

Advocate and Messenger

122nd Year JANUARY 1983 No. 1

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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What shall we render to Thy name,
Or how Thy glorious praise proclaim?
Whose constant, kind, indulgent care,
Has brought us to another year.

Send all copy for publication, before the 20th of the month, to:
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Send all subscriptions, donations and changes of address to:
Mrs. Evelyn Mellon, Sec.-Treas.
ADVOCATE AND MESSENGER, Inc.
215 S. Royal, Apt. 14,
Front Royal, Va. 22630 – Ph. (704) 635-3548
Published Monthly \$5.00 a Year in Advance

“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. 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 '83

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.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 '83

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1 Sun. 10:30 a.m. Sat. before 7:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '82

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.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 '83

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 '83

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. '82

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. June '83

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. '82

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 326, Front Royal, Va 22630. Tel (703) 635-5942. Feb. '83

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.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) 364-1990. June '83

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 '83

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 '83

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.

122nd Year

JANUARY 1983

No. 1

Published monthly by Advocate and Messenger, Inc.
215 S. Royal, Apt. 14, Front Royal, Virginia 22630

\$5.00 a year in advance; 50 cents a copy.

Second Class postage paid at Front Royal, Va. and at additional
mailing offices. USPS 008500

BEGINNING OF VOLUME 122

With hearts full of thanksgiving and gratitude we undertake to meet the challenges of another year, trusting that the Lord will continue to supply our needs both spiritually and materially as we endeavor to compile and distribute another volume of the *Advocate and Messenger*, —the one hundred twenty-second.

The paper has enjoyed six consecutive years of growth in subscriptions and readership, and for this we are humbly thankful, but we would very much like to have a larger subscription list and a firmer financial footing and would deeply appreciate any efforts put forth by our readers toward this end. If any of you would like to help us acquaint others with the A&M and you desire sample copies to pass along to your friends please let us know. Or, if there is anyone to whom you would like us to send a sample copy we will be glad to do so if you will send us their name and address.

It is our sincere desire, and the goal we strive to achieve with each issue we mail out, to place material in the hands of our readers which will strengthen them in the faith which was once delivered to the saints and encourage them to a closer and more devoted walk with God. How well we may have succeeded in that effort we leave for our readers to judge, and as for the future we humbly ask that you pray fervently in our behalf for we keenly feel our weakness and inability. May God abundantly bless each of you throughout the new year.

—Editor

VIEWING AFFLICTIONS IN THE PROPER LIGHT

One night a few weeks ago, during a particularly bad spell with my asthma problems, my breathing was so labored that I could not sleep, but I did lay down occasionally to try to rest. Along about four o'clock in the morning I turned on my table lamp, took my Bible and opened it out on the bed, thinking I might perhaps find something to comfort me during those lonely pre-dawn hours. I found that I had opened to II Cor. 4. The first verse my eyes fell upon was this; "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Just the fact that I had turned to such a text was of some encouragement to me, but I also enjoyed reflecting upon the truths it sets forth. The Lord willing I will share with you a few of my thoughts upon these most meaningful and instructive words.

When Paul refers to our affliction as being "light" it is not that he was unacquainted with what real sufferings are, or that he was unable to sympathize with those who labored under a heavy load of affliction, but it seems to me that in view of verse 18 he is referring rather to how our afflictions *appear* to us *while we are looking at eternal things* and not just upon the temporal things of the world. When our minds are centered upon the things of God we may be "troubled on every side," and yet not distressed; we may be perplexed but it does not bring us to despair; we may be persecuted, but we realize that we are not forsaken; we may be cast down, but we are not destroyed. And when we suffer for Jesus' sake we see this is in order that the life of Jesus might be made manifest in our mortal flesh (II Cor. 4:8-11). One of the "eternal things" which enables us to view our afflictions in the above light is the fact that even if this tabernacle (*these bodies in which we dwell*) were *dissolved (brought down in death)* by our afflictions, our state would be *far better* for then we would enter into that "building of God, an house not made with hands, eternal in the heavens."

By faith we are able to understand that our afflictions are "light" in a *comparative* sense. We should not think that Paul underestimated the *weight* and *severity* of the afflictions of the saints, for his experience would have made him well conversant with both, but I feel that by referring to our afflictions as being "light" he meant to convey to us such truths as the following: (1) Our afflictions are *light* compared to those of our Lord, who endured agonies both of body and soul which are incomprehensible to our finite minds, (2) They are *light* compared to the number of them which our sins deserve and which we would have suffered if the Lord had been pleased to bring them upon us, and (3) They are *light* as to their *duration*, for they last only until the end of this present life, at which time they shall cease forever, while the sufferings of the wicked will be eternal.

Also, when Paul refers to our afflictions as being "but for a moment" I believe he is reminding us of their *brevity* compared to the endless ages of eternity. His apprehension of this matter is set forth in a most striking and beautiful manner in the eighth chapter of his epistle to the Roman brethren, where he says, "I reckon that the sufferings of this present time are not worthy to be compared to the glory which shall be revealed in us." The bliss and joy of heaven so far exceeds the temporary sufferings of this present life that the two can never begin to compare.

