

Advocate and Messenger

121st Year NOVEMBER 1982 No. 11

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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The powers of earth and hell in vain
Against the sacred word combine;
Thy providence, through every age,
Securely guards the book divine.

—Scott

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

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

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '83

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '83

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 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) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '82

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '83

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleatons Trailer Park, 1-B, Woodbridge, Va 22192. April '83

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt.314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Dec. '82

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

NEW LIBERTY CHURCH—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '82

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657 Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 326, Front Royal, Va 22630. Tel (703) 635-5942. Feb. '83

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '83

LITTLE FLOCK—Nine miles southeast of Amelia, Va. Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m.. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '82

MILL CREEK—Hamburg, Va about 2 miles West of Luray, Va. off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '83

Advocate and Messenger

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

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

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

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

GREATER BLESSING CALLS FOR GREATER DEVOTION

Paul made it very clear that the Jews enjoyed numerous advantages over the Gentiles in many respects, but the chief advantage was that God had committed to them His oracles (Rom. 3:1-2). He had given them the books of the Old Testament by which they enjoyed a much fuller and clearer knowledge of His mind and will than those nations which were void of this revelation. It is very disagreeable to the carnal mind for God to deal with men in such a discriminating manner, but we have the *whole volume* of Holy Writ as a living testimony to the fact that He has always dealt thus with His people. Let man's attitude be ever so belligerent toward the word of God, it will never change the fact that there were many great and glorious advantages bestowed upon the little nation of Israel which were not enjoyed by any of the other nations of the earth. And, these advantages were conferred sovereignly, according to God's own purpose and grace and not because of any merit on the part of the Israelites.

But though the Jews definitely enjoyed a most favored status, and in many respects were much more abundantly blessed than the nations round about them, their superior advantages also placed them under much greater obligation to God. "Unto whomsoever much is given, of him shall be much required." And when Israel rebelled and forgot God and failed to look to Him and honor Him as they should they suffered His chastening rod in a manner not suffered by the neighbor-

ing nations.

As we consider these things I think we can draw a close parallel between the way in which God dealt with Israel of old and the way in which He deals with spiritual Israel of today. Certainly those to whom He has committed the truths of the gospel enjoy many advantages over those who "ignorantly worship." How often is one "saved" here in time by a knowledge of the truth! and how wonderful it is to know that God is a sovereign being who "doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" What a great advantage it is to know that "salvation is of the Lord" and not contingent upon the feeble efforts of men! How unspeakably glorious it is to know something of the mysteries of the kingdom of heaven; to see the purpose and value of obedience to the law of Christ and to be made free from the law of sin and death, both legally and experimentally!

But then how solemn is that responsibility which rests upon those to whom God has revealed His truth! Like Israel of old, much has been given unto them, and of them much is required. When they transgress they are transgressing against a much greater measure of light and a much larger manifestation of mercy, and are consequently held more accountable for their failings. "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes shall be beaten with few stripes" (Luke 12:47, 48).

Primitive Baptists enjoy many advantages in this present world as a result of the blessings the Lord has given them, but Oh! how they have oftentimes suffered as a result of their failure to show the proper gratitude to God for those special favors which they have received at His hands. Many of our churches are presently suffering much on this account and seemingly are not even grieving over their condition. We

humbly hope God will "give them repentance to the acknowledging of the truth" (II Tim. 2:25) before it is too late. To this end may we be much in prayer.—*Editor.*

WHO MAKETH THEE TO DIFFER?

To differ means: (1) to be unlike; be not the same: (2) to be of opposite or unlike opinions; disagree. The Corinthians (I Cor. 4:7) were asked, "For who maketh thee to differ *from another?*" (the phrase "from another" being added by the translators and reflected in italics). The basic question, prior to the King James translation, was; "For who maketh thee to differ?" No doubt this means to differ from another, or other men and women. Since God's truth endureth to all generations we should peruse the pages of His sacred book and search our own experiences to ascertain the correct answer to this important question. It is important because the answers will reveal Jesus as the Author and Finisher of our faith and eliminate many false notions we, as the Lord's children, may have regarding the position of men in our spiritual experiences.

According to the tenor of the apostle's writing, immediately preceding the question, "Who maketh thee to differ?" he clearly indicates his concern over the conditions existing in the Corinthian church. And, one thing that prompted this question was the fact that some had taken up the erroneous practice of preacher-following. For he had mentioned this three times (Chap. 1:2, 3:4, and 3:20-22) before asking the question. Some were saying, "I am of Paul," others, "I am of Apollos," others, "I am of Cephas," and still others, "I am of Christ." Evidently, those that ascribed their discipleship to Paul, Apollos and Cephas were in error, for Paul lets them know that he and Apollos were only ministers by whom they believed.

