

Advocate and Messenger



“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovgrace.net

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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. Pastor, Elder Elmer Skeen, Rt. 2, Box 65, Palmyra, Va. 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va. 22851. April '78

BENTONVILLE—Bentonville, Va., 1st Sun. 11:00 a.m., Sat. before at 2:00 p.m. Elder J. Tolliver Utz, Pastor, Box 8, 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 '78

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m. Elder C. W. Alderton, Pastor, Brightwood, Va., Tel. Whitehall 948-4744. Madison Co. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '77

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, 102 Gleatons Trailer Park, 1-B, Woodbridge, Va. 22192. April '78

GOOSE CREEK—Near Markham, Va. on Hwy. 55. 1st Sun. 2 p.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va. 22186. Tel. (703) 347-4889. June '78

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N. Y. Ave. Meets 1st Sunday, 10:30 a.m. and 1:30 p.m. Pastor Elder Dwayne Fletcher, 10133 Prince Pl. 202, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va. 25401. Tel. 267-7356. Mar. '78

MT. PISGAH—Morrow Co. Ohio, 4 miles east of Marengo on State Rt. 229, then north (only black-topped road between Marengo and Rt. 314) 2 miles; then west one-half 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. Pastor, Elder Daily Hite. Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019. Tel. (614) 694-6488. Dec. '78

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, Richard Corn, Clerk. Tel. 352-2287 or 469-7634. Oct. '77

NEEDMORE—Needmore, Pa. The Primitive Baptist and their friends in this section meet each first Sunday at 11:00 a.m. for divine service. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. The meeting house is located on U.S. Rt. 522 in Needmore. July '78

SOUTH RIVER—Browntown, Va. 1st and 3rd Sun. 11:00 a.m. Elder C. R. Frazier, Pastor, Mrs. Ralph Partlow, Clerk. June '78

WATERLICK—Waterlick, Va. 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va., Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va. 22657. Feb '78

SECOND SUNDAY

NORTH FORK—Six miles south of Purcellville, Va., 2nd Sun. 11:00 a.m. Elder C. R. Frazier, Pastor, Warrenton, Va. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va. 22132. May '78

BATTLE RUN—Rappahannock Co., Va. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 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) 364-1352. Dec. '78

OLD CARROLL, Md.—Take Rt. 27 out of Damascus, Md., by-passing Mt. Airy to Watersville Rd. Turn right about 1½ mile to church. Meets on each 2nd Sunday Morning. For information contact Sister Frances Ellicott, 8758 Cather Ave., Manassas, Va. 22110. Tel. (703) 368-2592. April '78

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VOLUME ONE HUNDRED SEVENTEEN

In December of 1856 as Volume Three of the Advocate was drawing to a close Elder John Clark, its first editor, said, "That it should have survived three years from the un auspicious beginning, and the laboured efforts that have been made to put it down, is a little remarkable." But if Elder Clark judged *that* a little remarkable would he not deem it much *more* remarkable that now, 121 years later, the Advocate has continued to survive the unrelenting attacks of our arch rival

and avowed enemy, the devil, being interrupted for short intervals totaling only about eight years during its long and worthy life.

It has come through some dreadful times of apostacy and declension and has remained dedicated to the same principles of truth and righteousness upon which it was originally founded. Yet now, in the beginning of 1978, those who labor in behalf of its continuance are no less in need of the power and grace of Almighty God than were their predecessors. The same sort of enemies which opposed themselves to the work in Elder Clark's day are still in the world today and are dedicated to the same end they sought to accomplish then; namely, the snuffing out of all that is good.

Sad to say some of our own people in effect join these forces of evil in that they have not entered into the battle against them. To fail to oppose evil is to encourage it, and, in a practical sense, even to condone or approve it. It is not enough to merely profess identity with the followers of Christ. We must be identified with His sufferings. There is a warfare to be fought. Evil must be openly and actively opposed. It is far easier to *preserve* our liberties in Christ than to regain them after they have been apathetically lost.

One of the fundamental reasons for the founding of the Advocate was to oppose heresy and advocate truth. It was quite widely heralded in its early years for the success it enjoyed in this respect, compelling and inducing the editors of some other publications to either tone down or leave off altogether some of the errors they previously had advanced without restraint.

Though we realize the A & M does not enjoy the same measure of influence exerted by Zion's Advocate in the days of Elder Clark, yet we feel that it is still a valuable instrument for the spread and promotion of that truth which is so much maligned and despised in our day. We feel it is worthy of the support of all lovers of truth and we encourage those who have been sitting idly by, content to let others carry all the

burden of such causes, to get involved and help us to broaden and extend the influence of this effort. We encourage our readers in general, and our Elders in particular, to contribute material for publication. We have many men among us who are gifted with the ability to express their thoughts well on paper but who are burying that gift. As a result they, and the cause in general, are the losers. No doubt the hucksters of false religion welcome such neglect and loss on the part of true believers.

For the faithful in Christ Jesus who are dispersed about over our land we humbly and sincerely thank God. It is for their sakes alone that this sinful nation is spared. We bid them God speed and admonish them to go on in faith and abide experientially in the love of Christ and labor on in His service regardless of the flood of opposition now in the world to the principles of Righteousness.

We have the consolation of knowing that *truth will ultimately triumph* no matter how strong may be the forces of evil. It will triumph because its source, Who is Himself the Way, *the Truth*, and the Life, does even now reign supreme at the right hand of the Father and can never be defeated. How vividly does Isaiah set these things forth in the 40th chapter of his prophecy. So great is our Conquering King that "*all nations before him are as nothing: and they are counted to him less than nothing, and vanity.*" "*Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance.*" Please read the entire chapter. When we have this concept of God and are able by faith to apply it to all our difficulties we can at least rest in the assurance that He is able to handle the situation. Nothing is too hard for Him. He cannot fail and neither will He suffer the cause of His beloved people utterly to fail, though at times it may appear to their little faith as though it were almost snuffed out.