It is often the case with us that our afflictions seem very heavy, and we are prone to feel, at least at times, that we have struggled under them for a very lengthy period, but I believe Paul gives us the key to bearing our trials and adversities patiently, and even being able to glory in our infirmities, when he tells us that our afflictions work for us a far more exceeding and eternal weight of glory *while we look at the things which are not seen*. Our afflictions appear heavy and extremely painful and burdensome while we are looking at *the things which are seen*, but while we are truly blessed to look at the things which are eternal we see our sufferings in the proper

perspective and they appear much lighter and of much shorter duration.

I have only touched briefly upon these things, but to me they are precious. May the Lord bless each of us more and more to look at the things which are not seen, that is, the things which are eternal. Dwelling too much upon the things of time and sense brings us into distress, but by absorbing ourselves in the things of God our spirits are lifted and we are enabled to face any of the circumstances of this present life in a much better and more honorable frame of mind.—*Editor.*

SCRIPTURAL PUBLIC WORSHIP—NO. 4

The Essential Elements of Worship

The question of who is to worship, and where, and how, has been with men from earliest antiquity. Recently, while studying the lessons of John 4, I observed the questions asked by the Samaritan and the answers Jesus gave her. She was concerned with who could worship (Jews only? or Samaritans?), and was surprised that Jesus would even notice her. She was concerned with where the worship would take place (in Jerusalem? or in this mountain?). The simple but powerful answer that Jesus gave her has identified true worshipers, those who can please God, in all ages: they that worship the Father will do so in spirit and in truth (John 4:20-24). Truly, all true believers carry within their own hearts an altar where they approach God from their inner souls; if they do not worship there, all their outward forms are nothing.

Our Lord Himself was best able to define how men ought to worship. In a world almost totally given to entertainment and pleasure, to influence seeking, to money making, the Lord's religion shines out like a lamp in darkness. So simple in design that a very small child can have a part in it, yet so strong and pure it has outlasted empires! Surely Jesus knew His disciples would be scattered to the far parts of the earth

very shortly; His form of worship was one they could take with them anyplace, and indeed, none could ever rob them of it. I believe, were I to be asked to compare the forms of religion among men, I would begin by trying to determine whether the form of worship was intended to be a show for pleasing men, or a means of hearing the word of God and pleasing Him. When we go to church we ought to care much more about what God thinks than what men think.

There is one aspect of the ministry of Jesus too often overlooked. His teaching was simply a part of everyday life, rather than something He did on the Sabbath. One moment He was healing someone and the next moment He would be teaching; sometimes He taught while He traveled along a road, or while visiting in a home. True religion is as much a part of everyday life as is eating and breathing. Indeed, the man who does not use his faith while he lives and works among men has lost the greatest blessing of it. True religion can be, and ought to be, judged by its effect upon the lives of men.

The apostles were authorities upon the form of worship that was right for Christians. A study of the Book of Acts reveals that, almost without exception, preaching was the single most important element of worship. Many of the early services of the church contained nothing else. The purpose of preaching was not to entertain, but to instruct the people in the word of God. In one of our normal services, which may be ninety minutes in length, considerably more than half of this time is devoted to preaching, and this is good. But I have observed other things, sometimes, which deserve some thought by our people.

Primitive Baptists have sometimes been quite lax in this business of teaching and learning, even to the point of allowing the preachers (and sometimes the deacons) to do it all. They have assumed that when the preacher did his duty in teaching, that was enough. Sometimes they allow the preacher to do all the preaching, all the praying, all the Bible studying, and most of the singing. The people often listen for per-

sonal edification, but with no expectation of ever repeating what they hear, or even of remembering it. This is not right. Every member of a church has his proper place to fill; as Jesus said, the preachers are to teach, and the church is to observe and do (Matt. 28:20).

Personally, I believe our people are suffering from this lack of participation. As a boy, I learned many valuable lessons from the various brethren who would come forward to assist by introducing the services, and who would read Scripture and comment on it, or a hymn, or they would refer to their experiences. They were glad to help in this way, knowing it was their duty; and they knew nobody was trying to make preachers out of them. (However, we have had some whose gifts became apparent to the church in this manner.) When it comes to instructing a child in the proper behavior at church, which is more effective, a sermon by a preacher, or having some mother sit down with the child and lovingly explain? If someone wants to know why we worship as we do, which is more effective, a sermon, or having some person who has been led out of some worldly religion to the truth sit down and explain how his feet were led? When somebody needs warning because of errors in life, morals, or doctrine, which is more effective, the sermon, or having somebody who has been over the road and knows by virtue of hard experience just what the dangers are speak up? Brethren, a preacher is not supposed to do all the teaching; if you all do not participate, let the preacher labor ever so hard, the church may still fall asleep. We do not have Sunday Schools for our children, but brethren, ask yourself how long it has been since you sat down with your loved ones and told them you loved them, or about the things you love.

