

Advocate and Messenger

127th Year MARCH 1988 No. 3

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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Great is our need, O gracious Lord,
And great is Thy supply:
Sad were our end, Lord, were it not
For Thine all-seeing eye.

T'was by Thy love Thou didst endure
The wrath that we deserved:
'Tis by Thy pow'r that we are kept,
And by Thy grace preserved.

R.E.H.

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA – Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. Meets 1st Sunday 10:30 A.M., Sat. night before at 7:30 P.M. Elder Ernest M. Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851 (Tel.) 703-778-2763. Sister Debbie Snellings, Clerk, P. O. Box 426, Stanley, Va. 22851. April 1989

BENTONVILLE–Bentonville, Va. 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. (703) 635-3548. April '89

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 Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va 22031, Tel. (703) 273-5983. Dec. '87

GOOSE CREEK–Near Markham, Va, 1st and 3rd Sundays at 11:00 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Linda McIntyre, Clerk, 414 E. 6th St., Front Royal, Va 22630, Tel. (703) 635-3412. June '88

GREENWOOD–Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) St. Rt. 643, follow that to (Minnieville Rd.) St. Rt. 640 to Church. 1st Sun 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleadons Trailer Park, 1-B, Woodbridge, Va 22192 April '88

MT. PISGAH–Morrow Co., Ohio, take SR 61 to Fulton, turn east on County Rd. 25, 4 miles; then south on County Road 184, ½ mile to church. Meets 1st and 3rd Sun. at 10:30 a. m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Durward Edwards, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '88

MT. ZION–Waukegan, Ill. meets 1st Sunday in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder Thurmon Richie, Pastor. Leta Dunn, Clerk. For direction or information call (312) 244-0946 or (312) 623-6896. Feb. '89

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. '87

SALEM–Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown, In 47346, Tel (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '89

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 '89

WATERLICK–Waterlick, Va, 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '89

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. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '88

LITTLE FLOCK–9 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 Sarar Cox, Clerk, 4761 Stornoway Dr., Richmond, Va 23234, Tel. (804) 275-6084. July '88

Advocate and Messenger

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POWER TO BECOME THE SONS OF GOD

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13).

Those who are described as "His own" in this text are the countrymen of Christ, — The Jews. They rejected Him as the Messiah, the Sent One of the Father, and at what great cost to themselves! What unspeakable blessings did they forfeit! What marvelous manifestations of His mercy! How many times would He have gathered Jerusalem's children together as a hen doth gather her brood under her wings, but they

would not (Luke 13:34). They had killed the prophets, and stoned those that were sent unto them; consequently they were shut up in unbelief, and their house was left unto them desolate. Our Lord told them, "Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

But though the Jews as a nation did not receive Him, yet there were a few among them who did; and later many from among the Gentiles also received Him, or embraced Him as the eternal Son of God. And to *these* who, by grace, did receive Him, or believe and embrace Him, He gave the power, right, or authority, to become the sons, or children, of God.

The reader will please notice that it was those who had already received Christ who were given this power or authority. The religious world in general views the matter much differently. They maintain that if one will receive Christ he will, in the act, become a child of God. In other words, their doctrine is that in the act of receiving Christ one is born of the Spirit and gets into the family of God. But it is very clear that this is not what our Lord is saying. The theology of this text is that those who received Christ were *then* given the power to become the sons of God. And it is further shown that this power was *only* given to those who were *already* believers and were *already* born of God. Therefore, becoming the sons of God in the sense of this text, has nothing to do with becoming heirs of promise or getting into the family of God. They were already sons of God by election and adoption, but were *subsequently* given the power, right, or authority to become sons of God *manifestly*; to demonstrate by a godly life and conversation what they already were by God's grace; to make their calling and election sure, both to themselves and to others (II Peter 1:10).

I have often heard *part* of John 1:12 quoted by those who advocate arminianism, but I have never heard any person of that persuasion quote this whole context and give it its proper application. They quote, "as many as received him to them gave he power to become the sons of God," and they leave it at that; and their application is that if one will receive Christ he will consequently become a child of God; but as we

have shown, this is clearly not what the context is teaching.

I used to hear my father make a distinction between "receiving" and "accepting". He said that as a child, reared by his grandparents, he *received* many a thrashing from them, but he never *accepted* a single one of those whippings. His point was that we *receive* Christ in regeneration passively; we do not *accept* Christ in order to be born of the Spirit, but when He gives us heavenly birth we *receive* Him passively *in* that birth. We do not *receive* Him in order to be born *of* Him, but we receive Him *by virtue* of that birth.

The religious world will readily admit that we had nothing to do with our *natural* birth, but then they will turn right around and argue that we have *everything* to do with our *spiritual* birth. But the truth is we had no more to do with our *spiritual* birth than we did with our *natural* birth. We were *passive* in both. We were in both cases acted upon by an external agency, and therefore did not do anything in order to bring these births about. John expressed it very forcefully and accurately when he said, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And then he nailed it down even further when he told Nicodemus, "The wind bloweth where it listeth (where it pleases), and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: *so is every one that is born of the Spirit.*"

Consequently, becoming sons of God in the sense of John 1:12 is something which takes place *after* the new birth, and is a result of the receivers of Christ making a proper use of that power or authority which He gives them, and behaving in such way as to enjoy an *assurance* of their sonship.

There is nothing we can do in order to establish a *covenant relationship* with God, but there is much we can do after regeneration to enhance or intensify our *fellowship* with Him, with Christ, and with one another. John said he declared to the saints the things which he had seen and heard, that they might also have fellowship with him and the other disciples, and he said, "Truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, *that your joy may be full*" (I John 1:3,4).