I pray that God will enable you to have good thoughts toward this poor worm as he labors to serve you as editor. My chief desire is to strive toward the upbuilding and edify-

ing of Zion, and when I do not perform my duties well it is due to my lack of wisdom and knowledge rather than to my lack of desire to do that which is in her best interest.

I ask you, the kind reader, to exercise charity toward me and pray for me that I may face the challenge of this position with courage, dignity, and intergrity, to the strengthening of the Israel of God.

For the entire staff of the Advocate and Messenger may we wish you the choice of God's favors in this the year of our Lord, 1978. May you be "rich in good works, ready to distribute, willing to communicate" (I Tim. 6:18), "rich in faith," (James 2:5), and, in a word "rich toward God" (Luke 12:21). This kind of wealth draws interest only in the Bank of Faith, but O what dividends!

YOUR UNWORTHY EDITOR

ENCOURAGEMENT FOR THE NEW YEAR

There are many things in the world to try and trouble us; but the world is now, and will, we believe, remain what it ever has been to the end of time. The sin of the world is the same, the infidelity of the world is the same, the spirit of Popery is the same; (not in quantity, but in character; Editor) Arminianism, Unitarianism, and all other gross errors are, for the most part, but old doctrines revived, on which the seed of the serpent alone can feed, but they never can be of any benefit to seeking, hungry souls.

But the comfort and encouragement of the church of God is that the Lord reigns supreme over all, over devils and men, and over all the affairs of the world, and He knows our every case, our every cross, and our every desire, and has promised to supply our need, and never leave nor forsake us.

With such a God and such promises from Him may He enable us, beloved brethren, during the year upon which we have just entered, to call upon Him, commit our way to Him, and draw us in every time of trouble to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

THE GOSPEL STANDARD, 1890

LOOK UPON ZION

“Look upon Zion, the city of our solemnities: thine eye shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken” (Isaiah 33:20). Brethren, I see the Church of Christ in all her beauty, pomp and glory. We do not look to man or the works of man but to the grandeur of Christ Jesus.

“And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it” (Matt. 16:18). This is a most fundamental foundation by which the tabernacle is anchored. Not on Peter but on Christ Jesus, the Rock and the revelation of the Father which is in Heaven, administered by the Holy Spirit unto His children in His kingdom in this world.

I believe these stakes represent God's eternal foreknowledge and purpose concerning a particular people, chosen and elected in Christ, predestinated to be conformed to the image of His Son, called, justified by His blood, sanctified, glorified, and finally resurrected to live in perfection in the Glory World with our Lord. “And my people shall dwell in a peaceable habitation, and in sure dwellings, (the Church) and in quiet resting places” (Isaiah 32:18).

Dearly beloved, how is it with you? Jesus says, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light” (Matt. 11:28-30). I have found all God's commandments through obedience to be just this; O how sweet it is to me to dwell together in love and peace with God's dear people and to feel the cords of His mercy, grace and truth to rest my soul for season after season. “Where two or three are gathered together in my name there am I in the midst of them” (Matt. 18:20). We meet the Father, the Son and the Holy

Spirit; this is another cord of His faith in us in the kingdom in us (the Church).

“Walk about Zion, (God’s people) and go round about her; tell the towers thereof. Mark ye well her bulwarks (salvation by grace), consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever: he will be our guide even unto death” (Psalm 48:12-14). Our eyes, spiritually, are fastened upon this city, our home in the spiritual kingdom, ever looking for a city of pure delight whose maker and builder is God eternal in the Heaven above.

I love to abide in our church city of home sweet home while I live, and long to meet sweet Jesus someday and abide with Him and all God’s children made perfect in the final day of resurrection. May we by His grace make this election sure (hold fast) by laying hold unto eternal life through obedience to His Holy Word. In His precious name.

ELDER CHARLES W. ALDERTON

COMPLETE

Dear children of the heavenly kingdom: I would like to come to you in writing a few thoughts in regard to the term complete. This term has a lot of meaning to it when we think of a complete salvation through our Lord Jesus Christ. To complete in this sense means to bring to entirety of finishing perfectly the work set about to do. Man has and is completing many works but they are all imperfect. They complete or finish to the best of man’s ability and may even say and feel that it is complete, but there is still a variableness in man’s completed work: not so with the Lord.

To be complete is to be brought to an end purpose and concluded with no part lacking; to accomplish to the very fullest degree by achieving to the fullest extent the purpose

set out to attain. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Surely Jesus, the Christ, is the perfect gift of salvation in a very complete way and absolutely no shadow of turning or variableness, so it must be a complete and perfect work.

We are assured by the Lord that, "Ye are complete in him, which is the head of all principality and power." And of His fulness have all we received, and grace for grace. So surely as ye have received of His fulness and He is complete in Himself, we are also complete in Him. He gave Himself for our sins, not in part or leaving it up to man to help, but gave Himself in a very complete way and that is the very reason your sins are remembered no more against you. I maintain they are completely removed and forgotten forever by the blood of Jesus who made a special atonement for all of His bride in a complete way and it was acceptable to God the Father for it was and is a finished work, complete in every sense and without error. Anything that is incomplete will not meet the demands of God for it is not finished; it is not complete; it is lacking somewhere. Neither do I mean to imply in any degree that because we have a complete and special atonement that we are free to go out in the world and do just as we please, for, "Shall we continue in sin that grace may abound?" God forbid.

Jesus Himself, in His own body, accomplished a complete sacrifice for sin and iniquity. The agony of the hour was exceeding sorrowful unto death and as it were great drops of blood falling to the ground was the sweat of His brow, yet He was obedient unto death, even the death of the cross, that salvation would be complete in Him and no other. In that day there was a fountain opened for sin and uncleanness, and half of it flowed to the former sea and half to the hinder sea: in summer and in winter shall it be. So the far reaching completeness of it begins with the beginning and will extend to the second coming of Jesus. Did you ever see such a complete

work? Typified and prophesied of by divine inspiration for hundreds of years before it was actually manifest and still effective in the complete work and will of the Father.

When Jesus had received the vinegar, as He was crucified, He said, "It is finished," and, "Father into thy hands I commend my spirit." And having thus said He bowed His head and gave up the ghost. It is very evident that Jesus finished something in a very complete and satisfactory way.