There are other important elements of service to be noticed also. Singing, for example, has been a part of New Testament worship, as it was also in the Old Testament; but the church has never allowed either musical instruments nor dancing to be a part of service, for these were corruptions of the

Old Testament form. Our Lord and His disciples sang a hymn at the institution of the Lord's supper. Perhaps this may have been the traditional Hallel, the hymn composed of several verses of Psalms which were very expressive of the sufferings of the coming Messiah, which song the Jews often sang at their Passover. Paul instructed the Ephesian church on singing (Eph. 5:19). Singing has been very useful in turning the minds of people to spiritual things, to engage the feelings in thoughts and prayers and so prepare them for the hearing of the gospel. Singing has been also a medium by which all persons can join together in worship, expressing their feelings when sometimes they cannot do so for themselves. I have found that spiritual singing can sometimes inspire a preacher to want to preach, and the blending of voices in song is so expressive of the unity of faith and fellowship which believers feel.

It seems strange to some, perhaps, that we would need to comment upon the need for thought on the subject of singing. But, since it has had a very important part in our services, I believe we need to give a lot of thought to it. We ought not to sing songs that are either inappropriate, or untrue, any more than we should *preach* those same things. We ought not to sing carelessly, as though we were not interested. After a good lunch, Old Baptists have been known to sing themselves right off to sleep. In spite of the fact that we have the most spiritual songs in the world, we may join in those songs without any thought of what it is we are singing, or we may become so interested in the harmony that we forget the words. The true standard for singing ought to be, "Is it from the heart, and is it gospel truth?" rather than whether it appeals to the ear. God listens to the song in the heart, you know, more than the song upon the lips.

I once knew a very dear old brother who used to let his book fall open and call for whatever song first met his eye. He did not think it mattered. Consequently, the church might well be asked to sing "The Parting Hand" as the first hymn of the day on occasion. Little children like to call for songs also,

but they need to be educated on the appropriateness of those hymns, and if the church does not do so, they may find themselves singing songs more to prevent someone's feelings from being hurt than because the songs are appropriate. A church that studies and prays about these important things will have little trouble.

Prayer has a very important place in the public worship. Time will not permit us to comment at length here. But I remember hearing my father tell of an experience he had shortly after joining the church. He felt that when he sat down at a meal he ought to say a prayer of thanks, and yet it was so hard for him. Finally, he determined that he simply would not eat a bite until he had done so. Well, when we come to the Lord's spiritual table we need to render up our prayer of thanks, and request His watch-care as we enter into service; and if we do not we may not get much spiritual food there. One cannot stress too much the need of the Lord's help if we are to have good meetings, so why should we not begin by asking Him to help? Indeed, we ought to begin those prayers before we ever get to church. Perhaps some of you may feel that your prayers are but vain repetitions; nevertheless Jesus prayed the same prayer three times in the garden, and it was not vain repetition, and neither will yours be if you pray for the good of Zion. Strange how the expressions of brethren across the years remain with us. One old brother in our community, a very poor old man with poor health, used the expression many times, "Lord, I thank you that it is as well with us as it is!" and I have not forgotten it. (But, perhaps some of you brethren might please write your feelings upon this subject of the importance of prayer in our services, for this article is getting too lengthy.)

God bless our beloved Zion that she may ever have sweet spiritual services, that her prayers and preaching may ring out from the mountain tops, and her songs of praise swell up to the edification of believers and to the glory of her Maker.

ELDER RAYMOND WEBB

JUDGMENT

"For the Father judgeth no man, but hath committed all judgment unto the son" (John 5:22).

"And if any man hear my words, and believe not, I judge him not: for I come not to judge the world, but to save the world" (John 12:47).

Here are two statements by Jesus which seemingly contradict each other, but of course He never did contradict Himself. Hence it is necessary to know and understand the circumstances under which, and to whom, these statements were made. We also need to know what was said before and after these statements. In John 5:21 we read; "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Not who wills to be quickened, (man's will) but whom He will quicken (Christ's will). The same thought is expressed in Eph. 2:1 and 2:5. So in John 5:22 the judgment which has been committed to Jesus is the judgment of those that He has quickened, and He rendered judgment in their favor when He died on the cross. By that death He set free from sin (eternally speaking) those that the Father had given Him before the foundation of the world, and whom He had quickened from death in trespasses and sins.

In John 5:27 we see the reason that judgment was given to the Son: "Because he is the Son of man." It would seem to our natural minds that He would be given this authority because He was the Son of God rather than the Son of man. But judgment meant that there be shedding of blood and human suffering in payment for our sins. As the Son of man He had a natural body of flesh and blood that endured such a suffering for us, that is, those that He had quickened.

In John 12:47 notice that Jesus was talking about unbelievers, not those that He had quickened. Read on through the next three verses and to the end of the chapter and it will be seen that God the Father, not Jesus, is the Judge of unbelievers. In John 3:17, 18 we read; "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he

hath not believed in the name of the only begotten Son of God." So Jesus is the Judge of believers, but God is the judge of unbelievers.