Cornelius must have originally held an incorrect view of man's position in the salvation of sinners, for as Peter was coming in Cornelius met him and fell down at his feet and

worshiped him; but Peter took him up, saying, "Stand up; I myself also am a man" (Acts 10:25 and 26). Notice Peter did not accept the praise as some religious professors do today, but rather he quickly turned attention away from himself to God the Father and Christ the Son. He also clarifies the position of the apostles and prophets in Acts 10:42 and 43; "And he *commanded us to preach* unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the *prophets witness*, that through his name whosoever believeth in him shall receive remission of sins." In other words, we are only ministers of God to bear the gospel message to His people.

This certain man in Caesarea, called Cornelius, feared God with all his house. Our interest should be—why did he fear God? And why did he differ from many other Gentiles? We learn by the Scriptures that God implants fear in our hearts. Based on this the fear of God that Cornelius possessed was a result of the Lord's work in his heart. He being a Gentile was one of the "other sheep" not of the fold of national Israel (one predestinated unto the adoption—a child) which the Saviour said He also must bring (John 10:16). He, being of the fold of the Gentiles, received the circumcision made without hands; thus, making him a Jew inwardly with the circumcision of the heart and not in the letter. Therefore, the Lord says, "I will put my fear in their hearts, that they shall not depart from me" (Jer. 32:40). He differed from many other Gentiles because of the work of God within his heart (which incidentally was accomplished without the assistance of the ministry), for God gave him a new heart which opposes the old Gentile nature and now he has a cross to bear. So, we see *God* made him to differ from another.

The Ethiopian eunuch could have easily been a preacher-follower. Look at his experience. He had been to Jerusalem to worship and on his return was sitting in his chariot reading Esaias (Isa. 53:7) the prophet; but he did not understand what he was reading, so the angel of the Lord directed Philip toward

Gaza and the Spirit bid him to join himself to the eunuch's chariot. The eunuch did not know if Isaiah was speaking of himself or of some other man, so Philip began at the same scripture and preached unto him Jesus.

The eunuch would have had some very good reasons to say, "I am of Philip," for where he was not able to understand what he read Philip had the ability to expound upon it with such clarity that it convinced him that Jesus was not only his Saviour but also of his duties and responsibilities; especially baptism. However, the Lord at least minimized the possibility of the eunuch falling into the same category with those of Corinth who said they were of Paul, Apollos, Cephas, etc., for when they, Philip and the eunuch, came up out of the water the Spirit of the Lord caught away Philip so that the eunuch saw him no more; and he went on his way rejoicing.

We see by the experience of these two individuals that God, according to *His* will, had *made them to differ*, for one was an inquiring child and the other possessed a ministerial gift to instruct the inquirer. Certainly we can say with the writers of old, "This is the Lord's doing; it is marvellous in our eyes" (Ps. 118:23). Also, this great God has said by the prophet Isaiah, "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images" (Isa. 42:8). May we remember this strong assertion of our God, for it is He that has made us to differ and He justly demands our praise. Gospel ministers are to be honored and followed as long as they follow Christ, yet they are not to be esteemed so highly and followed so closely that it will cause a division in the body of the Lord's believing people.

The fact that God doth put a difference between people and nations is recorded in the Bible very plainly. Malachi recorded a statement regarding the difference God puts between individuals which most religious orders of today choose to ignore: that is, "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau . . ." (Mal. 1:2 and 3). Paul in teaching the subject of election in the 9th chapter of

Romans quoted the statement of Malachi to illustrate the point that the purpose of God according to election shall stand. In accordance with God's own words, spoken by the prophet and quoted by the apostle, He does put a difference between individuals.

In addition, He also puts a difference between nations. For we read in Exodus where God said, "But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel" (Exo. 11:7). In connection with the Biblical examples we can draw upon our own experiences that are synonymous with scriptural illustrations, and it matters not from what angle we approach the subject we find that it was *God* and His Spirit that *made us to differ*.

Many of us, in retrospect, can remember when we did not love the things of God, His written word, the church and fellowship of His people. In general we were satisfied in our natural state, desiring only to excel in worldly endeavors. Then there came a time when we began to see ourselves as sinners before God and in need of a Saviour. In addition to this there was an unexplainable love that began to emerge for the things of God. Whereas we once loved sin, we now abhor it. Then we ask ourselves the question; why am I thus? The conclusion must be that we, in our natural ability, did not cause our complex situation for it is not in man that walketh to direct his steps. Neither can the Ethiopian change his skin or the leopard his spots. Furthermore, "it is God that has made us and not we ourselves" (Ps. 100:3).

All the Lord's children cannot relate to this type experience but some have loved the Lord and His cause as long as they can remember. They have been spared some of the painful remorse others must bear. Nevertheless, the individual experience of all believers places them on a common ground and that is they feel to be sinners in need of a Saviour. The good news is that Jesus came to save sinners, as Paul records

in I Tim. 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

If we are at variance with the world and its so-called popular opinions that is an evidence that we have been made different by the operation of God's grace. Therefore, let us repent from ungodly, worldly activities and abandon our allegiance to unscriptural schisms among God's believing children. May we also channel our love and devotion to Jesus Christ that it may redound to His glory. After all *it is He that has made us to differ.*

ELDER DENNIS H. JONES

SEARCH THE SCRIPTURES

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39).

