

# Advocate and Messenger

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123rd Year                      SEPTEMBER 1984                      No. 9

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## 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
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**"Worthy is the Lamb that was  
slain to receive power, and riches,  
and wisdom, and strength, and  
honour, and glory, and blessing."**

**Rev. 5:12**

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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, Gleatons 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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## ETERNAL DAMNATION

It has always been a cardinal tenet of the Old Baptist faith that there is such a place as an interminable hell, into which the souls of the wicked are cast at death; that the ungodly, who know not God and who obey not the gospel of Jesus Christ, shall be consigned to eternal torments and punished with everlasting destruction from the presence of the Lord and from the glory of His power (Matt. 25:21, 34 & 46, Mark 9:48, II Thess. 1:7-10, and II Tim. 4:8).

No one who denies this cardinal principle can rightly be called a Baptist, for in order to be recognized as a Baptist one must hold to the fundamental beliefs of the Baptists; and the doctrine of eternal punishment has always been a Baptist doctrine.

Occasionally men have submitted to ordination at the hands of Primitive Baptists, professing to believe all the articles of faith held by our people, and then later denied one or more of those articles and adopted views which were not Baptist, yet proceeded to argue or expound those views under the Old Baptist banner. This has always created confusion and strife among God's people and will continue to do so any time it is practiced.

In August of 1914 Elder C. H. Cayce wrote: "The man who denies the doctrine of eternal punishment of the wicked, and argues that there is an intermediate state of the dead, does not occupy original Baptist ground, but occupies a posi-



tion which may be termed a combination of Romanism and Russellism. If he agitates the question, and argues it, thus disturbing the peace of the brotherhood, he should be admonished, and if he will not cease, then he should be promptly excluded." With this sentiment we wholeheartedly agree. No one who believes in a "no hell" doctrine should pass himself off as a Baptist of *any* kind.

It is not our purpose here to launch into a rehearsal of all the Scriptural arguments used by Primitive Baptists to support their views on this point of doctrine. This has been done time and time again by men far more qualified for the task than we. The main purpose of this short treatise is to emphasize the fact that those who advocate or argue that there is no eternal punishment of the wicked, and who persist in doing so after due admonition from the church, should be removed from our ranks as heretics and troublemakers.

Anyone who is interested in knowing where the Primitive Baptists have always stood on the matter of eternal punishment will find the subject very ably handled on pages 262-268 of Hassell's Church History and on pages 262-267 of Cayce' Editorials, Vol. 2. The old confessions of faith published by our Baptist forefathers might also be consulted, for they all contend strongly for the eternal damnation of the wicked.

In May of 1941 Elder Cayce wrote: "How could any be saved from wrath through Him (Christ), if there is no such thing as wrath hereafter for them to be saved from? If there is no such thing as a place of wrath, then no one is saved from wrath through Him, nor could anyone be saved from wrath through Him. He did not save anyone from an eternal hell, if there is no such thing as an eternal hell for them to be saved from. If there is no such thing as a place of future punishment, or torment, then Jesus did not save a single one of the whole race of Adam from anything at all. To deny that there is any such place, or any such thing, as a place of torment after this life, is to deny that Jesus saved anyone of all

the race from anything. It is to deny the virtue and work of His atoning merit and blood.”

In October of 1941 Elder S. N. Redford wrote: “The Universalist contends there is no hell for the wicked; the Christadelphians also. This position involves the non-resurrection doctrine; hence, it is not the doctrine of the Bible. It is not the doctrine of the Primitive Baptists. It encourages vice and immorality. If men could believe there is no hell, to what extent would they go into crime, seeing how wicked they are, yet believing there is a hereafter?”

“I will close this article with a few quotations for the reader’s consideration. *‘And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt’* (Daniel 12:2). Everlasting, in this text, means endless life, and notice they were in the dust of the earth; hence the resurrection of the just and the unjust.

“Again, *‘Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme the Holy Ghost has never forgiveness, but is in danger of eternal damnation’* (Mark 3:28, 29). I claim eternal damnation is endless damnation, and that eternal life means endless life. Hence, there is an endless life of the wicked or at least there is not eternal life of the righteous. Please notice, the sons of men are mentioned here, which must mean Adam’s posterity.

“Once more, *‘I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: fear Him, which after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him’* (Luke 12:4, 5).

“*‘Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell’* (Matt. 10:28). From this expression, it is clear that the Scriptures teach that not only does the soul go to hell, but the body, too; and from the Scripture



recorded in Luke, it is *after* death. Hence, the doctrine of the resurrection of both the just and unjust stands; and so does the doctrine of an endless hell for the wicked. This I understand to be a fundamental and there cannot be a compromise."

Elder Redford has certainly stated the matter correctly when he says this is a fundamental doctrine. And it is one upon which the Old Baptists as a body have never compromised. But I suppose there will always be efforts by some few to get them to do so. May the Lord give us courage to stand firmly for the principles upon which the old church was founded, and all the more so when heresies are agitated among us.

—Editor.