ELDER T. EVERETT BEAVERS

CONFIDENCE

Dear brethren, beloved of the Lord, we are sure about the Lord's way and have trust in Him who does all things well. We can rely upon His word with the assurance that all His promises will be completely fulfilled. We have faith and trust in Him by the power of the Spirit enabling us to know that Jesus is the Way, the Truth and the Life, and we have confidence that no man cometh unto the Father but by Him.

Yes, confidence is the trust and assurance we have that something is true and fully valid in all respects. How wonderful it is to even have confidence in our brethren as we behold their love, faithfulness, diligence and sincerity toward one another as we travel together here! Paul had great confidence in the Corinthian brethren as he sent Titus and others unto them, whom they were to receive and show their love unto before the churches. In this confidence Paul admonished and commended the Corinthian brethren in providing for honest things, not only in the sight of the Lord, but also in the sight of men. This is good today and honesty works a great confidence for one to be thankful for and have trust in.

The word of God testifies that Paul dwelt two whole years in his own hired house receiving all that came unto him, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence and no man forbidding him. Paul surely had complete confidence in what the Lord had done, not only in regard to eternal life but also in calling him to preach the truth to the Gentiles and teaching them the things that were to the honor of Jesus. The Corinthian church received Titus with fear and trembling so that Paul could rejoice that he had confidence in them in all

things. He could confidently speak freely and reprove, admonish and advise them in all things in regard to their christian duty as followers of our Lord. He tells how this comes about as he speaks to the Galatians, saying, "I have confidence in you through the Lord, that ye will be none otherwise minded." Surely it is through the Lord's mercy and kindness today that we have confidence in that we are none otherwise minded, but that our thoughts, prayers, walk, our talk and our souls desire is to fulfill the true service to God in honor of our Lord and Saviour.

Precious ones, what a wonderful hope we have that there is a far better realm of glory beyond this life; that you long to take up your residence there. We are confident in this matter as Paul spoke about a house not made with hands, eternal in the heavens; knowing with all the redeemed of the Lord that while we are at home in the body we are absent from the Lord. So we are confident and willing rather to be absent from the body and to be present with the Lord. This we have confidence in, and it enables us to walk by faith, looking unto Jesus who is the Author and finisher of our faith. Some sweet day we are going to take up our residence over there in a very real way, body, soul and spirit, to praise Him in all His glory. We have this confidence through our Lord Jesus Christ.

Paul said, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." God was his record and he felt it meet to think this of the Philippian brethren; to be assured of this very special thing. Surely the Lord hath begun a good work and surely He will perform it to the exact fulfillment thereof. It is a great blessing that the precious saints of God can have confidence and assurance in this.

"Let us not love in word, neither in tongue; but in deed and in truth . . . for if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." They that love the Lord and manifest it by loving the brethren in

deed and in truth have confidence of their relationship to God and with one another. By this you know that you have passed from death unto life because you love the brethren, and can draw nigh to God as your Father and to Jesus as your Redeemer and Saviour. Therefore you have confidence of His power, willingness and ability to supply all your needs according to His riches in glory by Christ Jesus. "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." He is *able* to deliver us, but if it is not His *will* to do so we still must not fall down to worship the idols of the world.

"And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming." We are to abide in Christ in the exercise of faith and hope and love; abide in His truth and way; adhere and cling to His cause and interest, and not be moved away, for He shall make a glorious appearing to those of us who look for Him, and we shall appear with Him in glory, for we shall see Him as He is and be like Him. We have confidence that at the throne we will have on the spotless wedding garment of the righteousness of Christ. Our faith and hope will be a reality and we will not be ashamed before Jesus at His coming, neither will He be ashamed to own us as His.

Now, brethren, before I close I want to point out that there are some things that we are not to have confidence in, and that is this fleshly nature that each of us possesses. We need to have some self-confidence in doing what is right and needs to be done, but not in those things which are according to fleshly ambitions or desires. Surely the Lord will supply sufficient grace and strength to overcome the evils of the flesh and be led by the Spirit. The apostle declared that if any man thought he had whereof to glory, he had more; and he told of his former keeping of the law and of his zeal, and of his confidence in the flesh. But he has warned us to beware of evil workers and has affirmed that we are the circumcision who

worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh. Therefore let us not have confidence in the flesh for, "cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." The Lord hath spoken it.

Trust in the Lord and follow Him, showing diligence to the full assurance and confidence of hope unto the end. This we know and are confident of, that "all things work together for good to them that love God, to them who are the called according to his purpose." "What shall we then say to these things? If God be for us, who can be against us?" Submitted in great confidence in the Lord's work.

ELDER DAILY HITE

"WORK OUT YOUR OWN SALVATION"—PHIL. 2:12

While reading the Philippian letter from Paul it becomes clear that this group of people were outstanding among the Gentile churches. They were obedient to the gospel not only while the apostle was present with them but much more in his absence. He could leave on a journey to the other churches and rest assured they would be exercised by the same zeal, love and faith when he returned, in fear and trembling. "For it is God that worketh in you, both to will and to do of his good pleasure."