These are the words of Jesus as He was discussing His identity with the Jews, after he had healed a lame man on the sabbath (for which they condemned Him) and declared to them that He was the Son of God.

Let us remember that we who live today are blessed to have both the Old and New Testament scriptures, but at that time they had only the Old. Therefore the only scriptures they could search were the Old Testament writings. However we would like to give two very important scriptures from the New Testament which are the words of God Himself. On the occasion of the baptism of Jesus by John the Baptist we hear the voice of God proclaim, "This is my beloved Son, in whom I am well pleased." Again when Jesus took Peter, James and John upon the mountain and was transfigured before them we hear the voice of God once more, "This is my beloved Son, hear ye him."

But let us now put ourselves in the same situation the people of Jesus' time were in and confine our search to the Old Testament. I have not found the words "Jesus" or "Christ" in the Old Testament, so we must find other words

to describe Him. He has over four hundred names and titles, so of necessity we will have to confine this article to just a few of the more important ones. In the third chapter of Genesis God is speaking to Satan and says, "I will put enmity between thee and the woman, and between thy seed and her seed." Here the title of Christ is "the seed of the woman." In Deut. 18, Moses said that the Lord would raise up a prophet like unto himself from among them, and says, "Him shall ye hear." So Jesus was a prophet like unto Moses. Jesus said on the evening of His resurrection that all of the things that were written in the law, the Psalms, and the prophets concerning Him must be fulfilled. He also told the Jews that if they had believed Moses they would have believed Him, for He said, "Moses wrote of me."

In Psalms 16 and 89 He is "the Holy One" and "the Mighty One." In Psalms 2 and 72, and Daniel 3, He is "the Son of God" and "the Righteous Judge." In Daniel 9:24 He is "the Most Holy." Also in Daniel He is the fourth One in the fiery furnace. In Psalm 8 and Daniel 7, He is "the Son of man." In Isa. 41, Jer. 23, and Zech. 9 He is "the Righteous Man, the Branch and Redeemer." In Pro. 8, He is "the Wisdom of God." In Gen. 48, Job 19, Isa. 44, 47, 59, 62 and 63 and Jer. 50, He is "the Redeemer." In Isa. 53, He is "the arm of the Lord . . . the one wounded for our transgressions . . . the one led as a sheep to the slaughter . . . the righteous servant, etc. There are at least 25 descriptions of Him in this one chapter. In Isa. 28, He is "the Sure Foundation;" in ch. 61, "the one anointed to preach good tidings," etc., and in ch. 63, "the one who has trodden the winepress alone." In Psalm 23 He is the "Shepherd of the sheep" and in the 98th, "the right hand and holy arm of God."

We have here given just a few of the hundreds of scriptures describing Christ in the Old Testament. We have given them without comment, merely showing that the Scriptures do testify of Him.

ELDER T. EVERETT BEAVERS

VISIT—VISITED

Dear brethren, I want to visit with you a little in regard to the goodness of the Lord. May our visit be seasoned with love and grace so that it will be a comfort to us. To visit is to speak or come together upon some common principles of mutual feelings which knit us closer to one another. "They that feared the Lord spake often one to another" (Mal. 3:16), and this visit was of such a nature that the Lord heard it and it pleased Him. So we will do well to visit often and speak of the Lord's mercy and goodness. "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:28). We must visit with a deep sense of feeling and not just in speaking or hearing only by the letter of the law.

It came into the heart of Moses when he was full forty years old to visit his brethren, the children of Israel. His actions were such that he fled to the land of Madian (Acts 7: 23-30), but the Lord visited him in a flame of fire in a bush with a direct command to put off his shoes, "for the place where thou standest is holy ground." The Lord told him that He had seen the affliction of His people and was now sending him into Egypt to deliver them. This Moses, whom they refused, saying "Who made thee a ruler and a judge over us?" the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. This visit from the Lord caused Moses to fear and tremble.

The greatest blessing in life is to have the visits of the Lord in His own time and way as it pleases Him. He visits men both in mercy and in wrath. He visited Sarah in His mercy in not only telling her that He would give her a son but in fulfilling His words at the appointed time. Abraham was an hundred years old when Isaac was born and Sarah judged Him faithful who had promised. Is anything too hard for the Lord? He will have mercy on whom He will have mercy. He visits as it pleases Him and how sweet are His visits to a poor sinner. The Lord visited Elizabeth and Zacharias, telling them that

their prayer was heard and that they would have a son and would call his name John. When this was fulfilled Zacharias spoke and praised God, saying, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people." This is the Lord's visit to His people and we need to visit one another about it and praise the Lord.

The Lord visited the virgin Mary with the promise of Jesus, saying, "He shall be great and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and of his kingdom there shall be no end." Surely Mary felt the power of this visit for she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." John the Baptist was the forerunner of Jesus, a horn of salvation, preaching in the wilderness of Judaea, saying, "Repent ye, for the kingdom of heaven is at hand." John felt unworthy to baptize Jesus and said unto Him, "I have need to be baptized of thee, and comest thou to me?" Jesus replied, "suffer it to be so now, for thus it becometh us to fulfill all righteousness." This visit was approved of God when Jesus was baptized and the voice from heaven said, "This is my beloved Son, in whom I am well pleased."