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### TAKING THE OVERSIGHT OF THE FLOCK

#### 2 PETER 5:2

Since so many people misunderstand Peter's place among the apostles, there is no better witness than Peter himself to the truth. It should be obvious that he did not speak as a master, or chief of the apostles, but only as one of their elders; he did not command by the authority of some high office, or pretend to have authority over the church, but by a simple exhortation he encouraged his brethren to the noble work of the ministry. Preachers have no rights, authority, or power by which they may coerce or constrain the people of God to do their duty. They can only set a good example, and plead in the name of a loving God, and feed the flock upon the gospel in such a way that the sheep will love it and want to come again. You cannot drive the Lord's sheep, you have to lead them. So Peter spoke, and so Paul spoke also (Romans 12:1).

The expression "taking oversight" does not mean the assumption of rights and privileges over the church, but rather the assumption of responsibilities. I have known men who delighted in being known as a pastor of a church, or two

churches, or even five or six, but in actual fact, (and most preachers will confess it) the most that is done by them is to preach a little on Sundays.

What does it mean to pastor a church? Let me try to answer from my own experience. Back in March of 1946, a little church meeting in our home town asked me to begin holding services for them. I was not yet ordained, and had no idea what all might be expected of me. Even now, 38 years later, I don't know as much as I should, but I do know that a lot of the pastor's work takes place outside a pulpit.

I discovered immediately, before ever stepping into a pulpit, that I did not know enough to preach to those people. I had to study, study, and study some more. I had to discover the meaning of the Scripture that applied to my subject; indeed, I had to find some subjects, and learn to speak sensibly about them, and learn not to depart too far from them. Sometime I have begged the people to give me texts or subjects, or ask questions, and a few have done so, but the most of my subjects came from observing the people and their problems, or by following my own interests in studying. I cannot over-emphasize the need for preachers to study the Scriptures. My brother, you simply cannot preach what you don't know! My father was told by his pastor at his ordination, "Elder Webb, study! Study til your brain aches, and then study!" And I recommend that advice to you.

Old Baptists are known everywhere as believers in salvation by grace. I am persuaded, however, that many of us preachers think we have preached grace when we have fought arminianism for an hour. This is wrong. The gospel is not a club to hit people with. I do not for one minute believe that David's smooth stones represent some of the precious doctrinal truths, such as election. Goliath represents the dead alien sinner, and you can't kill him any deader than he already is. No, my brother, we need to search out the sheep of God, and use the gospel to lead them into their places within the fold, and encourage them to live together in peace. The gospel is



instruction for God's people, and comfort (Isaiah 40:1).

I had not preached long before particular duties began to arise. I was asked to preach my first funeral for a brother who had not been particularly faithful to the church. Of those present, only my wife and one other were Primitive Baptists. I thought it was very difficult. What could I say? I knew of nothing to preach except the story of Jesus. Years later, after I myself had lost one dear to me, I knew a little better just how precious this message can be. I do know that the closer we live to the people, the more we know of their experience and faith, the easier it is to find something to comfort the mourners with in their loss.

I have failed sometimes, and it has worried me. In that congregation was a young lady who, though not a member, was kind enough to call me her preacher. I think I failed her. I did not discover until she lay on her death bed that she had wanted to be baptized, but was very afraid of water. Had I talked to her, perhaps we might have overcome that fear. And many a time, we have gone to church to discover some of our folks have been sick, or troubled, and we knew nothing about it. I am impressed more and more, a pastor must go to the homes of the people.

I was quite wrapped up (and a small package it was, too!) in my own personal problems in early days. Problems of finishing college and finding work, or getting a home and buying a car, and other such things. I could not see the congregation at all, or realize that every one of those folks were people with problems, questions, worries, trials. Over here, a man out of work; over there, some young folks having to face problems at school; there in front, some old people who (so to speak) already had a foot on the threshold of another world; and there in the back, some people from a church of another belief, slipping in to see how the Old Baptists believe! And there I stood, wondering what to preach about! You see, my brother, you are there to preach to the needs of the people, and if you take the time and effort to get close to them, you



will find subject matter and to spare! And they won't think you boring, either. A pastor is not to be simply a Sunday morning preacher, but he must be a friend on days in between as well. If he is not, the people are scarcely to be blamed if they feel slighted.

I know of no preacher who has not been concerned with the conflict of interest between his pastoral work and his need to care for his family. Does a preacher have the right to work at a job? Why, certainly! It may even be good for him, and teach him how his congregation lives, as well as ease their burden. But there is a point at which his working may become a great sin, even a crime against the church, and that is the point where he pursues material things to the neglect of the people under his watchcare. Do not speak to me of a man's "rights", for I am of the opinion that a man who is only interested in receiving honors, being heard, or having authority, cannot possibly be putting the church first. Brethren, beware of those who cry aloud for their rights!

And so I sometimes look at individuals sitting quietly in my audience, and say to myself, "What about the rights of this person?" They come to church hoping only for a quiet, peaceful season, wanting to be loved, wanting to hear the gospel of Christ preached in peace to refresh and encourage them in their trials. Who thinks of their rights? God pity the man who neglects the flock when God has made him responsible for them, for God will most certainly call him to account if the sheep come to harm (Matt. 25:25-30).