May we so conduct ourselves that we will be recognized as sons of God, enjoy fellowship with our Lord and with His people, and experience that fullness of joy which stems from an humble obedience to His precepts.—*Editor.*

A QUESTION OF AUTHORITY

Does God have the authority to infringe into human territory, to impose His will upon mankind without regard to their wishes? In principle every person who could even remotely be considered Christian acknowledges that He does, but in practice mankind have been rebels ever since Eden.

All power is of God, and rightly belongs to Him (Rom. 13:1). Man belongs to God. They are His by creation, for "it is he that hath made us and not we ourselves." They are His by His choice, for the elect were "chosen in Christ before the foundation of the world." They are His by gift, for Jesus said, "Thine they were and thou gavest them me." They are His by necessity, for He not only brought them into the world but sustains them. Legally speaking, the elect are His by adoption, and spiritually speaking they are His by birth. They are His by conquest, for men have been at war with Him, as Saul of Tarsus was, and He took them prisoner. They belong to Him because He purchased them with the terrible price of the sufferings of His own Son. And finally, mankind belong to God because He is the Judge and final Disposer of all flesh.

We conclude, therefore, that God has a perfect right to rule over men, to intervene in their lives whenever He pleases; and indeed, they shall perish unless He does so. If He chooses to call them from their occupations as He did the apostles, or from classrooms, farms, offices, or pleasures as He has many of you readers, He has the perfect right to do it. If He chooses to send you on a brief errand as He did Jonah, or if He chooses to give you a lifetime occupation as He did Saul of Tarsus, then the only safe and right thing for you to do is to obey. It is never safe to challenge the authority of God.

With God, authority must be defined as the right to dictate, to rule, to exercise completely His own will. There can be only one king in Israel, and His name is Jehovah With man-

kind, (and I say it regardless of the countless persons who believe otherwise), true authority is only obtained when it is imposed by the Spirit's gifts, never when it is claimed by human merit; and, it must always be spelled "responsibility", never "power."

There are those who think being put into one of the offices of the church gives them authority over the church. They sometimes have remarked that the Scriptures call them overseers. Well, a few years ago while in the army, I had to perform guard duty at night. Did they choose officers, or those in command, for this task? No, they chose the lowliest of all. And, walking guard with an armband on my arm and a sawed off broomstick in my hand did not make me commandant of the camp. It was one of the ways we were trained to perform duties responsibly. So also with preachers, and other officers in the church.

God sees fit to humble men before He puts them into places of trust. Not all people "get religion" the same way, of course. Some are led along by the gentleness of the gospel, by loving pastors and people, by the spiritual songs and words of praise. Others, like Jacob, may wander for years in the waste howling wilderness of this world before they are brought to some Bethel spot. And some must, like Saul, be arrested by the Christ who is a man of war, driven down into the dust without defenses. Some come into a knowledge of the truth in their youth, and others in extreme age. In any case, it is God's purpose to bring His child into the knowledge of the constraining love of Christ. The love of a people or a system or an office, and the hope of escaping eternal judgment, can never make a true servant of God; only one thing can do it, and that thing is the pure love of Christ in the heart.

It is for this reason that our Lord sees fit to humble men before putting them into places of trust. God's first appearance to Saul of Tarsus was not one of overwhelming love, but of offended justice and the intent to have righteous vengeance on an enemy. Saul, proud and tempestuous, self-righteous and judgmental, a man fully committed to the defense of a religious system, with letters of authority to imprison and kill the saints, Saul must be brought down low. One can almost

hear him muttering to himself as he traveled, "Those Christians! I'll show them! Wait til I get my hands on them!" And then the light from heaven shown, the voice spoke, and pride tumbled into the dust, mortal power turned to total weakness, intellectual sight turned to blindness, determined zeal turned to terror, and Saul could only ask tremblingly, "Who art thou, Lord?" Every man in a place of responsibility needs to learn this lesson to qualify him to fill the place. Paul did indeed say, judging by the standards of other men, that he was "perfect concerning the law". But his new understanding of God's authority gave him an entirely different perception of sin and righteousness. No longer could he measure himself by the standards of men and come out smiling; now he saw himself by God's standard, and knew he was the chief of sinners.

The Lord willing, with these thoughts as a beginning I would like to begin a short series of articles on the first chapters of the Book of Acts which bear upon the subject. Realizing it is controversial, I hope you will pray with me that I might find grace for the task.

ELDER RAYMOND WEBB

DUST

Dust is a very unstable matter, not a good material for a foundation, and not a very exciting or glamorous subject to write about. Nevertheless, it is used about one hundred times in the Scriptures. God formed man out of the dust of the earth, and man is a very unstable creature. When the Jews were in mourning, or repentant, they put dust or ashes on their heads. Dust is always with us. Housewives may dust their furniture, and men may wash their cars, but in a very short time those things are again covered with dust.

Farmers and gardeners have to fight weeds continually. Those weeds are a constant reminder of what God said to our foreparents in the Garden Of Eden after they had disobeyed Him. Unto Adam He said, "Cursed is the ground for thy sake; in sorrow thou shalt eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee . . . In the sweat

of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou *art*, and unto dust shalt thou return" (Gen. 3:17-19). So also this dust is a constant reminder of the material from which we are made.

The great number of God's chosen people are also signified by dust. The Lord told Abram, "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. 13:16). "Who can count the dust of Jacob, and the number of the fourth part of Israel?" (Num. 23:10).

