

Advocate and Messenger

123rd Year

JUNE 1984

No. 6

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

For ever, O Lord, thy word
is settled in heaven.
Thy faithfulness is unto all
generations:
thou hast established the
earth, and it abideth.

Psalm 119:89, 90

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '85

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, 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 '85

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel (703) 543-2353. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180. Tel. (703) 938-8169. Dec. '84

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 am Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '84

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, I-B, Woodbridge, Va 22192. April '85

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

MT. ZION—Waukegan, Ill. meets 1st Sunday in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder B. T. Stevens, Pastor. O. T. Rhodes, Church Clerk. For direction or other information call (312) 623-6896 or (312) 244-0946. Feb. '85

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

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

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

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '85

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

Advocate and Messenger

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

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BE CAREFUL TO MAINTAIN GOOD WORKS

“Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure” (Philippians 2:12, 13).

The twelfth verse of this text is an exhortation to obedience, while the 13th verse is both an *encouragement* to the work exhorted unto and a *discouragement* to pride and self-righteousness. There are many exhortations to obedience in the word of God, such as Titus 3:8. The apostle sets it forth as a thing of great importance that they which have believed in God should be careful to maintain good works. The reason he gives as to why this maintenance is so important is that these things are good and profitable unto men.

At no time does the apostle intimate that we can only be obedient at certain times, when the Lord is working in us in some special way, but it is left as a foregone conclusion, or a thing taken for granted, that “they which have believed in God” have the ability to obey and to carefully maintain good works. That ability comes from God and is a product of the indwelling of His Spirit, but they are responsible for the use they make of it, and are exhorted to put it into exercise by a constant performance of good works. We are not left to perform this duty only on certain occasions when, as some say, the Lord works in us *the will and the do*. God works in His born again children both *to will and to do*; that is, He gives them both desire and ability, and then exhorts them to make

the proper use of it to His honor and glory. If He worked in us both *the will* and *the do* then there would be no responsibility on our part for we would irresistibly follow Him at those times when He was pleased to so work within us, and any service rendered by us as a robot would bring no glory to Him.

It is also made very clear from Titus 3:14 that the believing children of God, which the apostle refers to as "ours," have been given the ability to "*learn* to maintain good works for necessary uses." This verse is also in the form of an exhortation. Neither here nor in verse eight does the apostle say, "You are *going* to maintain good works," but he *exhorts* them to "be careful" to maintain them. "*Let* ours *learn* to maintain good works for necessary uses." And the encouragement which he gives them to motivate them to this duty is that God works within them, not just a desire for such a course, but the necessary grace and ability to pursue it. They are discouraged from pride and self-righteousness on the grounds that no act of true obedience is the product of the flesh—the apostle says, "I know that in me, (that is, in my flesh,) dwelleth no good thing"—therefore all acceptable obedience in God's sight must be the product of that principle of grace which He has planted within their hearts, but He has created them in Christ Jesus unto good works, which He hath before ordained that they *should* (not shall) walk in them. (Eph. 2:10). In other words, He has not ordained the *doing* of the good works, but He has ordained the *duty* of walking in them.

Paul said, "I can do all things through Christ which *strengtheneth* me." He did not say, "I can do all things through Christ who *makes* me, or *forces* me." God gives us the *desire* to serve Him as well as the *grace* and the *strength* to serve Him. But the service is voluntary on our part; it is not coerced. Even our natural parents did not require more of us than we had the ability to do. And when we *voluntarily* walked in the ways that pleased them, we honored them; but when we only obeyed them because they *made* us do so, we did not honor them.

In the text, cited from Philippians, it is obvious that Paul was exhorting the brethren to even more diligently obey the precepts of the gospel in his absence than they had in his presence. If he had thought they could not be obedient except when the Lord worked in them *the will and the do*, there would have been no point in such an exhortation. The benefit to them in obedience would be "their own salvation" in a gospel or timely sense. There is a salvation which is "worked out" by righteous acts of obedience. Not eternal salvation, which was procured by the blood of Christ and which is sure to all the saints, but a deliverance from ignorance, error, chastisement, etc., here in time. Timothy was exhorted to take heed unto himself, and unto the doctrine, and to *continue* in them, and he was told that in doing this he would both save himself and those who heard him (I Tim. 4:16). We save ourselves in the same sense when we are careful to maintain good works.

We should take care that we not give the children of God the impression that they can only be obedient at certain times. Take any precept which is set forth in the word of God and ask yourself if you require some special impulse from the Lord in order to abide by it. For example, we are taught to abstain from all appearance of evil (I Thess. 5:22). Do we have the ability as regenerated and enlightened children of God to abide by this precept, or are we governed by whether or not God works in us *the will and the do* on any given occasion when we are faced with the duty of abstaining from the appearance of evil? Paul said, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). This is something he did at all times, not just on certain occasions depending on whether the Lord *renewed* and *provided* the will and the do at that particular time. And so all who have been born of God are exhorted not to give place to the devil.