And perhaps you may think, "Well, Elder, you make it sound as if pastoring is a full time job." So it is. I only wish I could have done it better, for I know that the churches would be more prosperous if they had been better pastored. Who can complain at making visits to homes or hospitals when sickness strikes, writing a few letters, preaching a few funerals, when they that do such things purchase to themselves a good degree and great boldness in the faith? (I Tim. 3:13). It is like taking care of a garden, isn't it?

ELDER RAYMOND WEBB

### BONES

In the creation, God gave all of His larger creatures a framework of bones. Later Solomon wrote that God had created man upright, meaning, as I understand it, sinless and pure before his fall into temptation and sin. But be that as it may, man also stands erect as a result of the bone system of our body. Without this frame our bodies would slump to the ground like a bag of sand.

The Head of all surgeons, who declared it was not good for man to be alone, put Adam to sleep. Then, taking a rib from him, made him a companion and help. Adam said she shall be called woman, because she is flesh of my flesh and bone of my bone.

Among God's chosen people there is a love and togetherness that extends beyond death. We see this when we hear Ruth say to Naomi, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried." Surely this is why, when he was 110 years old and knowing that he must die in Egypt, Joseph took an oath of the children of Israel, saying: "God will surely visit you, and ye shall carry up my bones from hence." By faith he could see the exodus and deliverance of his people from Egypt and made request to be with them.

Broken bones cause intense pain and when leg and back bones are broken none can stand. This, in a figure, is what happens to the enemies of God and His people, so that they cannot stand for long (Numbers 24:8). Although Daniel's faith was sorely tried when he was cast into the den of lions, God shut the lions mouths in a great deliverance for His servant. But when Daniel's enemies were cast into the same den, the lions had the mastery of them. We may think it odd that it is not written that the lions killed them, or devoured them, but that they "brake all their bones in pieces," which surely was an agonizing death.



In sharp contrast to this, the Jews besought Pilate that the legs of the three men hanging on Calvary might be broken in order to hasten their deaths and that they might be taken away before the sabbath day. The soldiers therefore, coming to the thieves, broke their legs, but finding Jesus already dead, broke not his legs, that the scripture should be fulfilled, "A bone of him shall not be broken." God inspired the prophet to write these wonderful words of truth, therefore the Son of God stands eternally tall and erect as the Saviour of His people, the King of kings and Lord of lords, a prophet mighty in word and deed; and many more honorable and worthy titles.

Jesus was the only man who knew the hearts of men, saying to the scribes and Pharisees, "You are like whited sepulchres which are clean and white on the outside but within are full of dead men's bones." Even so they appeared righteous unto men but within were full of sin and iniquity. So sin and iniquity is just as lifeless as dead men's bones, even with the hypocrisy to appear righteous.

The Spirit of the Lord carried Ezekiel out in the midst of the valley which was full of bones and, "Lo, they were very dry." These were declared to be the whole house of Israel who said, "Our bones are dried, and our hope is lost: we are cut off from our parts." Perhaps every person who is called of God can bear witness to this feeling sometime in their experience. Even as Paul says in Philippians 3:10, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." It was the power of His resurrection that caused the shaking and the bones to come together; the sinews, the flesh and the skin to cover them, and breath to enter them. David said, "Hope thou in God," and we know that nothing is too hard for the Lord.

There is a bright outlook as Isaiah sees Jerusalem in a state of Prosperity and blessing (Isa.66:10-14). He says, "Rejoice ye with Jerusalem, and be glad with her . . . that ye may suck and be satisfied with the breasts of her consolations . . .

Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream . . . As one whom his mother comforteth, so will I comfort you . . . And when ye shall see this, your heart shall rejoice, and your bones shall flourish like an herb," etc.

This is not written for the Jews, but for the Gentiles, and as a flowing stream when some are gone others will come and an entrance will be ministered unto them into the everlasting kingdom of the Lord Jesus Christ. May we see this and our bones flourish as an herb.

ELDER A. J. HYLTON

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### FIRM

Dearly beloved of the Lord; I want to write a little as to the great importance and necessity of our being firm in regard to our daily walk being in harmony and accord with the Lord's teaching. To be firm means to be solid, steady, constant, and not easily moved or fluctuating from one thing to another. To have a steady course in life with a fixed motive to honor and glorify the Lord in all that is said or done.

We each have our daily vocation in life and it is right that we should honestly bear the burdens and trials of life, yet let it be done with a firm conviction in our heart and soul that the Lord does all things well and He will not lay any burden upon one so heavy but what He gives grace to bear. May we be firm to bear our trials and duties of life in full assurance that the Lord has promised to be with you all the way and He will not leave you comfortless. Yes, we can be firm in our walk and not be moved about by every wind of doctrine as the cunning craftiness and sleight of men. For if we are tossed to and fro by the glittering appeal of the world then we will not have a firm walk and our walk will not be steady.