But what we really want to write about is dust as a food (for Satan). In Isaiah 65, God is prophesying of a new heaven and a new earth (which I believe to be the church). Many blessings are there enumerated for God's chosen people, and it is said that former enemies shall eat together. In verse 25 we read, "And dust shall be the serpent's meat."

Now let us go back to Genesis 3, and consider some statements. In the confrontation between our foreparents and God, and between the serpent and God, God said to the serpent, "Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The serpent here represents Satan as a serpent in the grass biting away at the heels of men and eating dust. Dust here is a symbol of the flesh of men, as man is made of dust. When Christ died on the cross he bruised Satan's head, so that Satan has no power over God's chosen people as far as eternity is concerned. He can never cause one of them to lose heaven and immortal glory, but he can cause them much trouble in this natural life here on earth. Peter says Satan, as a roaring lion, is going about seeking whom he may devour. But he can only devour the flesh, not the spirit. He is often pictured as a being with horns and a spear, but he can and does change himself into an angel of light, thus being a deceiver. So, to the flesh he many times appears as something desirable, beautiful and worthwhile.

There is an organization called "Association of Christian

Athletes”, and someone will no doubt say, “It is wonderful that these athletes belong to such a group.” But how can they truly be Christian when most of their activities, especially those in the professional field, are performed on Sundays. Why on Sunday? Because that is when they can take in the most money. And the love of money is the root of all evil (I Tim. 6:10). Satan thrives eating their dust. He can never taste of the good things which God has prepared for His people, so he has to be content with eating dust (flesh).

Immorality and drugs, which includes liquor, are ruining great numbers of our young people; people living together without marriage, and so many other wrong things. We are being deceived by the wiles of Satan every day. Satan is simply eating our flesh.

According to II Tim. 3:16 the Bible is a thorough furnisher unto every good work. Why do we as a people not have Sunday Schools? This is a question that is frequently asked of us. The answer, basically, is, because such schools are not mentioned in the Bible, anywhere between the beginning of Genesis and the end of Revelation. How many female teachers are to be found in the modern Sunday Schools? I dare say fifty percent. But according to the apostle Paul women are forbidden to teach. Therefore Sunday Schools are not a part of the true church. I believe women are forbidden to teach because it was the woman who was deceived by the serpent. Here was the beginning of the serpent eating dust. I am sure that I will be condemned by our friends of other denominations for my strong stand against women teaching in the Church and against Sunday Schools; nevertheless I believe that what I have said is the truth.

ELDER T. EVERETT BEAVERS

“Jesus made and baptized *more* disciples than John” (John 4:1); therefore John must have made and baptized *some* disciples. God’s servants can make *disciples*, but they cannot make *children of God*. A *disciple*, is a follower or pupil. There are many of the Lord’s people who are not His *disciples* because they do not follow Him and learn of Him.—R.E.H.

CROWN

Precious ones, I hesitate to write on the above named subject for I feel very deeply my inability to come close to the true crown. There are crown that are corruptible and crowns that are incorruptible; and many different uses, some of which I will not attempt to cover. There is a crown of glory, a crown of righteousness, a crown of life, a crown of thorns, a crown of knowledge, a crown of virtue, a crown of honor, a crown of power, and a crown of victory and triumph over the enemy. I wish to confine my thoughts to a few words according to Bible truth and not as the world or flesh would view things.

The Jews boasted of three crowns; the law, the priesthood, and the kingly crown; but better than all is a crown of a good name, for a good name is a far better virtue than all fleshly desires and worldly riches. What a wonderful example of virtue is the blessed man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord has promised to them that love Him; not the crown of eternal life which he already has, but a crown of comfort and consolation as he sits at the Lord's table eating and drinking of the precious gospel of Christ in His kingdom, which He has appointed for His children here in this time world. It brings fellowship with Christ and with one another as we walk together according to the way He has told us to walk,— in the light, as He is in the light. This brings a crown of rejoicing and sweet peace to our soul.

“A virtuous woman is a crown to her husband; but she that maketh ashamed is as rottenness in his bones.” It is a true proverb for us to live by today; a crown of joy, honor and praise to her husband, Jesus, the head of the Church. The price of a virtuous woman, or church, is far above the price of rubies, for the heart of her husband (Christ) doth safely trust in her, and she will do him good and not evil all the days of her life. Surely this is a crown of honor to Jesus and is worthy of all our prayers and our efforts to serve Him in Spirit and in truth. Pride has no place in the service of God, for the Lord has pronounced a woe to the crown of pride, for its glorious beauty is a fading flower. May the Lord keep us humble so

that we do not wear the crown of pride in His kingdom. In that day that the crown of pride shall be trodden down, by the grace of God, "shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." Surely we can sing in Spirit and in truth, "Bring forth the royal diadem and crown Him Lord of all. Ye chosen seed of Israel's race, a remnant weak and small; hail Him who saves you by His grace, and crown Him Lord of all." The Lord spoke through the prophet Isaiah: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." What is the church's righteousness and salvation? Surely it is none other than the imputed righteousness of Jesus, who is the all-in-all of our salvation. The glory of the church is truly the earnest fulfillment of the Saviour's promise to feed those that hunger and thirst after righteousness; and the full assurance of its being the bride the Lamb's wife in glory, and she shall be called by a new name for she shall be a glorious crown and diadem in the Lord's hand. This righteousness is bright and the salvation thereof shines forth as the light of a lamp, for Jesus is the light thereof. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." As a crown represents the throne of a prince, so the Lord's church is a crown of glory in His hand that holds you and ministers unto you. A royal diadem expresses the same thing with the assurance of the hand of God being the great and wonderful power to maintain and keep to His honor and glory. Praise His holy name!

We need to keep our body under subjection and mortify the flesh daily so we do not strive to obtain a corruptible crown, as did the self-righteous Pharisees. Yet if it be as the publican that felt unworthy to lift his eyes toward heaven and cried out, "Lord be merciful to me a sinner," this man went justified in the sight of God, with an incorruptible crown. He was not justified in his own righteousness, but by faith. Pilate who wore a corruptible crown, scourged Jesus, and a crown of thorns was placed upon our Saviour, which was a corruptible crown by man, yet it was a crown of affliction

for the sins of the Lord's people, and became an incorruptible crown of glory in the hand of God. For He obeyed the Father's will in all love and mercy, to fulfill everything needed, that you, and I hope I, might wear the crown of life with Him in eternal glory.

Paul realized the time of his departure was at hand as he was instructing Timothy to watch in all things and make full proof of his ministry. The question with me is, have I made full proof of *my* ministry? Can I truly say as Paul did, "I have fought a good fight . . . I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Notice this crown is not bought or earned, but given,—and unto all that love His appearing. Paul did not do any labors in the Lord's vineyard in order to be worthy of this crown, even though his labors were commendable to God. He felt to be the least of all and unworthy even as one born out of due time, as he stood in the Saviour's presence. Peter says, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." This crown of glory is so great that it is "incorruptible, and undefiled, and that fadeth not away;" and it is "reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." I know there is a crown of peace to our souls as we walk worthy in the presence of Jesus in the church life, and yet, what a glorious crown awaits His children in the sweet by and by.

Satan also has a crown, as he tries us here in this world with all our temptations and tribulations. We are told to be faithful unto death, and the Lord will give us a crown of life. This is not only a crown of eternal life which is a glorious state, and one of everlasting continuance with Christ in heaven, but it is a crown of life to the church and of deliverance of the saints from Satan's temptations, that we be faithful unto death. We are also told by the Lord that He will keep us from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. Therefore we are told to hold that fast which we have, that no man take our crown.

We are to hold fast to our faith in God and the glorious kingdom the Saviour has appointed in the Church; we have a crown of peace and joy in this glorious church kingdom, so let us hold fast to the precious truth thereof. Let not the world and Satan deceive and take this precious crown away.

No man can take the crown of eternal life from you, for that is of God, through Jesus Christ our Saviour. How thankful we are that it is not of man, and that Jesus did destroy the crown of Satan and all his works! The victory is the Lords! "We are more than conquerors through him that loved us; and I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This is a sure and glorious crown of eternal life that cannot fail.—Submitted in sweet hope of this crown.

ELDER DAILY HITE

THE DOCTRINE OF BAPTISMS—HEBREWS 6:2

The Bible teaches more than one kind of baptism, and Primitive Baptists believe the Bible. John the Baptist baptized in the Jordan River. Why? "Because there was much water there" (John 3:23). This established the form, and this is why people desiring to follow the Master will accept no substitute or false way, only immersion. Jesus was baptized by immersion, and all disciples endeavor to imitate him. And when Jesus was baptized, he came straightway up out of the water (Mark 1:10), and this exposes and condemns all false methods or imitations which may be called baptisms.

The Lord Jesus declared in His last words to His disciples before being taken up into heaven, "For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:5). God's servants today feel as John did, and say in their hearts, "I have need to be baptized of thee." Jesus said, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Now God's child may be obedient at home and at school; he may grow up to be a law abiding citizen; he may attend church and do unto

others as he would that they should do unto him; he may assist old people across the street, and give food to the hungry and drink to the thirsty. But he can never fulfill all righteousness unless and until he is baptized as Jesus was.

Jesus said His yoke was easy and His burden light. Indeed it is, when compared to the path of disobedience. Jesus seriously advised His children, "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls." There is rest to be found by God's children in taking on His "easy" yoke, for He has promised never to leave us along.

When upon profession of faith in Jesus one is baptized in water, gathered into the fold with the disciples, a believer becomes the happy receiver of the Holy Comforter to assist and encourage him along life's journey. But wait! Immediately after being baptized, Jesus met with the Temptor who tried His faith in God. We also will meet with him (the devil) to try our faith, to prove if we love the Lord our God with all our soul and understanding. After Jesus resisted the devil's temptation, then angels came and ministered unto Him.

Jesus promised He would not leave us comfortless, but said, "I will send a Comforter." And this Comforter was to guide disciples unto all truth. So, many people received miraculous blessings from Jesus, but only believers who were baptized and who came into the church are baptized by the Holy Ghost to the fullness of joy as obedient children. They can feel God's approval, for He has not left them comfortless.

ELDER A. J. HYLTON

Once we assuage our conscience by calling something a "necessary evil", it begins to look more and more necessary and less and less evil.—*Sydney Harris*.

When we think ourselves in the greatest safety, we are no less exposed to danger than when all the elements seem conspiring to destroy us. The Divine Providence, which is sufficient to deliver us in our utmost extremity, is equally necessary to our preservation in the most peaceful situation.—*John Newton*

SATISFIED WITH THE WORK OF CHRIST

Often we are asked, "What is the difference between Primitive Baptists and other religions?" Obviously there are many differences, but it occurred to me recently that one good answer would be, "We are satisfied with the work of Jesus Christ." Naturally this answer would provoke a further inquiry on the part of the one asking. We then would be in a wonderful position to explain our complete and total confidence in the sacrifice of Christ on the cross as an atonement for our sins.

Simply put, the Old Baptists are the only people who are preaching that the righteousness and shed blood of Christ are sufficient to satisfy the justice of God and bring about the redemption of His people. All other religious orders attach some activity on the part of the sinner as just as important to their salvation as the work of Christ. Some add just a *little*, some a *lot*, but they all agree that the work of Christ is *not enough*. In essence they are telling us that Jesus on the cross should have said, "I have done all I can, now it is up to you." However, the Saviour said, and Primitive Baptists believe, "It is finished."

As we said, some religious teachings add a *little* to the work of Christ. Some say all you have to do is believe, or decide, or accept. Others add a *lot*, teaching that we must believe, decide, accept, be baptized, repent, know beyond doubt that we are saved, hold out faithful and persevere. But whatever is added, whether a little or a lot, the conclusion is the same. What Jesus did is not enough for them.

In striking contrast to these ideas and schemes of men, the Old Baptists continue to declare and believe that salvation is by God's grace alone; that the work of Christ in their behalf, undeserved and unmerited by them, is their only hope of heaven; and indeed, the only hope they need or want.

And why not be satisfied with the work of Christ? God is! In Isaiah 53:11 the prophet tells us that God would see of the travail of His soul and would be satisfied. If the God of all the universe is satisfied with the offering of the body of Christ on the cross and the shedding of His blood, how could we be

anything else but satisfied?

The apostle Paul summed it up this way in I Cor. 2:2, "For I determined not to know anything among you, save Jesus Christ, and him crucified." As the song writer, E. A. Hoffman, said, "O blood of Christ so precious, poured out on Calvary, I feel it's cleansing power, and *that's enough for me.*"

ELDER LONNIE MOZINGO, JR.

CHILDREN

"Suffer little children, and forbid them not"—Matt. 19:14.

The above scripture was brought to my thoughts by seeing our son (Elder Robert Webb) baptize our little granddaughter recently. This scripture is beautiful, and shows us a very beautiful side to the nature of Jesus, and all of us need to ponder its implications.

How attracted to Jesus the common people were! And how even little children were drawn to Him! It is very hard to deceive a child, you know, for they are generally pretty good judges of character in adults. And Jesus found time to notice them. He always found time to notice those who needed Him. We may not, and at that time the apostles did not, but Jesus did. I wonder if we pastors and parents have done as we ought in this regard.

The childish faith, trusting disposition, and condition of complete dependence which marked those children who climbed up into Jesus' arms, are the same qualities which qualify a person for the church kingdom, whether a child or an adult. Jesus said so. All should come in this spirit.

Nor was there any inconsistency in the act of the parents in bringing those children. Parents everywhere should want the best influences they can find in rearing them to be good adults. Raising children is a great responsibility. So those parents did the very best thing they could, they brought them to Jesus. And parents today ought to bring their children to church at every opportunity.

The parents could not go beyond the point of bringing them to the Master; they offered no threats, no bribes, no

forms of entertainment to entice, and neither did they quarrel or threaten or act in any manner which might make the children dread to come. (If you were a child observing the adults in your church, would you want to come?) Nor is there a hint of any kind that the parents wanted their children baptized, as so many religious orders claim.

They regarded Jesus with reverence, for they saw Him as a very great teacher, and perhaps even as the Son of God as He said; and Jesus only blessed the children, let them know He loved them, and the rest took care of itself.

Why do people want to go to church? Because they need to feel loved and wanted. Because they have problems and questions they cannot solve without help. Because in Jesus is the only answer to the injustices, inequities, and temptations of this present world, and He is our only security. Because they are led of the Spirit to come, and because the gospel, which they want to hear, is preached there. If churches are what they ought to be, there is no place in all the world where the people of God can find the spirit of God more plainly shown. But these things must be demonstrated so the little lambs can feed at the Master's table, encircled by love (Song of Sol. 2:4).

Churches are forbidden by the Bible to receive persons who are known to be drunks, profane, adulterous, evil minded. The church is not a reform school. But is it not the path of wisdom to bring little ones before they have been led astray by the sinful world, and before they have to learn by life's hardest experiences, like the Prodigal, to undo the damages of sin? By the grace of God, and the good influence of the saints, they might be spared all those things.

It has been believed by some, that little children ought not to be baptized because they are too young to know what they are doing. Of course they don't know what they are doing! And waiting ten years won't change that very much, except that it adds to an already burdened conscience. But if they know they love the Master, and want to be a part of divine services with the saints, how much more can they learn by waiting? Should we teach them to disobey the impulse of the Spirit of God?

But let me answer in a practical, understanding way how grown up I think a child should be before he is baptized. I think if a child had to be forced to go on meeting time, if he has to be forced to come in and sit down and behave himself, if he has to be entertained with toys, books and other such things, if he does not enjoy the singing and has little interest in the preaching, then he ought to wait. Church members ought to want to be in their places when singing begins. They ought to want to be with the people, and to listen to the preaching. They ought to want to have an active place with the people, and be glad to talk to them. If we teach these standards, and a child is old enough to understand our teaching, then he will know what is expected of him, and he will know that if he does not measure up to the standard where the fault must lie. He will not blame the church for being unkind.

I fear these lessons have been neglected, for there are so many churches which do not have young people in them. Can we for a moment believe that Jesus has stopped loving little children? That will never be. Let us heed His admonitions, and let us teach our little ones how they should behave to be good citizens of the kingdom.

ELDER RAYMOND WEBB

The Comforter—1985

THE GODS OF THIS WORLD

Paul said in 2nd Cor. 4:3,4; "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." It is my belief that the "lost" in this text are the ones who are lost to the truth of the gospel, and not the *eternally* lost. However, this is not the part of the text I wish to explore in this article. I would like, for a little while, to look at some of the gods of this world.

You will recall that the very first of the Ten Commandments says, "Thou shalt have no other gods before me." We

have become a society of worshipers of many gods other than the God of heaven and earth. Anytime we allow anything to interfere with our service to God, then we are guilty of breaking the first commandment. One of the most disturbing attitudes I see manifested today is the idea of, "Just do your own thing, but don't get caught." Now this may sound humorous on the surface, but think about it. How many times do you see criminals shown on news documentaries, and they show no remorse whatsoever for the crime or crimes they have committed. The only regret they show is that they got caught. This, in my opinion, is a by-product of "just doing your own thing."

I suppose the best two-word definition of the god that I am endeavoring to describe would be *self-indulgence*. We want what we want regardless of who gets hurt. "I'll smoke dope if I so desire." "I'll engage in sex before marriage. If I get pregnant, I'll just have an abortion." "Don't tell me two wrongs don't make a right!" This is the attitude of many of our young people today; and whose fault is it? It is certainly not God's fault. He said by inspiration: "Train up a child in the way he should go, and when he is old he will not depart from it." God did not say to just pacify your child in any way you can, but sad to say, this is what many are doing. It is frightening how many parents are using their television set for baby-sitter. It is bad enough for adults to watch some of the trash that is presented on the tube, but to leave children to watch it unsupervised is inexcusable.

Children are very impressionable. Things they see and hear have a tendency to stay with them all their lives. I remember when I was about four or five years old my father came down with pneumonia. This was before the days of penicillin and many of the other drugs we have today. For several days it was touch-and-go as to whether he would survive, and after he was out of danger it was several weeks before he could work again. The good neighbors in our community took turns sitting up with him around the clock. They fed the livestock, milked the cows, plowed our fields, and did whatever else needed to be done. The memory of these dear people will live with me as long as I live on this earth. Would it not be much

better to teach our young people this sort of caring and compassion than to let them be taught by television, the devil's picture tube?

Jesus said, "Love thy neighbor as thyself." Man says, "I like myself," or, "You get yours, and I'll get mine." This is the selfish attitude we see manifested all around us today. The Scripture says, "Forsake not the assembling of yourselves together, as the matter of some is." Man says, "I can serve the Lord just as well *out* of the church as I can *in* it." Speaking of other gods, have you ever passed by one of the big lakes or resorts which are so abundant in this land, and seen how many boat trailers are parked there on Sunday morning? It is amazing how many people think nothing of going fishing, boating, or to a spectator sports event on Sunday and just forgetting about the house of worship.

I often have someone comment to me: "Seemingly all I can do on Sunday morning is occupy my seat in the church house." I immediately reply; "If you feel that is all you can do, then by all means be there and occupy your place. Don't you know that example is the strongest teacher on earth?" This is the reason we need to be so careful about the examples we set before the young people.

I suppose we can live an upright life out of the church, but what Old Baptist wants to miss the sweetness of the fellowship of the Lord's people? Not long ago I became ill with some sort of flu, and had to get one of my brethren to fill my Sunday appointment for me. Late Monday I was feeling somewhat better, but somehow I felt down for not having been able to go to church. About that time my phone rang, and it was one of the members where I had missed my appointment. That member and another member of the church were at a restaurant about two blocks from our house. My wife and I went and joined them for supper, and it was amazing what that short visit with two of the Lord's believing children did for me. The Old Baptists just talk a language that no one else understands.

Let us, the Primitive Baptists, of all people, forsake the gods of this world; the fishing trips, the hunting trips, the ball games, and the one thousand and one things of this world that

can draw away the children of God, and let us meet together, each esteeming his brother better than himself. This is what the world hates but it is the only thing that will bring real happiness to the little wayfaring child of God.

A friend of mine who was in some of the worst combat zones of the Korean War once commented to me that the time will come when the people of this country will crawl on their hands and knees to get to church if that is the only way they can get there. He was basing his prophecy on the devastation he saw in the war-torn country at that time. I hope he was wrong, but I fear many times that he may be right.

Brethren, let us meet together as often as we have opportunity, and let our conversation be centered upon the goodness and mercy of our God.

ELDER JIM TURNER, JR.

Little Rock, Arkansas

OBEDIENCE TO THE FAITH

In Romans 1:4,5, Paul said he had received grace and apostleship—"for obedience to the faith among all nations"—for the name of Christ. Notice; Paul did not say that the grace and apostleship he had received were "for obedience to the faith *by* all nations"—but rather, "for obedience to the faith *among* all nations."

According to Col. 1:6 our Lord's commission to "Go ye into all the world and preach the gospel to every creature" had been complied with in the apostle's day. The gospel had been preached "in all the world,"—that is, the *known* world, and among all nations. And it is obvious that the apostles and ministers of that day did not achieve "obedience to the faith *by* all nations; but through the grace given unto them some *among* all nations were indeed brought into a proper compliance with the precepts of the gospel.

It is clear that one of the main objects of the gospel is "obedience to the faith." It is not sufficient merely to *acknowledge* the faith or to *profess* the faith, but it is necessary that we *be obedient* to it; otherwise we are not true disciples of the

Lord. The faith, that is, the true gospel of Jesus Christ, requires *obedience* on the part of His believing people. It is delightful and joyous to *hear* the "certain sound" of the gospel trumpet, but it is not enough merely to be *hearers* of the word; it is necessary that we be *doers* of the word as well (James 1:22). Ministers of the gospel are to teach God's people to *observe* (put into practice) whatsoever things Christ has commanded in His word. It is only in this way of obedience that the children of God can enjoy fellowship (communion) with His servants, with Him, and with Christ. Only in this way can their joy be full (I John 1:3,4).

Obedience to the faith is God's ordained means by which we are to prove the sincerity of our discipleship. Christ says, "If ye love me, keep my commandments" (John 14:15); and his commandments are not grievous" (I John 5:3). If we love Him as we ought, we will delight ourselves in His presence (Psalm 119:47) and serve Him with all readiness of mind.

May He bless us with greater zeal and devotion.

ELDER RALPH E. HARRIS

The Christian Pathway—1985

BAPTIZED INTO CHRIST AND ALSO BURIED WITH HIM

"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with Christ by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" — Romans 6:3,4.

As the first mentioned in this passage was a baptism *into* Christ, and the second was a burial *with* Christ, there are evidently two baptisms mentioned. There could not be a baptism *into* Christ and a burial *with* Christ in the same act, for the two prepositions do not express the same relation. The baptism *into* Christ is explained by the apostle in 1st Cor. 12:13; "For by one Spirit are we all baptized into one body." The baptism into Christ is, therefore, by the Spirit. The saints are first baptized, by the Spirit, *into* Christ and into His death, therefore (for that reason) they are buried with him, by water baptism, into death (formal separation from the world) after which their walk should be a new walk.

ELDER JOHN R. DAILY

Zion's Advocate — 1905

FORESIGHT CANNOT BE THE REASON

I want no better statement of my own doctrinal belief than this, "We love Him, because He first loved us." I know it has been said that He loved us on the foresight of our faith and love and holiness. Of course the Lord had a clear foresight of all these, but remember that He had also the foresight of our *want* of love, and our *want* of faith, and our *wanderings*, and our *sins*, and surely His foresight in one direction must be supposed to operate as well as His foresight in the other direction.

Recollect also that God Himself did not foresee that there would be any love to Him in us arising out of ourselves, for there never has been any, and there never will be; He only foresaw that we should *believe* because He gave us faith, He foresaw that we should *repent* because His Spirit would work repentance in us, He foresaw that we should *love*, because He wrought that love within us; and is there anything in the foresight that He means to give us such things that can account for His giving us such things?

The case is self-evident—His foresight of what He *means* to do cannot be His *reason* for doing it. His own eternal purpose has made the gracious difference between the saved and those who wilfully perish in sin. Let us give all the glory to His holy name, for to Him all the glory belongs. His preventing grace must have all the honor.

C. H. SPURGEON

Dickens says, "No one is useless in this world who lightens the burden of it for anyone else." Therefore I would to God I could lighten the burden of this sin-cursed earth for some poor wayfaring pilgrim. Oh! child of my Master, there is sweet rest for the weary burden-bearers after life's labors are done. God does not forsake His dear tempest-tossed children even in the darkest shades of night. Then let us strive to lighten the burdens for our poor, doubting, trembling brother plodder along through this weary life, and hope, through grace, to meet in a happy home where there is no night.

—Elder T. S. Dalton, 1911.

SUPREME COURT DECISION, 1892

Our laws and our institution must necessarily be based upon and embody the teachings of the Redeemer. . . It is impossible that it should be otherwise; and in this sense and to this extent our civilization and our institutions are emphatically Christian . . . This is a religious people. This is historically true. From the discovery of this continent to the present hour, there is a single voice making this affirmation . . . We find everywhere a clear recognition of the same truth . . . These, and many other matters which might be noticed, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation. — *Church of the Holy Trinity V. United States.*

(Editor's Note: What a vast difference 96 years have made in the sentiments of many of our leaders! How far would our present Supreme Court Justices be from using such language as that found in the above decision! Woodrow Wilson, our 28th President, once said, "A nation which does not remember what it was yesterday, does not know what it is today, nor what it is trying to do. We are trying to do a futile thing if we do not know where we came from or what we have been about.")

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA

BETHEL (Falls Church)-Third Sunday, April 17, 1988. All day Sunday and Saturday before. —*Elder Gary Utz, Pastor.* Ph. (703) 543-2353.

WASHINGTON (D.C.)—Fourth Sunday, April 24, 1988. All day Sunday only.—*Elder Bill Dillon, Pastor.* Ph. (703) 573-0854.

CIRCULAR LETTER — EBENEZER ASSOCIATION — 159TH SESSION

To the Primitive Baptist Churches composing the 159th Annual Session of the Ebenezer Association, convening with Robinson River Church, Brightwood, Virginia, Aug. 7, 8 & 9, 1987:

Dear Brothers and Sisters in Christ: Through the providence of God and because of His goodness and tender mercy we are again permitted to assemble ourselves in this association. How wonderfully blessed we are from year to year to be able to meet and sing praises unto His great name! What a privilege we have to feast upon, and rejoice in, the precious truths that many times are set forth by visiting ministers, whom we have never before seen or heard, who are of the same household of faith, and who are witnesses of the same things we have seen and heard! Let us not cease to give thanks unto God.

In Paul's instruction to Timothy he states that "in the last days perilous times

shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy," etc. It has been proclaimed for many years that these times are upon us. Certainly we see these things especially at this present time, and no doubt more so as the days go by, since we are told in II Tim. 3-13 that "evil men and seducers shall wax worse and worse, deceiving, and being deceived. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them."

Brethren and sisters, let us take heed to the things which we see and hear, and pray without ceasing that He will give us wisdom and understanding and direct us in the way of peace and in the paths of righteousness until that time when these earthly bodies shall be fashioned like unto His glorious body. Humbly submitted—
Clarence M. Moyer.

Approved by *Elder E. S. Skeen, Elder Ernest M. Long, Bro. Jesse F. Coppedge and Bro. John D. Hawkins.*

Obituary

SISTER ELSIE G. McCASLIN

Sister Elsie G. McCaslin (88) was born Nov. 13, 1899 in Washington D.C., and departed this life on Dec. 30, 1987. She is survived by three daughters, Dorothy Flynn, Nancy McCaslin and Mary Everett; one brother, Admiral Harry F. Garber; and two sisters, Elizabeth G. Hall and Alma G. Solomon.

Sister Elsie was joined to Washington Primitive Baptist church and baptized Nov. 13, 1965, her 66th birthday.

The funeral service was conducted at Pumphrey's Funeral Home in Bethesda, Maryland, by Elder Bill Dillon, her pastor. Interment was in Arlington National Cemetery.—*Elder Bill Dillon.*

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Franklin Olinger, Va., \$5.00; Mr. and Mrs. Melvin Farmer, IN, \$10.00; Howard B. Smith, Ohio, \$3.00; A Friend, Va., \$5.00; Anderson Ashby, Fla., \$5.00; Mrs. Lois Weems, Miss., \$1.00; Bonnie Baker, Ill., \$2.00; Jon M. Green, Tex., \$20.00; Irma C. Guy, Va., \$5.00; Edith B. Shuler, Va., \$25.00; Mrs. Carl Mortenson, Jr., Nebr., \$10.00; Jon M. Green, Tex., \$45.00; J. R. Kosch, Va., \$20.00; A. M. Modisett, Va., \$5.00; Jeanette Walters, Va., \$5.00; Elsie M. Jones, Va., \$5.00; Garland M. Snapp, Va., \$5.00; Lenors V. Coldiron, Del., \$5.00; Mrs. Mable Rinehart, Miss, \$10.00; Sister Linda Clemmer, Ind., \$5.00; Nancy Webb, Ill., \$10.00; Glen W. Akers, KY, \$5.00; John E. Abernathy, Md., \$20.00; Isaac C. Reams, Fla., \$5.00; Mr. and Mrs. R. W. Lake, Va., \$5.00; Elder and Mrs. Ernest Long, Va., \$20.00; W. E. Norsworthy, Sr., Ga, \$5.00; Clyde L. Cooke, Va., \$10.00; Sam E. Pate Jr., Va., \$1.00; Gladys O. Denny, Ind., \$5.00; Mrs. Madoline Atwood, Va., \$5.00; Larry and Elaine James, Wash., \$5.00.

MARTINSBURG--Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, Md 21795, Tel. (301) 223-6195. Mar. '88

MILL CREEK--Hamburg, Va about 2 miles west of Luray, Va off Hwy. 211 at Rt. 766. 2nd Sun. 10:30 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 '88

NORTH FORK--Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd 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 '88

PLEASANT HILL--West edge of Graceville, FL on Hwy. 2, Meets 2nd and 4th Sundays at 10:30 a.m. Elder W. V. Stewart, Pastor, Rt. 3, Box 140-F, Milton, FL 32570, Tel. (904) 675-4064. Danny Spears, Clerk, Rt. 3, Box 215, Graceville, FL 32440, Tel. (904) 638-0183. Mar. '88

ROBINSON RIVER--Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '87

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 2nd Sun. 10:30 a.m. Annual Meeting 2nd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '86

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. '87

UNION--Sumerduck, Va. Take Route 651 from Remington to Sumerduck (about 10 miles) meets every 2nd Sunday at 10:30 a.m. Elder Ernest Long, Pastor, Route 2, Box 236, Stanley, Va 22851, Tel. (703) 778-2763. Sister Pauline Steadman, Clerk, Route 1, Warrenton, Va 22186, Tel. (703) 347-3469. Dec. '88

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH--Oak Park, IL, 255 S. Marion St., Oak Park, IL 60302. Services each 1st Sun. 10:30 a.m. Brother Herlie Newsome, Pastor, each 3rd Sun. at 10:30 a.m. Elder Dale Lester, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, IL 60641. Tel. 725-1372. July '87

ENON PRIMITIVE BAPTIST CHURCH--Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '88

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 236, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625 April '88

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. '88

MT. BETHEL--Three Churches, W.Va. Services 1st and 3rd Sundays at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-1, Romney W.Va. 26757, Tel. (304) 822-3228. Clerk, Wilson Saville, Paw Paw, W.Va. 25434. Tel. (301) 395-5253. Aug. '88

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 '88

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. Aaron M. Moyer, Clerk, Rt. 1, Box 36, Ruckersville, Va 22968, Tel. (804) 985-7409 Jan. '89

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 '88

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. '89

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 236, Stanley, Va. 22851. Tel (703) 778-2763. Sister Ruth S. Ambrose, clerk, Bloomery Rt. Box 74, Winchester, Va. 22601. (703) 662-1476. May '89

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. and 1st and 3rd Sunday at 7:30 p.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, (703) 635-4764. June '88

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 '88

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 117, Luray, Va 22835, Tel. (703) 743-6385. Dec. '88

SALEM—Richmond, Va Meets at South Richmond Post No. 137 located off Old Midlothian Pike. Turn South on Covington, one block, turn left continue to end of Old Midlothian Pike. The Post is opposite the Belt Boulevard Overpass and across Midlothian Pike from Ramada Inn. 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. '88

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. '87

WASHINGTON, D.C.—Washington Church 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E.: Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '89

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 10:30 a.m. and 2nd Sun. 10:30 a.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 Mrs. Martha Galyen, (703) 373-7061. March '89