I start out each day to do or accomplish some work and when the day is over and I take inventory of what I have done I see so many places where I did not completely accomplish what I set out to do. Even at the best it is full of mistakes. Not so with the finished work that Jesus accomplished. His is a perfect and complete work.

Jesus has said, "I have glorified thee on the earth," and He *has* glorified the Father because He can truly say, "I have finished the work which thou gavest me to do." He *has* to the fullest extent completed the work His Father gave Him to do. So we believe and have hope in a great and complete salvation through our Lord Jesus Christ. Jesus was born of the virgin Mary according to the Father's will, for God is His Father, and said, "Thou shalt call his name Jesus, for he shall save his people from their sins." Now inasmuch as Jesus completed the work the Father sent Him to do, His people *are* saved from their sins. So we hear Jesus say, "I came down from heaven, not to do mine own will, but the will of him that sent me, and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Did Jesus complete this work of the Father's will or not? The revealed word says it is complete; the written word says it is complete; the Spirit says it is complete; the Son of God says it is finished; the Father says it is complete by accepting His only begotten Son back to glory; the witness that you and I have bears witness with His Spirit, so we believe and preach a complete salvation, even embracing the resurrection of these mortal bodies of ours from the grave. A very complete work.

"So also is the resurrection of the dead. It is sown in

corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body." Surely man cannot complete this kind of work because man's work will and does end at the grave. But thanks be unto God for a complete work which giveth us the victory through our Lord Jesus Christ. A *complete* victory.

Jesus died and rose again as He said He would. His atonement is a special atonement and for a special purpose for a special people. Everyone Jesus died for, He has completed everything needful for their eternal salvation in glory. There will be faith upon the earth when Jesus comes again. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." Bless His holy name. From one believing in a complete salvation.

ELDER DAILY HITE

JESUS AND THE APOSTLES

Article Two

In the fourteenth chapter of John Jesus begins to prepare His apostles for His departure from them and His eventual return to the Father. He begins with these words; "Let not your heart be troubled: ye believe in God, believe also in me." To believe in God without believing in Christ as our Saviour *does* cause a troubling of heart. We realize that God demands nothing less than perfection. This is a troubling thing in our hearts and minds, because we know that we cannot attain such perfection. We are doomed, lost, without

hope, condemned, and our final destination will surely be the regions of woe! What a fearful and troubling thought! But wait a minute! Why do we believe in God in the first place? Hear Paul; "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *But God hath revealed them unto us by his Spirit:* for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." We see from this scripture that we believe in God because He has revealed Himself to us by His Spirit.

We know and learn natural things because of the natural spirit of man which is within us. We learn to read, write, talk, walk, add, subtract, learn a trade or profession, become farmers, doctors, lawyers, engineers, etc., because of that natural spirit, (small s). This spirit of man gives us no ability to know or believe in God. But the things of God are revealed unto us by His Spirit, (capital S). This Spirit is life and belief.

Now God does not do things foolishly nor change His mind about anything. He has given us of His Spirit and He will not take it away. "For I am the Lord, I change not: therefore ye sons of Jacob are not consumed" (Mal. 3:6). But unless we believe in Jesus we are not able to see the loving kindness and tender mercy of God to His people. We will still see only the law which was given by Moses, by which we are condemned. But when we are taught about Jesus as was Cornelius by Peter, and the Eunuch by Philip, then we begin to understand that Christ is the end of the law for righteousness, and that He was punished for our sins and died as our substitute.

No doubt, there are millions living today who believe in God but are still looking to the law for salvation, not understanding that grace and truth came by Jesus Christ, by which grace we are saved. Under such circumstances there cannot be much peace of mind but rather a troubling of heart. This was

the very condition which Paul found His own brethren to be in. They were ignorant of God's righteousness, (Jesus Christ) and were going about trying to establish their own righteousness (Rom. 10) and Paul desired that they might be saved from this ignorance. Now there is a salvation to be obtained (not eternal) by the preaching of the gospel. This is a saving from a troubled heart.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:1-4). Paul is here writing to *brethren* in the Corinthian church. These people were *believers* in God and by Paul's preaching to them of Jesus and how He died for them according to the scriptures, they were also believers in Christ. He declares to them that they were saved by the gospel. That is they were saved from believing in themselves, they were saved from trying to establish their own righteousness, they were saved from errors of various kinds, they were saved from a troubled heart.

Paul taught in Romans 4:25; "He was delivered for our offenses, and was raised again for our justification."

Only those who are born of God's Spirit are able to believe in Him. Such people are teachable characters because they have life. The Spirit is life. The righteousness of God which is Jesus Christ is revealed from faith to faith. From the faith of the preacher to the faith of the hearer (Rom. 1:17). May we all have the faith in Jesus Christ that saves us from a troubled heart.

ELDER EVERETT BEAVERS

CONTINUE IN THE GRACE OF GOD

“Persuaded them to continue in the grace of God” (Acts 13:43). For your kind consideration I give the following: 1. compassion, 2. favor, 3. kindness, 4. love, 5. loving kindness, and, 6. mercy; and all these together mean *grace*. And as *grace* means *unmerited favor* bestowed upon *underserving characters* we know that we as poor sinners cannot merit such wonderful blessings as are poured out upon us. But since God is a God of *love* and *mercy* etc., and since we have been able to see and feel indeed that we are the objects of the love of such a Most Wonderful Being I do so much love to think daily upon Him; upon His kindness and goodness to poor unworthy me and how I can live and act in this life to show to myself and to His little children and even to my neighbors and worldly friends that I am indeed grateful unto Him for all He has done for me all my days upon the shores of time. And not only so but even before the world began, as I feel of a truth I was numbered in that covenant in all things and sure that took place between God the Father, God the Son and God the Holy Spirit. And now as we study what *grace* is, how it is ours to rejoice in each hour of each day, oh how I do want to use the grace that He is pleased to bestow upon me daily!