Since the time of the division from the New School Baptists we, the Old School or Primitive Baptists have used this to prove salvation by grace because it is God that worketh in us. This is well and good to a point, but while the New School with their professed works system, and all others like them, are extreme in left field, we should be very careful not to become extreme in the other direction, for the apostle Paul did not give this admonition (to work out their own salvation) to any other of the Gentile churches.

At Corinth where members could not settle their differences between themselves and did not suffer themselves to be

defrauded but went to law before the unjust, he asked them these questions which carried a rebuke: "Why do ye not rather take wrong?" "Is it so, that there is not a wise man among you?" It is not right that any be defrauded, we feel, but there must be better ways to solve such than going to court before unbelievers.

In conjunction with this we are reminded in Hebrews 13:5 to be content with such things as we have. Also, John the Baptist instructed the soldiers to be content with their wages. I believe this should be the attitude of people professing Christian faith.

I was clerk in the Post Office when the Union was brought in and pressure was applied on me to join, but I never did. The reason I didn't was because I was vexed with the extreme demands of organized labor. I believe the reason so many are out of work today and having it so hard is partly caused by their pricing themselves out of the market, and many are turning to imports for their needs rather than pay a higher price for American-made products.

Then there were the churches of Galatia where the apostle marveled that they had so soon removed from Him that had called them into the grace of Christ unto another gospel, "Which is not another" (Gal. 1:7). Later he continued his rebuke; "O foolish Galatians, who hath bewitched you, that ye should not obey the truth" (3:1).

We might measure our state of affairs in our respective churches and ask ourselves what Paul would say if he should walk in on our meeting day, and what would our answer be? Would he say, "Inasmuch as ye have been obedient, not in my presence only but much more in my absence, work out your own salvation with fear and trembling?" Perhaps we would do well to examine ourselves to see if we are proving our faith by our works.

One day I was in a good Old Baptist home with another Elder and some young people were present. I wanted to get a bible conversation going and asked the Elder if he had some

thoughts on a certain scripture. I was disappointed when he answered that he did not. The good man of the house saw my good intentions and asked me to read some scripture and talk some, which I did. After I finished a young man, who belonged to another order, asked me the difference between our church and his. I answered that the biggest difference I could see was that we believe the kingdom of God is the Church, while you believe the kingdom of God is in the world to come, and the things that Bible writers tell us to do to enter the kingdom of God, we do to enter the Church, while you take them to be necessary in order to enter the kingdom in eternity.

This turned into a very interesting gathering and I believe we should grasp every opportunity to give the reason of the hope within us. Perhaps we are too often prone to talk about politics, prices, markets, etc. May God give us more zeal to remember Him in conversation. Has the time appointed been so long, and the Bridegroom so long tarried, that we are reluctant to speak of Him? But better still is that conversation be in and of Christ.

“Finally, brethren, whatsoever things are true . . . honest . . . just . . . pure . . . lovely . . . of good report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8).

ELDER A. J. HYLTON

GOD SOVEREIGN IN SALVATION

(No. 5)

A sovereign is one that is supreme in power, without a rival, and God is sovereign in this sense. There is none above Him to whom He must give account—none able to interfere with what He does. In the nature of things there can be but one real sovereign. There cannot be two or more beings with infinite power. “All power, both in heaven and in earth, is in His hands.” There can be but one being in the universe that

can do as He will in all things.

“All nations before him are as nothing, and they are counted to Him less than nothing and vanity.” “To whom then will ye liken God?” “Behold, the nations are as a drop of the bucket, and are counted as the small dust of the balance.” He cannot be defeated or discouraged or surprised. Sin does not exist in spite of Him. His purposes are not frustrated by it. He *suffered* it to enter, not because He *must* do so. He willingly suffered it to be.

Sovereignty is not the only quality He possesses. He is just and holy and wise. He is not a tyrant or cruel, nor unreasonably severe. “In Him is no darkness at all.” Sin is not from Him as a cause. He does not use His power to make His creatures sinful; sin is traceable to man. “By the disobedience of one man sin entered into the world.” It is not unjust in God to make a world in which sin is possible, nor cruel, nor unkind in Him to do so. Something within us teaches that the blame of it is ours. We need no one to tell us that sin is ours.

When Paul said, “Hath not the potter power over the clay, of the same lump to make one vessel to honor and another to dishonor?” he did not mean that God made some men sinful, or more sinful than others. He was speaking of man as sinful altogether, all the clay of the same lump. Even the saints were once, by nature, the children of wrath—even as others—all the same lump of clay; and, as the potter may do as he will with the clay, so God may do as He will with sinful man.

“As the father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will.” The sovereignty of God in the salvation of sinners is here plainly stated. God is sovereign in the sense that He can and will do all His pleasure. Man in his fallen state has no claim upon Him. He may do as He will with men. If we had any claim on Him, the case would be different.