Now Jesus grew and increased in wisdom and stature, and in favor with God and man. When He was only twelve years old he visited with the doctors in the temple, hearing and asking questions, and they were all astonished as His understanding. His mother did not understand His saying when He replied, "How is it that ye sought me? wist ye not that I must be about my Father's business?" Yes, Jesus visited with the poor, the meek, the hungry, even publican's and sinners and dined with them. He visited with the disciples and apostles and showed wonderful compassion to all the afflicted.

It was truly a very warm and interesting visit between two disciples as they talked together of all the happenings of the last few days prior to Christ's death. While they talked and communed together and reasoned about these things Jesus Himself drew near and walked with them. As He visited

He asked what these communications were as they talked together and were sad. Yes, it was Jesus they were concerned about. They had trusted that it had been He who would have redeemed Israel. But now he had been crucified and this was the third day since that was done, and they found not His body; even the sepulchre was empty. What an inspiring visit with Jesus their Saviour as He asked, "Ought not Christ to have suffered these things, and to enter into his glory?" So He began at Moses and all the prophets and expounded unto them the things concerning Himself. As He tarried with them and sat at meat He took bread and blessed it and brake, and gave to them. Then their eyes were opened to see and know that this was Jesus, the resurrected Christ, and as He vanished out of their sight they could truly say to one another, "Did not our heart burn within us while He talked with us by the way, and while he opened to us the scripture." This was probably one of the sweetest visits that mortal man has ever had. Do you love to have Him visit and dine at your table? I know you do. Visit often one with another.

Paul and Barnabas felt a desire to go again and visit their brethren in every city where they had preached the word of the Lord, and to see how they were doing. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." It is important to so visit one another in love and humility in all our trials.

Jesus spoke so many times in parables, "because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given" (Matt. 13:11). Even the righteous didn't understand how or when they had visited Jesus when He said in a parable, "I was a stranger and ye took me in, sick and ye visited me, in prison and ye came unto me." The answer came, "Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." So while we are visiting with you as one of the brethren we are also visiting with Jesus. May it be

to the honor and glory of God and a comfort to you as we bring this visit to a close, asking for the Lord's protecting care to be with you in all your needs.

ELDER DAILY HITE

SCRIPTURAL PUBLIC WORSHIP—NO. 2

Preaching For Edification

From ancient times preaching has had an important part in the training of the people of God for worship, although in the Old Testament days it took a decidedly secondary place to the work of the priests and Levites. Many of the patriarchs and prophets, and even kings, were teachers. Solomon called himself the Preacher. Some, like Hezekiah and Ezra, actually collected and arranged the Scriptures for public reading and teaching. Ezra even builded a wooden pulpit from which he taught the people (Neh. 8:1-8).

Most of this Old Testament preaching, however, was prophetic teaching rather than gospel preaching, having as its topics "righteous living" and the "coming judgments of God" rather than the accomplishments of Christ. The management of the public service was the responsibility of the priests. With the coming of the New Testament times the services were given directly to the people, and it became essential to establish all of them in the doctrines, disciplines, practices, and duties of the gospel church. For this reason, preaching being the most effective way to teach the people, preaching became the most essential part of the church's service. A church can exist without a building, without singing, without organizational forms such as synods, and many other things; but a church cannot exist without gospel teaching. How could an ignorant membership exercise judgment in matters of which they knew nothing?

We are sometimes asked where the Primitive Baptists get their preachers. After all, we do not believe in seminaries or colleges for training them, for those institutions are com-

pletely unable to impart spiritual knowledge and gifts, being unscriptural. In answer, we have to say that God calls men to this work, giving them special interests and talents and needed grace to perform the work. The church identifies these men and trains them by setting them to the work under her spiritual supervision. The church does not put them into the hands of others (whether teachers in seminaries are believers or unbelievers we do not argue at this point) to train.

Never should we say (as some are wont to say when they shy away from arminian systems) that the Primitive Baptists do not believe in the training of preachers, or in their having a good education. When God gives gifts He gives them in seed form, and they must be developed before they are of any use. Quite often the Lord gives a boy to the church, or some man from the outside world. How well the church instructs him, helps him to study the Scriptures, encourages him, admonishes him to do his duty, and corrects his errors, will largely determine how successful he becomes.

Some Churches have been far too quick to ordain men simply because they saw signs of a calling. They forget that there are other qualifications for preaching besides a calling. Unless a preacher is able to edify (build a people into a united faith), he has no business in the ministry regardless of his calling. It has been my personal observation that the Primitive Baptist church has had the most spiritual and intelligent preachers to be found on earth; but, they have also ruined many preachers, because they ordain them and turn them loose to do as they think best, by spoiling them by allowing them to have their own way (usually hoping to avoid trouble), and by allowing them to rule when they needed to learn to be servants under the church's jurisdiction. Our preachers ought to be our strength, but when the church voids her responsibilities toward them the ministry has all too often become our means of self-destruction.