I notice so many places where the word *grace* is used and how the apostle Paul is praying that *grace* and *peace* may be bestowed upon us, and then I consider again and again how we do need to take full advantage of the grace He gives us daily to do His blessed will. Now I am persuaded that He supplies us with grace to do everything He tells us to do. It is not in keeping with our natural desire for His ways are so much higher than our ways etc. But regardless of how hard it may seem for us to do what He is telling us by that still small voice within, and though it may so often seem so impossible, yet we must not overlook the fact that He will supply us with a sufficiency to do what He requires of us. He will never fail us. We may often fail Him but He never fails us.

He gives us our abilities and therefore knows exactly what we can do, and then He gives us a sufficiency of grace to do whatever that is. If we owe someone an acknowledgement for anything we have done wrong, or for anything we have failed to do, or if someone has greatly wronged us and we see and feel the desire to live at peace with them etc., we need to pray for that someone. And God will always supply Grace to do so.

Friends: we need not doubt for one moment but that God will supply grace so that we can perform any duty we may have in any way that His Spirit directs us. And again we need not doubt but that when we have done what His Spirit directs us to do the results will be great indeed. I have many most beautiful experiences in my own life and I know of the lives of many others for proof beyond any doubt that God will more than bless us when we strive to follow the leadership of His Spirit. It will take grace I frankly admit, but He giveth more grace (James 4:6) and as we use that grace He always gives more as we stand in need of it. He *never* fails us. I *know* this is true.

Now back to the verse at the head of this article. "Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God." Now what do you understand that Paul and Barnabas was persuading them to do? Kind friends they were persuading them to continue to do that which God was supplying them grace to do just as they had been doing when they were gathering together in this congregation to learn more about Jesus; to be further instructed etc., as you and I do when we assemble ourselves together in the *sweet name of Jesus*. But they had great opposition at that time to meet in His name. Today you and I have no such opposition; only that we have within our ourselves, our own natures, in trying to offer our own bodies as a living sacrifice in serving that One Who has died for our sins according to the scriptures. Now He tells us

what to do and how to do it and supplies us daily with a sufficiency of *grace* to do it. Oh how thankful we need to be and how we ought to hold our heads up high, giving Him praise, honor and glory, daily thanking Him for grace to suffer for Him if need be in whatsoever way, if it be for His dear sake.

We need not doubt but that we will be made to rejoice in a very great measure for every effort we make in this manner. I know this is true and I feel you know it too. Let's strive a bit harder to do these things. That is truly my desire at this moment. Yours in an effort to try harder to serve Him more.

ELDER DAVID P. BRIDGMAN

LONG HAIR FOR MEN

“Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?” (I Cor. 11:14). For members of society to wear long hair is not the harmless fad that many assume. It is a planned, calculated trend to break down the manliness of American men.

In the *Congressional Record* under “Commie Goals,” long hair is listed as a step of removal of the masculinity of the American male. It is developing a “unisex” population of weakness, while it destroys the ruggedness of men. It degrades, sissifies, and victimizes our youth who pattern their hair after the “fairies,” “creeps,” “addicts,” “homos,” and “anarchists” of this generation.

There is not *one single proof* that Jesus wore long hair. In fact I believe the facts are clearly the opposite.

The unscriptural idea of Christ's long hair came from a school of artists who never saw Him and were devoid of Bible knowledge. This is the same group that puts wings on fem-

inine-looking angels, although the Bible always refers to them in the masculine gender. The very earliest painters did not paint Jesus with long hair. Until the fourth century artists did not even paint Him with a beard. The pictures in the catacombs of Rome all portray Jesus in short hair.

Ah, but you say, Jesus was a Nazarite and such men did not cut their hair. You are very wrong. He was a Nazarene, but this simply meant that He came from the town of Nazareth. In the same way you might call me a Philadelphian since I live near the city of "brotherly love." There is no scriptural proof that Jesus ever took Nazarite vows.

History makes it clear that all other Jews, except those having taken a Nazarite vow, wore short, trimmed hair. Christ was familiar with the Jewish Talmud which required the priests to cut their hair every thirty days. (Aa'anith 17a). They were not to shave their heads, a sign of sorrow. Nor were they to let it grow long, *a sign of rebellion*. The Talmud specifies the "Julian" or "Caesar" cut as the required style.

Jesus would never contradict the clear principle taught by I Cor. 11:14-15: "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him. But if a woman have long hair it is a glory to her; for her hair is given for a covering."

A woman's covering is her long hair, which stands for subjection or submission. (Bad news for the women's lib crowd). Long hair is a glory to a woman but "shame" upon a man. Romans chapter one also gives us a clear picture of the meaning of the word *shame*. In verse 26 it is translated "vile affections." In verse 27 it is written as "unseemly." In verse 24 it is written as "dishonor." Shame "atima" is translated dishonor, reproach, disgrace, offensive, base lusts and vile. The word is not a good one and is often used in the Bible in connection with sodomy or homosexuality. In the use of the word "shame," God certainly shows the seriousness of long hair on a man.

The word clearly teaches the man is to be a manly sym-

bol of authority and leadership of God. The apostle Paul would not have recorded the dishonor of long hair if Jesus had worn it.

HAL WEBB - IN SWORD OF THE LORD

(EDITOR'S NOTE: Beloved friends, the above is plain and undeniable truth. I beg you to carefully observe and obey it. *Please* do not follow the fashion of the world (Rom. 12:2) for it is determined by shameful and wicked people).

CHURCH DISCIPLINE

The subject of church discipline is very deep and wonderful. It is taught throughout the Bible as surely as is the doctrine of election. To leave off the teaching and practice of church discipline will cause us to lose our identity as the true church as quickly as would ceasing to teach the doctrine of election and predestination. I'm not saying we would lose our *eternal* salvation, but in *not* teaching and practicing church discipline we can and will lose our joys in the gospel kingdom. With God's help we would like to examine some of what we are told concerning church discipline.

Whether we like to hear it or not there are abundant scriptures which teach us with whom we *may* have fellowship in the church and with whom we may *not* have fellowship. Let us all remember there are *private* and *public* offences dealt with in God's word. Let us look briefly at the *private* offences.

