

# Advocate and Messenger

123rd Year

OCTOBER 1984

No. 10

## 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

Lord grant that we may be imbued  
With humble and fervent desire,  
To grow in Thy marvelous grace,  
And knowledge Divine to acquire;  
That while on this earth we may be  
More deeply devoted to Thee.

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 '85

**BENTONVILLE**—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '85

**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 Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180. Tel. (703) 938-8169. Dec. '84

**GOOSE CREEK**—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 am Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va 22701, Tel. (703) 825-5813. Clerk, Julia V. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '85

**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, Gleastons Trailer Park, 1-B, Woodbridge, Va 22192. April '85

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

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

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

**WATERLICK**—Waterlick, Va. 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel (703) 635-5942. Feb. '85

## 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. Bro. John Powers Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '85

**LITTLE FLOCK**—Nine miles southeast of Amelia, Va. Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m.. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '84

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

# Advocate and Messenger

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

123rd Year

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## KEPT BY THE POWER OF GOD

What great distress of soul must those constantly labor under who are truly convinced that their eternal safety depends upon their own faithfulness and perseverance in good works. Seeing that man is as weak and as prone to sin as he is, it is certainly not hard to understand why some have even lost their minds as a result of fears and anxieties relative to the state of their souls. What a hopeless and helpless condition we would find ourselves in if God had left the matter of our eternal security in our own hands. David said, "Every man at his best state is altogether vanity" (Psalm 39:5). How sad then it would have been if God had told such poor creatures that their eternal standing with Him was grounded upon their perseverance in faith and in their dedication and devotion to Him.

Again David says, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Psalm 130:3). In other words, if God were keeping a registry of our good works and our evil works, and if we were going to be finally judged on the basis of whether or not our good works had outweighed our bad works, none would be able to stand; the bad would outweigh the good in every case. Even the beloved apostle Paul, feeling his own wretchedness by nature, was moved to ask the question, "Who shall deliver me from the body of this death?" (Rom. 7:24). Not that he did not know the answer, but that he might have opportunity to show from Whom he was expecting deliverance. God alone, through the mediatorial work

of Christ, was due the thanks for Paul's deliverance, and God is likewise to be thanked by all the other heirs of promise for *their* deliverance.

Peter could not long walk on the water without becoming fearful and beginning to sink. How much more successful would he have been at preserving his own soul from final apostasy? Just before our Lord's betrayal by Judas, Peter made the vehement assertion that, "If I should die with thee, I will not deny thee in any wise" (Mark 14:31); and so said all the other apostles, except Judas, who at this point had already gone out on his traitorous mission. But just a short time later, in the garden of Gethsemane, they all vividly demonstrated their inability to carry through with their impetuous promises of loyalty. They could not even watch for one hour while our Lord was praying. Christ said to them on this occasion, "The spirit indeed is willing, but the flesh is weak" (Matt. 26:41). How much better would they have done in the far more weighty matter of holding out faithful to the end and keeping themselves in a vital relationship with God, if that task had been committed to them? Certainly they would have done no better in that matter than they did in these other instances.

The Lord knew this, and that is one reason He did not leave it to us to persevere in grace through the efforts of the flesh. This is why our inheritance is "reserved in heaven" for us (I Peter 1:4) and why we are "kept by the power of God through faith unto salvation ready to be revealed in the last time." What a glorious thought it is to poor sinners that of all those who were given to Christ He will lose *nothing*, but will raise them up again at the last day (John 6:39). Not a single one of that great number will be lost, but every one of them will finally be raised up and carried home to glory. As our Lord says in Malachi 3:6; "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Let us praise Him while we have breath.—*Editor.*

### ANOTHER PETITION HOAX

Recently I was given a copy of a letter protesting the making of a movie which was supposed to have portrayed Christ as a "swinging homosexual." This petition is presently being circulated throughout the nation, and I understand that some of our people, assuming it to be a legitimate protest, have been assisting in this effort. But I have learned recently, through the *Christian Inquirer*, one of the papers to which I subscribe, that this whole affair is just a large-scale hoax.

The name of the organization appearing on the false petition, "Modern People News", has been out of business for several years. Any efforts to spread this petition is a waste of effort and resources. The filming of such a movie was only a rumor. It is regrettable that certain unscrupulous characters will employ such deceit in order to get good people involved in a fight which does not exist. It makes it more difficult to know when a legitimate protest is called for.

There is a European production firm, New World Pictures, that wants to make a movie of an anti-christian and pornographic screenplay called "The Last Temptation of Christ," therefore there could be a legitimate protest against this later on.

There is always a need for God's people to be as prayerful, watchful, and as well informed as possible. There was a petition hoax several years ago purporting to involve Madalyn Murray O'Hare and the FCC. It took several years before this ruse was exposed.

But so far as protests against movies are concerned, I think most all of them could appropriately be protested against these days; not just the ones that portray Christ in a bad light.  
—*Editor*.

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A lie has no legs and cannot stand; but it has wings, and can fly far and wide.—*Bacon, the philosopher*.

### THAT DAY

The late Elder W. C. Arnold, of Carmi, Illinois used to tell the story about a peculiar old gentleman who lived in Carmi, and whom everyone called Uncle. One wintry day Elder Arnold met the old gentleman on the sidewalks of Carmi and said to him, "Bad day, Uncle." The old man replied, "Yes, but I am glad to see it, glad to see it." "What," said Elder Arnold, "you are glad to see such a wintry, blustery day as this?" "Yes," he said, "I would hate to be blind." What a wonderful philosophy of life the old gentleman must have possessed.

This brings me to the thought expressed in Psalm 118: 24. "This is the day which the Lord hath made; we will rejoice and be glad in it." Every new day, whether fair or foul, brings us an opportunity to see, hear and meditate upon God's mercy and grace. In the Old Testament there was the day of the law and the prophets. In the New Testament we now have the day of grace, in which the gospel of grace is preached, "for the law was given by Moses, but grace and truth came by Jesus Christ." John says that Jesus was full of grace and truth, and of that fulness have we all received.

Zechariah says in Ch. 13, ver. 1, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." This was looking forward some five hundred years to the coming of Christ, His shedding His blood, setting up the Church and ascending back to the Father. As Jesus hung there on the cross, a soldier came to break His legs and found Him already dead. He had said concerning His life, "I have power to lay it down, and I have power to take it again." They did not take His life; He *gave* it. It had been prophesied that a bone of Him would not be broken. So the soldier pierced His side with a sword, and out came blood and water. Thus was the fountain opened. This was that day in which the salvation of God's people was settled and sealed forever. "For by one offering he hath perfected for ever them that are sanctified." Is there anything

better than perfection, or longer than forever? Paul says in Hebrews 1:3, "When he had by himself purged our sins, (He) sat down on the right hand of the Majesty on high."

Zechariah continues in verses two to five about cutting off the idols and false prophets out of the land. In that gospel day the truth as it is in Christ Jesus was to be preached in the true gospel church, which was going to be, and was, set up by Jesus in that day. There was going to be a call for the sword to smite the shepherd, that this fountain might be opened. In that day two thirds of the people were to be cut off and die, because of the Jew's unbelief. One third were to be brought through the fire of trouble and tribulation. Jerusalem was destroyed by the Roman army about 71 A.D., after a siege of some forty-two months. The third who survived that terrible siege were to be refined as gold is refined. God said, "They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God." Certain it is that there is no other God, save the Lord, and, there is no other Lord, save God.

There is another sense in which we can apply our own lives *in that day*. When we are born of the Spirit of God and hear the gospel preached with a hearing ear, we can say, "In that day I rejoiced." The Ethiopian eunuch rejoiced in his day when Philip preached Jesus unto him. He was baptized and went on his way rejoicing. This gospel day began with the preaching of John the Baptist, was continued by Christ and His apostles, and has been continued to this day by God's called ministers.

ELDER T. EVERETT BEAVERS

#### MAKING UP JEWELS

"And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels. . ." (Malachi 3:17).

The prophet Malachi was writing of a time when the proud were called happy and they that worked wickedness were set up; yea, they that tempted God were even delivered.

Then they that feared the Lord met together and spake often one to another, deploring such unlawful deeds; "and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." So encouragement was given to God's dear children that they need not fear for their Lord was near and still remembered them.

The promise is given that God's jewels were to be "made up" at a later time after their faith was tried, knowing that whatsoever was written aforetime was written for our learning; that we through patience and comfort of the Scriptures might have hope. This is not unlike manufacturers of jewelry making a necklace, ring or brooch, containing clusters of diamonds, rubies and emeralds, all inlaid in gold. Gold is purer when tried in the fire (Rev. 3:18, Job 23:10) and precious stones are not harmed by the harshness of the elements.

We have seen even rough stones, when placed in a stone polisher and allowed to rub and grind for long periods of time, come out smooth and beautiful. The thought is, the benefit we poor sinners and objects of God's salvation, being rubbed and put through the grind for sin, stand to gain. Psalm 34:18 states: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." One of the meanings of the word *contrite* is, to rub; to grind. Contrition denotes deep sorrow for sin, growing out of love toward God; involving repentance and a new and better purpose in life. The Lord dwells "in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57:15). "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem" (Psalm 51:17, 18).

Thus, the prophet David speaks of the building of Zion's walls and the material used in the construction. One of our hymn-writers also used good words when he said: "Each stone



is wisely polished, and fitted to its place; —and all are well cemented, by God's redeeming grace." But it was not limestone, flint, or granite used for construction when in the 21st chapter of Revelation John saw a new heaven and a new earth and the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, who is Christ. It is declared that the tabernacle of God is with men and that God Himself shall dwell with them. God, it was promised, shall wipe away all tears and there will be no more sorrow, pain or crying for the former things had passed away. The proud, those that tempt God and those who were set up with wickedness, and who had caused all the tears, pain and sorrow, had come to their end (Rev. 19:20, & 20:15), and none could help them. And now God, who sat upon the throne said, "Behold, I make all things new." So let us look at the material used in the wall and foundation (Rev. 21:18-21), Jasper, gold like unto clear glass, sapphire, emerald, beryl, topaz and pearls, to name a few. So, dear children of God, when you see an emerald and pearl sitting on either side of you at church, and fellow-ministers when a diamond inlaid in gold follows or precedes you as you preach Jesus Christ and Him crucified to His precious children from the sacred pulpit, think about this. Is not God making up His jewels?

ELDER A. J. HYLTON

#### TIME

Dearly beloved of the Lord; It is time for me to write a little for the A&M, and since I attended the Mount Salem Association in the northern part of Indiana and heard the circular letter read, I am sending it along, by permission, to be printed. Please read it now and you will rejoice for the time the Lord has given you. As Elder Walter Cash once said, "We have so much to tell, and so little time to tell it in." We need to improve the time the Lord has given us and redeem the time.

Time is an element by which many things are measured, as the period during which an action or process continues and ends. The duration of an appointed or fixed period of time for something to occur or happen. A proper season for anything. A measure of day and night that move round at the Lord's command; the time of day. Man's work is always measured by time, but the Lord God has all time in His keeping. Man and time is finite, and what a great contrast when compared with the infinite duration of God who has declared when time shall be no more. God's ways cannot be measured by time as man does. When it pleased the Lord, that is when the proper time is at hand.

To everything there is a season, and a time to every purpose under the heaven. To every purpose there is a time and judgment. The Lord God "hath made everything beautiful in His time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end." Read the first 14 verses of the 3rd chapter of Ecclesiastes. The Lord has said, "In an acceptable time have I heard thee." David has declared, "My prayer is unto thee, O Lord, in an acceptable time."—Elder Daily Hite.

#### The Circular Letter

Very Dear Brethren in the Lord: If you were to refer to the minutes of one year ago, you would find this association asked me to prepare a circular letter to be read and examined at this, the 115th session of the Mt. Salem Association. Many have said it is a privilege, not a duty. I wonder if it is not a combination of both. For me, it is a God-given privilege to tell of the amazing grace and mercy of our Blessed Saviour. Yet I feel it a duty to be very careful what I say about such a Glorious Heavenly Body as the three and one Godhead. What a glorious subject for such an unworthy sinner as I feel myself to be.

We cannot take from Him His glory. He will not leave His glory to another. Some have tried, but even so He said, I am

God, ye shall have no other gods beside me.

I have had the subject of time on my mind; how swiftly it passes. One year ago, Elder Adam Sarber wrote the circular letter. I am made to wonder how many of us have taken the time to read and study that letter. Each one of us has had a year to do so.

Jesus had so few years, yet He spent them doing His Father's business. In Zechariah 3:9, in part, we read, "and I will remove the iniquity of that land in one day." In the same book, 13:1, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

Time is so very important and the use of time is just as important. Zechariah 14:6-8, "And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be."

In the prophesy of Isaiah we read that the sins and iniquity of His children were laid upon Him and He did not fail.

According to the promise made to Joseph and Mary, Jesus was born. His coming into this world was not pleasing to everyone. Attempts were made to take His life. Time is so precious! Jesus said, "My time is not yet come." Can we truly appreciate the purposes of God? In the attempts made on His life, Jesus assured them if they destroyed the temple in which He lived, He would raise it again the third day. Time! Our blessed Saviour said it is come. Are you not thankful He said, "I am ready to be offered, the time of my departure is at hand." According to the Scriptures He offered Himself to God. Praise His Holy Name. He accepted the offering and our Saviour sat down at God's right hand.

In the book of Acts 17:30-31, we read, "And the times

of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." So many were blessed to see an open grave and some also stood gazing as He was caught up into glory. A promise was made at that time, "Unto them that look for him shall he appear the second time without sin unto salvation."

At what time did we become interested in the plan of salvation? The apostle Paul said when it pleased God to separate me from my mother's womb and call me by His grace. Time! About midday, O king, I saw a light from heaven. At what time did Jesus tell John was the right time? He said to suffer it to be so now. At what time did Jesus tell His children to come to Him? "Come unto me, all ye that labor and are heavy laden, and I will give you rest." At what time are the true worshipers to worship God in spirit and in truth? The hour is coming and now is.

Time! I have said so very little about it. How much time do I have? I have only enough to say, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."—Elder Elias Sarber.

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### WHY WE KNOW THE BIBLE IS THE WORD OF GOD

No. 8

*The Bible perfectly describes the world as it is today.*

Honored gentlemen of the jury, I wish to present this fact to you, which you have, no doubt, already sensed: *Any man of ordinary learning and intelligence can prove or disprove the Bible without spending years of time in study and research to do so.* It isn't even necessary for him to be able to read the Bible in the original languages. All he must have, to

perform the test, is two things: (1) A statement of the prophecies of the Bible that deal with the world, or with the Jews, or with the Church, *as they exist today*; and (2) a look around at the world in which we live. For more than eighteen centuries the Bible has been in the world in its completed form—so enough time has elapsed to *absolutely preclude guessing*, and to reveal *forgery* if there is any. Our task then is this: *examine* the predictions of the Book that claim to foreknow the future; *examine* the world as it is today and *see* for ourselves whether or not the Bible predictions are true; if they *are*, we have the proof we need that the Bible is God's Book.

The apostle Paul presents a picture of the world of "the last days" from the *moral* viewpoint in 2nd Timothy 3:1-7. This passage presents the non-Christian world, in essence, as (1) "*lovers of themselves*," i.e., selfishness; (2) "*lovers of money*," i.e. covetousness; (3) "*lovers of pleasure more than lovers of God*," i.e., pleasure-seeking at the expense of spiritual responsibility. I ask you, gentlemen, *does this not describe our generation?*

The Lord Jesus presents a picture of the world from the *spiritual* viewpoint in Luke 17:26-31, which clearly shows that the people will be worldly, commercial and material, at the expense of spiritual interests. *Is it not true to fact?*

The Saviour presents another picture of the world "in the latter days" from the *international* viewpoint, in Luke 21 and Matthew 24. He features the five international terrors: "*wars, rumors of wars, famines, pestilences, and earthquakes in divers places*." The world today, viewed as a whole, certainly verifies His predictions. "Wars and rumors of wars" are with us; the severity of earthquakes, according to seismographic records, is steadily increasing. "World" and "Global" wars are followed by famines and pestilences in many lands. All major wars are. Our Lord's prediction is scientifically accurate.

These predictions, coming from Christ and Paul, are all the more remarkable for one would expect, had they been

misguided zealots, that they would picture the world soon to be conquered by their gospel. Both teach that the world will get "worse and worse" (morally and spiritually) and ripen for judgment. . .

The prophet Daniel presents a picture of the world, very compact, from the *cultural* viewpoint. Daniel 12:4, speaking of the "time of the end," says: "*many shall run to and fro, and knowledge shall be increased.*" The widespread travel and popular education of our day certainly place the mantle of truth over the shoulders of the prophet, and indicates we are nearing that time.—Fred John Meldau.

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### THE LITTLE PRAYER "LORD HELP ME"

The late Mr. Gadsby, of Manchester, (England) once preached at Rochdale from the text, "Lord help me." Having read his text, he took off his spectacles, and in his usual, deliberate way, looked round on the congregation, saying, "Friends, by way of introduction, I will tell you how I came by my text; and if you will allow me to speak in the first person I can tell you more easily by saying *I* than *he*."

"Well then, before I was fully devoted to the ministry, I was in business; and, as most business men do, I worked a little on credit. When I gave up business and settled as a preacher and pastor of a congregation, I owed several sums of money; but much more was owing to me, so that I had no fear of not being able to pay my creditors. One of these creditors, to whom I owed twenty pounds, called upon me for the payment. I said to him, 'I will see what I can do for you next Monday.' He called on the Monday, but I had not got the money. He was rather cross with me, saying I had no business to promise, except I intended to perform. This observation roused my pride, and I told him I would pay him on the coming Monday. He went away in a rage, saying he hoped I would."

"I set out the following day to see some of my debtors, not fearing but that I could raise the twenty pounds; but I

did not get one farthing. I tried others, but with the same success. I then put down on a sheet of paper the names of several of my friends, certain that I could borrow twenty pounds from any one of them; but to my utter amazement I was mistaken. All of them could sympathize with me a deal better than lend me anything; and I began to find out that if a man wants to know how many friends he has, he had better try to borrow some money.

“The next day I made out another list of names, of those not so well able to help me as the former; for I thought if I can get five pounds here and five pounds there, I shall be able to raise it all. I traveled many miles on my errand, spending a whole day, but returned in the evening without one penny. I began to ask myself, ‘How is this, that I, a respectable man, and, as people say, a popular preacher, cannot, in the whole of my acquaintance, borrow twenty pounds?’ I thought I had as many friends as most men, but now I cannot find one that will trust me twenty pounds. My pride got a terrible shake, and I felt very little indeed.

“Friday came, and my spirits were sinking. I could not tell which way to turn. I had promised to pay and was anxious to fulfil my promise for good reasons—my honor and veracity as a minister of the gospel were at stake. I feared that if I did not pay the man he would send me the bailiffs, and for a parson to have the bailiffs would be a terrible disgrace. I read the seventy-third Psalm that morning at family worship, for I thought it was nearest my case. The mournful portions of God’s word best agree with the feelings of God’s mourning people. I began to look out texts for the Sunday but could find none, for I could think of nothing but twenty pounds. I tried to read, but it was of no use, the twenty pounds covered all the letters. *Twenty pounds seemed written on everything*,—on the ceiling, on the walls, on my dinner plates, on the faces of my wife and children—and the whole of that day was one of morbid depression of spirits. I was really miserable.

“Saturday morning came, and I rose from a sleepless

bed. I ate very little breakfast; and when at prayer I was so overcome with my feelings that my wife asked me if I was poorly or in trouble. Yes, I replied, I am in trouble enough, and I told her all about the cause of my sorrow. She was silent for a few minutes, and then said, 'You have often talked and preached about the power of faith; I think you will now need some yourself.' Having said this, she rose from her chair, and went rattling amongst her pots and kettles. She was evidently mortified because I had been refused the money by those she had considered our friends. My wife, I said to myself, is a good Christian woman; but she thinks works are the best evidence of faith, both in the preacher and people.

"Saturday was spent much as Friday had been. I was in a state of torpor until evening. I then went upstairs into a little room I called my study, with a heavy heart; for I had three times to preach on the Sunday and no text—twenty pounds to pay on the Monday and no money. What was I to do? For a long time I sat with my face buried in my hands, and then I fell on my knees, and I believe I said, 'Lord help me!' a hundred times, for I could say nothing else. While praying, I felt an impression that these words might serve me for one text, and as Sunday came before Monday, I began to prepare as well as I could for Sunday's work; but no other text could I think of but 'Lord, help me!'

"While preaching on the Sunday morning, I had so many thoughts and illustrations arising out of the subject that I felt very great liberty in preaching. One of my illustrations was about a man I well knew, who was a deacon of a church, and had been an executor for two orphan children. He was tempted to make use of the money, and much of it was lost. This so preyed upon his mind that he began to drink. He lost his character, lost his peace of mind, and died with the reputation of a rogue. 'Now,' I said, 'had this man, the executor, when he first thought of taking the children's money, resisted the temptation, calling on God to help him to be honest, help him to do nothing but what a professing Christian ought to



do, instead of losing the money, his good name, his peace of mind and perhaps his life, God might have heard his prayer and saved him.' Noon came, but my sermon was not half done. I preached from it again in the afternoon, and again in the evening, and felt that I could have preached from it a week. So, you see, the Lord helped me through my work on the Sunday, and I believed He would, some way, on the Monday.

"After finishing the night's service, when I got to the bottom of the pulpit stairs, a young man stood there, with his hat in hand, wishing to see me in private. I took him into the vestry, and requested his errand, expecting it would be something about his soul. For several minutes we were both silent, but at length he said, 'You knew my mother, Mr. Gadsby?' I looked him in the face, saying, 'Surely I did; but I did not know you at first sight.' 'Well Sir, when she died, she left me some money; in fact all she had, except two small sums she wished me to give—one sum of five pounds, to a poor old woman of her acquaintance; and speaking of you, said, 'Our minister needs help, and I wish you to give him twenty pounds.' I paid the five pounds to the poor woman; but thinking no one knew, I resolved never to give you the twenty pounds. But while you were talking about the roguish executor this morning, I felt thunderstruck, and I have now brought you the twenty pounds. Here it is. Do take it, and forgive me.'

"It was my turn to be thunderstruck. I was amazed; and while the young man was putting the twenty sovereigns into my hand, I trembled all over. God had heard my prayer; he had helped me through the Sunday, and sent me the twenty pounds for the Monday. It was mine, and I took it. I shook the young man by the hand, and, without putting the money into my pocket, I went home quickly, spread it out on the table before my wife, saying, 'Here it is. I see now how it was that I could not borrow the money. God knew where it was, and he has sent me the twenty pounds and delivered me out of my trouble. He has heard my prayer, and helped me, and

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I will trust Him, and praise Him as long as I live.'

"Ah! my dear friends, when that little prayer, 'Lord help me,' comes from the heart of one God's little children in distress, neither men, devils, nor angels can tell its power. It has brought me thousands of blessings, beside the twenty pounds."

*The Gospel Standard*—August, 1882

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### NEGLIGENCE OF CHURCH MEMBERS

When we consider what our holy profession is, and what sweet promises the Lord has given us, and what manner of teaching the Spirit imparts to our souls, if we are the children of God, it does seem that it ought never to become necessary to exhort the members of the church of Christ to be punctual in their attendance at their regular church meetings. It does seem that the love they have for the dear cause they have espoused, and the utter dependence upon the Lord which they have been brought to feel, and the feast of good things to be enjoyed in His sweet service, would be sufficient inducements for them to take all possible pains to fill their seats every time the church meets in sacred worship. But the shameful neglect of many to attend regularly the worship of God renders it necessary to remind them of their duty and urge them to be more faithful in this very important matter.

On Sundays when the weather is favorable, or on Saturdays when they have nothing else to do, or on some special occasion when a big crowd is expected, some members are to be seen at the house of God, who otherwise would not be there. Usually they sit well up in front, and appear to be really interested in the service! They seem not to realize that the other members and their faithful pastor know that if it were an unfavorable occasion they would not be there, so that it can hardly be said to be the love they have for the cause of Christ that has brought them out. They do not seem to realize how very ugly such conduct is. If they did a blush of shame would be seen upon their faces. Why, do they not know that the world of non-professors attend meetings on such occasions?

Look what crowds come to our associations, or our yearly meetings, or at any time when a great big crowd is expected! How are God's people to be known if they act in all this like other folks?

Some members are so weak as to be easily offended, and when something does not just suit them, or somebody says or does something they do not like, they will leave off attending the worship of God. If such could see themselves as they are they would bury their faces in sackcloth and stick their heads into an ash pile. I will say no more about this class. I cannot afford to waste words.

Some members seem to think that no sacrifice is required of them, and they are not expected to lay aside their work and spend a few hours in the service of God when they would have to sacrifice a little to do so. Such persons seem to be ready to make offerings if they cost them nothing to make them. In this they are very different from David, who would not accept the threshing floor and the oxen from Araunah as a gift, saying, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing;" II Sam. 24:24. At another time he made a similar statement to Ornan, who likewise offered to give him oxen for a burnt offering, the threshing instruments for wood, and the wheat for a meat offering. David said, "Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost" (I Chron. 21:24).

The poor pastor leaves his home and goes out to serve the flock. How very sad it makes him feel to find some of the members engaged in secular affairs while he has left all behind to serve them! How much better it would be to remove obstacles out of the way of duty and fill their seat among the faithful ones! Of most of our churches it could be truthfully said that if all the members were like some we could scarcely ever hold a meeting. What a shame this is!

Jesus left far greater riches than we would possess if we

owned ten thousand worlds like this, and became poorer than the foxes and the fowls, that we through His poverty might be rich. Can we not lay the world aside long enough to devote the hours appointed for divine service at the house of God? A neglect or refusal to do so is not to be excused. What shameful ingratitude is shown by anyone who professes to be a follower of Christ and neglects his duty in this respect! "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

ELDER JOHN R. DAILY

*Primitive Monitor—1911*

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### THE REJECTED APPLICATION

(Editor's Note: *I have seen the following item in one or two of our church papers in years past and thought it might be of interest to some of our readers who have not read it. A Minister in Massachusetts submitted it to Abigail Van Buren and she used it in her column (I don't have the date). It is printed below as it appeared there. We Primitive Baptists do not choose a pastor in the manner described in this piece, but I imagine our reaction to such an application would be similar to that of the committee's.*)

Dear Abby: One of the toughest tasks a church faces is choosing a good minister. A member of an official board undergoing this painful process finally lost patience. He'd watched the Pastoral Relations Committee reject applicant after applicant for some fault, alleged or otherwise. It was time for a bit of soulsearching on the part of the committee. So he stood up and read a letter purporting to be from another applicant.

"Gentlemen: Understanding your pulpit is vacant, I should like to apply for the position. I have many qualifications . . . I've been a preacher with much success and also some success as a writer. Some say I'm a good organizer. I've been a leader most places I've been.

"I'm over 50 years of age. I have never preached in one place for more than three years. In some places I have left

town after my work has caused riots and disturbances. I must admit I have been in jail three or four times, but not because of any real wrongdoing. My health is not too good, though I still get a great deal done. The churches I have preached in have been small, though located in several large cities. I've not got along well with religious leaders in towns where I have preached. In fact, some have threatened me and even attacked me physically. I am not too good at keeping records. I have been known to forget whom I have baptized. However, if you can use me, I shall do my best for you."

The board member looked over the committee. "Well, what do you think? Shall we call him?"

The good church folks were aghast. Call an unhealthy, troublemaking, absent-minded ex-jailbird? Was the board member crazy? Who signed that application? Who had such colossal nerve?

The board member eyed them all keenly before he answered. "It's signed, 'The apostle Paul.'"

AUTHOR UNKNOWN

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### WE ARE DEBTORS

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans 8:12,13).

In the preceding verses of this chapter Paul relates the great mercy of God in sending His own Son in the likeness of sinful flesh, and in which flesh he suffered and died for the sins of His people and thus condemned sin in the flesh that the righteousness of the law might be fulfilled in those for whom He died, who are described as those—"who walk not after the flesh, but after the Spirit." He goes on to show the difference between unregenerate and regenerate persons and to assure them that they were not in the flesh but in the Spirit if so be that the Spirit of God dwelt in them. And if the Spirit of God, who raised up Jesus from the dead dwelt in them then they likewise would be raised from the dead by His Spirit in the resurrection. "Therefore, brethren," Paul says, "We are deb-

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tors," etc. In other words, because God has done, and will do, all these things for us, "we are debtors." We are debtors to the Spirit, to live after the Spirit.

It is plain in God's word that *we* are the ones who are in debt, not the Spirit. God owes us nothing, neither can we bring Him under obligation to us, but it is *we* who are debtors to *Him*. We owe Him a debt of unceasing gratitude for the great mercy He has shown us. We owe Him a life of obedience to His gracious precepts. We owe Him our all, both now and hereafter. And if we love Him as we ought we will never tire of paying on this debt, but rather it will be an uplifting and enlivening service in which we will find much joy and satisfaction.

We are assured that if we through the Spirit do mortify the deeds of the body, we shall *live*. This is not a promise of *eternal* life, though that is certainly assured to the righteous, but it is a promise of joy and happiness in the service of God while we live in this present world. There is a "living" or a "life" which the obedient children of God enjoy while they journey through this unfriendly world which others fail to enter into. It is not said that they *obtain life* by mortifying the deeds of the body, but it is said that they *shall live*. Happy indeed are those who find this life. "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it."

But we are likewise assured that if we live after the flesh, we shall die. This is a solemn warning to the children of God concerning the consequences of following the old sinful nature with which they are still possessed even after regeneration. There is a death that we will suffer if we follow the sinful desires of our flesh, which involves the loss of timely communion with the saints and with God; the withholding of the manifestations of His mercy and love to the soul, etc. How much more joyous and blessed it is to "keep our body under and bring it into subjection" so that we do not become a cast-away from the joys and benefits of the church and from sweet communion with our Lord. May He help us to follow His steps and to often enjoy the cheering and refreshing tokens of his love and mercy.—*Editor*.

### A LESSON ALL SHOULD REMEMBER

It was a rainy evening and no indication of better weather. A gentleman rode up to our gate and requested us to keep him over night. We were not keeping people as a business, but I thought we ought to let him stay, so we put his horse away and he came in out of the storm. We lived then at Buena Vista, Indiana, and our church house was in sight. He asked me what kind of church it was.

I answered, "It is an Old School Baptist church."

"Well," said he, "I thought they were all dead long ago." I told him there were a few of them yet, and asked him if he knew anything of them.

"Yes, I used to see them and hear them often." I asked him what they believed.

He said, "They preached infants to hell not a span long." I told him the same was said of these. "What else?"

"Well, they are ignorant, and do not believe in good works;" and, "They hold that what is to be will be."

I told him that all this was said of these people. He was surprised to find any of them alive. He talked much of the ignorance and queer ways of our people.

At supper I did not call on him for thanks, and after I had given thanks he asked me to what church I belonged. I told him I belonged to these people he had been talking about.

I really felt sorry for him. He regretted so much what he had said, and tried to apologize. I told him to let it go and eat his supper.

The next morning he asked us what we charged him for lodging. We utterly refused to take anything, and it seemed to add to his discomfort to find that we would not let him pay anything.

He said he would never speak evil of anyone's church after this, and it served as a lesson to me never to speak in terms of reproach of anyone's church. It does no good to do so, and harms him that does it. It has been a long time since this occurred. But a Brother Curtis, of Mansfield, Georgia, in the last copy of the *Primitive Baptist*, wrote a similar experience and brought this event fresh to mind.

ELDER J. H. OLIPHANT  
*Primitive Monitor*—1912

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## CIRCULAR LETTER—KETOCTON ASSOCIATION—218th SESSION

To the churches composing the 218th annual session of the Kettocton Primitive Baptist Association:

Dear Beloved in the Lord: May we again meet together with but one purpose in mind, to try to worship God, thanking Him for His past mercies and singing hymns of praise to His glorious name. May we be made to realize that He is God and has made everyone naturally and has made us, we hope, spiritually His people. Also, may we humbly pray that the Lord will direct each of us, and each church here represented, that meeting as an Association may be a blessing rather than otherwise. If each church does these things in the true spirit, asking for His help, then each of us, each Church and the Association will prosper spiritually.

Man, by his own efforts, can do nothing to be spiritually enlightened. Neither can he have anything to do with his birth, naturally or spiritually, because prior to each he is dead. And being in a dead state, he is helpless, but Jesus brought life and immortality to light. Only after He has given us spiritual life can we see, hear, believe, learn, understand, repent, cry, etc. These are evidences that we are alive, and not someone doing these things in order to obtain life.

If God gives us grace so that we will try to follow Jesus in precept and example and say with Abraham, "God will provide," then all is well. May we as members, as Churches, and as an Association ever strive to be worthy to live at His feet and continue to give Him thanks for His loving care. Submitted humbly in love.—Brother L. E. Farley.

APPROVED BY: Elders Raymond Pressley, Rodger L. Frazier and J. E. Alderton.



## TURKEY RUN CHURCH LETTER

September 4, 1984

Dear Elder Harris:

Enclosed please find the letter written by Sister Marilyn Campbell for "Turkey Run" church to the Scioto Association. We felt that it was not only a good letter but embodied in it was a beautiful tribute to Daddy and the legacy he has left us. It was his wish that there be no resolutions of respect or such, but it seems that Sister Marilyn, his granddaughter, has expressed our thoughts and feelings so well. We would like to share it with our brethren. In Christian fellowship,

Sister Martha Hite  
Marion, Ohio

## THE LETTER

The "Turkey Run" Primitive Baptist Church situated eight miles northeast of Circleville on State Route 188, to the churches composing the Scioto Association, extends Christian greetings:

Very Dear Brethren in the Lord: By the unlimited mercy and Providence of the almighty God we are permitted to gather once more for the praising of His Holy Name. The days, months, and years pass swiftly, but we are still contending for the same principles of faith left us by Jesus and the apostles. Oh, that precious faith!

The swift passing of time on earth promises only one truth—change. May we accept the changes as they come and may we be guided by God's will; for it is God's love for us that provides our security. God has given each of us the miracle of life. As an obedient and trusting child it is our privilege and responsibility to develop, blossom, and change into the best individual we have the power to become. May we use our gifts as a testimony of our faith thru our thoughts, words, and deeds. Always remembering that the Lord's will is the pathway to follow.

With Jesus as our example, may we too know the plan God has for our lives. When we become discouraged and faith almost gone, may we remember Jesus and His life here upon earth. All manner of evil was set before Him and men sneered when He died on the tree of the cross. But He was willing as He had accomplished His Father's will and was enabled to say, "It is finished." He did it alone—alone for our sins. We need to cry with the poet—

"O, for a faith that will not shrink,  
Though pressed by every foe;  
That will not murmur on the brink,  
Of any earthly woe."

In so believing in God, we believe in Christ that we trust our eternal destinies in His hands.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

Elder Gale F. Hanover was called home to the Lord October 7, 1983. May we rejoice in our sorrow and grief, for our dear brother at last has peace in his eternal home. Elder Hanover praised God for his gifts, his life, his wife, his three daughters, sons-in-law, grandchildren, great-grandchildren, and most of all blessed brothers and sisters in the church. Elder Hanover's gift as teacher has left its mark

on many lives. May God's gifts through Elder Hanover continue to blossom and may he continue to live within us as we remember his teachings and practice them in our daily lives. We miss you dear Brother Hanover and rejoice in your peaceful rest with the Lord.

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## Obituary

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### SISTER ETHEL F. DUSH

Sister Ethel Dush (85) of Saint Louisville, Ohio was born May 23, 1899 in Licking County to the late Ellis R. and Effie (Riley) Claggett. She passed away June 9, 1984 in the Newark Healthcare Centre. She was married November 8, 1920 to Leslie H. Dush, who preceded her in death in 1969. She is survived by a son, Gilbert R. Dush; a brother, Hugh O. Claggett, and a sister, Bernice M. Powers. An infant daughter also preceded her in death.

Sister Dush was baptized October 8, 1921 into the "Saint Louisville" Primitive Baptist Church by its pastor, Elder William Shoemaker, and she remained a devoted and faithful member of this church until her death. Both Brother and Sister Dush were widely known, highly respected, and dearly loved among Primitive Baptists throughout Ohio and neighboring states.

Funeral services were held at Criss Brothers Funeral Home in Newark on June 12, 1984 with her pastor, Elder Hassell Peck, officiating. Her body was laid to rest in Wilson Cemetery which is located between Saint Louisville and Newark. Submitted by her Nephew—Brother Wilbur R. Powers.

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### DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Preston Morrow, Alabama, \$5.00; Gerald Fox, Ohio, \$5.00; Mrs. Ashton Smith, Virginia, \$2.00; Elder Hassell Peck, Ohio, \$5.00; Ray Rountree, Georgia, \$5.00; James Bryant, Ohio, \$5.00; Roy Motsinger, Indiana, \$10.00; Melvin Farmer, Indiana, \$5.00; Friend, Virginia, \$25.00; Harold Nines, Ohio, \$3.00; Adele Fletcher, Florida, \$5.00; Nettie P. Tannehill, Virginia, \$5.00; Mr. and Mrs. Jerry Hancock, Georgia, \$5.00; Friend, Illinois, \$2.00; Sister Carrie McEldowney, Pennsylvania, \$5.00; E. B. Fishburn, Indiana, \$1.00; Virgie Durham, Ohio, \$1.00; A member, Virginia, \$10.00; Warren Wilson, Virginia, \$5.00; Mary Lee Olinger, Virginia, \$5.00; Mr. and Mrs. Garland Snapp, Virginia, \$5.00; Jearl Sutherland, Virginia, \$1.00; G. E. Rushing, Tennessee, \$5.00; Mary Griffin, North Carolina, \$5.00; Thomas Bond, Alabama, \$1.00; Joyce Smith, Virginia, \$3.00; Rebecca Donaldson, Maryland, \$20.00; Ethel Clark, West Virginia, \$20.00; John E. Utz, Virginia, \$5.00; Vallie V. Postelle, West Virginia, \$8.00; F. A. Bartlett, Alabama, \$4.00; Euna B. Averett, Alabama, \$5.00; Anderson Ashby, Florida, \$20.00; Ada G. Payne, Virginia, \$1.00; E. B. Eckles, Indiana, \$5.00; Estelle F. Ellis, Virginia, \$2.00; Col. Harvey E. Shepherd, Florida, \$5.00; Janet Yates, Virginia, \$5.00; Irene P. Bebout, Virginia, \$5.00.

MARTINSBURG—Martinsburg, W.Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002. Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va. 25401, Tel. 267-7356, Mar. '85

MT. ZION Waukegan, Ill. meets 2nd Sunday in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder Thurmon Richie, Pastor, Leta Dunn, Clerk. For direction or information call (312) 244-0946 or (312) 623-6896. Feb. '85

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

ROBINSON RIVER Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727. Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727. Tel. (703) 948-4360. Dec. '84

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. '85

UNION Sumerduck, Va. Take 651 from Remington to Sumerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701. Tel (703) 825-5813. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va. 22186. Tel. (703) 347-3469. Dec. '84

### THIRD SUNDAY

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

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727. Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '85

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

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834. Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '84

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

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

SOUTH RIVER—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 '85

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

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

#### FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '85

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middletown, Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601.  
May '85

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764.  
June '85

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774  
May '86

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385  
Dec. '84

SALEM—Richmond, Va. Meets at the Westover Theatre, Forest Hill Ave. 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. '84

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. '84

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874  
Dec. '86

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134  
Mar. '84