When we insist that His grace is discriminating, that is, that it is bestowed on some and withheld from others as worthy—here we find the most serious opposition. If God’s mercy

is applied to the worthy and deserving, and withheld from the worst and vilest, this would destroy the idea of discriminating grace. It would overthrow the sovereignty of God in salvation, and would encourage us to believe ourselves better than the lost, either by nature or practice, and this disagrees with the daily experience of God's people. If none are lost but those more unworthy than yourself, then grace is not discriminating, nor is God sovereign in salvation.

ELDER JAMES H. OLIPHANT—1914.

THOUGHTS ON PREACHING AND PREACHERS

Is it not a fact that the truth preached is for the deliverance of those who are in error, and that gospel labor should also be to that end, to save a brother from error? "And ye shall know the truth, and the truth shall make you free." I am ready for the Lord's servants to set me straight, if and when I err from the truth. Brethren have taught me some wonderful lessons; so we can be of help one to another if we don't get to thinking too highly of ourselves and of our knowledge.

It is not good to think we know it all and that everyone is wrong that disagrees with us. Paul says, "If a man think himself to be something, when he is nothing, he deceiveth himself." I once heard it said of a certain minister, "He is a crackerjack preacher." Well, it might work all right so long as this is *said* of him, but when he gets it in his *own* head that he is a crackerjack preacher you had better watch him. We are taught not to think too highly of ourselves. "Before honour is humility." I was not long learning that I was very limited in knowledge and was unable to answer in a scriptural way all the many questions that came my way.

Let us look at what Paul says in II Tim. 2:16; "But shun profane and vain babblings: for they will increase unto more ungodliness." In verse 23 he says; "But foolish and unlearned questions avoid, knowing that they do gender strifes." I have

known of some who would get out on the grounds at a meeting and get up quite a stir by talking about foolish and unlearned questions. Let us keep in mind that secret things belong to God and revealed things belong to us, and let us stay with and contend for that which can be clearly established by the word of God.

ELDER A. D. WOOD

THE CHURCH HOME

A church home is what the members make it. If they are selfish, contrary, covetous and peevish, and do not bridle their tongues, it will become unpleasant and a burden, instead of being a joy. If they are loving, kind, forbearing and like the Master, it will be a pleasant place, a glad retreat from the world, where the pure, sweet song of peace and love is sung, and the presence of God is enjoyed.

ELDER WALTER CASH

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THE BIBLICAL RECORD FURTHER VERIFIED

The cities of Sodom and Gomorrah have for many years been considered mythological by those who deny the Divine inspiration of the Scriptures. However, recent excavations at Tell Mardikh, which is the site of ancient Ebla, have unearthed some 15,000 to 20,000 cuneiform tablets, dated not later than 2250 B.C., and translators of these tablets have found references to "Sodom and Gomorrah, cities of the plain." So, archaeology continues its perfect record of always verifying the historical points of the Biblical record, and never disputing or casting doubt upon them. And, those of us who believe the Bible to be the infallible word of God have no fear that it will ever be otherwise.—**Editor.**

OLD TESTAMENT SAINTS BORN OF THE SPIRIT

There are people in our world today who say, "There was nobody born of the Spirit until the day of Pentecost . . . nobody filled with the Spirit . . . nobody born again under the Old Covenant; nobody born again until New Testament times."—Listen; here is a man named Isaac who lived way back hundreds of years before Christ was born of the virgin Mary. He lived in Old Testament times, yet here is a text that says he was born after the Spirit (Gal. 4:29), "But as then he that was born after the flesh (Ishmael) persecuted him that was *born after the Spirit*, even so it is now."

From a Sermon by ELDER SONNY PILES

(Editors Note: *It appear obvious to me from the Scriptures that if a man is not born of the Spirit, or born from above, there is only one other state he can occupy, and that is a state of death in trespasses and sins. Therefore, if we should contend that no one was born of the Spirit prior to New Testament times, we would, in effect, be saying that such men as Moses, Abraham, Isaac and Jacob lived and died in a state of spiritual death, which would mean that all of them are now in hell, together with all other Old Testament characters. But the scripture Elder Piles quotes above is sufficient of itself to settle the matter so far as I am concerned.*)

THE DOCTRINE OF PRACTICAL GODLINESS

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall” (II Peter 1:5-10).

A professed primitive preacher said to me once, that the Bible nowhere taught the doctrine of practical godliness. I quoted the text to him just given above, in II Peter. His answer was, “God will make those additions.” He also said it was vain in a preacher to insist upon God’s children to join the church, saying, “God will have them join the church when He wants them.” Now to our mind such statements need a re-proof. It is not scriptural, but is detrimental to the cause of Christ, subordinating the church of God, her doctrine, her ordinances, the experience of God’s children and the practice they would so delight to walk in.

The Bible saint is one that is born of God, translated out of the kingdom of darkness into the kingdom of light, a new man in Christ Jesus, one that hungers and thirsts after righteousness, having sight, hearing and understanding from the Lord. The language of the Bible to the child of God is to work, to love, to serve, to pray, to seek, to knock, to hearken, to behold, to endure, to fight, to press on, to suffer, to rejoice, to give, to forbear, to forgive, to assemble, to stand fast, to put on the whole armor of God, and to lay hold on eternal life. O, that all our dear brethren and sisters could join with one accord, and sing with melody of heart,—“I love Thy kingdom Lord.”