In Matthew 18 we find a clear way of handling private matters. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto

thee as an heathen man and a publican” (Verses 15-17). There are three steps given to be followed in a private offense. If a brother trespass against you, go to him and try to resolve the difference. If he doesn't listen, take one or two more that every word be established, and if he still doesn't listen present it to the church, and if that doesn't work the church has no choice but to withdraw fellowship from that person. There is a good reason for trying to settle the difference privately. “Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins” (James 5:19-20).

Any person can make a mistake and thanks be to God who directs men to show us when we err from the truth. “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven” (Matt. 18: 21-22). So in private matters we need to keep them private and try to reconcile each other, turning from the error, and that is as far as the matter need go. But again, if these three steps are carried out and no reconciliation is made, the final step is excluding the guilty person from church fellowship. More could be said on private offenses, but let us turn to public offenses and the gospel rule on withdrawing fellowship from a brother or sister.

“I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person” (I Cor. 5: 9-13). Paul

is telling us that there are some with whom we cannot have fellowship in the church. In this fifth chapter Paul is telling this church to put out of their company the fornicator as mentioned in verse one. Some brethren wonder why we exclude people from the church. In the fifth verse Paul tells us why. "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." We don't withdraw fellowship because we hate a brother, but rather that through the destruction of the flesh he might be made sorry for the sin and repent. And in the case of this person, he did repent and was received back into the church. "So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow" (II Cor. 2:7). Paul tells us again, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death" (II Cor. 8:10). Paul is telling us that godly sorrow is what a person needs.

When something happens where an individual is continually committing one of the sins that are spoken of as bringing reproach on the church, they have no choice but to withdraw fellowship from that person. Later, if he repents, he certainly can be received back into the church.

I have heard many times we all make mistakes and do wrong, but there is a vast difference between one who is doing their best to serve God and one who continues committing a certain sin and has no repentance.

Let us look at one more case of gospel and church discipline. "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (II Tim. 2:17-18). Here we are told of some who erred doctrinally from the truth. And here is the result of their denying the resurrection: Paul says he has "delivered unto Satan, that they may learn not to blaspheme" (I Tim. 1:20).

In Acts 5:1-11 we also find that Ananias and Sapphira were judged *instantly* for the sins they committed. And in this case *God* passed the judgment.

The practice of discipline is nothing new but has been exercised by the Lord, the apostles, and by the Primitive Baptists through all ages, and I might add, should *still* be exercised. I realize much more could be said but I trust that this might instruct someone by God's word. As a person can see in studying God's Bible, to deny church discipline is to deny the Bible and there is a stiff penalty for anyone who denies, takes away, or adds to the word of God. May the truth be set apart and if any errors are made here charge them to me, but if anything said be the truth, give God the praise. Submitted in love.

ELDER TOMMY SARBER

PHILIP AND THE ETHIOPIAN EUNUCH

Article Eleven

“And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.” Acts 8:38.

Philip, being convinced that the eunuch was a suitable subject for baptism they *both* left the chariot and went down into the water. The word *both* is repeated, indicating that it is important to observe their *mutual* descent into the water. We personally have no doubt but that the eunuch was *immersed*, or layed beneath the water. However, some of those who maintain that immersion is not the only mode of baptism go to considerable lengths to point out that it cannot be absolutely proven from this passage that Philip *immersed* the eunuch.

They emphasize the fact that the preposition translated “into” here could just as well have been rendered “unto” and

consequently Philip and the eunuch may have just gone down *unto* the water, and there the eunuch may have been sprinkled or water may have been *poured* on his head. And, admittedly, if this were the only text we had to prove that immersion is the only lawful mode of baptism our position would not be as strong as we could wish. But if we accept the plain meaning of language and take the scriptures as a whole we find ample proof that the *only* scripturally authorized mode of baptism is by *immersion*.

Paul refers to baptism as a *burial* and *resurrection*. Nowhere is it ever spoken of as a pouring or a sprinkling. "Know ye not, that so many of us as were baptized into Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:" (Rom. 6:3-5). God's people are figuratively buried with Christ by baptism. There is no way *sprinkling* or *pouring* can be said to be a burial. But when one is laid beneath the water that constitutes a fair emblem of burial.

If we should take a dead body to the cemetery and just sprinkle a few particles of dirt upon it everyone would know that this did not constitute a burial. By the same token sprinkling a little water on a persons head does not constitute a burial in water.

But there is still another important point here. Sprinkling or pouring can in no wise symbolize the *resurrection* of Christ. Paul says we are "*buried with him by baptism into death: that like as Christ was raised up from the dead* — even so we also should walk in newness of life." Thus when we practice baptism by immersion we not only perform a symbolic or emblematic *burial* but in raising a person up from beneath the water the *resurrection* of Christ is also clearly represented. It is obvious then that immersion is the only mode of baptism which can properly be said to symbolize the death, burial

and resurrection of Christ.

This explains why John the Baptist baptized *in* the river of Jordan. It does not say he baptized *with* the river but *in* the river. The implication is clear to those who are willing to see it. There is no maneuver involved in the process of sprinkling or pouring which even remotely resembles either a burial or a resurrection. Therefore Philip and the eunuch *both* went down into the water, because it was Philip's intention to *bury* the eunuch in the water and also to *resurrect* him, as it were, from beneath the water.

The learned and able scholar, Elder Sylvester Hassell, in his Church History, has well pointed out that, "In all human literature there is not another word whose meaning is *more certain*, and yet *more disputed*, than the Greek word BAPTIZO." He shows that as Protestants generally claim to adhere strictly to the Bible, *they seek*, in order to justify their change of the ordinance of baptism, to explain away the unmovable ground-idea of the word *baptizo*, and make it the most general term imaginable for the application of water in any form. He points out that this error, particularly of *sprinkling* and *pouring*, has found its way into the more recent Dictionaries only "because of the headway it has made in the English-speaking countries," but as "every respectable Greek scholar in England and America will admit, there is *only one standard Greek-English Lexicon* published in Europe and America, and that is the *Seventh Edition of Liddell and Scott's Greek-English Lexicon*, published in 1883. It unquestionably represents the latest and highest combined scholarship of Europe and America." This Lexicon gives "absolutely *but one meaning of baptizo*, 'to dip in or under water,' with several subordinate but like-meaning applications."

