

Advocate and Messenger

121st Year AUGUST 1982 No. 8

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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"I testify for the instruction of my young brethren in the ministry that the closet is the best preparation for the pulpit"—Eld. C. H. Waters. And the same applies to preparation for hearing the gospel.—R.E.H.

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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 '82

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. (703) 938-3548. 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 '82

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, Gleastons Trailer Park, 1-B, Woodbridge, Va 22192. April '83

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

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '82

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 Sneed 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.

121st Year

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A DREADFUL CHANGE OF POSITIONS

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

Most religious denominations have at least *something* to say in their articles of faith about the fall of Adam, and therefore claim to take a position of some kind on that subject. However, the view taken by most of the five or six hundred different religious groups in the world is quite contrary to what the Scriptures have to say upon the matter.

The Lord told Adam that in the day he ate of the tree of the knowledge of good and evil he would *surely die* (Gen. 2:17), but the serpent (Satan) later told Eve, "Ye shall *not* surely die." Likewise there are still some today, though comparatively few, who agree with God and who maintain that Adam *did indeed die*, while others, much in the majority, agree with Satan, though I am sure most of them do not realize they are doing so, and maintain that Adam *did not die*. In other words they take the view, though again I am sure they do not realize it, that Adam has not undergone any real change; that is, he had the power, will and ability to keep the law of God *before* his transgression, and he still has the power, will and ability to keep the law of God *after* his transgression. So, according to their view Adam really did not fall.

A fall involves a change of position, and their view leaves Adam basically where he was before the fall. They say, in effect, that he can do everything, *now* he could do *before*. The new birth is not really necessary according to their position,

for they argue that man in his unregenerate state can acceptably respond to spiritual things; indeed, that he *must* respond to spiritual things if he is to be saved.

Others take a position which goes into the ditch on the other side of the road. They maintain that both Adam's obedience and his disobedience were unalterably determined *before* his fall and that the same is true *since* his fall, so that whether *before* or *after* his fall man cannot do any more nor any less than God has predetermined that he shall do and therefore he has not really undergone any change of position. This also is to essentially agree with Satan when he told Eve, "Ye shall not surely die."

But in order to occupy scriptural grounds on the subject of Adam's fall it will be necessary for us to acknowledge that he experienced a spiritual or moral death the moment he transgressed God's command; that he lost the original innocence and righteousness in which he was created; that he became mortal and plunged himself and all his posterity into a state of death in trespasses and sins, and that none of this fallen mass of mankind, involved as they are in this inherent pollution and guilt, and being held under the domination of sin, have any power, will or ability whatsoever to retrieve themselves therefrom.

The only ones who will be recovered from this sad state in nature are those for whom Christ shed His precious blood and for whose sins He made atonement. By virtue of His standing as their Surety and Saviour each one of them either has been or will be visited, in God's own time, by the power of the Spirit and quickened from death in sins (Eph. 2:1) into Divine light and life, and consequently will be "kept by the power of God through faith unto salvation" (1 Peter 1:5), which insures that none of them shall be finally lost (John 6:37-39).

All this, it seems to me, is very beautifully summarized by the apostle Paul when he said, "For as by one man's disobedience many were made sinners, so by the obedience of

one shall many be made righteous" (Rom. 5:19). The disobedience of Adam (who stands as the federal head of the human race) was attended with the most *awful* of consequences. All his posterity were "made sinners." But the obedience of Christ (the Federal Head of the elect family) was attended with the most *glorious* of consequences. Ultimately every heir of promise "shall" thereby be made righteous.

Adam *did indeed* die. He did indeed experience a most dreadful change of position, from a high and exalted state of innocence, joy and peace, down to a low and wretched state of death, misery and corruption. It was indeed a *fall*, and as a result man by nature is broken and ruined; and, like Humpty Dumpty, no amount of this world's kings, horses or men can put him back together again. Only the King of kings can do that.—*Editor*.

PRISONERS OF HOPE

"Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I will render double unto thee" (Zechariah 9:12).

What a comforting thought to a weary disciple of Jesus is the Lord's message to every mourning pilgrim that lives in hope. Satan will tempt every believer to neglect his hope for it often seems so small that maybe it is worthless. But the words of the prophet, whose mission is to exhort and encourage the saints of God to a better, higher and more holy state of living than they consider for themselves, shows us something of its value. "Turn you to the strong hold." What is the strong hold of a prisoner of hope? Is it not their ecstasy and delight received in their first love, when the Holy Spirit was given to their soul and their inward response was, "Abba Father?" (My Father). See Gal. chapter four.