It is true that many of our preachers were unlettered, somewhat like the apostles in the beginning of their ministry.

This is a serious handicap to them, a source of great embarrassment at times. But, they do not have to remain unlettered, especially in their knowledge of the Scriptures and of the people themselves. Paul told Timothy to study; and I think he meant that Timothy should study so that he would be able to preach without embarrassment even if Jesus Himself were in his audience. My own father "graduated" from the seventh grade, but by hard study and application was able to educate himself, as many of you who heard him speak can testify. We have intelligent, well-educated audiences, and we cannot instruct them unless we ourselves have learned. My brother minister, you do not need college degrees. When you have become able to take the spiritual truths and explain them so little children can understand them and love them, you are doing all right. There isn't a doctrine in the Bible that cannot be explained in little words, if you put your spiritual mind to work.

Jesus is the best example I know of for preachers. Before He began His preaching He endured thirty years of living and working, being under subjection to God and His parents. Then, He had to experience such a burning desire to enter the Lord's service that He turned His back on home and family and creature comforts, to seek gospel baptism. And then, He had to endure the terrible ordeal of temptation in the wilderness, to temper the steel in His soul, to teach Him something of what His people pass through daily. No church can safely ordain a novice in these matters. Men have to learn by hard experience, and sometimes even by failures (like Peter), how to speak *for* the people and not merely *to* them. John the Baptist, Peter, Paul, and all the preachers in the Bible followed this pattern of preparation, and so must we.

Jesus is very remarkable in that He possessed all the ministerial gifts (Eph. 4). He was an Apostle in the highest sense, for He was the chief Advocate and authority for the matters of the kingdom. He was a prophet, for none spoke the words of God to the people like He did; He was an evan-

gelist, in that He labored to gather His people out of darkness and ignorance into His kingdom (but, lest you grow discouraged with your own efforts, remember that after His ministry was done He had amassed only 120 disciples but a host of enemies); and, He was a pastor and teacher in that He cared for His people in all circumstances, taught them, and endured with them the hardships of life. His care of Martha, Mary, and Lazarus are examples of this. We do not all possess all those gifts, but we are told that we ought to cultivate the gifts we do possess, and make full use of them for the benefit of the church (Matt. 25:14-30).

The longest sermon recorded by Jesus can be read aloud in less than thirty minutes. One reason for this commendable brevity is that His sermons contained no jokes, no trivia, no apologies or excuses, no references to His family history, and no effort to attract people in any way other than by their love for the truth which he spoke. His sermons were spoken calmly, without any demonstration of excess emotion, and without any desire to stir emotion in the hearts of the hearers. His grammar was perfect, but His words were those of the common laboring people, easily understood by anyone who understood those labors. He used no grunts or groans, no shoutings, no pounding of the Bible or prancing back and forth; He was as likely to preach sitting down as standing up. Being "apt to teach", He would preach in homes, on a roadway, in the mountains, in the desert, or by a seashore as well as in a synagogue; and, He would do so if His audience were composed of a single person just as quickly as when He had a multitude before Him. Yet, he never forced His preaching on anybody who didn't want to hear it.

Money had no appeal to Jesus. Once when he required a penny to teach a lesson, He had to ask for one (Matt. 22:19, and Matt. 17:24-27). This was equally true of John the Baptist, of Paul, and others; but the love of money contributed to the downfall of Judas Iscariot, Ananias and Sapphira, and countless others. It is not our natures to live on locusts and wild honey, even if that were best for us and our churches.

Jesus never pursued any occupation but preaching; He never sought a public office. Honors and acclaim by men He rejected completely. He never took vacations, Though often tired and hungry, and forced to sleep out of doors on the ground, He never once asked anyone for money to pay His expenses. If any of you brethren think you have things hard, and I am sure you do, your Master had things much harder, didn't He? What a marvelous demonstration of putting the kingdom of heaven first!

Moreover, Jesus had a complete command of the Scriptures, and a wonderful respect for them. Never once did He complain at their great mysteries, or make excuses about the poor wording due to their human authors. No, in the words of the Bible He found the answers for every question, from both friend and foe, and from it He found the reasons for even His own mysterious life and death. His preaching was designed to take the dark hidden things and explain them in terms that the littlest disciple could understand. When Jesus told Peter to feed His lambs, He no doubt intended that Peter should preach in such a manner that the little ones could understand, and then even the old sheep could be in no doubt of the truth. Every word that Jesus spoke was important, full of meaning, full of promise and hope, and of assurance of the Father's love. His words were oil upon the troubled waters, the Balm of Gilead to troubled souls. And yet, there was not a doctrine taught in the Bible that Jesus did not refer to, always explaining them by expounding from the Scriptures all the things which concerned Himself (Luke 24:27). The subject of all true gospel preaching is Jesus, always.