Elder Hassell further says the compilers of this Lexicon are Henry George Liddell and Robert Scott, both were deans, clergymen and "Doctors of Divinity" in the Established (or Episcopal) "Church of England;" and that it was "not their sympathy for the Baptists, but their knowledge and reputation

as scholars," which "compelled them to give *baptizo* its only proper meaning of *dipping* or immersion. 'Immersion, as the proper significance of *baptizo* and the original form of the rite, has been affirmed through all the Christian ages, and is still affirmed by the highest scholarship of Christendom, Oriental, Roman Catholic and Protestant.' "

"The Greek Catholic 'Church,' which certainly ought to understand the meaning of the Greek word *baptizo*, has always immersed and still immerses, even in the severe climates of Russia and Siberia."

The word, '*Nipto* is found seventeen times, (in the New Testament) and means *to wash the extremities*, but is *never* applied to baptism. Why not, if a little water applied to the head may be baptism? *Rantizo* means to *sprinkle*, and is found in the New Testament *four* times. This would have been the very word used to designate baptism if, as some say, that ordinance is properly performed by sprinkling. But this word is *in no instance* so used. Why not? Because sprinkling is *not baptism*." Ch. 9, pp. 274-276.

Much more along this line could be produced but we feel that the above will suffice for those who are willing to accept the obvious. May the Lord add His blessings.

EDITOR

MY DAILY PRAYER

Oh! my dear Lord, help me to know
The right way my feet should go.
May my daily, hourly prayer be
Only thoughts of heaven and Thee.

Give me strength to do thy will
And follow Thy gentle voice, "Be still."
To patiently await Thy coming here,
And may I by Thy side stay near.

Guide my hands to do the right,
To work in Thy Name with all my might.
Help me to love and worship so,
To give Thee honor where'ere I go.

SISTER LENA M. JOHNSON

A JOYFUL SERMON

I heard a blissful sermon,
 My heart felt such a touch;
 The preacher talked of Jesus,
 'Tis never told too much.

When Peter said, "Thou art the Christ,"
 How blest he was that day,
 To really know the King of kings;
 To walk along the way.

For flesh did not reveal it,
 It came to him from God,
 And if we, His children, know it,
 That way we also trod.

It seemed there as I heard it
 I fell at Jesus' feet.
 The doors of Heaven opened,
 While sitting in my seat.

SISTER SARA HOBBS

DEAD OR ALIVE

"I am building a church," said five-year-old Billy, playing on the floor with a set of building blocks, "and we must be very quiet." His father, eager to encourage this unexpected reverence, asked, "And why must we be quiet in church?" The response was immediate; "Because all the people are asleep."

As I read the above it occurred to me that this little incident would be rather comical were it not for the fact that the lesson it drives home is of so serious nature. May we, dear brethren, so conduct ourselves in the service of God that the concept our children form of our church will not be that "all the people are asleep."

EDITOR

IS IT DEEP OR IS IT MUDDY?

It has ever seemed to me that the preaching which the feeblest child of God could not understand was not worth preaching or hearing. I have heard some children of God say after listening to a sermon, "Oh, was not that deep preaching? I could not understand it at all." My conclusion has always been that the preaching was not so deep as it was muddy. Clear water can be seen at a great depth. I have seen pebbles glittering at the bottom of water fifty feet deep, but who can see into muddy water? I have desired to use such words and such illustrations as the most unlearned would know the meaning of. I do not suppose I have always succeeded, but this has been my desire and aim. I think that all who are called of God to preach or write should seek for the plainest and simplest words, and not for high-sounding words and phrases. If the common people heard Jesus gladly, it was not only because of what He said, but also because of the *way He said it*; and Jesus' words and illustrations were always plain and simple.

This thought has impressed me deeply: If Christ be the wisdom of God, as He is said again and again to be, surely to know Christ is also our highest wisdom, and to preach Christ is to show more wisdom than all the princes of this world know. To preach anything else is to descend to the wisdom of men, which is foolishness with God.

May God keep us all from the wisdom of the world, and help us to know more of Jesus and Him crucified.

F. A. CHICK

THE GOSPEL MESSENGER - 1893

"The preaching of the cross is to them that perish foolishness." (I Cor. 1:18). Therefore none of this class desire to be saved. To do so would be to desire that which is foolishness to them.

GRACE HUMBLER THE HEART

If, as taught by the apostle, being the sons of Abraham and observing the law of the Jews did not bring them into the favor of God, how foolish it is for people to think that by belonging to church and doing what the minister says will cause God to save them! Truly, "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Belief of the doctrine of the sovereignty of God in the choice of the objects of His mercy produces the most profound humility in those who are called according to His purpose. They are constrained to say, "Not unto us, but unto thy name be all the glory." It causes us to feel grateful that we, though so unworthy, should from eternity have been selected as the objects in which God will display the riches of His glory. It brings to us confidence and peace under all circumstances; for the purposes of God never change. It causes us to greatly desire to be diligent in discharging our duties that we may make our calling and election sure. That is, have the evidence ourselves and cause others to believe that we are called and chosen of God. We know that this election is unto holiness, while living in sin is an evidence that we are not subjects of this work of grace.

ELDER J. HARVEY DAILY
PRIMITIVE MONITOR, 1912

CORRESPONDENCE

From Elder Rice Bolender, Batavia, Ohio:

Dear Elder Harris: I have been wanting to write you for sometime but have been putting it off. I have enjoyed reading the Advocate and Messenger very much. I am sending in my renewal and little donation for the paper. Feel the Lord is blessing you in doing a good job as editor of the Advocate and Messenger. Pray the Lord will continue to bless you in this work . . .