ELDER JAMES W. ANDERSON

From *Primitive Monitor*, 1914

MEMBERS SHOULD BE THOUGHTFUL OF ONE ANOTHER

It is the duty of members to be thoughtful of one another. We should think more of the members of the church than we do of the people of the world, and we should show it in our actions. If one of the members is sick, other members should at once show their love and kindness by doing what may be needful to be done for the comfort of the sick. Jesus showed a sympathetic nature, and helped and comforted the sick. They were glad to see His face and hear His voice. His followers should walk in His steps. Let the sick see your face and hear your voice and feel the willingness of your hands to help them.

The members of the church should be careful to look after the poor. Though it is especially the duty of the deacons to relieve the immediate needs of the poor, it is the duty of every member of the church to be thoughtful in this direction, to keep the deacons supplied with funds when there is need, and then to give personal attention to the poor, that they may not feel to be neglected.

The Master was Himself very tender toward the poor, and we cannot feel that He would at all approve our course if we neglect them.

The members of a church should be very loving and kind toward each other. They are brethren, and they should treat each other as the members of one family. This will require that they be forbearing, for there are none perfect. Should we require perfection of others it would be more than we are able to give in return, which would be very unkind of us, for we should do unto others as we would have them do unto us. We should be forgiving, because we shall need to ask others to be forbearing and forgiving toward us. And especially has the Master laid this upon us, for He teaches His disciples to pray to be forgiven, even as they forgive others.

ELDER WALTER CASH
(Date Unknown)

THE ALMIGHTY GOD

Any interpretation of the Scriptures that would limit the power or wisdom of God is wrong. It detracts from His declarative glory. To say of Him that He would do so and so if men would only let Him, is to represent Him as a weakling—not able to do His will—and limits Him in power. Rather let *man* be abased and *God* exalted.

God *tries* to do nothing. To say, "I will try," implies uncertainty. When we try, we are usually uncertain as to our success. Whether we apply this term to man or to God it means the same. The patriarch says of Him: "But he is in one mind, and who can turn him? and what his soul desireth, even that he doeth" (Job 23:13). This is an exalted view of the supreme Ruler of the universe. It honors Him and places Him high above man, the creature of His power. Do not think He is *trying* to save men; He saves them. There is no uncertainty about it, but if He were only trying to save them, then it would be uncertain sure enough.

That which implies a possibility of failure cannot apply to God. God cannot fail. David says of some of old: "Yea, they turned back and tempted God, and limited the Holy One of Israel" (Psalm 78:41). In this they dishonored God. They who speak of Him willing and trying and yet failing dishonor Him. He is the mighty God of Heaven, who made the sea and the dry land. When has He ever failed in a single instance? Do we not see His eternal power and Godhead in every atom of the universe? All He has willed He will perform. None can stay His hand or resist His determinate will. All His people are—shall be willing in the day of His power. "His power."

ELDER R. W. THOMPSON
Primitive Monitor, 1914

The power of little things has so often been noted that we accept it as an axiom, and yet fail to see, in each beginning, the possibility of great events.—F. P. Edwards

Obituary

BROTHER LOUIE RAY AVERETT

Brother Averett was born June 22, 1902, and, as we surely believe, fell asleep in Jesus on September 20, 1982 in a Dothan, Alabama hospital. He was the fifth of eight children born to Ernest Linwood and Mary Ann Curington Averett. He was the third of 5 brothers who married Byrd sisters, all born and reared in the community of Klegg in Dale County, Alabama. Left to mourn his passing is his wife of nearly 60 years, Sister Nora Bell; 6 children, 24 grandchildren, 12 great-grandchildren and many brethren, sisters and friends.

Sometime in the late 1930's we believe the Lord opened Brother Louie's heart to receive the glad tidings of salvation by grace through our blessed Jesus. On July 30, 1939, he united with Pleasant Grove Primitive Baptist Church at Ozark, Alabama, and was baptized by Elder S. W. Etheridge. In August 1948, he became a charter member of Beulah P.B. Church, which was constituted in his community of Level Plains. Later the need arose for a new building and it was erected in Enterprise, Alabama, and the name of the church was changed to "Enterprise".

Brother Louie shed many tears of rejoicing while the gospel was being proclaimed. He would give the Lord all the glory and praise for blessing him with spiritual desires to do good. He was a much-loved member—quietly, meekly and humbly fulfilling his duties. Those at the Enterprise Nursing Home expressed amazement at his devotion to his wife after she became a patient and before he himself was admitted as a result of several injurious falls. How precious is the thought that his sufferings are over!

Funeral services were held September 22, in the Searcy Funeral Home Chapel. Officiating ministers were Elders Fred A. Averett, Jr., a nephew of Brother Louie's, Kenneth E. Cadle, pastor, and H. E. Harris, long time laboring minister for Enterprise Church and a former pastor.

God is perfect in all His ways and will complete the work begun. May we all remember and "sorrow not as others which have no hope," and may we submit unto Him who does all things well. Committee—Sisters Lucille Byrd and Alma (Byrd) Henderson.

SISTER CORA COMER FULK

Sister Cora was born May 18, 1889, the daughter of George and Elizabeth Ann Hoffman in Page County, Virginia. She passed away September 24, 1982 and was buried in Mt. Holly Cemetery among her kindred, Sunday, September 26, 1982. Sister Cora joined "Union" Primitive Baptist Church of Summerduck, Virginia, during the Kettocton Association Meeting in the year of 1910. Elder A. J. Garland was the Pastor.

Sister Cora was married to Will J. Fulk, October 2, 1927, by Elder J. A. Frazier, then pastor of "Union" Church. No children were born to this union. Sister Cora was one of eight children, all of whom preceded her in death, her nearest

of kin being nieces and nephews, several of whom took excellent care of her. She spent the last 20 years in a Nursing Home, having suffered a severe stroke. In her later years she would sing hymns nearly all night. She had trouble hearing and couldn't see to read, so she sang from memory.

Funeral services were conducted by her Pastor, Elder J. E. Alderton and Rev. Parker, Pastor of Mt. Holly Church. "Blessed are the dead which die in the Lord." Humbly submitted by—Elder J. E. Alderton.

BROTHER MARVIN F. GALYEN

Brother Galyen was born November 12, 1912 to Winfred and Julia Hamby Galyen. He married Sadie Gayle in December, 1932 and to this union was born six daughters; Mrs. Helen Terry of Virginia Beach, Mrs. Marjorie Kay of Doswell, Mrs. Patricia Coleman of Ashland, Mrs. Rosemary Myers of Milford, Mrs. Judy Williams of Lake Of The Woods, and Mrs. Paula Perdue of Ashland, all in Virginia.

Brother Marvin married Martha Smith Wilson, March 17, 1972. He had joined White Oak Primitive Baptist Church early in life and was baptized by the late Elder Thomas W. Alderton. He suffered greatly the past two years. He reminded me of the Hymn "Deliverance Will Come," as he kept pressing onward until he was overtaken by death in his sleep the morning of November 24, 1982.

He leaves to mourn, his wife, Sister Martha, the above named daughters, one step-son, Douglas Wilson, Sr., of Fredericksburg, Virginia; five sisters, Mrs. Itha Edenton and Mrs. Edith Harris, both of Fredericksburg, Mrs. Esther Edwards of Woodford, Mrs. Leota Taylor, of Richmond and Mrs. Lula Mae Haynes of Lady-smith; a brother, Clifford Galyen, Sr., of Fredericksburg; fourteen grandchildren and one great-grandchild, with a host of nieces, nephews and friends.

Funeral services were conducted by the writer and Elder Phillip Johnson, amid a huge attendance and floral tribute, November 27, 1982 in the Wilson-Smith Funeral Chapel with interment in Oak Hill Cemetery in Fredericksburg.

Brother Marvin will be greatly missed by all who knew him, but our loss is his gain. May God bless his family and the church he loved so dearly.—By his pastor, Elder J. E. Alderton.

COVER POEM

The verse on the front cover of this issue is taken from No. 422 in the Wilson Thompson Hymn-Book.

DONATIONS TO THE ADVOCATE AND MESSENGER

Captain Kenneth Kelley, Maine, \$15.00; Lynda Garner, Virginia, \$10.00; Mr. and Mrs. Ronnie Talbert, Missouri, \$5.00; Mary E. Baker, Florida, \$10.00; Harvey Cornwell, Virginia, \$5.00; Hilda Brown, Virginia, \$5.00; Glen Reeves, Texas, \$5.00; R. W. Payne, Florida, \$10.00; S. S. Payne, Virginia, \$5.00; Clarence Moyer, Virginia, \$5.00; Evelyn Yates, Virginia, \$5.00; Charlotte Rudacille, Virginia, \$2.00; Elder Douglas Heare, West Virginia, \$3.00; Olive Mae Thompson, Virginia, \$3.00; Mrs. Lena M. Rion, Virginia, \$2.00; Mrs. Carl Mortenson, Jr. Nebraska, \$5.00; Elder James W. Jolly, Washington, \$5.00; Carter C. Drake, Indiana, \$3.00; Mr. and Mrs. Donald Beck, Missouri, \$2.00; Elder George Aders, Indiana, \$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, Amissville, Va 22002. Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356. March '83

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, 769 E. Main Street, Purcellville, Va 22132 May '84

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, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '82

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. '83

UNION—Summerduck, Va Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '82

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 '83

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, Box 8, 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. '82

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 '84

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. '82

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. '83

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 Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601 Tel. (703) 662-1476 July '83

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 '83

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. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713. Tel. (703) 547-2364. Jan. '83

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 '84

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. '83

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 '83

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) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '83

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 '84

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 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets 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. '82

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. '83

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. '84

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, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '84