learned by the time they read this, Elder Guy Hunt of Holly Pond, Alabama was recently elected to the Governorship of his state. I first met Elder Hunt in July of 1965 and since that time have considered him a good friend and a beloved brother in Christ. I served on the editorial staff of his paper, *The Pathway of Truth*, from January 1969 until I assumed the editorship of the A&M in December 1976, during which time I became well acquainted with him. I have always found him to be a man of the highest moral character, and have considered him an able minister of the gospel. He served 12 years as Probate Judge of Cullman County, and for several years in an Agricultural post to which he was appointed by President Reagan. He seems to have carried out his ministerial duties through the years as well as could be expected of any man who is faced with the conflicts and distractions involved in maintaining a secular vocation. I don't know what all he will be confronted with in this respect so far as his duties as Governor are concerned, but I would certainly urge all God's people to be in much fervent prayer for him and his dear family, for it is my opinion that their faith will be tested as never before. And I don't think Satan will pass up any opportunities to put Brother Guy in a position of having to choose between the interests of the cause he represents as a minister of Christ and the interests of

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. '87

MILL CREEK—Hamburg, Va about 2 miles west of Luray, Va off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '87

NORTH FORK—Six miles south of Purcellville, Va on Route 722. 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 '87

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. '87

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

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park, 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 119, 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. '87

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. '87

SOUTH RIVER—Browtown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718. June '87

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. '87

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 '87

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 '87

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 '87

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. '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. '87

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. '86

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. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E. Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '88

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