The fifth weekend in July I visited Bethel Church in North Carolina (Shalotte), met your father there, heard him preach twice and enjoyed hearing him

very much. The Lord has been good to us here. We are blessed with good meetings. We are small in number. The church has been constituted four years, known as the Bethel Clover Primitive Baptist Church. It is close to Bethel, Ohio, about thirty miles from Cincinnati . . .

Elder Lawrence from North Carolina preached for us on Thursday evening before the Annual Meeting at Cincinnati Church. He sure was blessed. Also at the Cincinnati Meeting the Lord blessed him there. It was a good meeting, large crowds and a good number of preachers . . . In love for His cause.

From Mrs. Bessie Thomas, Graceville, Florida:

I am enclosing \$5.00 for the subscription to Messenger and thank you so much. We are going to enjoy it. Hope you and your family are well. My mother (Sister Nettie Bell) is about the same. Pray for us. Wishing you all a happy thanksgiving.

A Note from Sister Alma Henderson, Enterprise, Alabama:

(The following is an excerpt from one of the periodical letters she distributes among several of her correspondents. Editor).

"Sunday morning I read with delight a verse from the front page of the Advocate and Messenger, now edited by Brother Ralph Harris. It is Ps. 103:8, 'The Lord is merciful and gracious, slow to anger, plenteous in mercy.' Then I read more from the chapter as tears continued to flood my eyes. No, my soul, God will not always chide; He will not keep His anger for ever, for He hath not dealt with us after our sins . . ." To think how high heaven is above the earth! and His mercy is that great toward them that fear Him! "As far as the east is from the west, so far hath He removed our transgressions from us." Too, it is said, "Like as a father pitieth his children, so the Lord pitieth them that fear Him."

From Brother Silas B. Norwood, Clearwater, Florida:

Dear Brother Harris: I received my November A & M and really enjoyed it. I had not written you for some time so I decided I had better write and let you know I still love and appreciate you. Wife and I are in about usual health: and hope you and loved ones are well and happy.

Brother Harris, I wish to call your attention to something that has been in my thoughts at times for quite a while. I'm sure you have read verses 8-10 of Eph. 2 many times, and, perhaps used it as a text many times also. How many times you heard those of arminian persuasion quote it from the stand, placing most of the stress upon the word "faith", but only *lightly* mentioning the word "grace"? Quite a few I imagine. Now, if the lesson teaches what *they* say it does, then it *should* read as they quote it. But it *doesn't* read so!

Their quotation of it is: "For by grace are ye saved, through faith." And if that is right then they are right in their viewpoint and Old Baptists are wrong. Why? Because that little comma, which they add to it, changes the meaning of the language as it appears in the Bible. The comma I refer to appears in the 8th verse between the words "saved" and "through" (according to their quotation). But no comma appears there in the text of the scripture referred to.

Now I know that no well informed Primitive Baptist believes that grace

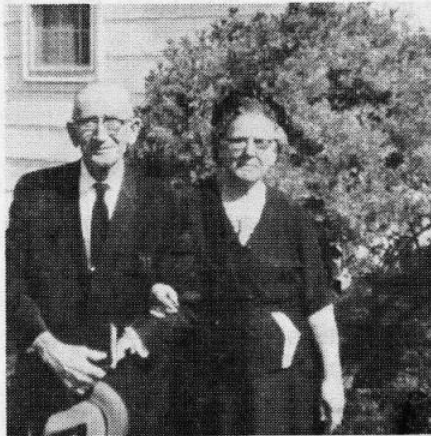
comes about as a result of one's having and exercising faith, but is the exact reverse of that, just as the language teaches. But believe it or not there are some Old Baptists who in their quoting of it will do just as those of other persuasions do, putting a comma between the words "saved" and "through" . . . I don't remember having ever noticed where an Old Baptist used the comma in *writing* on the lesson here, but I have several times noticed them use a pause in speech when *quoting* it from the pulpit. It is my opinion though that they hoped by so doing to put emphasis on the saving being by the grace of God alone. But the language itself permits no pause for Paul was stressing the fact that by grace we are saved through faith, *not* that through faith we are saved by grace . . .

(P. S. If you could have a mind to I'd like for you to write some concerning this text and have it published in the A & M). Yours in love and sweet fellowship.

(Editor's note: I appreciate Brother Norwood giving us this thought on Eph. 2:8. I wrote a rather lengthy article for another publication a while back in which I tried to deal with this scripture. Perhaps I will feel inclined to write on the subject again later. In the meantime if someone else should wish to write on it we would welcome their comments.)

Obituary

A SOLDIER OF THE CROSS HAS FALLEN ASLEEP IN JESUS ELDER CLARENCE ROMEY FRAZIER



Barrow's Run and others. At the time of His death he pastored the last four named churches and had done so for many years. Brother Clarence was the oldest minister in the Ketocton Association. His presence and sweet, humble, preaching was loved in all our churches. He performed from 800 to 1,000 marriage services over

Elder Frazier fell asleep in death on Friday, October 28, 1977. He was born December 24, 1894; age, 82 years and 10 months. He was baptized by the late Elder John B. Jenkins on November 18, 1920. He was ordained a deacon in June 1922 and an Elder on December 15, 1935. For almost 42 years he faithfully served the Lord and pastored many churches during that time; among them, Thornton's Gap, Brock's Gap, Mt. Bethel, Greenwood, Independent Hill, Goose Creek, North Fork, South River (Browntown),

the years and an undetermined number of funerals.

Upon his written request this unworthy writer, assisted by Elder E. S. Skeen, conducted a funeral service from Moser Funeral Home in Warrenton, Virginia, on October 30, 1977, at 1:00 p.m., attended by a very large congregation of friends, relatives, neighbors and church members of many faiths, especially Primitive Baptists. Pallbearers were deacons of Primitive Baptist Churches in this area; W. C. Maddox, A. T. O'Dell, O. L. Hitt, Calvin Fishback, Jake Woodward and Ben Baldwin.

Elder Clarence was never idle; always visiting the sick, shut-ins and needy people whenever he was not in church service, always taking along a friend, neighbor or member. He never made many preaching tours to other states, but loved to be among home folks, and was ever mindful and faithful to tend the flocks of which he was shepherd. I have known him all my life and we would meet together as often as possible, with never a discord or disagreement. We shall always miss our precious father in Israel and our sweet counsel together.

His dear companion preceded him in death over two years ago on May 24, 1975. She was a devoted and faithful help mate for him and a member of the Household of Faith, and above all, a true Mother in Israel and a dedicated minister's wife. He is survived by two sons, Ordie L. and Rover; two daughters, Virgie Kirby and Mary Lee Olinger, all of Warrenton, near his home; many grandchildren and great-grandchildren, and seven brothers, Wade, Newton, Will, Andrew, Roy, Homer and Delaney, as well as a host of relatives and friends.

A faithful soldier has fallen in the cause of our Lord and Saviour Jesus Christ, and it is not in vain that he has served and fallen. God bless his memory with us all, and to his precious family; May your tears be full of joy for having such a heritage of the truth as it is in Christ Jesus - "Salvation by Grace and Grace Alone." In humble submission to God's will.

ELDER CHARLES W. ALDERTON

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Lester Yates, Virginia, \$2.00; Mr. and Mrs. Paul Funk, Ohio, \$2.00; Sister Lillian Stover, Virginia, \$70.00; Sister Hestor Coleman, West Virginia, \$5.00; I. E. Galyen, Virginia, \$5.00; Elder Orvin J. Huffman, North Carolina, \$5.00; Robert W. Hartley, West Virginia, \$5.00; Mrs. Emily H. Kibler, Virginia, \$5.00; Mrs. Alice H. Darby, Maryland, \$10.00; Elder Rice Bolender, Ohio, \$5.00; Mrs. Frank McKeever, Pennsylvania, \$2.00; Mrs. Mary Varner, Virginia, \$5.00.

The sight of a drunkard is a better sermon against that vice than the best that was ever preached on that subject.

Saville

MILL CREEK—Hamburg, Va., on Hwy. 211 about 2 miles west of Luray, Va. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Clerk, Mrs. David Shirley, Rt. 3, Luray, Va. 22835. Tel. (703) 743-6516. April '78

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sunday 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. '78

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 Chas. W. Alderton, Pastor, Brightwood, Va. Ph. (703) 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va. Dec. '77

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 Sunday 10:30 a.m.; 2nd Sunday 10:30 a.m. and 1:30 p.m. Saturday before. Annual meeting 5th Sunday in October or November and 1:30 p.m. Saturday before. Communion second 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 '78

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W. G. Fletcher, Pastor; Russel Sutphin, Clerk, Bloomery Route. Box 74, Winchester, Va. 22601. May '78

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill., 60302. Services each 1st Sunday morning at 10:30 with Elder Vernon Hopkins, co-pastor; each 3rd Sunday morning 10:30 with Elder Raymond Webb, pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill. Tel. 725-1372 Mar. '78

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va. Meets each 3rd Sunday 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. 20906. Tel. (301) 946-9526. Clerk Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va. 22201. Tel. (703) 524-2590. April '78

HAWKSBILL—Near Stanley, Va. third Sunday 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Charles W. Alderton, Pastor, Brightwood, Va. 22715; Tel. (703) 948-4744. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '78

HOPEWELL—Hopewell, Va. Hopewell Primitive Baptist Church meets each 3rd Sunday 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, 110 Boykins Ave., Colonial Heights, Va. 23834, Clerk. Dec. '78

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 Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. July '78

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m., Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va. 22963; Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va. 22740; Tel. 987-8220. Jan '79

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. 3, Box 207, Willis, Va. 24380. Tel. (703) 789-7515. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va. 22171
April '78

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va. on U. S. Route 29 and 15. Meeting 4th Sunday 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. '78

ENON PRIMITIVE BAPTIST CHURCH - Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 2nd and 4th Sundays 10:30 a.m. Elder J. Tolliver Utz, Pastor; Box 8, Madison, Virginia 22727. Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va. 25411 Tel.: (304) 258-3370.
Aug. '78

HAPPY CREEK—Front Royal, Va., corner Stonewall Dr. and Church St. Meets every 4th Sunday at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. Morning at 10:30 a.m. Elder Dwayne Fletcher, 10133 Prince Pl. 202, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Brother Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va. 22630; Tel. (703) 635-3434
June '78

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 the 4th Sun. 7:30 p.m. Elder Eddie Fewell, Franklin, Ind. (4th) Elder Harvey Greene, Aurora, Ind. (2nd) Clerk, Mary Ann Cusac, 563 N. Market St. Troy, Ohio 45373; Tel. (513) 335-6774.
May '78

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 W. T. Daily, Pastor, Rt. 2, Box 48, Luray, Va.; Tel. 743-5894. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va. 22835; Tel. (703) 743-6385.
Dec. '78

SALEM—Richmond, Va. 36th and Maury Sts., Turn west off I-95 at Exit 9. Meets each 4th Sunday at 10:30 a.m. and Saturday before at 7:30 p.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. '78

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. '78

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, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Fredericksburg, Va., or call Mrs. Charles Sullivan, 373-7587. March '78

UPPERVILLE, Va—4th Sundays, 11:00 a.m. Elder A. F. Sudduth, Pastor, Rt. 4, Luray, Va. Mary E. Low, Clerk, Box 157, Purcellville, Va. Dec. '77

OTHER SUNDAYS

WILMINGTON, Del.—2911 Van Buren St., Wilmington, Del. 19802. Every Sunday, 10:45 a.m. Elder William E. Blair, Pastor, Rt. 1, Box 202A, Woodstown, N. J. 08098. Tel. (1-609) 769-1167. Mrs. Leon (Elnora) Stein, Church Clerk, 509 W. 35th St., Wilmington, Del. 19802. Tel. (1-302) 764-4896.
Dec. '78

BEL AIR—Bel Air Primitive Baptist Church, Bel Air, Md. Services each Sunday at 11:00 a.m. Elder F. E. Thompson, Pastor, 1208 N. Fountain Green Rd., Bel Air, Md. 21014.
Jan. '79