Instead of permitting our thoughts to soar to infinity and heaven let us stop and consider, where am I now? The prophet is here recalling to the seeing eye and the hearing ear that a release from the waterless pit of sin (see verse 11) has

been given through the blood of Jesus, to become an exalted prisoner of hope. So far as life in mortal flesh can be considered it is the highest any human can be raised before death relieves the soul to that realm which is forever perfect.

God is a Spirit and every perfect gift is a spiritual gift, yet our mortal bodies are included when we are made prisoners of hope, even while we are yet sinners. This is an inkling of the mysteries of godliness. Hope keeps the heirs of heaven in some degree of obedience and loyalty to God and keeps unity with God. It is one strand of the three-fold cord of salvation that unites heaven to the sinner and the sinner to heaven. Faith and charity are bequeathed from heaven to the creature while hope is grounded in his heart, becoming his in a peculiar and singular way. It is interesting to know that those who have a hope in Jesus and Divinity are prisoners of it for it is given and kept by Divine power. It was not the will of the creature that he was made a prisoner of hope but it is the highest state in earth to which a living being can be raised. Moreover, added for extra measure the incentive to obedience and the right living is the promise, "I will render double unto thee"—double to his highest hope and his loftiest expectations.

ELDER GALE F. HANOVER

GATE

Dear ones, we want to write a few thoughts about gates. The term *gate* is very plain and probably understood by all as we use gates to go in or out. A gate can be a structure for opening or closing an entrance; a channel through which a material passes, or a path or a way of acting. Some gates are very heavy and some are lighter; some are visible and some invisible; some are narrow and some wide, and some are high in several ways.

The word *gate* in scripture is sometimes used to denote the place of public assembly where justice was administered,

as Boaz went up to the gate at Bethlehem and as he counseled with ten of the elders of the city, he bought all the inheritance that the close kinsmen could not redeem. And all the people that were in the gate, and the elders, were witnesses to the purchase of Ruth and all the inheritance. Likewise Abraham had audience as he weighed out four hundred shekels of silver to buy a field to bury his wife Sarah, and it was at the gate of his city.

The term *gate* is also used to denote power and authority, or one of dominion over others. God promised Abraham that his posterity should possess the *gates* of their enemies. They would conquer them and have dominion over them. This is likewise true with regard to the Church, for Jesus has promised that the gates of hell shall not prevail against her. The power of the throne of Satan cannot with all its forces overthrow the kingdom of Christ—the Church. The Saviour has set up that kingdom and He was given all power both in heaven and in earth and He has power to subdue Satan.

Some gates only endure for a short time and then decay and fail to serve their purpose, but others endure for ages, or are everlasting. In Psalm 24 we are told to—“lift up your heads, O ye gates, even lift them up, ye everlasting doors; and the King of glory shall come in.” Although these gates must be referring to the gates of the temple yet by faith we can—“lift up our head ye gates and everlasting doors and the King of glory shall come in.” The temple was a type of Christ and of His Church, His kingdom that He set up and against which the gates of hell cannot prevail. So by faith we can look up to Jesus (this is one of the invisible gates) and He shall come in unto us. “For where two or three are gathered together in my name, there am I in the midst of them.” This gate must be the name of Jesus and it is very important that we observe it by gathering in His name. He has firmly declared that He is the door or gate and whoever goes in or out by this gate shall find pasture and rest to his soul.

Jacob took stones for pillows and as he laid down to

sleep he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and the angels of God were ascending and descending on it. Behold the Lord stood above it declaring His name and power as He pronounced the blessing upon Jacob. As Jacob awakened he said, "Surely the Lord is in this place; and I knew it not." And also, "He was afraid, and said, How dreadful is this place!" This is a sure gate, a wonderful gate, the glorious gate of heaven.

Now let us turn to the teachings of Jesus on the mount as He said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." Jacob was one that found it, for it was the gate of heaven in a timely sense. It is a strait or difficult way, as was Jacob's bed of stone, and it is a narrow way with no room for anything but God's way, but it leads to life and comfort to our soul. What a contrast between the wide gate of Satan's ways and the narrow "strait gate" way of the Lord.

Surely we have faith which is given of God and is a fruit of the Spirit, by which we are able to enter the narrow way and strait gate, for we are justified by faith and we have peace with God through our Lord Jesus Christ. It is by Him that we have access by faith into this grace wherein we stand and rejoice in hope of the glory of God. This is another invisible gate by which we have such access, firmly believing in Jesus as the way, the truth, and the life, and that no man cometh unto the Father but by Him. We should use this access or ability wisely and to the honor and glory of Jesus' name. What a precious name, and a precious gate! What wonderful promises of walking with Jesus in the narrow way! We are able to rejoice in hope of the glory of God.

Jesus appears at many gates and places, having compassion on all who by faith are able to call on Him. When He came to the gate of the city Nain a dead man was carried out who was the only son of a widow there. Jesus told her not to

weep and then He spoke to the young man and commanded him to arise. He arose and Jesus delivered him to his mother, and fear came upon all, yet they glorified God at this gate.

Lazarus was laid at a gate. He was full of sores and desired to be fed with the crumbs which fell from the rich man's table. The mercy and love of the Saviour came to Lazarus for he was carried by the angels into Abraham's bosom when he died. This parable of the rich man and Lazarus at the gate shows very clearly the electing power of God's grace and the full accomplishing of the Father's will through Jesus our Saviour. We are more than conquerors through Him that loved us and there is a great gulf fixed so that it is impossible for man to cross over from one side to the other. The gate is there, declared to be thus by the power of the Father through Jesus His Son.

Some gates are as strong as man can make them, but God has power to exercise a stronger gate of love and mercy at His Divine will. Peter was cast in prison but the Lord sent an angel to deliver him. When they came to an iron gate it opened of its own accord, and Peter went out at the bidding of the angel. How many times has the Lord opened iron gates of difficulty unto us, even though they were so strong we seemed unable to pass through?

There were many gathered in the house of Mary and they were praying when Peter knocked at the gate and door. Here is a wonderful gate of prayer.

Jesus went forth bearing His cross, and He suffered in our stead without the gate of the city of Jerusalem for a complete satisfaction to God for all the sins of His chosen people. He went to Golgotha and was crucified, and He died in His body of flesh in order that we would live with Him in glory. What a gate He bore and opened! Praise His holy name! The gate of death could not hold Him. A wonderful gate of heaven opened to all the ransomed of the Lord!

ELDER DAILY HITE

GOOD MEN

“For a bishop must be . . . a lover of good men” (Titus 1:7, 8). The term “good,” when applied to men, is something to be wondered at; especially since Jesus has said, “There is none good but one, *that is*, God” (Matt. 19:17), and the apostle Paul likewise, “There is none righteous, no, not one” (Rom. 3:10-12). Yet, as the caption above implies, the bishop or elder must find some good men, and having found them, embrace them in loving affection and trust. It goes without saying that such are the rarest of jewels in a sin-cursed world.

It is said that Enoch walked with God, and this disclosure assures us that as long ago as the seventh from Adam (though there were others before this) there were men who were faithful to God and had the restraining power of the Spirit to resist sin and temptation. Now what else would cause a man to walk with God, considering it is man’s nature to love the world and the sin that is therein, except God should work in us a righteousness which is of His nature alone?

Those with this godly nature are those whom Jesus has made “kings and priests unto God and his Father” (Rev. 1:6) and who preach the gospel with the Holy Ghost sent down from heaven but who serve the Lord with all humility of mind and with many tears, not forgetting the corrupt sinfulness in the flesh that pulls downward as the dead weight of a thousand tons. Only faith in God is stronger than this and draws our countenance heavenward and causes us to look upward. Surely “no man taketh this honor unto himself but he that is called of God, as was Aaron” (Heb. 5:4). There are many good men in the churches who are not called to preach and the goodness is manifest when each one knows how to stay in their place and humbly exercise their gift.

The servants whom God has called and ordained to preach cannot love those who hate the truth and set out to destroy the church and faith that Jesus has erected for the comfort and safety of His precious children. As Jesus loves

His sheep and lambs, the men who serve Him in the ministry also have a similar love for them and exercise accordingly.

It is with a deep feeling of unworthiness that I try to preach to God's people and serve churches. The same feeling is with me when I venture to write articles for the A&M, and indeed I know not that I meet the qualifications of an elder. I leave this judgment with my brethren except for one thing; that is, I know that I love good, faithful men and this qualification I feel I can own, for only God can write this within us.

I am happy to be associated with Elder Harris and with the able associates on the staff; Elders Hite, Hanover, Beavers, and Jones. And in closing will say that I first met Elder Raymond Webb nineteen years ago and learned to love him. Nothing in this time has changed this feeling I have for this good preacher and able writer. I am sure he will be a good associate and a credit to the paper. God speed to you all.

ELDER A. J. HYLTON

THOUGHTS ON DEALING WITH OFFENSES BETWEEN BRETHREN

(Matthew 18)

No man on earth ever had more just cause to meditate upon the dangers of offenses than did our Master. Hardly a day passed that He did not feel the sting of them. His Divine nature never shone more brightly than when He was dealing with men whose very actions were offensive to Him and to the Father. Seeing that Christians desire His approval, and our spiritual welfare depends so much upon obeying His commandments, let us see what Jesus had to say about offenses.

Matthew 18 begins with the question from the disciples, "Who is the greatest in the kingdom of heaven?" For His answer, Jesus set a little child in the midst of the disciples, and said, "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Now if they were looking for praise for themselves

they were surprised and disappointed were they not? Jesus loved them, but He recognized their weaknesses of pride, envy, ambition, and self-will. He wasn't about to condone such things.

It may be that some people would think that Jesus set that child before His disciples as an object lesson of purity and innocence. Personally, I think not. After having children of my own, and having spent more than thirty years as a teacher, I can say with some degree of certainty that children are neither pure nor innocent; in fact, they try the patience of the parents, teachers, and other children almost every waking moment. They are usually most angelic when asleep. Nevertheless, they do have some redeeming features which every true disciple ought to copy. I think Jesus set the child before the disciples because that child was a God-given responsibility to somebody, all virtues and faults included. So is every member of the Lord's church, in His eyes, a God-given responsibility to the pastors, deacons, mothers and fathers, and friends of the truth. If we wait until we find folks who won't make mistakes before permitting them to come into the church, the church will have no future at all. Now the question is, what are brethren to do when the Lord's little ones make mistakes?

I guess I have not been too worried about finding an error-free church member. You see, there are none. No, not even among the preachers and deacons. My church people know that I am full of mistakes, and probably if I asked them they might be honest enough to tell me that I am most likely to be wrong when I become absolutely sure that I am totally right. Some time ago my wife overheard me stating flatly that I was not going to do something or other; remembering her own experience, she told me, "Now you hadn't ought to say that, because it is very likely that that is just exactly what you will do." You see, she once said she had no intention of joining the Primitive Baptists, but in fact she was the first person I ever baptized.

The disciples already knew the loving watchcare which Jesus felt for little children. Had He not gone out of His way

to heal them? Had He not rebuked the disciples who thought to prevent children from coming to the Master? The warning that Jesus now spoke for the benefit of anyone who dared to offend one of His little children (verse 6), and His blessing to those who take good care of those children, ought to sink deep into the hearts of every church member, especially preachers. The spiritual welfare of churches depends upon our doing as He taught us. After all, where do you expect to find most of your church members? from the ungodly world, or from among your own children? To despise them (verse 10) can be fatal.

Of course, we know that Jesus was not really talking about little children as members of the church. He was truly teaching grown up disciples how they were to deport themselves toward one another. Knowing their inclinations to respect the rich and proud and wise, and their equal inclination to be ashamed of that which is little and plain, Jesus took this occasion to teach a powerful lesson. "If thy hand or thy foot offend thee (elsewhere, He said, "right hand or right eye"), cut them off." Even the proud leaders and teachers should be cut off from the church rather than having them offend and mislead God's poor. Painful as it is, that process (like the removal of a malignancy) is preferable to the destruction of the entire body.

How many times men have twisted the lessons of verses 11-14, to make it appear that the lost sheep are the unbelievers of the world, and that it is the duty of the ministry to go out and save them. Well, it simply isn't so. The term "sheep" in the Bible means the people of God, and in this case, church members. If one of them be gone astray, what should the faithful pastor do? Ignore them? or do what Jesus did? Doesn't God hold pastors accountable for the sheep of the flock entrusted to them? It would appear that any pastor who wastes his time following occupations, going on vacations, or simply ignoring his charges, who never visits in the homes or checks up to see about the health or feelings of the people, may in-

deed occupy an unfavorable place before God. He is not called to do such things, but to pastor the sheep, and that does not just mean on the Sunday appointed for public service.

Deacons too have a special responsibility in looking after the flock, as well as after the needs of the pastor. All too often deacons are content only to serve the communion table and give the pastor something for his labors, when they ought to be mindful of the needs of the entire congregation. Parents are accountable, not only for their own deportment but also for the care and training of children. And every member, young or old, has a responsibility to provide loving counsel and encouragement to anyone in need. I do not mean by this that they are to dog the steps of others, to lead them about as though they had no minds of their own; I mean they are to simply be loving friends to all in any time of need. If older members do not place a high value upon the blessing of the church, and attend faithfully, respect the other members, show some zeal and interest in what goes on at meeting, they should not be surprised if they have little influence with anyone with their words. We are commanded, every one, to put the kingdom of God, and His righteousness, first. This is preventive medicine, the very best kind, to stop troubles before they get started.

In spite of the best efforts of good people, troubles will arise. Satan the destroyer is at large; the world has always been at odds with the church; and every one of us possesses a great amount of human spirit, which makes us susceptible to temptations. No one needs to go looking for trouble, for it will come soon enough. When it does, what should I do? Well, if I am the cause of it, I am supposed to repent. Repentance was a prerequisite to baptism, and it is required of sinners after baptism also. To feel godly sorrow, and to have grace to say so to those we have injured, is a sign of grace within us; to refuse to acknowledge error when we are guilty is a pretty good sign that we are not right with God. Old Baptists do honestly complain at being sinners, and rightfully so; but brethren, I will

tell you here and now that there is no comfortable place in any true church for an unrepentant sinner. And that doesn't just mean saying, "I am sorry," though it may be necessary; it means turning from the error.

But suppose the error is in somebody else? Well, the first thing, I ought to decide whether it is really a serious matter, and whether it is my duty to do the correcting. Some things may take care of themselves if left alone. Little children cry and move about during meeting (and they are welcome to do so in my meetings!) but after a while they will grow up. The best cure for some problems is patience, and a bit of understanding. Other things which I might personally deem serious problems, might well be overlooked if we knew the erring one a little better. Once in the early days of the ministry, an old brother became offended, and consequently became offensive in speech, and finally I began to rebuke him, thinking he needed it. Some time later, we discovered that the old brother had a terrible cancer, which eventually killed him. When it finally registered with me that his bitter speech was the cancer talking, and not my old friend, I was terribly ashamed of myself. Please, brethren, labor to understand one another!

Jon: Yes, but suppose some brother offends me in such a manner that I cannot overlook it. What should I do? Well, according to nature, I (being very human) will crawl into my corner and sulk until he apologizes to me. And I will tell everyone who will listen just how bad a fellow he is. Now is that right? "If thy brother shall trespass against thee, go and tell him his fault . . ." That means you, my brother; you go to him yourself. You don't go to anybody else, and you don't say a word about the matter to anybody else. If you do, you are just as guilty as he is, and maybe more so. Perhaps he did not know he had offended you; perhaps it was a matter of hasty or thoughtless judgment; perhaps it was a sin of ignorance of facts, or of scripture. If you go about it right, you can save a brother's feelings, his friendship, and his trust; but if you can't go to him in the right frame of mind, then you stay away

and leave him alone. Don't you go to him just to give him a piece of your mind! And don't you try to humiliate him either. He is a brother of Jesus, as well as your brother, and you stand accountable before God for the way you treat him. The peace of the church is at stake.

But supposing his error is truly serious, and he persists in the error and will not repent. What then? Again, if you find the matter serious enough to merit public attention, there is a course of action for you to follow. But you must know, once you take this step, the matter which has been private until now will become public and open, and much more difficult to hide later on. You no doubt need to consult your pastor about his wishes. If you feel the matter is serious, take one or two faithful witnesses and go to the brother again. May I stress the "faithful" nature of those chosen? Do not simply take some of your own friends, take those who stand to gain or lose in the transaction, who will do everything in their power to see the old church go on in peace. If he will not hear persons of this kind, then it becomes necessary to tell the matter to the church, and it is out of your hands.

I would like to add a word or two of gentle caution. There is no such thing as effective church discipline that is not builded upon brotherly love. One may find himself so deeply engrossed in defending the doctrines and practices of a church, or what we fondly believe to be the "faith once delivered to the saints," that we quite overlook the fact that we are speaking about troubled children of God. My brother, your cause may be a good one, well worth defending; but if your course will lead to divisions and dissensions do not deceive yourself into thinking you are defending the doctrine. The doctrine of God edifies, it does not destroy, and it unites God's people rather than dividing them. It is good to have a knowledge of the letter of truth; it is even better to go in the Spirit of Truth, for this has a healing effect upon sin-sick souls.

I have no idea how many times our children broke our parental laws when they were small. I have no idea how many

times, for that matter, my Lord has forgiven the sins of this wayward, sinful boy. I only know that I love my children, and because of my wanting to live at peace with them I have had to learn to follow my heart rather than the letter of the law. More than once, I have looked down at a little face sleeping with tear stains caused by my own impatient chastisement, and have had to bow my head and plead with my Heavenly Father to be more merciful than I have been. How often then, shall I forgive my brother? Let your heart speak, as you read God's book.

ELDER RAYMOND WEBB

BEAMS OF CEDAR AND RAFTERS OF FIR

"The Beams of our house are cedar, and our rafters of fir" (Solomon's Song 1:17).

Solomon was said to be wiser than all men (1 Kings 4:31) and was perhaps the wisest who ever lived, with the exception of the Lord Jesus Christ. He spoke much wisdom and his proverbs gave much good advice on everyday living. They also reflected many fundamental spiritual truths. The Song of Solomon seems to be an exchange of love letters between "my love" (the Church) and "my Beloved" (Christ). In this seventeenth verse both seem to be speaking. Certainly the Church belongs to Christ and His people. Therefore it is our house, much as a man speaking of himself and his wife would refer to their home as "our house."

The beams of this house, (a house of salvation) I believe refers to the very fundamental points of truth or doctrine, the very framework of the gospel. Without good, solid framework and foundation no building will stand. The rafters are what supports the roof, and in any building a good roof is vitally important.

Solomon says in Proverbs 9:1, "Wisdom hath builded her house, she hath hewn out her seven pillars." Again, this refers to the fundamental points of truth, and the wisdom of God is responsible for these basic truths. The number seven

represents completeness, therefore there are enough basic truths to support this whole building of salvation. Some of these basic truths are: the immutability and omnipotence of God, the virgin birth of Christ, the total depravity of man, unconditional election, limited atonement, irresistible grace, the final perseverance of the saints, regeneration or the new birth only by the power of the Holy Spirit, etc.

Now it might seem that there are other timbers that would be stronger and better suited for these rafters and beams, such as walnut, oak and ash. However these latter seem to be alive only in the summertime, shedding their leaves in the winter and seeming as though they were dead, but the cedar and fir trees are evergreen and display that they are alive year round. Christ said, "I am he that liveth, and was dead; and, behold, I am alive for evermore" (Rev. 1:18). Cedar and fir trees are strong; their wood is beautiful and it gives off a pleasant odor. They are long-lasting, suitable timbers for a building, and suitable to represent Christ.

Paul said, "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:19-22).

ELDER T. EVERETT BEAVERS

BARREN WOMAN A TYPE OF THE CHURCH

The Psalmist left us many wonderful Psalms and among them he gave us one of the greatest descriptive verses, recorded in the Bible, of the true Church of God, which reads as follows: "He maketh the barren woman to keep house, *and to be* a joyful mother of children. Praise ye the Lord" (Psalm 113:9). It seems that any rational and sincere child of God

could, by judicious application of this verse to the current religious systems, recognize the body of people that fit the description, because the position of most modern religious institutions is opposite to the Bible pattern, for they claim they are saving souls for the Lord and eternal heaven.

By advocating this doctrine they are inferring (which they may not admit verbally) that they are productive in bringing forth children of God. That is, they teach sinners certain steps they must take in order to be born again, thus claiming to be instrumental in their new birth. This makes them a self-acclaimed, fruitful and productive mother, since they feel they yield an increase to the Lord's family. A perusal of the Bible will teach us that this position was omitted from its framework.

A barren woman is a fitting type of the true Church for their conditions are synonymous. A barren woman cannot bring forth natural children and neither can the Church bring forth spiritual children. These facts are substantiated in the Scriptures by the actual accounts of barren women and New Testament teachings regarding the necessity of one being born again before they can see or enter the kingdom of God.

There are at least six women referred to in the Bible who were barren prior to the bestowal of God's blessings upon them, which enabled them to conceive; viz., Sarai, Rebekah, Rachel, the wife of Manoah, Hannah and Elisabeth. These women were all originally barren but through God's blessings they were able to conceive and bear children. Let's briefly look at each of their circumstances and notice the beautiful lessons taught. Their situations were conditions of nature but the lessons taught have great spiritual values for us today.

Sarai, whose name was subsequently changed to Sarah, was ninety years old when God blessed her to conceive and bear the promised child, Isaac. When the Lord announced unto Abraham that "I will bless her (speaking of Sarah his wife), and give thee a son also of her: yea, I will bless her, and she shall be a *mother* of nations; kings of people shall be of her.

Then Abraham fell upon his face, and laughed, and said in his heart, Shall a *child* be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?" (Gen. 17:15-17).

When Sarah heard the words, in the tent door, spoken unto Abraham, "Lo, Sarah thy wife shall have a son," she laughed within herself, saying, "After I am waxed old shall I have pleasure, my lord being old also?" And we read in Gen. 21:5 where Isaac was born when Abraham was an hundred years old. God fulfilled His promise. There is also something about Isaac being named that is different. In the natural realm we usually name a child when we anticipate its birth, or after it is born, but not so with Isaac, (Isaac in Hebrew is Yizhak, which means *laughing*). He was named by the Lord before he was conceived. This name was given him of the Lord as a constant reminder to Abraham and Sarah that they laughed at His promise, because every time they called Isaac they were describing their actions toward the news of his birth.

We learn by the account of Isaac's birth that God is able to bring forth life out of death. For Abraham and Sarah both were past the age of childbearing. Nevertheless God blessed them with a son. Paul makes reference to this fact when he speaks of Abraham in Romans 4:19, "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb." This is a very important point for all to consider because Abraham's and Sarah's bodies were dead as far as being able to produce children; yet God brought forth life out of them (life out of death). Is not this our situation? We are dead in trespasses and sins and unable to acquire spiritual life (John 6:44) or to be spiritually productive in any way until the Son of God speaks to our hearts. And, this life-giving voice brings forth His children out of death from the barren womb of nature to a life (which is spiritual) in Himself.

God used Rebekah as an instrument to set forth the principal of election. She was in a barren condition but God

blessed her to conceive and bear twins, Jacob and Esau (Gen. 25:21-23). God loved one of these and hated the other. Malachi records this fact for us: "The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob and hated Esau" . . . (Mal. 1:1-3). These characters were used to show God's sovereignty; that is, He allowed a barren woman to produce twins, then loved (elected) one and hated the other. All of this was God's doings and we as poor finite creatures have no right to question it.

Paul elaborates further on the subject of Jacob and Esau, as pertaining to election, in the book of Romans. In speaking of them he said, "(For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger" (Rom. 9:11, 12).

We cannot subscribe to any set of rules, conform to any set of laws or campaign in any way that would cause us to be elected to God's family: we are elected by God Himself. He refers to Israel as "Mine elect" (Isa. 45:4), which means He made choice of them and elected them. If we think this only applies to national Israel we should note what was said in early New Testament times. The apostle Paul told the Colossians "Put on therefore, as the elect of God, holy and beloved, bowels of mercies," etc. (Col. 3:12). By referring to them as the elect of God he indicated that God had elected them. Now since they were elected they should put on the mentioned Christian attributes. Paul also said that he endured all things for the elect's sake. He was not interested in getting people elected, but rather his desire was to serve those already elected by God. The figure of Rebekah shows us the inability of men to attain the election of God through the acts of nature.

Rachel was barren and God blessed her to conceive and bear Joseph, one of the most outstanding types of our Saviour

in the entire Bible. It was Joseph who was sold into bondage in Egypt by his brethren. They thought evil against him by selling him, but God meant it unto good, because it was he, through God's blessings, that saved much people alive during the years of famine. God, the Shepard of Israel, lead Joseph like a flock. So the mother of another great individual takes her place, in the Scriptures, among the barren women favored of God to bear children. (*Concluded in September, The Lord willing*).

ELDER DENNIS H. JONES

EVIDENCES OF DIVINE LIFE

"The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things" (I Cor. 2:14, 15). "The eyes of your understanding being enlightened; that ye may know what is the hope of his calling" (Eph. 1:18).

These passages show that men must be spiritual before they can know spiritual things. "That which is born of the Spirit is spirit," (spiritual) and therefore prepared to know the things of the Spirit.

Persons that understand spiritual things are said to be born of the Spirit. "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). Believing is here put as an *evidence* of being born of God, *not as the cause*. In the same sense, "He that is not of God heareth not us" (1 John 4:6). Those who hear are in some sense "of God" before they hear, and those who are not thus "of God," "heareth not us." Read carefully John 1:12 and 13, and you will find that the persons who received Christ were previously born of God. "He that heareth my word, and believeth on him that hath sent me, hath everlasting life." Life is evidenced by hearing.

If men hear the moment they live spiritually, it would not prove that hearing is the cause or means of life. Life in the order of nature is first. Men do not live because they hear, but they hear because they live.

Jesus said to the Pharisees, "Ye cannot hear my word"

(John 8:43). And He often said, "He that hath an ear to hear, let him hear." Life and an "ear to hear" are, in the order of nature, prior to hearing. If a lamp be lighted in a dark room, the room would be filled with light the same instant, and yet the lighting of the lamp is first in the order of nature. And so, though a person may believe on Christ, love Him and His children, the very instant he is born of God, yet, in the order of nature, being born again is first. "He that loveth is born of God;" and, "we know that we have passed from death unto life because we love the brethren." Love of the brethren does not pass us from death unto life, but proves that we *have* passed.

As fruit proves the quality of the tree, so to know, love, and believe on our Lord Jesus Christ, is evidence that we are born again. All these places show the great need of being prepared to hear.

ELDER JAMES H. OLIPHANT

From his book on *Regeneration*, 1888

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FEW ARE RIGHT AND MANY ARE WRONG

I was introduced to a Christian preacher just as I was getting on a train. He was rather overbearing in his turn and looked at me and said, "Predestination." I said, "Yes, the word is in the book and we believe the book." We took the same seat and he read a paper denouncing the doctrine and our people in the strongest terms. It pointed out that the advocates of the doctrine are growing fewer—that education and science drive them as fog before the rising sun; that they are now so few the world will not long be annoyed by them. It was a bitter attack.

After he was done he asked what I thought of it. I said, "He argues from our small numbers that we shall soon disappear from the earth. When the world was drowned by the flood only a few were right, and the many were wrong. When Sodom was burned up only a little few were right, and the many were wrong. When the prophet prayed he said, 'I am left alone, and they seek my life.' So again the few were right, and the many wrong. Now, Elder, tell me when the majority was right." I pressed him to tell me and he could cite no time when the majority was right. "Well," I said, "if those in the right are always the few, you better come over to us."

From the Autobiography of
ELDER J. H. OLIPHANT

HOPE

Sometime some people say they want something more sure to base a claim on heaven than the term "hope." Well, there are other things for the child of God to rest his claim on besides hope; but "hope" is about as strong as any of them. Some people may have such an idea because they have not considered the Bible, and others have the idea because they think of hope merely as a wish. Let us read what the Bible says in just one place on "hope."

"For men verily swear by the greater: and an oath for

confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec" (Heb. 6:16-20).

Don't you think "hope" is strong enough? God's oath and promise upholds it, and He cannot lie. It is both sure and stedfast and enters within the veil where the forerunner, who is Jesus, is and in whom it is anchored. There is nothing more certain to him who really has that hope.

ELDER J. C. MORGAN
Baptist Trumpet, 1945

CORRESPONDENCE AND NEWS NOTES

From Elder Everett Beavers, New Castle, Indiana:

Dear Elder Harris: I wish to take this opportunity to thank all who remembered me with cards, letters, telephone calls and personal visits during my recent stay in the hospital. Your concern and best wishes meant much to me. May God bless you one and all. I have been home since June 22nd and am recovering very nicely. In christian love.

From Sister Martha Burford, Charleston, West Virginia:

Dear Sister Mellon: Please find enclosed money for another years subscription to *Advocate and Messenger*. Thank you for a wonderful paper. (*Sister Burford states that she is 95 years young.*—Editor).

UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA, WEST VIRGINIA AND PENNSYLVANIA

LITTLE FLOCK—Fifth Sunday, August 29, 1982. All day Sunday and Saturday before. All day both days. Elder Raymond Pressley, Pastor.

BETHEL—Due to their entertaining the Association this year no annual meeting will be held. Services will be held as usual on First Sunday in September, and Saturday afternoon before. Elder Gary Utz, Pastor.

BATTLE RUN—Second Sunday, September 12, 1982. All day Sunday only. Elder E. S. Skeen, Pastor.

THORNTON'S GAP—Third Sunday, September 19, 1982. All day Sunday only. Elder E. S. Skeen, Pastor.

THUMB RUN—Third Sunday, September 19, 1982. All day Sunday only. Elder A. J. Hylton, Pastor.

MT. BETHEL—Third Sunday, September 19, 1982. All day Sunday only. Elder Douglas Heare, Pastor.

ENON—Third Sunday, September 19, 1982. All day Sunday and Saturday night before. Elder Tolliver Utz, Pastor.

UPPERVILLE—Fourth Sunday, September 26, 1982, and Saturday before. All day both days. Elder E. S. Skeen, Pastor.

SCIOTO ASSOCIATION

The 1982 session of the Scioto Primitive Baptist Association will, the Lord willing, be entertained on August 13, 14 and 15, Friday, Saturday and Sunday, by the Turkey Run Church and will be held in the Elementary School Building in Ashville, Ohio.

ECHECONNEE ASSOCIATION

The Echeconnee Primitive Baptist Association will, the Lord willing, hold this year's session with Pleasant Hill Church October 8, 9 and 10. Scheduled meeting time is 10:00 a.m. on Friday. The church is located on Pleasant Hill Road and Pattie Drive, in Warner Robins, Georgia. If further information is desired call Elder Dennis H. Jones (912) 923-4538 or Deacon Brother John S. Wilson (912) 922-5653.

DONATIONS TO THE ADVOCATE AND MESSENGER

Sister Lorena Lee, Virginia \$20.00; Mrs. Nellie Elmore, Indiana, \$5.00; Aubrey Utz, Virginia, \$5.00; Katherine S. Lowman, Maryland, \$5.00; John E. Utz, Virginia, \$5.00; A Friend, Virginia, \$170.00; Nannie Mae Hisle, Kentucky, \$5.00; Marvin M. Pitney, Ohio, \$5.00; C. A. Keaten, Georgia, \$3.00; A Friend, Kentucky, \$5.00; T. C. Moyer, Virginia, \$5.00; Tommy Rich, Tennessee, \$5.00; Willis B. Collier, Georgia, \$2.50; Sister Edith McClure, Tennessee, \$5.00; Karl Bobzien, Virginia, \$25.00; Mr. and Mrs. Albert Bercot, Ohio, \$5.00; C. Y. Hall, Virginia, \$15.00; Ben Baldwin, Virginia, \$5.00; Orion Hitt, Virginia, \$5.00; H. M. Williams, Georgia, \$5.00; Mrs. Deane Wynes, Maryland, \$2.00; Ray Rountree, Georgia, \$5.00; Albert Peterman, Indiana, \$5.00; Lois Rountree, Georgia, \$2.00; Anderson Ashby, Florida, \$5.00; Mrs. H. H. Koontz, Maryland, \$5.00.

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

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

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

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

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

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '82

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. '82

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 '82

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. '82

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. '82

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