The Lord and Saviour gave us the greatest and most important instruction in regard to our firm walk in life, for He said, "But seek ye first the kingdom of God, and his righteous;



and all these things shall be added unto you." Surely our heavenly Father knows what we have need of and will supply sufficient grace for the steps of the way. This important "first" is so often set aside and something else takes its place. Brethren, the Saviour's teaching is full of instruction about our life in all ways, such as, husbands love your wives; do good unto all men, especially they of the household of faith; love your enemies, pray for them that persecute you; love the Lord thy God with all thy heart; love thy neighbor as thyself; do unto others as ye wish to be done by; repent from the evil of the world; do justly; love mercy and walk humbly with thy God. Brethren, these teachings are all important, but we must seek *first* the kingdom of God and His righteousness, then we can walk firm in these truths in charity and find peace and rest to our souls.

We need to be careful in all our walk to see that it be firm in the Lord's way, else we let them slip. We ought to give the more earnest heed to the things which we have heard for how shall we escape the condemnation and chastening of the Lord if we neglect so great salvation. David spoke of the goodness of the Lord, "Truly God is good to Israel, even to such as are of a clean heart." Yet he describes his experience when not walking firm, for he said, "My feet were almost gone; my steps had well nigh slipped." He was envious at the foolish as he beheld the prosperity of the wicked. So we too will slip and fall from the joys of the kingdom here in this life if we are envious of the foolish in this world and not walking firmly as we should. Man tries to make things firm, yet they are insecure, but what the Lord does is firm and stands forever. So we are able by God's grace to walk firm and humbly before our God, using the whole armour of God as we go about the trials of life, speaking to ourselves in psalm and hymns and spiritual songs, singing and making melody in our heart to the Lord. Surely our walk in life must be firm to show forth praise unto our Lord, and our practice must harmonize with our belief in doctrine. Oh for a faith that will not shrink in everyday life.

In Daniel's day the governors, princes, counsellors and captains made a firm decree that whosoever asked a petition of any god or man for thirty days save the king, would be cast into the den of lions. Was this a strong, firm decree to accomplish the end desired? Let us see what took place. The men found Daniel praying and making supplication to his God, for Daniel knew of the decree being signed, yet he went into his house and with the windows open toward Jerusalem he kneeled upon his knees three times a day and prayed and gave thanks before his God as he did aforetime. Now this must have been a firm walk or act, for Daniel was cast into the den of lions, a stone was laid upon the mouth of the den, the king sealed it with his signet and authority of the lords that the purpose might not be changed. The king's rest or sleep went from him that night for he was disturbed. He arose very early and went to the den of lions and found no hurt on Daniel, for the Lord sent His angel and shut the lion's mouths that they had no hurt for Daniel. There was destroying power there, for Daniel was brought forth whole, but the men, women and children that had accused Daniel were cast into the den of lions and the lions had the mastery of them and brake them in pieces, or ever they came to the bottom of the den. Surely we are able to see a more firm act in Daniel's prayer than the firm decree signed by man. When Jesus was laid in the tomb there was a decree from the king to make it as sure as you can. That is the best man can do, make it as sure as you can. But a more firm decree had exceeded all others and Jesus came forth as He said and foretold that he would. So we have the assurance that because He lives we shall live also. "I will come again, and receive you unto myself; that where I am, there ye may be also." This is a very sure and firm promise of the Lord. We have a firm foundation, a sweet and glorious hope of eternal life.

Jesus was declared to be the Son of God with power and authority from heaven. There can be no greater or more firm decree than this. He is the brightness of the Father's glory, and the express image of His person, and upholding all things by



the word of His power. So when He had by Himself purged our sins, sat down on the right hand of the majesty on high. His work and decree is, "I have finished the work thou gavest me to do." It is firm, immutable, and changes not.

Brethren, may we walk firm in our obedience to the Lord's teaching, that our hearts burn within us as we walk in sweet unity of the Spirit along the way. May we hold fast the confidence and the rejoicing of the hope firm unto the end. Humbly and sincerely submitted for a closer walk with God.

ELDER DAILY HITE

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

No. 7

*The Bible presents the only perfect character known to history and literature.*

All the literature of the world, historical, biographical, dramatic, fictional, or any other kind, has not been able to portray a perfect man—real or fictitious. But, gentlemen of the jury, the Bible contains that phenomenon too—the depiction of the perfect character, Christ Jesus. Here is One who is wiser than Solomon, more patient than Job, meeker than Moses, more courageous than David; here is One who never made a mistake in act or judgment, never apologized, never changed His opinions or teachings, never retracted a statement; here is One who was never late, was never in a hurry, never lost control of Himself in argument so that His voice was heard in the street; here is One who practiced every teaching He ever gave, who could have had the highest place among men but took the lowest; here is One who had the tenderness of a mother, the love of a bride, the courage of a king, the sternness of a judge, the dignity of an autocrat; and marvel of marvels—all of the so-called opposing virtues blended perfectly in Him, He was not lopsided. The moral glory of Christ is a most fascinating subject: we could easily fill this booklet with a treatise on it.