Paul would have been the first to acknowledge that he

did not and could not keep the *law* to perfection. This is what he is dealing with in Romans 7. He found it to be a law, that, when he would do good, evil was present with him, but he concluded the chapter by saying that with the mind (the spiritual mind) he himself served the law of God; but with the flesh the law of sin. This was why he could have a *desire*, in his spiritual mind, to do that which was good, and at the same time find no way (in the flesh) to perform it (Rom. 7:18). In other words, he found that the spirit was willing, but the flesh was weak (Matt. 26:41).

But when dealing with this conflict between the flesh and the spirit we should be careful to recognize the fact that the warfare is not always the same. We are not always as strong in the inner man as we are at times. It would certainly be a grave mistake to conclude that because Paul said, "to will is present with me; but how to perform that which is good I find not," that he never did good except on select occasions when God was pleased to work in him *the will* and *the do*. This would be a very fatalistic view of the Christian life and leave us helpless to do good no matter how willing we were to do it. This just will not square with scriptural exhortation nor with Christian experience.—*Editor*.

SURVEY FINDS LITTLE DIFFERENCE IN ETHICAL BEHAVIOR BETWEEN CHURCHGOERS AND NON-CHURCHGOERS

In the May issue of the A&M we published an editorial in which we discussed a speech delivered on January 30th of this year by President Reagan before the convention of National Religious Broadcasters in Washington, D.C. In that editorial I expressed the view that our President is mistaken in thinking there is a "mighty spiritual revival" underway in our land. Recently Elder Dennis Jones, one of our associate editors, placed in my hands a clipping from the Macon (Ga.) Telegraph and News, dated March 29, 1984, which bears so

significantly upon this subject that I thought it might be well to present our readers with some of the statistical information it contained.

The article, which was written by Bruce Buursma and taken from the Chicago Tribune, concerns a recent poll taken by George Gallup in which he made a study of America's current upsurge in religious interest. Along with this increased interest, according to Mr. Gallup, has come a corresponding swing toward immoral behavior. "It is," he said, "a profound and 'giant paradox' that religion is showing clear signs of revival even as the country is ridden with rising crime rates and other problems regarded as antithetical to religious piety."

"There is no doubt that religion is growing," Gallup told a national seminar of Southern Baptist leaders recently. "But we find that there is very little difference in ethical behavior between churchgoers and those who are not active in religious matters. The levels of lying, cheating and stealing, are remarkably similar in both groups."

"Recent Gallup studies have reported a slight increase in the percentage of Americans who attend weekly worship services—a little more than 40 percent—and a more marked upturn in the numbers who express a deepening interest in religion."

"Fully eight in 10 Americans consider themselves Christians, said Gallup, yet only about half of the self-designated believers could identify the person who delivered the Biblical Sermon on the Mount (Jesus Christ), and fewer still could recall as many as five of the 10 Commandments."

Mr. Gallup noted that a mere 12 percent of Americans could be classified as strongly committed to spiritual faith. He said, "The Bible, for many, is inaccessible. We revere the Bible but we don't read it." Gallup went on to credit television evangelists with stirring much of the current curiosity toward religion. "The electronic church is successful because it gives people hope," he said. "Many people today are disenchanted with modern lifestyles, worried about the nuclear threat and

despairing over mass technology. There is a loud cry for spiritual help.”

Now, in view of the above, do you, dear reader, see any indication that a “mighty spiritual revival” is underway in America? Gallup finds that there is “very little difference in ethical behavior between churchgoers and those who are not active in religious matters. The levels of lying, cheating and stealing, are remarkably similar in both groups.” He finds a “slight increase in the percentage of Americans who attend weekly worship service.” He finds “a more marked upturn in the numbers who express a deepening interest in *religion* (not in godliness but in religion). He finds that a mere 12 percent of Americans are strongly committed to spiritual faith. He finds that we “revere the Bible but we (Americans in general) *don't read it*. And, he finds that it is *television evangelists* who are “stirring much of the current *curiosity* toward religion (note the words *curiosity* toward *religion*, rather than a desire to follow the Lord in precept and example); and have you watched any “television evangelists” lately? If this represents a “mighty spiritual revival” then I am sure I do not know anything about what constitutes true spiritual revival.

According to the Scriptures true spiritual revival is marked by changes which are manifest among *the Lord's people*, not among people who merely display a curiosity toward religion. When we see God's people as a whole truly humbling themselves before Him, often approaching Him in heart-felt prayer and supplication, sincerely seeking His face, that is, seeking the Divine approbation and approval, and turning from their wicked ways, then, and only then, may we say with certainty that a true, spiritual revival has begun.

Mr. Gallup thinks it is a “profound and giant paradox” that at the same time “interest in religion” is on the increase the country is “ridden with rising crime rates and other problems” which are opposite from and contrary to religious piety. But what Gallup overlooks is that a mere increase in curiosity toward religion can exist where there is a decline in true god-

liness. It is no paradox at all to me that the kind of upswing in religious interest that he was studying should be accompanied with a corresponding increase in ungodliness. This will always be the case where there is a mere interest in religion rather than a sincere turning to God.

Mr. Gallup said eight in 10 Americans *consider themselves* Christians, but I suspect a ratio of one in several thousand would be more accurate when it comes to those who are *true* Christians, seeing that the meaning of the word *Christian* is, one who follows Christ and lives by His word. Do you suppose that those who call themselves Christians but who lie, steal, and cheat equally as much as do non-professors, really qualify as the true followers of Christ? I think the answer is obvious.

As I said in my editorial for May, I would delight to see a true, spiritual revival in our land, but before I am convinced that such a great event is underway someone will have to give me more proof than either President Reagan or George Gallup have given me.—*Editor.*

JOURNEY

(Concluded From May)

Paul undoubtedly became weak in his journeyings often and would even seek the Lord to remove some of his trials, but the Lord promised him grace and strength sufficient for the steps of the way. We certainly have the same promise for our journey in this age, although we become down-hearted at times, but take courage as you journey.

Two of the disciples of Christ were journeying together and as they traveled along and talked of all things that had happened and were sad as they reasoned and communed one to another Jesus appeared, unknown to them, and walked with them, asking what things it was that they talked about and were sad. So they told, it was about the crucified Jesus, and they had hoped and trusted that it had been He which should redeem Israel and they did not know what had happened for

this was the third day and the body of Jesus was gone but some had seen a vision of angels which said He was alive. Then Jesus, beginning at Moses and all the prophets, expounded unto them in all the scriptures the things concerning Himself, even saying, "Ought not Christ to have suffered these things, and to enter into his glory?"

This was a wonderful journey with Jesus, and as He tarried with them, for the day was far spent, they sat at meat and Jesus took bread and blessed it and brake and gave to them. And their eyes were opened so that they knew it was the crucified and risen Jesus, and He vanished out of their sight. Surely they could say to one another, "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?" "They returned to Jerusalem the same hour and let it be known that the Lord was risen indeed and had made Himself known to them in the breaking of bread. May our hearts burn as He walks with us in the full assurance that because He lives we shall live also in glory with Him. It is comforting to have such a journey and enjoy the fellowship as we journey together by His grace, even such as Ruth who was able to so burn in her heart that she replied to Naomi, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, I will die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me." This was a strong promise to go all the way even unto death, yet Jesus has promised to be with you all the way in your journey even unto death. A blessed journey indeed.

I would like to call to mind the feeling of John the Baptist in his journey, for it so sweetly comforts you and I in our journey. John's spiritual journey began before he was born naturally, so he had quite a calling for his journey. The Holy Ghost was upon him for he was called the prophet of the Highest, to go before the face of the Lord to prepare His ways,

to give knowledge of salvation unto His people by the remission of their sins, to give light to them that sit in darkness and in the shadow of death; and the child grew and waxed strong in the Spirit.

John the Baptist felt unworthy to unloose or bear the shoes the Saviour wore. He felt to have need to be baptized of Jesus when Jesus came unto him to be baptized, yet he suffered it to be and when he baptized Him the heavens opened and the Spirit of God descended like a dove and a voice from heaven spoke out saying, "This is my beloved Son, in whom I am well pleased." But even amid all these evidences that the Lord journeyed with him John became downhearted when he was cast into prison for telling king Herod that it was wrong and not lawful for him to have his brother's wife. John sent two of the disciples unto Jesus asking, "Art thou he that should come, or do we look for another?" Jesus answered unto them, "Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them. And blessed is he, whosoever shall not be offended in me." What a wonderful comfort and consolation as we journey sometimes discouraged but not in despair, cast down but not destroyed. Yes, by the grace of God we have a great Shepherd to journey with even unto the end. Even Stephen's journey's end was filled with the Holy Ghost and he looked stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Stephen was able to declare, "I see the heavens opened, and the Son of man standing on the right hand of God." A sweet and promising journey's end even to feel as Paul could feel as he said, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." May the Lord enable us to journey together in keeping the faith to the end.

Dear ones, I trust I have not been a burden to you in this

journey of meditation as I leave you in God's care until we meet again. May you be blessed to enjoy sweet experiences in the Master's cause as you travel on hand in hand with the Lord. Sincerely—

ELDER DAILY HITE

THE PRISONER OF GLATZ

Mr. W. F. Besser, pastor of Waldenburg, in Upper Silesia, Prussia, relates the following incident which occurred not far from the place where he resides:

In a cleft of a mountain range in Upper Silesia, through which the wild and raging river Neisse forces its passage down to the Oder, stands the impregnable Prussian fortress of Glatz, a natural fortress, almost unequalled in the world, begirt by mountain peaks, like walls, and fortified yet more by human skill. The valley itself is shut out from the rest of the world; and one who is enclosed by the massive walls and gratings of the castle is an exile from the world, as if buried alive. Woe to the man imprisoned in Glatz! Everything calls out to him, "No hope remains for thee! no hope!"

Here, in the second decade of this century, lay the Count of M_____, hitherto petted and thronged, now hopelessly immured behind bolts and bars. By treason against the realm, and especially by personal violence offered to Frederic William III of Prussia (born 1770, died 1840), he had drawn down the rage of that monarch on his head, and was condemned to solitary imprisonment for life. For a whole year he lay in his frightful, lonely cell, without one star of hope in either his outer or inner sky, for he was an unbeliever. They had left him only one book, a Bible; and this for a long time he would not read, or if forced to take it up to kill time and relieve his consuming weariness, it was only read with anger and gnashing of teeth against the God it reveals.

But sore affliction, that dreadful and yet blessed minister of God, that has been divinely blessed to bring to the Good Shepherd many a wandering sheep, was effectual with the

Count of M_____. The more he read his Bible, the more he felt the pressure of the gentle hand of God on his forlorn and hopeless heart.

On a rough and stormy November night, when the mountain gales howled round the fortress, the rain fell in torrents, and the swollen and foaming Neisse rushed roaring down the valley, the Count lay sleepless on his cot. The tempest in his breast was as fearful as that without. His whole past life rose before him; he was convicted of his manifold shortcomings and sins; he felt that the source of all his misery lay in his *forgetfulness of God*. For the first time in his life his heart was soft, and his eyes wet with tears of genuine repentance. He rises from his cot, opens his Bible, and his eye falls on Psalm 1:15—"Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." This word of God reaches the depths of his soul; he falls on his knees for the first time since he was a child, and cries to God for mercy, and that gracious and compassionate God who turns not away from any true and heartfelt supplication to Him, heard the cry of the miserable prisoner in the storm-beaten dungeon of Glatz, and gave him not only spiritual but also temporal deliverance.

The same night, in his castle at Berlin, King Frederic William III lay sleepless in his bed. Severe bodily pains tormented him, and in his utter exhaustion he begged of God to grant him a single hour of refreshing sleep. The favor was granted; and when he awoke again he said to his wife, the gracious Louise, "God has looked upon me very graciously, and I may well be thankful to Him. Who in my kingdom has wronged me most? I will forgive him." "The Count of M_____" replied Louise, "who is imprisoned in Glatz." "You are right," said the sick king; "let him be pardoned." Before day dawned over Berlin a courier was dispatched to Silesia bearing to the prisoner in Glatz pardon and release. The prayer of penitent faith had been heard, and deliverance was granted by the providence of God.

And the God of our fathers still lives; He hears the cry of

His children, and many times He answers before we rightly call upon Him. Now, as in ages past, the Lord looks down from heaven to behold the sighing of the prisoner, and to loose his bonds; and still, as of old, the heart of the king is in the hands of the Lord, and He turneth it whithersoever He will, as the rivers of water are turned. Let us make Him our refuge, and confide in His power with an abiding and unshaken trust. (See Esther 6; Psalm 107:10-15; Prov. 21:1.)

From—*Gospel Messenger*, Apr. 1900

WHY WE KNOW THE BIBLE IS THE WORD OF GOD

No. 4

The Bible gives us a pre-written history of a nation—the Jews.

Next, men of the jury, I want to call your attention to this phenomenon: The Bible tells accurately, *beforehand*, the hectic history of the children of Israel. Their Egyptian bondage, their conquest of Canaan, the outcome of all their wars, the division of the kingdom after the reign of Solomon, the Babylonian captivity, the partial restoration to Palestine with the rebuilding of the Temple, the destruction of Jerusalem, the worldwide dispersion, *are all predicted*. (See Gen. 15:13-16; Exodus, chapters 1-12; 1st Kings 11:30-33; Jeremiah 25:1-14; Daniel 9:24-27; etc.)

The strange thing about many of these predictions is they speak of *misfortune* for the very nation that gave them, and because of that the very nation to whom they were delivered *rejected the prophet who gave them, and his prophecies*. (One reading of the book of Jeremiah will demonstrate this fact to the average reader.)

None but God could write an accurate history of a nation, and in some cases, hundreds of years before the events happened. Men of the jury, the logic is inescapable; we are *forced* to the conclusion that *God wrote the Book*.—**John Fred Meldau.**

IF YE LIVE AFTER THE FLESH YE SHALL DIE

“For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live” (Romans 8:13).

The above is addressed to those who are in Christ Jesus and have been made alive by the Spirit that dwelleth in them, and hence, cannot die eternally, and yet Paul tells them that “If ye live after the flesh ye shall die.”

From the above language we must conclude that it is possible for those who have been born of the Spirit to live after the flesh, and as sure as they do they will die, and we must further conclude that this death belongs to this present life, and is the result of living after the flesh, by which we die to the enjoyment of spiritual light, pleasure, comfort, and usefulness and are barren and unfruitful in the work and service of our Lord, and are denied the blessings we would enjoy in obedience and by mortifying the deeds of the body.

No child of God can live in the full enjoyment of spiritual blessings without making sacrifices and denying and crucifying the flesh, for the fleshly or carnal mind is not “subject to the law of God,” neither indeed can be, “because the carnal mind is enmity against God.” Surely all human beings know and are willing to admit they have fleshly and carnal minds, even after they have reason to hope their spirits have been born of the Spirit, and they have an earnest desire to deny and mortify the deeds of the body, and live after the Spirit. But has there ever been one who has been fully and perfectly able to do this? Then suppose our eternal salvation depended upon our living a sinless life, what would become of us? O, here comes the glorious plan of salvation: “Not according to our works, but according to His mercy He saves us.” So the hope and plea of every poor God-taught sinner is: “God be merciful to me a sinner,” and these very characters are exhorted by Paul not to live after the flesh, and if ye do ye shall die, but if ye mortify the deeds of the body ye shall live; that is, we must be willing to make sacri-

fices, and, as much as we can, deny ungodliness by crucifying the flesh, and by avoiding following the suggestions of the flesh and devil, and strive to walk in obedience by observing the things our Lord has commanded, and thus live in the enjoyment of a good conscience, and have more and sweeter communion with Him. This must be done through the Spirit which teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present evil world. May the Lord enable us to do this.

ELDER J. G. WILTSHIRE

Zion's Advocate — 1916

WHAT IS THE GREATER GOOD?

All blessings, both temporal and spiritual, bestowed upon the children of God, are good blessings. Whatever He bestows upon them is good. All are good gifts, for gifts they are, and they come down from the "Father of lights, with whom there is no variableness." We should appreciate them all and be grateful to Him for them.

The heaven-born people of God belong to two realms, the realm of nature and the realm of grace. Their material nature is earthly; their spiritual nature is divine. In their material nature, they stand in need of natural or temporal blessings. Air, food, drink, clothing, etc., they must have to live. In their social and financial relations, they are brought into necessary contact with the world at large. While they live in this world there can be no separation from these natural environments. In their spiritual nature they stand in need of the spiritual blessings that pertain to that kingdom into which they have been introduced by spiritual birth. From this two-fold source their dual nature needs to be supplied.

What we now aim to consider is, which of these two kinds of blessings is the greater good? As to our earthly blessings—blessings of a temporal nature—it is not easy for us to be content with such things as we have, even when we have

plenty. One of the seeds of depravity, sown in our fallen nature, is a disposition to want more and more. Our wants extend far beyond our real needs. This disposition leads us to imagine that affluent circumstances and worldly prosperity is the *good* to be most desired; the *good* that will afford rest to our souls; that prosperity is a sufficient cause for rejoicing. That this is an illusion, like the mirage in the desert we propose to show.

Worldly prosperity is not a sufficient cause for rejoicing, and therefore not the chief good to the child of God; because worldly things are empty and unsatisfactory. To try to rear contentment upon sublunary things (things situated beneath the moon) is like building an edifice upon the sinking sand. How soon do the pleasures of a good superior fortune become stale; how soon the appetite sickens in them! We speak not from experience, of course, but from observation and from what little we know of the unsatisfying nature of the goods of this vain world. How easily may accidents snatch such pleasures from our embrace or dash them to pieces in our arms! How certainly must we leave them in a very little time! Just a few more pleasant morsels, a few more delicious drougths, and we shall eat and drink of them no more forever. For an immortal mind that is to survive the dissolution of the globe, to seek the most satisfaction in such transitory good, is unaccountable inconsistency.

Worldly prosperity is not the greatest good, because one may possess this and enjoy all it affords and have no grace in the heart, no hope for anything better, and no further desire. A child of God, from an experience of the grace of God in his heart, producing spiritual faith and hope and love, has the only sure ground for rejoicing; the only substantial reason for being happy. The Holy Ghost is called the Comforter, because it is his amiable office to give consolation to the people of God. If He withdraws His comforting influence from the soul, all the gold of this world would not supply the vacancy. As well may a silver shoe ease the pain of a diseased foot, or

gold-dust satisfy thirst, as any earthly prosperity afford comfort without the benign influence of the Holy Spirit. Lazarus had nothing to eat and was dependent upon the cold charity of the world, while his hard-hearted neighbor (neighbor, did we say?) fared sumptuously every day. It is easy to determine which was the greater good.

We admire industry and economy, and we encourage these desirable and commendable traits. Indolence and wastefulness and indifference to what is needful here, are to be denounced in strong terms. Money is needed as a medium of exchange. It is our fate to earn our bread by the sweat of our face. The sluggard is admonished to go to the ant and learn lessons of industry. Honest labor and legitimate business is admirable. These are good things. Prosperity is much more desirable than adversity. In fact, adversity is not desirable at all. We cannot wish for misfortunes to befall us. It is natural for us to desire peaceful passage along the stream of time. Solomon prayed thus: "Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain" (Prov. 30:8-9). He speaks of two dangers which it is desirable should be avoided. Of these, the danger arising from being full is the worst, for there is greater danger of denying the Lord when full than of stealing and taking His name in vain when poor.

In swimming smoothly down the stream of prosperity we are liable to become immoderately fond of the world. The struggle over the cliffs of adversity are to wean us from its delusive pleasures and cause us to seek the greater good, the spiritual blessings so necessary to make us truly happy. If we should walk always upon the soft paths and find no rough stones in our way, we would become perfectly content with our present state and remiss in seeking the things which are above. It is so much better to be spiritually minded than to be worldly minded. We have heard professing Christians, who had formerly been situated so as to have gospel privileges, but

had moved where such privileges were entirely denied them, say, "We are well pleased with our situation." Oh, how that does sound! To say we are well pleased when we have no church privileges is to say we care nothing for the church, so we can have this world. We have often remarked that if we were to trade the church for the world we would be a great loser, and we would be.

Child of God, which is the greater good? Where are your affections centered? Do you really believe that if you seek *first* the kingdom of God and His righteousness all these things will be added to you? Can you estimate in gold what He has done for you in becoming poor for your sakes, that through His poverty you might be rich? Think of what would have been your everlasting fate had He not died for you! Think of what He has procured for you as an incorruptible, undefiled, and fadeless inheritance! Can you say, in view of all this, that you will be satisfied with less than to drink of the rivers of His pleasure? Which is the greater good, that which perishes with the using, or that which is infinitely good and endureth forever?

ELDER JOHN R. DAILY
Primitive Monitor—1918

SAVED BY HOPE

Hope is the Christian's anchor. He is saved by hope, (Rom. 8:24) but not in the sense that he is saved by the blood of Christ. The distinction is very broad and easily seen. However he is not saved by hope independent of the blood of Christ, but he is saved by the blood of Christ independent of hope in Christ as his Saviour. He is the hope of all who believe in Him. Hope is that precious God-given grace that has for its origin the gift of eternal life. It is born of eternal life.

The blood of Christ saved at the cross all for whom it was shed. It was in order that he should save His people that He gave His life a ransom for them. Time will develop through the gift of eternal life who they are. Hope lays hold upon the

work finished on the cross and rejoices in the victory through the Lamb of God that was slain. This is salvation by hope; it saves the believing one from gloomy despair, from unbelief, but does not save a soul from death in sin or from eternal perdition. Doubts and fears oft times seize the child of God and he feels he cannot claim the promises of God; feels he is a stranger and without hope. But, nay, hope is the anchor that is sure. "It rests in nothing less than Jesus' blood and righteousness." Men must and will ever fail to provide such refuge for the faint and weary ones. God has set before you a hope which is sure and steadfast and it enters into that within the veil, and that is to Jesus your Saviour.

This hope of homeward-bound saints has stood amid the storm of centuries an unflinching support, an impregnable fortress, the imperishable rock of safety. It is the one "hope of their calling," and will abide until death shall remove them, and they shall "know as they are known." Then they will have passed beyond the power of hope to save, but not beyond the efficacy of the blood of Christ, the redeemed sinner's only plea. By the patience of hope they here wait the fulfillment of the promise of God, and though it tarry, they wait for it, knowing that he who promised is faithful and true. Is this my hope? It is the Christian's beacon light, reaching out over the dark clouds of sin and death; abides amidst the wreck of thrones and kingdoms of men, and finds its victory over every obstacle in the one God and Father of all, to whom be glory and dominion for evermore.

ELDER R. W. THOMPSON
PRIMITIVE MONITOR—1915

THE BIBLE OUR LAW

We believe the Holy Scriptures of the Old and New Testament are given by inspiration of God, and contain the only infallible rule of faith and practice. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man

of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16, 17). We find therein necessary instruction for dealing with all cases. Our duty to our God and to each other is plainly stated, and the proper course to take in cases of offense, either private or public, is clearly pointed out. Many times there are cases arise which are perplexing, but if a careful study of the Bible be made with due prayer and seeking of Divine guidance, few mistakes would occur.

Not only is the Bible our law but we believe that God does put His law in the hearts of His people and instructs them, and we feel sure that the teachings they receive from Him are in harmony with the teachings of the Bible. He does not give us law in His written word and then teach us by His spirit to go contrary to it. We may rest assured that when our acts do not agree with His written law, they are not prompted by His Spirit.

We may have difficulty in deciding what is right and understanding His law, but we are told, "If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). It is an accepted fact that some men have a better understanding of the law than others; however it is not a safe rule to accept the interpretation of men, as they may be wrong. It is a good thing to ask advice and counsel, but remember that in Jesus we have an all-wise Counsellor. Let us go to Him. All others may be wrong, but He will always be right. "Take it to the Lord in prayer."

We need no court of earth to tell us that matters between brethren should not be taken to civil court for trial. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do you not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?" (I Cor. 6:1-2). In this first epistle to the Corinthians, Paul was writing to instruct and to shame those brethren who had taken differences to law before the unbelievers, "But

brother goeth to law with brother, and that before the unbelievers," verse six. "Now therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?" verse seven.

The question has been raised as to the authority of the church to try cases of a civil nature. The Kehukee Association in answering a query submitted to them, answered in the affirmative. See Hassell's Church History, page 830, Query 9: "Has a church of Christ any right to try cases of a civil nature?" Answer: "We look upon it that the church has a right from God's word to try all cases which may arise amongst themselves."

We know that individuals and churches may err, that they may do many things they should not do; for they are not above the weaknesses of the flesh: and it is necessary that in all our dealings we remember these things and have fervent charity, one for another. If we could always consider all matters in which we are concerned in the light of the Saviour's teachings, "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12), there would be small need for cases coming to trial either before civil or ecclesiastic courts.

Let us read the law (the Bible), let us pray for wisdom that we may understand it, let us walk according to its teachings, and let us have charity for the shortcomings of others, remembering our own imperfections.

ELDER CORVIN DOVE

Primitive Monitor-1924

MAN'S IDEAS OF GOD VERSUS THE BIBLE

According to the doctrines of men the moving cause of God's mercy toward sinners comes from within themselves rather than from anything within Him. The theory is that if we will love Him He will love us; if we will be good He will bless us and if we are bad He will not bless us. Someone has rightly referred to this as Santa Claus religion.

Well, it is certainly true that God's people enjoy many

blessings as a result of obedience to the laws of Christ which they do not enjoy if they walk in disobedience, but their obedience does not arise from anything within themselves, that is, in their flesh, for no good thing dwells there (Rom. 7: 18). It is rather a product of the principle of grace which is embedded within their hearts in regeneration. Without that faith which is imparted to the child of God in the new birth it is impossible to please God, for they have neither the will nor the ability to do so (Phil. 2:13).

When the Lord, by Moses, was explaining to Israel why He had chosen them to be a special people unto Himself the first thing He did was to let them know it was *not* because of anything in themselves. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people." And the next thing He did was to let them know it *was* because of reasons *within Himself* alone (Deut. 7:7, 8). The Israelites were a very stiffnecked and rebellious people, and Moses made it plain to them that God did not give them the good land of Canaan because of their righteousness, but because of the wickedness of the Canaanites. He also reminded them of how they had provoked God in the wilderness and how they had rebelled against Him from the day He brought them out of Egypt until the day of their crossing over Jordan (Deut. 9: 6, 7).

Many people make God out to be a very temperamental being, teaching that His (moods) are determined by the behaviour of His creatures. If they are obedient He will love them and put them on His list of heirs and will make plans to take them to heaven after they die; but if these same individuals become disobedient he will cancel those plans and will then take them off His list and determine to send them to hell. But if they start back being good He will begin loving them again, and once more number them among His heaven-bound children; and on and on the process may be repeated many times. Such notions are the product of the legalistic nature of man and are in direct opposition to such scriptures as John 6:37-39, Romans 8:28-39, etc.

It has not been long ago that a prominent D.D. wrote about how discouraged God was and how much He needed His

people to comfort Him and cheer Him up. May God have mercy on such ignorance! How anyone can read the Bible and get such pitiful impressions of God is hard to comprehend. Even the so-called "New Living Bible" puts Him in a better light than that.

I can see why, if God were the kind of being some people think He is, that He would be *very* discouraged;—but *not* the God of the Bible. Isaiah said, "He shall not fail nor be discouraged—" (Ch. 42: ver. 4). But if He were trying to get men to believe on Him He wouldn't have much to be happy about would He? Those who truly believe in Him are few and far between.

We often hear men telling what all God *wants* to do, and what all He will do *if we will only let Him or give Him a chance*. Why *wouldn't* such a god as that be discouraged? Why *wouldn't* such a god be extremely frustrated and miserable?—But *not* the God of the Bible. The God of the Bible "ruleth in the kingdom of men, and giveth it to whomsoever he will" (Dan. 4:32). "He doeth according to his will in the army of heaven (the spiritual realm), and among the inhabitants of the earth (the natural realm): and none can stay his hand, or say unto him, "What doest thou?" (Dan. 4:35). Darius made a decree, "That in every dominion of (his) kingdom men tremble and fear before the God of Daniel: for he is the living God, and stedfast for ever, and his Kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." That doesn't sound much like a defeated, discouraged and frustrated God does it? Most certainly not!

I really believe a lot of God's people have actually never given any particular thought to this matter. From earliest childhood they have heard God spoken of in such terms as would place Him on, or below, the level of men, and they have just never really questioned what they have been taught. It would be a shocking experience to most people if they were to make a thorough study of the Scriptures (preferably a King James Authorized Version) and compare what they have been taught about God with what is revealed about Him in His word. They would be truly amazed at the contrast.—*Editor*.

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

WATERLICK—First Sunday, July 1, 1984. All day Sunday only.—Elder Phillip Johnson, Pastor.
 LITTLE CACAPON—First Sunday, July 1, 1984. All day Sunday only.—Elder Douglas Heare, Pastor.
 NORTH FORK—Second Sunday, July 8, 1984. All day Sunday only.—Elder Roger Frazier, Pastor.
 COLUMBIA (BURTONSVILLE, MD) On Hwy. 29—Third Sunday, July 15, 1984. All day Sunday and Saturday before. All day both days.—Elder J. L. Compton, Pastor.
 WHITE OAK—Fourth Sunday, July 22, 1984. All day Sunday, 2:30 P.M. Saturday before, supper, night service.—Elder J. E. Alderton, Pastor.
 CEDAR CREEK—Fourth Sunday, July 22, 1984. All day Sunday and Saturday before. All day both days.—Elder Ernest Long, Pastor.
 TIMBER RIDGE—Fifth Sunday, July 29, 1984. All day Sunday only.—Elder Gary Utz, Pastor.
 TONOLOWAY—Fifth Sunday, July 29, 1984. All day Sunday only.—Elder Douglas Heare, Pastor.

NOTE OF THANKS FROM THE HITE'S

We wish to thank each one of you for your prayers and words of best wishes during our 50th wedding anniversary celebration, April 28, whether it was by your presence, cards, flowers or otherwise. We felt so unworthy to be remembered by so many. The Lord blessed with good weather and good attendance. We cannot acknowledge all with individual thanks, so please accept this, our sincere thanks and best wishes to each of you. May the Lord of all mercies bless you in all your needs and keep you in His care. Very sincerely—Elder and Mrs. Daily Hite.

DATE AND PLACE OF THE SANDUSKY ASSOCIATION

The Lord willing, the 1984 session of the Sandusky Association will meet with the "Thompson" and "Oakdale" churches at the school building in Vaughnsville, Ohio on June 23, 24 and 25 at 10:00 D.S.T. The school building is located on State Route 115.

They invite their brethren to come worship with them.—Elder Nolan Pitney, Moderator - 14185 Rd. 15M - Columbus Grove, Ohio - Phone 419 - 532-3698. Brother John Hite, Clerk.

MUSKINGUM REGULAR PREDESTINARIAN BAPTIST ASSOCIATION

The Lord willing, the 1984 session will be entertained by the "Beulah" church in the Madison School Building on the east side of Newark, Ohio, on July 27, 28 and 29. The School is located about where East Main Street and Rt. 16 intersect. Coming from the west, traveling east, go about 2 miles from the edge of town to flashing light, which is County Road 585 crossing; go right to School, about 1/4 mile. Building is in sight of highway. All lovers of truth are invited to attend these services. For further information call Brother Charles Funk, Ph. 614 - 587-1162, Granville, Ohio; or Elder Jack Allen - 5420 Battee Rd. N.W. - Alexandria, Ohio 43001 - Ph. 614 - 924-3825.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Elva Payne, Virginia, \$5.00; S. G. Brogdon, Florida, \$6.00; Mrs. Mary P. Cameron, Virginia, \$5.00; Mr. and Mrs. John Kruman, Ohio, \$5.00; Lillie Kasting, Indiana, \$2.00; T. C. Oakford, Illinois, \$5.00; Robert L. Webb, Illinois, \$5.00; Elder Dennis Jones, Georgia, \$25.00; John J. Woodward, Florida, \$5.00; Charles P. Crapse, South Carolina, \$5.00; Martha Edwards, Ohio, \$2.00; Mrs. Chloe E. Boyle, Pennsylvania, \$10.00; Mrs. Ruth Feller, Virginia, \$5.00; Garland H. Lyon, Texas, \$5.00; Esther E. Lynne, Illinois, \$5.00; R. W. Lake, Virginia, \$3.00; Timothy Bennett, Alabama, \$5.00; Evelyn Butcher, Maryland, \$5.00; Mrs. Irma Guy, Virginia, \$5.00; Mrs. Ray Jones, Illinois, \$3.00; A. Ray Carlton, Florida, \$5.00; I. Curtis O'Dell, Virginia, \$5.00; Virginia P. Kane, Virginia, \$5.00; Elder A. J. Hylton, Virginia, \$15.00; Crilly Lunsford, Virginia, \$5.00; Friend, Virginia, \$100.00; Friend, Virginia, \$300.00; Mr. and Mrs. Louis Hite, Virginia, \$25.00; Elder and Mrs. Ernest Long, Virginia, \$5.00.

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

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. Mar. '85

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

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '84

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '85

UNION—Sumerduck, Va. Take 651 from Remington to Sumerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701. Tel (703) 825-5813. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va. 22186. Tel. (703) 347-3469. Dec. '83

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 '84

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. '84

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. '84

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-1, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '84

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '84

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '84

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

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

FOURTH SUNDAY

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

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

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

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '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. Meets at the Westover Theatre, Forest Hill Ave. each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '84

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529 Dec. '84

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874 Dec. '85

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