The preaching of Jesus was tender and kind. If He spoke roughly to the Pharisees it was because they were deliberately abusing His Father's house and people; so long as the abuse was personal Jesus was wont to ignore it. This is a very practical example for preachers. I fear that we sometimes mistake the sheep of God for our enemy instead of the wolves. We may sincerely believe that we are defending the faith, but it is

more probable that we are harming the church because we are teaching our church members bad manners, and we are driving away some people who might have been our friends. Elder Walter Cash, in his book *Practical Suggestions*, once wrote that if a man was willing to defend his flock against the wolves we would all admire his faith and courage; but if he spent all his time fighting instead of feeding his flock, caring for the sick, or those with young, then we would have reason to doubt his wisdom. Jesus told Peter to put his sword back into his sheath, and go feed the lambs and sheep. There will be ample time for fighting if we just do our duty.

There is nothing more beautiful than a truly spiritual discourse by a faithful preacher. "How beautiful upon the mountains are the feet of them!" It is the work of a lifetime to learn how to fitly frame the words to enable good people to learn without any misunderstandings. I often have wondered if I am the kind of person who ought to have been put into the ministry, or that the Lord's people would want to follow, and I sadly confess that in my own eyes I have not attained that for which I was apprehended. But do not think, my brother, that you will automatically achieve the peak of honor and success by virtue of your calling alone; only by hard experience, by deep and long study, by much prayer, by hard travels, by deep concern over Zion that will give you many sleepless nights, will you sometimes be able to preach as you ought. And even then, you are still subject to falling. But they that use their gift well have the assurance that they purchase to themselves a good degree and great boldness in the faith. May God richly bless you to serve in Zion by following the precious example of our Lord.

ELDER RAYMOND WEBB

GOD SOVEREIGN IN SALVATION

(No. 3)

The riches of the mercy of God in our salvation will be

more conspicuous if we consider what we are saved from. Paul taught so as to emphasize the doctrine of mercy and grace. If we minimize the doom of the wicked, and set out that the final punishment of the impenitent is only temporal and of short duration, we will make out in this that our salvation is correspondingly small. If there is no hell, then we are not saved from hell, and if there is no eternal punishment for sin, then we are not saved from eternal punishment.

Primitive Baptists have ever held that there is a hell and an eternal punishment for sin. "And these shall go away into everlasting punishment: but the righteous into life eternal" (Matt. 25:46). Here the duration of the "punishment" is the same as the duration of the "life eternal." To hold that such a punishment would be too long or too severe would minimize sin; and in proportion as we minimize sin, we minimize the mercy and grace of God in our salvation from sin. If we would take care of the doctrine of grace we must not go about to apologize for sin; for in this way we destroy the idea of mercy, and make salvation from sin a debt.

The Catholics talk of their purgatory for some, and their "limbo" for others. One branch of the Universalists talk of a redemption from hell—a period when they will have suffered enough to atone for their sins. In this way they make our salvation a little thing; for if we, in time, or in the world to come, suffer for our own sins, this leaves the work of Christ in our salvation little or nothing.

Sin against God cannot be little unless God be little. If sin be measured by the greatness of God, what punishment would it deserve? If sin, when imputed to Christ, entailed on Him death, the cruelest possible, what can we expect it to bring on the finally impenitent?

When Jesus bore our sins, He was crucified; the earth quaked, and the sun itself was darkened. What He suffered we would have suffered if He had not died for us. "He that spared not His own Son" will He spare others if He refused to spare His own Son?

The law of God was satisfied by the death of Christ; the infinite excellence and worth of Christ gave His offering a value that atoned for the sins of His people. He paid all the debt we owe; but the finally impenitent have no such excellence of person as He had.

How long will the finally impenitent suffer if they pay off their debt of sin entirely? When would their sufferings satisfy the law and meet its utmost demands? Or must we expect the law to be relaxed or its justice suspended? It is easier for heaven and earth to pass away than for one jot or tittle of the law to pass away unfulfilled (Matt. 5:18, Luke 16:17).

Let us not forget what we are saved from. We are saved from the love of sin, from the dominion of sin, and from the curse due sin, and this is to be saved from hell and eternal punishment. And what are we saved to? "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." When we consider what fallen sinners we were, hateful and hating one another—what our hearts and lives were, and what we justly deserved at the hands of a just and holy God, and what must have been the riches of His grace to pity and save us by the death of His son, then we will have some idea of the riches of His grace and mercy in our salvation. And when we review all the precious words that tell us what Heaven is—its bliss and endless delights, we will have a little understanding of the mercy of God in our redemption and salvation.

Old Baptists will never leave their old views, stated and restated as the centuries have gone by. They believe that Christ saves His people from hell and eternal punishment. They believe that God's mercy and grace were and are displayed in the highest degree possible in our salvation; and they will still believe that the wicked "shall be turned into hell with all the nations that forget God;" and when men apologize for sin by urging that eternal punishment is too severe and extreme, they will still inquire for "the old paths."