Now here is the argument: No man, or combination of men could ever invent such a Character. Rosseau states the case very well in these words: "It is more conceivable that a number of persons should agree to write such a history (the Gospels) than that One should be the author of it, for the inventor would be a more remarkable character than the Hero." In other words, "It would take a Jesus to forge a Jesus."

Mr. Simon Greenleaf, the greatest authority in the world on "Evidence" whose books on "Evidence" student lawyers study, has written a book on the four Gospels. In this book he examines the Gospels minutely, and concludes they are absolutely authentic. He says in substance, "The character of Jesus was either that of a person who actually lived, or the invention of the imaginations of the writers of the Gospels. If such a character was the product of four men's imaginations, then you have the most marvelous display of genius ever struck from the pen of men. For four men, unknown as authors before or after, achieve the portrayal of a character so perfect that it can claim to be Deity one moment and the next stoop to wash dirty feet; one day raise the dead, next day be hung on a gibbet, and these without the loss of dignity. And in addition, these men attain such heights of literary genius that they portray this character without any description or explanation, but simply by recounting His words and actions. Words so matchless in wisdom as to mark their author as having wisdom from God.

There is but one conclusion to the matter. The Man, whom the gospels present as Jesus, is the promised Christ—"God manifest in the flesh."—Fred John Meldau.

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### HAPPINESS IN CHRIST

"Elder Henry Venn, of England (1724-1797), once told his children that in the evening he would take them to one of the most interesting sights in the world. They were anxious to know what it was. But Mr. Venn did not gratify their curios-



ity; he only told them to wait. When evening came he took them by the hand and led them to a miserable hovel, whose decayed walls and broken windows bespoke poverty and want. 'Now,' said he, 'my dear children, can anyone that lives in such a wretched place as this be happy? Yet this is not all: a poor young man lies on a miserable straw bed within, dying of a fever, and afflicted with nine painful ulcers.' 'Oh, how wretched!' they all exclaimed at once. Mr. Venn let them into the cottage and, going up to the poor, dying young man, said, "Abraham Midwood, I have brought my children here to show them that people can be happy in sickness, in poverty, and in want; and now tell them if it is not so.' The suffering youth immediately answered: 'Oh, yes, sir! I would not change my state with the richest man on earth who had not the views which I have. Blessed be God, I have a good hope through Christ of going to heaven, where Lazarus now is. He has a great while ago forgotten all his miseries; soon I shall mine. Sir, this is nothing to bear while the presence of God cheers my soul. Indeed, I am truly happy, and I trust to be happy through all eternity; and I every hour thank God, who has given me to enjoy the riches of His goodness and His grace through Jesus Christ.' "

From this interesting and touching incident we may learn that just wherever and whenever Jesus is present to bless and manifest His love to a poor, suffering saint, there is joy and happiness. But we are not to conclude that all the wretchedly poor and afflicted people of God are thus blessed with His gracious and holy presence, and enabled to joy in their poverty and distress; for some of them, in addition to their poverty and affliction, are distressed with doubts and fears, and with the hiding of their Father's face, and often feel that theirs is a hopeless case, and that of all men they are the most miserable. But, dear, suffering and afflicted believers in Jesus, despair not, for in due time we shall reap if we faint not (Gal. 6:9). "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him

for the help of his countenance" (Psalm 42:5).

So we conclude that just wherever Jesus is present to own and to bless, by a manifestation or revelation of His love and mercy, there is joy unspeakable; whether the recipient is rich or poor, in sickness or in health, at home or abroad, Jesus is all in all. Blessed be His adorable name forever.

I have been speaking publicly in the great name of God for about thirty-six years. I have spoken in different states, to small audiences, and sometimes to thousands; in the country and in cities. Sometimes to people who seemed cold, careless, and indifferent, and sometimes to those that seemed greatly interested and inclined, as I felt, to overrate me and to give me praise; but the sweetest experience I have ever had in speaking in the name of the Lord, and to me the most precious and glorious meeting I was ever in, was at Pleasant Ridge Church, Tuscaloosa County, Alabama, of the Hopewell Association, of which Elder Taney Moore was pastor, in the summer of 1899. There were present five or six ministers, and visiting brethren, sisters, and friends from other Churches and sections, and a good turnout of the people generally, as I now remember it. On a Saturday at 11 o'clock I spoke from this text: "It is not in me" (Gen. 41:16). In speaking upon this subject I was in some way deeply and sweetly impressed. After preaching, the Church went into conference, Elder Moore serving as moderator. To me that conference seemed to be enclosed with a halo of glory, and the glory of the Lord seemed to fill that house. After going home and getting dinner, a number of brethren collected at a friend's house, among them a number of good singers, and they sung the praises of God, which to me all that evening was most precious and sweet and a joy unspeakable.

**ELDER G. W. STEWART**

*The Gospel Messenger—1918*

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### ON THE TRAIN FROM WABASH

*The interesting narrative which follows is taken from "Labors And Travels of Elder Lemuel Potter" published in 1894. Elder Potter relates that he had visited several churches in Indiana and says that when he wound up his tour he went to Wabash to take the train home. He had been away from home five to six weeks and was eager to get on his way. We take up the story at the train station as he related it:*

When I came to the station at the city of Wabash, I found a number of passengers waiting for the train, also that the train would be perhaps an hour late. It seemed dreadful to me to think of waiting an hour for the train when I was ready to start and anxious to be on the road. I walked the floor, without any conversation with anyone, for I did not feel very communicative. Finally I noticed a man come in, whom, for some cause or other, I took to be a preacher. I did not pay any attention to him especially, but when I stepped up to the ticket window to get my ticket, I noticed he was getting a clergyman's ticket.

While I was standing around a young gentleman recognized and approached me and commenced conversation with me. I did not know him, but he said he had heard me preach at one of my appointments in the past week. After I had procured my ticket and had a few words with this young gentleman, I began my walk back and forth across the room again, waiting very impatiently for the train to arrive.

Finally, this gentleman, who I thought was a preacher, hailed me as I was passing him and invited me to a seat with him. I sat down and he remarked, "You are a minister, I suppose?" I answered, "Yes, sir, I try to preach some." "What church are you preaching for?" he asked. I said, "The Baptist church." "The missionary Baptist church?" I said, "No, the Old School Baptist church." "O, well, it don't make much difference what church a man is in, so that he is doing good." I told him I was doing the best I could, preaching the gospel to the people and baptizing occasionally. I found that he also

was a minister and that he belonged to the United Brethren. This was about the amount of our conversation, as I did not feel much like talking to him.

Presently the train came and we boarded it for home. After taking a seat in the car, the aforesaid preacher looked around and saw me a few seats back of him and he arose and came back and took a seat with me. He asked me what the difference was between the Old Baptists and the Missionary Baptists. I told him I could give him a few thoughts of what I believed and our people believed and, if he was acquainted with the Missionary Baptists, he could draw the contrast himself. I told him that our people believed in the doctrine of the absolute sovereignty of God in all cases and that God chose his people in Christ Jesus to salvation before the foundation of the world and that Christ came into the world to redeem them exclusively and that all that He redeemed would be saved. That the Holy Spirit quickened them into divine life and that there was no such thing as final or eternal apostacy of a saint.

"Well," he said, "you don't believe that Christ died for all men, then?" I told him, yes, I believed He died for all men, but I did not believe He died for all the race of men. He said, "Is there not a text that reads this way? 'He is the propitiation for our sins, and not for ours only, but for the sins of the whole world.'" I answered, "Yes, there is just such a text as that in my book." "Well what does that mean?" I told him I could not tell for the life of me, unless it meant what it said. "Well," said he, "I understand it to mean just what it says too." "We are together then," said I. He said he believed it meant all the race. Said I, "It does not say all the race." But he said he understood it to mean just the same as if it had said all the race, for it said all the world. "Very well," said I, "Let us read it that way." "He is the propitiation for our sins and not for ours only, but also for the sins of all the race of Adam." In addition to being the propitiation for our sins, He is the propitiation for the sins of all the race of Adam.



Agreeable to that, we are not of the race of Adam.

Another text I referred him to: "We know that we are of God, and the whole world lieth in wickedness" (I John 5: 19.) Suppose we say that the whole race of Adam lie in wickedness, then who are left of God out of that race? The apostle did not say, we know that we are of God and all the balance of the race lieth in wickedness, but he says the whole world lieth in wickedness.

From this time he seemed to lose his temper and began to talk loud. He became very much excited and said he would not give a cent for the Bible without common sense with it. "Very well," said I, "your position has neither the Bible nor common sense." That did not seem to put him in any better humor, but he began to talk so loud that he attracted the attention of the people all over the car. I did not try to argue with him, for I saw that he was not in a suitable frame of mind to argue.

When I would begin to speak and tell him what I did believe, he would pitch in and undertake to tell it for me, until I finally suggested to him that one speak at a time and that we time ourselves. I took my watch out of my pocket and told him to go ahead and make his speech and I would reply to it. "Well, you speak first," said he. So I began and quoted about a dozen different texts, without any comment whatever, and said, "Now I will give you thirty minutes to reply to what I have said." Said he, "Do you think I am going to reply to the Bible?" Said I, "That is what you have to reply to if you reply to me, for I stand right on the Bible."

He hesitated and said he knew the people used to believe that old doctrine away back in the dark ages, but he did not know that anyone believed it now. "Well," said I, "Did they have the Bible when they believed it back in the dark ages, or were they heathen people?" He hesitated a moment and finally said, "I thought that since Dr. Clark's Commentaries had been introduced, men had quit believing that old doctrine." "Oh," said I, "When they had the Bible they believed

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as I do, but when they got Dr. Clark's Commentaries, they believed as you do." "Now," said I, "You can have Dr. Clark if you want him, but I will still hold to the Bible."

The poor fellow seemed very much away from home in the seat with me, but he did not have the courage to get up and go back to his seat, until the train stopped at Lafayette, where he got off. Then he arose, put on his wraps and walked away, without telling me goodbye, or saying that he wished me a safe trip home, or that he hoped to see me again, or anything of the kind. The train stopped for dinner, and while we were waiting, I noticed that a number of gentlemen who had listened to us on the train seemed very sociable and friendly to me after he was gone. I went on and soon arrived at my home, I felt that during that trip I had gained several important items which perhaps I would never forget.

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Remember that your tongue is in a wet place and always liable to slip.

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### PRAYER

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:15).

God's love is infinite and is eternal, for God is love. His people are objects of His love and were embraced in the covenant of grace, in Christ, before the world began. His purpose and grace is made manifest in time when He saves us and calls us. He does not expect the carnal mind that is untouched by the fire of grace to call upon Him, for it is at enmity against God and has no right to the throne of grace.

We are to call upon Him in the day of trouble, but it takes something besides worldly and natural trouble to quicken the dead and bring us to God in a new and living way. It is natural for man to believe that he can save himself at his will and therefore would not call upon God to save him. And no sooner does the quickened soul feel the warmth of God's love than does the breathing of prayer begin. The eyes of the understanding being opened, the weakness and imperfections of the flesh begin to appear. This blessing of grace creates a hungering and thirsting for righteousness and trouble springs up because of indwelling sin in the flesh. A sense of unworthiness causes the soul to draw back in hesitation, but the Spirit of Truth whispers, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

The soul often asks why the child of grace finds himself so often in trouble and acquainted with grief which the ungodly are strangers to? One of the reasons is that it leads to prayer. When all things are bright and prosperous without, and we live in unbroken happiness, with sunlight everywhere around us, we are in danger of forgetting God by forgetting our need of prayer. As the eagle stirs up her nest that her young may learn to fly, so the quickening Spirit leads the children of promise. Often outward troubles and afflictions are in mercy sent. When clouds gather, the sun is hidden, and we walk in darkness, and the most fervent prayer bursts forth from the soul. Though the voice has long been silent during

peace and prosperity, yet now "in the day of trouble" it is heard calling upon the Lord for deliverance.

It becomes necessary at times that great distress brings us down that we may discover our coldness, worldliness and unbelief and a thousand promises of God that the glare of day had hidden may begin to shine upon us as the stars do when night is come. The soul begins to be more concerned about the law in the flesh that has influenced the will and lead into the ways of death. Then a more holy desire springs up, praying "*Thy will be done.*" And when His will is done in us, trouble has done its blessed work. God hears our prayers and the same loving hand that laid the burden and tribulation upon us removes it, and the sunshine returns with a new song in our hearts, even praises unto our God. Before the trouble came, our happiness was in ourselves and our possessions, but now it is in our God. We glorify Him for the peace we now have and also because of the blessed hope and love that springs up within.

When *the day of trouble* has passed away, then the humbled soul may say, "I sought the Lord, and he heard me, and delivered me from all my fears."

ELDER J. HARVEY DAILY  
*Advocate and Messenger—1931*

#### OVER 100 MILLION DRINKERS

Over 100 million people in America are drinkers. According to the Department of Commerce statistics on alcohol users for 1979, 91% of all adults, 95% of young people ages 18-25, and 70% of youths ages 12-17 drink. Of the men in the 20-34 age group who drink, 43% have at least five drinks at a time. 15% of people over 60 years of age have at least 4 drinks a day.

The *Alcoholic American* reports that 1 out of 8 adults now living in the United States will become alcoholic or seriously dependent on alcohol sometime during his life.

Three million youths under age 18 have serious drinking problems and 6% of the nation's high school seniors drink every day.

*Christian Inquirer—May 1984*



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

**TONOLOWAY**—Fifth Sunday, September 30, 1984. All day Sunday only.—Elder Douglas W. Heare, Pastor.

**GREENWOOD**—First Sunday, October 7, 1984. All day Sunday only.—Elder Hollie Redmon, Pastor.

**SIDELING HILL**—Third Sunday, October 21, 1984. All day Sunday only.—Elder Bill Dillon, Pastor.

**MT. CARMEL**—Fourth Sunday, October 28, 1984. All day Sunday and Saturday before, all day both days.—Elder A. J. Hylton, Pastor.

**DEACON ORDAINED AT SALEM**

Brother Melvin Farmer of "Salem" church, Wayne County, Indiana, was ordained to the office of Deacon July 14, 1984 at the church meeting house.

Elder Ralph Culy was chosen moderator, Elder T. Everett Beavers as clerk, Elder John Friend to question the candidate, Elder Clyde Farmer to offer the ordination prayer and Elder Culy to deliver the charge.

Other ministers sitting in the Presbytery were Elders Roy Motsinger, Robert Shockley, Kenneth Morris and Hugh Motsinger. Deacons in attendance were: Brethren Walter Land, John Shockley, Paul Morris, Fred Beavers and Jerry Hurst.

In delivering the charge Elder Culy used part of Acts 6, stressing the importance of the duties of the office of Deacon.

**ANNIVERSARY MEETING AT BRUNSWICK, GEORGIA**

The Lord willing, "Zion" Primitive Baptist church at Brunswick, Georgia, will celebrate their 5th anniversary on the fifth weekend in September, Saturday, Saturday night and Sunday. They are asking all the ministers who were with them in the constitution, as well as any others who will come, to attend this meeting and help them renew their commitment to each other and to their Lord to continue serving Him.

Plans are for the meeting to be held at Plant McManus, just off U.S. 341. Travelers going north on 341 should turn left at the traffic light at Winn-Dixie. If going south turn right. The place of meeting is about one mile on the left. It is off the road a little way under some pine trees. Services are to begin at 10:00 Saturday morning.—Elder Leon Wiggins, Pastor.

**MEETINGS AT CONCORD**

The Lord willing "Concord" Primitive Baptist church near Roanoke, Alabama will have visiting ministers on the 13th and 30th of September. Elder Dennis Jones of Warner Robins, Ga., will be with them on Thursday night of the 13th,

and Elder Marty Smith from the Atlanta area of Georgia will be with them on 5th Sunday morning. The Thursday night service will begin at 6:30 and the 5th Sunday service will begin at 10:30. All are invited to attend. The church is located on Hwy. 22 about 8 miles west of Roanoke and is pastored by Elder Tommy Bond of Wadley, Alabama.

The reader will notice that there is an unusually large number of contributions listed in this issue of the A&M and we felt perhaps it would be well to explain the reason for this sudden increase. As most of you know, the paper could not have been maintained at its present subscription rate for as long as it has if it had not been for the many contributions which our readers have made over the years; but even with these donations it has been difficult to maintain a safe reserve in the treasury due to the heavy expenses incurred on a monthly basis, therefore the brethren thought it advisable to make mention of this need at both the Ebenezer and Kettocton Associations and give opportunity for donations to be made toward this expense by any who wished to do so. As a result Sister Mellon received quite a number of contributions, all of which we deeply appreciate. We thank each of you from the depth of our hearts. We hope we will be able to keep the subscription rate at \$5.00 a year, for if it had to be raised there would no doubt be some cancellations by those who felt they could not pay the additional cost; therefore we trust that we will continue to receive regular contributions in the future. Again, we express our heart-felt gratitude to each of you who have helped in any way.—  
The A&M Staff.

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Mrs. Rex Burner, Virginia, \$5.00; Mrs. Mannie Mae Hisle, Kentucky, \$5.00; Sam Baggarley, Virginia, \$5.00; Donald E. Loveday, Indiana, \$5.00; Bertha Maloyed, Indiana, \$5.00; Mrs. James Swing, Virginia, \$5.00; W. B. Collier, Georgia, \$2.50; Ina P. Ford, California, \$.50; Minnie Dupont, Virginia, \$20.00; Mr. and Mrs. F. R. Ratliff, West Virginia, \$2.00; Elder Ray Churchwell, Tennessee, \$5.00; Mattie Athey Martin, Virginia, \$5.00; T. C. Moyer, Virginia, \$5.00; Betty Corbin, D.C., \$5.00; Olive Mae Thompson, Virginia, \$5.00; Elder and Mrs. Harry Booth, Michigan, \$5.00; Mrs. W. A. Estes, Georgia, \$10.00; Ruby Ferrell, Virginia, \$5.00; John R. Harrison, Georgia, \$5.00; Paul Gayda, Virginia, \$5.00; Alvin James, Georgia, \$5.00; Elder Hugh Motsinger, Ohio, \$5.00; Elder Kenneth Morris, Indiana, \$5.00; Mr. and Mrs. George Rothgeb, Virginia, \$15.00; John Wayland, Virginia, \$5.00; Roscoe Pile, Colorado, \$5.00; Julian Bly, Virginia, \$50.00; Evelyn Yates, Virginia, \$15.00; Ray Corthon, Virginia, \$10.00; Frank Coppedge, Virginia, \$5.00; Ben Baldwin, Virginia, \$15.00; Joseph Ford, Virginia, \$5.00; Delilah Mauck, Virginia, \$5.00; W. W. Woodward, Virginia, \$20.00; Betty Hutton, Indiana, \$15.00; Mr. and Mrs. Clarence Weaver, Virginia, \$5.00; Mr. and Mrs. Ronald Brown, Virginia, \$5.00; Jesse Rhue, North Carolina, \$1.00; George Blair, Alabama, \$5.00; Elder J. E. Alderton, Virginia, \$10.00; Elder Jeffrey Weaver, Virginia, \$10.00; Melda Thorpe, Virginia, \$5.00; Edith B. Payne, Virginia, \$40.00; Orion Hitt, Virginia, \$20.00; Mary Compton, Virginia, \$5.00; Crilly Lunsford, Virginia, \$10.00; Friend, Virginia, \$15.00; Friend, Virginia, \$20.00; Martha Reynolds, D.C., \$5.00; Mary Ann Speed, Mississippi, \$1.00; Iden Nichols, Virginia, \$5.00; Olga Arnold, West 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. and Sat. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854. July '84

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718  
June '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 Middleton, Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601.  
May '85

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764.  
June '84

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