ELDER JAMES H. OLIPHANT—1914

RESPECT FOR THE PASTOR

The members of the church should show proper respect for the pastor of the church. While he is not to be considered infallible, yet if the Holy Ghost has made him "overseer" of the church, and the church has recognized that appointment by a "call" to the pastorate, his counsel should be sought, and his instructions followed, unless positively contrary to the teaching of the word of God, and in such case the matter should be discussed with him seriously.

It is contrary to the word of God to treat the pastor lightly, and to pass his advice and instructions by with contempt. No doubt in many cases neither pastor nor church have given the office the consideration that they ought.

The pastor should receive enough financial assistance that he may devote the necessary time to his pastoral work.

ELDER WALTER CASH

(Date Unknown)

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ARIANISM THOROUGHLY DISPROVEN

Arianism, or the denial of the Divinity of Christ, has been disproven by the word of God as thoroughly and as convincingly as any heresy of which I am aware. Even the devil knew better than to deny the Deity of Christ. James says, "the devils also believe, and tremble" (James 2:19). Notice how clear is the confession of one of these unclean spirits: "Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God" (Luke 4:34). And when those at Capernaum witnessed the casting out of this evil spirit by our Lord they acknowledged with amazement that it was "with authority and power" that it had been accomplished. Later in this same chapter we read of many other devils confessing that Jesus was Christ, the Son of God.

Some comments by William Huntington seem appropriate here. He says; "The doctrine of Arianism, were it imputed to devils, would be a scandal even to them, for they confessed Christ; and they prayed to Him not to send them into the deep, (Luke 8:31) but to suffer them to "enter into the herd of swine," and the Saviour suffered them, and then shows His power by sending the swine and the devils into the deep together.

"I think that the Arians represent the devils as very great cowards, in praying to Christ, if He is no more than a creature; and then that a whole legion of them should run, with the herd of swine, in that violent manner, in consequence of the verbal order of a mere man. In short, the Arian is not faithful either to God or mammon, for he first denies the record that God gave of His Son, and then denies the confession of the devils. How amazingly ignorant of God, therefore, must such men be, when they may read in the Scriptures how Satan influenced the Goliath of Gath to defy "the armies of the living God," and what havoc Satan made in Egypt when God sent evil angels among them. And, after these amazing feats, is it a likely matter that Satan should fly before the face of Christ, if He is no more than a mere creature?"

Among those who deny the eternal Sonship of Christ, and who level all their malice at His eternal power and Godhead, are the *Unitarians*, the so-called *Christian Scientists*, the misnamed *Jehovah's Witnesses*, and the *Mormons*. The Unitarians deny the three-oneness of God; the Christian Scientists argue that God is not a person but a principle and that Christ was not God, did not die, and did not atone for sin. The Jehovah's Witnesses claim that Jesus was the created angel, Michael, who became man and died, and never rose again. The Mormons contend that Jesus was the son of Adam and Mary; that He was married to Mary and Martha and that Joseph Smith is His descendant. There are no doubt many other sects which likewise teach some form of Arianism.

We should be everlastingly thankful to have been kept from such hideous doctrine and blessed to be in agreement with the mind of Christ, who "thought it not robbery to be equal with God," and to know that He is the very "image of the invisible God," and that "in him dwelleth all the fulness of the Godhead bodily" (Phil. 2:6, Col. 1:15 and 2:9). In the Hebrew letter we are told that He is the brightness of His Father's glory and the express image of His person; that the worlds were made by Him and that He upholds all things by the word of His power (Heb. 1:2-3); that He laid the foundation of the earth; that the heavens are the works of His hands (ver. 10); and that His years shall not fail (ver. 12). Verse eight expressly declares Him to be God and shows that His throne is for ever and ever.

Perhaps no comments upon the Deity of Christ should exclude that notable prophecy in Isaiah 9:6; "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace." Any attempt to make this apply to anyone other than Christ would only display an awful measure of blindness and ignorance, or else a wilful purpose to deceive.

—*Editor*.

Obituary

SISTER LOLA MAE BRADLEY

Sister Lola was the daughter of the late Hubert V. and Virginia Foltz Wilson. She was born November 30, 1904 and died September 10, 1982. She was married to Brother Jacob Roy Bradley November 23, 1923 and to this union was born one son, Bruce Roy Bradley and one daughter who died in 1938 at the tender age of 9 years. Also surviving, besides her husband and son, are three brothers, Ed Wilson of Stanley, Virginia, and Warren and Kenneth Wilson of Luray, Virginia, and three sisters, Pearl Cave of Luray, and Stella Good and Thelma Housden of Stanley.

Sister Lola united with Hawksbill Primitive Baptist church and was baptized by Elder R. H. Pittman in January 1934. She manifested her love for the church and a desire to attend the services right up until the end, however her health would not permit. It has been a wonderful privilege for us to have known this dear family and to enjoy their fellowship throughout our lifetime. Sister Lola, along with her husband, father, mother, two brothers and three sisters,—all dedicated members of the dear old church.

For those who were so dear to our hearts but who have departed this life and are now resting sweetly in the arms of our dear Saviour, we hold many precious memories, with a sweet hope that on that resurrection morning we will be reunited and ever be with the Lord, world without end.

The funeral service was held Sunday at 2:00 p.m., September 12, at the Bradley Funeral Home in Luray, Virginia, by her pastor, Elder Ernest M. Long and Elder Hollie Redmon. Burial was in the Adventists Cemetery in Stanley, Virginia. We pray unto our dear Lord who is rich in mercy and grace to comfort, console, and reconcile this dear family and the friends and neighbors in their time of sorrow. Humbly submitted—Elder Ernest M. Long.

SISTER LUCY LUDWIG

Sister Lucy Ludwig of Monteo, North Carolina departed this life September 15, 1982 at age 70. She is survived by her husband, Lovie Ludwig; one son, Wiley Walters; two daughters, Peggy Crump and Alice Edese; several grandchildren; two sisters, Cherry and Sarah Poytress; two brothers, Olie Ruffin and Duncan Ruffin; also one half-sister, Louvenia Williams Stewart. She was a member of "Salem" Primitive Baptist Church, Richmond, Virginia. Graveside services were held for her in Monteo, North Carolina, September 17, 1982. May the God of all grace comfort the family and friends with His mercy is our prayer. Submitted in love by—Elder Hollie Redmon.

SISTER MINNIE N. HUGHES

Sister Hughes was born March 25, 1888 and passed away September 22, 1982. Surviving are two sons, Walter R. and Thornton J. Hughes; two sisters,

Mrs. Maggie Whitt and Mrs. Harriett Lotta; and five grandchildren. She was a member of the Richmond Primitive Baptist Church. She was loved by the church and many friends. She was faithful to the church as long as she was able to attend. Funeral services were held in Joseph W. Bliley Funeral Home Friday, September 25, 1982 and she was laid to rest in Forest Lawn Cemetery in Richmond, Virginia. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. Submitted by—Elder Hollie Redmon.

SISTER UNA HYLTON SLAUGHTER

It is with sadness of heart that I attempt to write this memorial to a natural sister and a sister in Christ. Una passed away in the early morning hours of October 11, 1982 after three years of serious illness involving several heart attacks, which caused her heart to stop twice while in intensive care, and inability to breathe without the aid of oxygen. She was 69 years old.

She was faithfully cared for by her husband, Jess, who survives her, together with a son, Robert and four dear grandchildren, all of Willis, Virginia. She knew it was better to depart and to be with Christ and prayed to die. She had selected favorite hymns to be sung at her funeral as well as the Elder she wished to have officiate.

She, along with myself and our sister Kate, was united to the Primitive Baptist church in August 1943, and in all these years she has been dedicated to the faith which was once delivered to the saints with a loving attitude for the truth of Jesus and for the dear children of God, both in and out of the church. We will miss her very much.

The funeral service was conducted by Elder Phillip Johnson at 11:00 a.m., Wednesday, October 13, 1982 in Blue Ridge Primitive Baptist church, Willis, Virginia, after which she was laid to rest in the church cemetery beside the graves of our parents, awaiting the day when our Lord shall call and we will awake and answer and shout the exclamation of praise to Him who has redeemed us from the grave. By her brother and pastor—Elder A. J. Hylton.

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E. Irene West, Indiana, \$5.00; Warren Wilson, Virginia, \$5.00; Mrs. Jewel H. Bender, West Virginia, \$5.00; John P. Fox, Virginia, \$5.00; Ethel H. Clark, West Virginia, \$15.00; Marvin Shook, Alabama, \$2.00; Sharilyn Shafer, Nebraska, \$2.00; Mrs. Cleo H. Beagle, Ohio, \$5.00; Anna W. Park, Maryland, \$5.00; Lewis M. Rudacille, Virginia, \$15.00; Mildred Stump, Virginia, \$5.00; Roy G. Henry, Maryland, \$5.00; Karl Bobzien, Virginia, \$20.00; Mrs. S. O. Hall, Georgia, \$1.00; Mrs. Elmo Long, New York, \$5.00; Mr. and Mrs. Eric Nascold, Virginia, \$5.00; Paul Crosson, Pennsylvania, \$5.00; E. B. Eckler, Indiana, \$2.00; Linda M. Funk, Ohio, \$5.00; John B. Haines, Indiana, \$3.00; Col. Harvey E. Sheppard, Florida, \$5.00; Elder Homer Cox, Washington, \$5.00; Nick Herald, Ohio, \$5.00; Junior Dittmer, Illinois, \$5.00.

MARTINSBURG—Martinsburg, W.Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton. Rt. 2, Box 603-H, Amissville, Va 22002. Tel. (703) 347-5672. Clerk. Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356. March '83

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

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before each 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727. Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727. Tel. (703) 948-4360. Dec. '82

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '83

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

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '83

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727. Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '82

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851. Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '84

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '82

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '83

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601 Tel. (703) 662-1476 July '83

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '83

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713. Tel. (703) 547-2364. Jan. '83

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '84

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '83

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '83

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '83

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '84

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '82

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '82

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529 Dec. '82

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874 Dec. '84

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '84