

# Advocate and Messenger

121st Year                      DECEMBER 1982                      No. 12

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**Advocate**  
and  
**Messenger**

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**The present year has taken flight  
And we should view it as a sign,  
That we not love this present world  
For soon we'll leave it all behind.  
—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 '83

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

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

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

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

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

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

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

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

## SECOND SUNDAY

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

**LITTLE FLOCK**—Nine miles southeast of Amelia, Va. Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m.. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '83

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

# Advocate and Messenger

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

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DECEMBER 1982

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## CLOSE OF VOLUME ONE HUNDRED TWENTY ONE

This issue marks the completion of the one hundred twenty first volume of the *Advocate and Messenger*, and I think we should all feel a keen sense of gratitude to our great and merciful Father in heaven that the paper has been sustained and supported for such a lengthy period. I find it more than a little remarkable that all the necessary ingredients have been supplied through these many years, both spiritually and materially, in good times and bad, to continue publishing the truth through this medium.

Having tried to serve as your editor for the last six years, I have gained a first-hand appreciation for the labor involved in keeping up such a publication and for the difficulty associated with maintaining a high standard of quality and remaining financially solvent. It is easy to take such things too much for granted, or to place too little importance upon them, and in retrospect I realize I too have been guilty of a measure of indifference along these lines.

Our readers may be assured that any interest they may exhibit toward the A&M is of much encouragement to those of us who are involved in its publication and it is deeply appreciated. As we witness the rapid demise of 1982 we wish for each of you a safe and enjoyable holiday season and we hope that the coming year will be filled with God's choice favors for you and your loved ones. Please pray for me and mine.—*Editor*.

### ESAU'S WIVES

Esau is classed, in Hebrews 12:16, with fornicators and profane persons. He was a mocker of true, vital godliness and viewed with indifference both the promises and the threatenings of a holy God. He did not *desire* God's blessings nor did he *fear* God's judgments. He looked upon the worship of God with contempt and irreverence. This nature and character may be clearly observed in his choice of wives, the first two of which were idolatrous Canaanites. He did not respect the wishes of his parents, who would have had him marry among those who believed in the one true and living God. We find that these Hittite daughters-in-law "were a grief of mind unto Isaac and Rebekah" (Gen. 26:35).

No doubt it grieved them that Esau would show such complete disregard for their desire to have him marry among their own people; however, I believe that if Esau's wives had shown the proper respect and love toward Isaac and Rebekah and had manifest a sincere interest in religion of the heart and a desire to learn the ways of God in truth, they doubtless would have been received into the family with much joy and gladness and would have been the source of much delight to Isaac and Rebekah; but such was their contemptuous and hateful character and disposition that they brought continual grief of soul and sorrow of heart to this godly father and mother.

Esau later married another wife, and though it seems that he may have done so in the hope that he might obtain favor similar to that which he saw Jacob receiving of his father (See Genesis 28), yet, by marrying a daughter of Ishmael he continued to bear the fruits of an entirely carnal mind, showing a sad deficiency in wisdom and a contempt both for the blessings of the land promised to Abraham and Isaac and for the favor of the God they served. In marrying Mahalath he was taking the daughter of one who had been cast out of the house of Abraham and who had been a perse-

cutor of Isaac. So it is not likely that this marriage was much more pleasing to Isaac and Rebekah than his others had been. Mahalath was a granddaughter of the bond woman, Hagar; therefore none of her children could inherit the promised land (*See Galatians 4:22-31*).

Over the years we have known quite a number of godly parents whose sons and daughters have followed a course similar to that of Esau's in the matter of marriage, taking to themselves wives or husbands who were *a grief of mind* to their mothers and fathers. Quite often when Primitive Baptist children marry outside their own ranks they soon come to realize that there is a considerable conflict between themselves and their companions in their religious views and even in their general philosophy of life. I realize that there are exceptions to this rule, but generally speaking, I think those who have taken companions from among other people, or from among other religious groups, have found that such an union injected at least a measure of significant problems into their marriage. In large measure the "grief of mind" which is suffered by the parents in such cases comes as a result of the distress which they know it is causing their children.....

Children of believing parents in particular would be well-advised to seek the advice and obtain the consent of their guardians in this most important undertaking. How little most young people of today seem to realize the seriousness of marriage and how vital it is to acknowledge God in all their ways! How few there are who seem to approach this matter in a prayerful frame, desiring and seeking both the approval of their parents and the divine approbation of God! It has been well said that, "Those children have little reason to expect the blessing of God, who do that which is a grief of mind to their parents."

May the Lord give wisdom to our children in these times of such great worldly-mindedness and spiritual declension, that they may heed the scriptural injunction to honor their

father and mother that it may be well with them and that they may live long on the earth (Ex. 20:12, Deut. 5:16 and Eph. 6:2).—*Editor.*

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### BABES

I would like to point the reader to Matt. 11:25-26, where Jesus thanked His Father, "Lord of heaven and earth," because He had hid these things from the wise and prudent and revealed them unto babes; even because it seemed good in His sight.

As is usually the case we must read earlier in the chapter to find out what is really being said and to fully understand it, for there Jesus says, "But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced." In verse 18 He mentions John, who came neither eating nor drinking. (We feel that locusts and wild honey would not be eating well, or lavishly). But the Son of man came eating *and* drinking, (faring much better than John, as at the wedding in Cana).

Both of these young men were strongly criticized, whether they ate or drank or not, by those who considered themselves much wiser than they. "But wisdom is justified of her children" (Ver. 19). Before John was born the angel told his father that he would turn many of the children of Israel to the Lord their God and that he would go before the Lord—"to turn the hearts of the fathers to the children" (Luke 1:17). John and Jesus were born close together and both of them were filled with the Holy Ghost from their mother's womb, and both preached, "Repent ye, for the kingdom of heaven is at hand," in order to turn the disobedient to the wisdom of the just. But though they piped unto the wise of this world they did not dance or respond to the gospel tune.

Samuel was brought to the temple when he was weaned from his mother, where he ministered unto the Lord before Eli, the high priest (I Sam. Chap. 3). There the Lord called Samuel, ere the lamp of God went out in the temple and Samuel was laid down to sleep. "Now Samuel did not yet know the Lord" (Ver. 7). But the word "yet" signifies that he would know him soon. Not knowing the Lord, he thought Eli was calling him. Finally "Eli perceived that the Lord had called the child." Then Samuel answered the Lord, saying, "Speak, for thy servant heareth. And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle." Eli may have been wise in some things but he was very foolish when he did not rebuke his sons for their wickedness. The word of the Lord was precious in those days; there was no open vision. When the words of the Lord are scarce they are very exceeding precious and scarce they were before the gospel kingdom was established.

The disciples came to Jesus on one occasion saying, "Who is greatest in the kingdom of heaven?" Jesus called a little child and set him in the midst of them, and said, "Except ye be converted (changed from this way of thinking) and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven" (Matt. 18:1-5).

At another time they brought unto Jesus little children that He should put His hands on them and pray (Matt. 19: 13-14); and His disciples rebuked them, though I cannot understand why. But Jesus said, "Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven."

I am sure that in my experience I know many people just like this, and some are old men and women in the church kingdom. We are told to call no man our father for God's children have but one spiritual Father, which is God. And if

we love Him that begetteth, we also love them that are begotten of Him. So in our experience we have something which is not guesswork but is in a reality; "We know we have passed from death unto life because we love the brethren." This is indeed spiritual life when we are born of the Spirit of God, and spiritual life is eternal life, giving rise to hope in our hearts that our bodies will be resurrected, changed, and made suitable for heaven eternal and reunited with our spirits.

"What shall we say to these things? If God be for us, who can be against us?" Where is the wise, where is the scribe, where is the disputer of this world? Hath not God made foolish the wisdom of this world and at the same time given understanding unto the little, humble people who have been taught in the school of grace by the great professor in heaven, who by revelation has made wise the simple? Surely we cannot praise Him enough. The apostle Paul said, "I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." His gospel was not with enticing words of man's wisdom but in demonstration of the Spirit and of power.

I am sure that the God who lived in olden times is just the same today; that His way and works have not changed with time or with worldly ways or fashion. And I am sure that God's dear people can look around them in this modern age and see manifest the fruits, the ways, and the works, both of God and the world, and neither of them can be hid.

ELDER A. J. HYLTON

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### LEAVEN

The word *leaven* may be defined as the act of making light or causing to produce a change such as a fermenting process; a process of effecting a change in the mass object, as to transform and change the whole body. In the scriptures it generally refers to the evil acts of mankind and the idolatry of



the world, but not always, for there are times it is likened to the kingdom of heaven, and is used in a *useful* sense

The outward riches of the world and the wisdom in which man glories is certainly not good, especially to hold false doctrines and to keep company with fornicators, covetous persons, idolaters, railers, drunkards or extortioners. God's people ought not to eat with such, for surely in this their glorying would not be good. "Know ye not that a little leaven leaveneth the whole lump?" How effective the leaven of false doctrine and all the other sins ferment and spread when it is not reprov'd and corrected by a church or by individuals! It will increase unto more ungodliness and eat as doth a canker even to the overthrowing of the faith of some, as was the case when some declared that the resurrection was past already. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." So let everyone that nameth the name of Christ depart from iniquity with true repentance motivated by godly sorrow and the Spirit of God; then the leaven will not spread or cause more ungodliness. "Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us."

We are to do away with this old leaven and purge it out, not only of the former evils mentioned but especially our own selfish, carnal way concerning the former conversation the old man, for it is corrupt and deceitful in all its ways. So we are to put on the new man, which after God is created in righteousness and true holiness. Putting off the old man does not cause a man to be born of the spirit and become a new creature but it shows in a manifest way that one is *already* a new creature, for he is unleavened. This does not mean that he is without sin or the commission of it, but that he is justified from it by the imputed righteousness of Christ. There is a great relationship that exists for the true believers in the church and concerning the unleavened bread as we eat the

passover in memory of our Saviour. Oh Lord, give us grace and understanding, with love and self-denial, to "keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Jesus has plainly taught His disciples to take heed and beware of the leaven of the Pharisees and Sadducees. The leaven of the Pharisees is hypocrisy and self-righteousness, and the Sadducees deny the resurrection as well as saying there is neither angel nor spirit. The disciples had forgotten to take bread and reasoned among themselves that this was why Jesus had cautioned them to beware of the leaven of the Pharisees and Sadducees. Jesus had said unto them, "O ye of little faith," and, "How is it that ye do not understand about the leaven." He then called their mind to the five loaves that fed five thousand and the seven loaves with which four thousand were fed, and to how many baskets they took up. Thus He opened their understanding to the fact that He was not talking about the *leaven of bread* but the *doctrine* of the Pharisees and Sadducees. So we need to beware of the leaven of the doctrines of the world lest they creep in and corrupt the Lord's kingdom, our homes and families. I do not say this in disrespect to anyone, for the Lord has a people in every nation, kindred and tongue, but that we, the Lord's people, might keep ourselves unspotted from the pleasures of the world and that we might enjoy the pure religion in the Master's kingdom.

Jesus spake unto the multitude in parables that it might be fulfilled which was spoken by the prophets, that He would speak in parables and utter things which had been kept secret from the foundation of the world, or since that time. Jesus asked, "Whereunto shall I liken the kingdom of God?" (In the parables in Matthew it is the kingdom of *heaven*, which surely conveys the same teaching of a heavenly place, and such is the Lord's kingdom). He knew all the while what the king-

dom of God was like, but in teaching it this way as He went through the cities, journeying toward Jerusalem, it would encourage all to strive to enter in at the strait gate. So He said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Grace and truth came by Jesus Christ and His kingdom is not of this world; it is a spiritual kingdom. So, while leaven is used in reference to malice, immorality and false doctrines in other places, here it seems to have a good application—to the church in the gospel dispensation. It is small compared to the greatness of man and his way of understanding, but a little leaven leavens the whole lump. The grace and truth of Christ reaches the heart and enlightens the understanding, warming our affections and causing our hearts to burn within us. See Luke 24:13-32.

The leaven of the true gospel of Christ warms our hearts and enables us to realize that we 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." This is hidden from the world until the Lord sees fit to reveal it, and the whole lump or body of His children be leavened with the influence of His power and all His elect behold His glory to see Him as He is and be satisfied. Submitted in love to all.

ELDER DAILY HITE

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Those are more deserving of being termed atheists who acknowledge a God and walk as if there were none, than those (if there can be any such) that deny God, and walk as if there were one.—*Stephen Charnock*

### THE WITNESS OF GOD AND THE WITNESS OF MEN

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son" (1 John 5:9).

In chapter one, verse one through three of this letter John is testifying to the fact that he and the other apostles had actually seen, heard and handled the Word of life. They had heard Him preach, had seen His miracles of giving sight to the blind, hearing to the deaf, healing to the lame, turning water to wine, feeding thousands with a few loaves and fishes, etc. John was a true witness because the things that he was talking about were not hearsay nor second hand but were things that he had actually seen and heard. He was desirous of writing them to us that our joy might be full. The miracles that Jesus performed proved that He had all power on earth and in earth.

We are living in a period of great electrical, mechanical, chemical, medical and scientific marvels. With a little calculator I can work out mathematical problems by pushing a few buttons. With modern computers all kinds of information is available at the operator's fingertips. When I was a small boy a man with eighty acres of land and a good team of horses was considered well-to-do. And it was a full time job for that man and his family to operate that eighty acre farm. Today with modern machinery that same man and his family can operate a thousand acres or more. Columbus took something over two months to cross the Atlantic Ocean when he discovered America. Today, jet planes cross the ocean in a matter of hours. Modern medicine has increased the span of life and relieved much pain and suffering. We could go on and on about modern natural progress, but I believe we have stated enough to give you the idea of what we are talking about. We know that these things are true because we see them all about us. In other words these things are some things that man has witnessed and we receive them as the witness of men.

As important as natural progress and knowledge is, John says that there is something that is more important and more valuable. It is the witness of God which He hath testified of His Son. This witness of God is the Holy Spirit dwelling in our hearts. This knowledge, a treasure in our earthen vessels, is worth more to us than all the natural knowledge and inventions that we have been talking about. It is more important to know that Jesus is the Christ, the Son of God, than to know that we can cross the ocean in hours or to know that a man can farm a thousand acres. It is more important to know that Jesus is our Saviour than to know that we have put a man on the moon.

The three greatest events since the creation of the world were the birth, death and resurrection of the Lord Jesus Christ. Nothing that man has done or ever will do can equal the importance of these three events because they affect the eternal destiny of a multitude that no man can number. Every event in history pales in insignificance when compared to these three events. Truly the witness of God is greater than the witness of man.

ELDER T. EVERETT BEAVERS

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### SCRIPTURAL PUBLIC WORSHIP—NO. 3

#### The Form of Worship

In God's sight, the form which men follow in public service is of much less importance than their attitude of heart and soul. To us, who cannot easily read the condition of the inner man, the outward appearances often seem most important. It might be, for example, that we want a man to stand up behind a desk when he preaches, or kneel when he prays; and we might try to hush a person who could not carry a tune well. But with God it is not so. Jesus preached standing (Luke 6:17) and while sitting (Matt. 13:2), and He did so in many places outside the temple. He prayed standing (Luke 18:13),

while sitting (Luke 24:30), while kneeling (Luke 22:41), while lying on His face (Matt. 26:39), and while hanging on a Roman cross, and the Father heard Him equally well each time.

But I do not mean to demean the form of worship which we follow. If we did not have the habit of following a form we would certainly become careless in practice, and then in discipline and in doctrine. In fact, the outward form of worship is a form of discipline which reflects the inner beliefs. (If we believed Christ died for the human race, and it was our duty to bring all men into the church to save them, our form of service would be considerably different). It is a sad commentary upon the condition of the so-called Christian world that the greater portion of mankind has so far lost sight of the Bible form and doctrine that they cannot even recognize them. And, I must confess, Old Baptists are not immune to the worldly ways; we do not always understand either.

Do you feel this is too hard a statement? Well, did you ever feel a need to apologize for the simple little building where you worship, or for the simple little manner in which you worship? When someone asked you what church you belong to, did you ever feel inclined to answer, "I am a Baptist," instead of, "I am a Primitive Baptist," knowing that the latter term identifies you with a much-maligned people and the former does not do so? Well, the church of God needs not to be ashamed, for they have things which the religious world cannot even understand. In a world where few people have anything at all to say about what their church does, the Primitive Baptists have a form of worship where there is a place for each believer, young or old, rich or poor, and they come together in a loving relationship closer than that of natural families. Indeed we have privileges few in the world can understand when we sit in conference, speak our minds, and undertake to manage our own church business without anyone else selecting our songs, our sermons, and taking our money. There is no

need to apologize for such a place of gospel liberty.

Sometimes I have been asked by folks who did not understand us and our ways, rather difficult questions. Few people, for instance, understand why many of our preachers work for a living, or why they travel from one church to another on successive Sundays. One of my teachers once asked me, "Mr. Webb, I understand that you are some kind of a part-time preacher?" Her pastor did not work away from church. And, a very puzzled salesman once asked me, "Are you a teacher who preaches, or are you a preacher who teaches?" And I have had people offer me puzzles and games—"for use in our Sunday School classes"; and one enterprising person offered to show me how to use ventriloquism and puppets to make my sermons more interesting. Well, I am not really concerned about those questions; but sometimes there have been other questions that really set me back on my heels. For example, why do our churches meet on Sundays rather than on the Old Testament Sabbath day? And, why do we meet just once a month?

We meet on Sunday because we have a Bible example for doing so. We meet in honor of the Lord's resurrection, as did the apostles and the first church. The events of Pentecost also came on the Lord's Day, being 50 days following the Jewish Passover; and, John received the beginnings of Revelations on the Lord's Day, which also we hope to do as we come to worship. However, we are not restricted to meeting on Sunday, nor do we worship that day because it is an Holy Day in an Old Testament sense; our Lord taught us not to worship days and seasons as such.

As for our reasons for meeting one Sunday per month, I regret to say that we do not always have a good reason. Habit is very strong with us, for we are mortal; and I presume our people have been doing this since the pioneer days when preachers were usually circuit riders. Some have supposed it was because we did not have enough preachers to go around;

but if this is the case I wish one of you would explain why we have such a dearth of preachers when our Lord told us to pray to the Lord of the harvest to send them. Other people have said they wanted the extra Sundays to be with their families, or to rest, but do not ask me to defend that, for I cannot. And still others have said we meet only once each month so we can visit other churches on other Sundays, which is no doubt good if they indeed do so. But if they only sit at home, especially if there is an available preacher, then I think that they need to do some soul searching also. This is one area where Primitive Baptists could improve their lot, if they would do so.

A few years ago, a very dear sister left her former church and came to my home church for membership. Her former friends tried to dissuade her, saying, "You don't want to go to that old church where they only have church once a month." But her mind was made up. Later, the friends discovered that she was attending church services on Saturday, and sometimes two or three times on Sunday, and they just could not believe that she needed that much churchgoing. Then they urged her to take a vacation from it occasionally, and go have a good time with them. But she was not tempted. The Primitive Baptists are not quite what they seem to be to other people.

Soon, people all over our nation will begin their annual celebration of Christmas. Primitive Baptists will not do so, to the amazement of many. (When Easter comes, with its Lenten season, we won't celebrate that either.) A young man who had just told me humorously of taking a very mangy donkey into his own church building for their manager scene, asked me once why we did not celebrate the season. But I see no reason why Christian churches should engage in such activities since our Lord did not reveal His birthdate, and never intended men to so honor it. No real Bible student could ever agree that Jesus was born in December anyway.



(Supposing He entered His ministry promptly following His 30th birthdate, and spent three and one-half years in that ministry, if we count back from the time of His crucifixion which came the first week in April, 30 A.D., a more likely date would be in late September or early October). However, the more appropriate view of Christ is that of a crucified and risen Lord, for Christians.

About 35 years ago my home church began holding services during the Christmas holiday. It was partly to provide a *bright spot* in the midst of a long, dreary winter, and also partly because our families were generally at home and it gave us the opportunity to be together in services. If we want to truly honor the birth of Jesus, what better way could there be than to meet in His name in His house? It has certainly been a blessing to our church and we feel our Lord has honored us with spiritual gifts as a result.

There have been so many attractive (to the flesh) activities in the name of religion that it is impossible to mention them all. In conclusion of this article I would like to point out how dangerous it is to take a single step away from the plain, simple order of worship provided by the Bible. No doubt the people who first supported Sunday Schools felt they had ample justification in the work, for they felt compassion for poor illiterate children; but modern Sunday Schools are a far cry from the original ones, and so they provide an example of the fact that once we take a single step from the truth, for whatever cause, we are likely to end up far, far off from it. God gave us our children as a sacred responsibility and indeed they may be our most precious possession. How then can we vacate our responsibilities by sending them to someone to be taught, knowing that God did not authorize those persons to teach? If we are faithful and true to our belief we may live to see our children grow up and carry on the service of God as we know and love it.

ELDER RAYMOND WEBB

## GOD SOVEREIGN IN SALVATION

(No. 4)

"Thy will be done in earth as it is in heaven." We are taught in many places to be submissive to the will of God. We never enjoy the religion of Christ more than when we are fully submissive to the will of God. The Lord has a will concerning the salvation of sinners, and had a will concerning it before time began. Either the will of God determines who shall be saved, or the will of man determines it. John says, it is not "of the will of the flesh, nor of the will of man, but of God" (John 1:13). So we are not left to uncertainty as to this matter.

It is fitting that this matter should be entirely with Him for several reasons. It was the Lord that died the death of the cross to save sinners. He shed His own precious blood to save sinners, and therefore this matter should be decided by Him. Another reason is—Heaven is His, all His; everything there belongs to Him; and we concede that men may do what they please with their own, and if men may, how much more the Lord? His wisdom and power fit Him to decide this matter more than any other being.

If any of earth's millions had any claim or could show any reason why they should be included then the case would be different; but if no one has such a claim it appears that He may do as He will with His own, and so give it to whom He will.

He says, "I will have mercy on whom I will have mercy." We are not permitted to point to any as too bad—*too vile* for His mercy. We read of some of the worst that were favored.

"He to whom most is forgiven will love most." Here is one result of the salvation of the chief of sinners. They will love much. "I came not to call the righteous but sinners." Those who feel that they are poor, vile sinners will lose nothing by this whole matter being left to the Lord.

Who can say that more would be saved if it were left to

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the will of man? or who can say *certainly* that *any* would have been saved if all had been left to the will of men? If the sinner is to decide whether he will be saved, he must do so while he is a sinner—while he is “dead in sin,” and who can say that such a sinner would ever so choose? And if sinners, dead in sin, would never make such a choice and yet the whole scheme of salvation should be left to depend on them, what a great failure it all would be!

If the design of God is His own glory in the salvation of sinners, would His glory be more secure if all were left to depend on man? Each one of us knows something of our proneness to go astray—to forget God and all our duties to Him. Is it best for us that all be left to ourselves? “*What was there in you that could merit esteem—or give the Creator delight?—’Twas ‘even so Father,’ you ever must sing—‘because it seemed good in Thy sight’.*” It becomes us to say concerning this matter, “Thy will be done in earth as it is in heaven.”

If it were the will of God to save all the race, we would not find fault; but if God’s object is His own glory, who can certainly say that this end would be better secured in this way? The *justice* of God as well as His mercy is important. If all were left under the law and under its curse, then the *justice* of God would be sure, but not His mercy; on the other hand if all were redeemed and saved, his *mercy* would have been seen but not His justice.

It will appear that God is in earnest about the salvation of His people if we will consider all He has done to secure it. “He spared not His own Son,” and “how shall He not with Him freely give us all things?” Who can answer this question? God certainly thought of this and of all things necessary to bring it about long before time. He has “prepared” a place for us. The great wedding supper is prepared. The robes, the mansions—all are prepared for the redeemed; but if it all depends on their choice of God, see how great a failure it would be?

In free governments like ours, we find that the elect are inferior to the elector. The people are the electors and the elect take the place of servants. So, in the matter in hand, God is never called the "elect," but He is often represented as choosing or electing, and we are over and over presented as "the elect" or the "chosen." To make all depend on the sinner's choosing God is to invert this order, and make the sinner sovereign, and God dependent.

The Lord is the Sovereign of the universe. He holds the keys in His own hand and does His pleasure in the whole matter.

ELDER JAMES H. OLIPHANT—1914.

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### ALL THAT WERE GIVEN SHALL COME

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out" (John 6:37).

So many of the Lord's people get the cart before the horse in their study of the Bible. The phrase "shall come to me" does not introduce a doubt but expresses something that is *sure*. Those *given* are the ones that *come*, not "Those who come shall be given." And those who are *given* shall *not be cast out*. Jeremiah 31:3 tells us about their coming; "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." A few verses in the second chapter of Ephesians and the third chapter of Titus also shows us how this is brought about. It is not by our works but according to God's mercy that He saved us, even while we were dead in trespasses and sins.

I know Christ taught His people to come to Him in the sense of service unto Him, but notice in Matthew eleven it is those who labour and are heavy laden who are taught to do this. The terms "labour" and "heavy laden" gives us a description of those who are called upon to come unto Christ in a

gospel sense. And we must admit that these descriptive terms do place a limitation on the number who are taught to come to Jesus. The fact that these words are used in a restricted sense proves there are some qualified to come and others are not. This recognizes a difference between God's people and the people of the world.

The gospel must be a *spiritual* blessing. "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" (I Cor. 2:14). So the ones that are taught to come to Christ in the sense of service are those who are already able to receive the gospel message. This proves that God does not use the gospel to bring people into the new birth or to give them eternal life. For instance, on the day of Pentecost some were told to "Save yourselves from this untoward generation." That untoward generation was *not included* in the call to come to Christ or to save themselves. Why not stay with the Bible on these points of truth instead of applying it to those not embraced in the gospel call?

ELDER A. D. WOOD

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#### NO CONDEMNATION TO THEM WHICH ARE IN CHRIST

In Romans 7:24 Paul acknowledges his wretchedness by nature and then poses a question, not from ignorance, but by way of instruction to others who might feel their own inward corruption and inquire how one might be delivered from this body of death. He then shows that *God* is to be thanked in this matter for that deliverance which has already been wrought through our Lord Jesus Christ. He further shows (ch. 8: ver. 1) that the result of this deliverance is—"there is therefore now no condemnation to them which are in Christ Jesus."

In order to give a fuller explanation of the reason why

there is no condemnation to them which are in Christ Jesus Paul shows that the Spirit of life in Christ Jesus has made us free from the law of sin and death; that Christ condemned sin in the flesh in order that the righteousness of the law might be fulfilled in us.

Now we have purposely left out some of the context in this connection in order to reduce the above truth down to as concise a form as possible. In verse one of chapter 8 we are given a description of those to whom there is now no condemnation, namely, "them which are in Christ Jesus, who walk not after the flesh, but after the Spirit;" and, in ver. 4 those in whom the righteousness of the law has been fulfilled are likewise described as those "who walk not after the flesh, but after the Spirit." In neither case is the *walk* responsible for the blessing bestowed. It is not because of our *walk* that there is no condemnation to us in the sense of this text, but it is because of what Christ has done for us. It is not because of our *walk* that the righteousness of the law has been fulfilled in us, but it is because of what Christ has done.

It is certainly true that there is much condemnation which we can escape in this present life as a result of a godly walk, but that is not what this text is dealing with. This text is dealing with Paul's question, "Who shall deliver me from the body of this death?" And for *this* deliverance Paul gives God all the glory.

Can we not see that if one is "in Christ Jesus" he is already "free from the law of sin and death," and that this is the sense in which there is now *no condemnation* to such an one? Can we not see that if we are among the number for whom Christ died then the righteousness of the law has been fulfilled in us? And this can only be by imputation. In other words, if we are in Christ Jesus then *His* righteousness is accounted as *our* righteousness. As Paul states it in another place, "by the obedience of one shall many be made righteous" (Rom. 5:19). So far as the law is concerned each one of those

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for whom Christ obeyed, suffered, gave His life and rose again, stands just as pure and spotless and innocent as if they had never sinned, for their sins are covered by His death and *His obedience* is imputed to them.—*Editor.*

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### THE CHURCH A BENEVOLENT INSTITUTION

The church is a benevolent institution, and the members, when led along in the right and useful channel, don't have to go off and join some secret order to do benevolence. But when the preacher neglects to teach this matter as practiced and taught in the Bible, he may expect his people to get restless and want to go off and hunt some secret order to get in.

“Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come” (I Cor. 16:1, 2). If the Bible is God's book, I know that here is the best line of benevolent work that I ever heard of. People that will not practice it are acting to their own hurt. Why go and join a lot of secret worldly societies for mutual benefit and protection, when God has already given the grandest mutual benefit association that I ever heard of? Everyone in it has his life insured and there is a mutual reserve fund for all the dear people of God, when the church abides by the rules given.

Here, in this way, it is perfectly mutual. When one gets his house burned, as Elder J. Daily, of Indiana, did not long since, others can put in and help him, till he will, in the long run, be none the worse off. Do we not see how we are to help the poor saints and thus bear one another's burdens and so fulfill the law of Christ?

When the entire brotherhood of churches are united on this God-given mutual plan, then indeed we have a life insurance, such as none but God could establish. It beats the New

York Life or Equitable, or any other man-made, speculative, middle-man institution of the world. What would the Old Baptists want with life insurance companies, or benevolent orders if they would strictly follow the Bible and take care of the widows and orphans and poor saints?

ELDER J. H. FISHER

From *The Primitive Baptist*, July, 1896

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Take this for certain, that as many deserved stripes as you spare from your children, you do but lay up for your own backs.—*E. Hopkins*

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A “transgressor from the womb” (Isa. 48:8) is one of the hereditary titles of everyone entering this world. We are transgressors by internal disposition before we are so in external acts.—*A. W. Pink*

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#### SATURDAY MEETINGS AT THORNTON GAP DISCONTINUED

In their conference meeting of October 16, 1982 the members of “Thornton Gap” Primitive Baptist Church near Sperryville, Virginia voted to discontinue the church’s Saturday meetings until further notice—Sister Verlie E. Baldwin, Church Clerk.

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## Obituary

#### BROTHER WILLIAM HERNDON OAKES

We bow in humble submission to the will of Almighty God who has seen fit to call from our midst our beloved Brother W. H. Oakes, September 3, 1982. Brother Oakes was born in 1895 in Union County, Tennessee, and united with the church very early in life. He was a faithful member as long as his health permitted.

He was in bad health the last few years of his life and was confined to a Rest Home. He had gotten to the point that he hardly knew us when we visited him, but he never seemed to forget his Creator and was continually praising the Lord. We feel surely the Lord does penetrate the mind of His children that they continue to show forth His praise in some manner regardless of mental condition.

We have missed Brother Oakes during these past few years that he was not



able to attend our meetings, and we will miss him even more now, but we feel our loss is his eternal gain, and we are thankful for our fond memories of him. His wife, Eltha, died in 1967. He was later married to Violet Hindall, who also preceded him in death. He is survived by a daughter, Melba Urban, of Akron, Ohio, and a son, Ardis Oakes, of Knoxville, Tennessee. We extend our heartfelt sympathies to all his family and ask God's richest blessings upon them.

Brother Oakes moved from Tennessee to Akron, Ohio in 1923 and worked for the Akron Transportation Company until retirement. He was very instrumental in the organization of Oakdale Primitive Baptist Church. In the early days of the Church he provided his home as a meeting place. After the church was organized (September 6, 1941) he was one of the first deacons to be ordained by the church. He was well loved by all who knew him and had an air of friendliness about him that endeared him to your heart. He was a good example of Proverbs 18:24; "A man that hath friends must show himself friendly."

He loved the church and was a firm believer in the doctrine of grace, the total depravity of man, predestination, election, the final perseverance of the saints, etc., and was always ready to defend the cause. He possessed a precious hope of life beyond the grave and believed that the same Jesus who atoned for his sins would one day call him from the sleeping dust to a life immortal in that land where age has no place and none ever suffer or weep.

Funeral services for Brother Oakes were conducted by Elder Daily Hite who was his pastor for many years.

Be it resolved that a copy of this resolution be placed in the church records and copies sent to Primitive Baptist publications. This resolution was read and approved by the church in regular conference on October 9, 1982.—Elder Clarence Davis, Moderator, Brother Nick Herald, Church Clerk.

#### BROTHER KENNETH DURAN GLASCOCK

Brother Glascock was born February 27, 1907 in Marshall, Virginia. He passed away October 30, 1982 at his home while doing some work around the house.

He was united in marriage to Sister Nannie Robinson the 27th of March, 1932. He is survived by his widow; two sons, Leroy K. and William T., of Front Royal, Virginia; one daughter, Betty Ann Mauck, also of Front Royal; two brothers, Frank of Marshall, Virginia, and James of Roundhill, Virginia; three sisters, Allene Lunsford and Elizabeth Teele of Marshall, Virginia, Charlotte Allison of Front Royal; thirteen grandchildren and eleven great-grandchildren.

Brother Glascock united with "Goose Creek" Primitive Baptist Church in 1947 and was ordained a deacon a few years later.

Funeral services were conducted at Maddox Funeral Home, Front Royal, Virginia, November 2, 1982 by Elders Phillip Johnson and Hollie Redmon in the presence of a large number of relatives and friends. His body was laid to rest in Shenandoah Memorial Park to await the coming of the Lord, when the body, soul and spirit shall be reunited and carried to be presented to the Father. Submitted in love—Elder Phillip Johnson.

### BROTHER JOSEPH W. DUPONT

Brother Joe Dupont of Warrenton, Virginia, passed away about 9:00 a.m. November 10, 1982 at Fairfax Hospital. He had been ill with cancer for about four months. At an interval between treatments he united with "Thumb Run" Church, telling of the Lord's presence with him while in the hospital. He was baptized on Sunday, September 19, 1982 by the pastor.

Joe was in the service of our country during World War II, serving in the paratroopers and military police. The American flag draped his casket and was folded at the grave and handed to Sister Minnie, his wife, who survives. He also left a sister and other relatives in New England. The Primitive Baptist people loved him and mourn his passing.

His was a Primitive Baptist home. Although he united with the church late in life he was great to open his home to entertain the servants of God and all the Lord's dear people. He will long be remembered for the kindness and loving hospitality he has extended. He was born October 20, 1923 and was 59 years old.

The funeral service was held at Moser Funeral Home November 12, 1982 at 1:00 p.m. by Elders E. S. Skeen and A. J. Hylton with burial in Orlean Cemetery. His sufferings are over and his victory won for all eternity through the Lord Jesus Christ. By his pastor—Elder A. J. Hylton.

*(Editor's note: I have never shed as many tears over an obituary as I did over this one. We had heard nothing of Brother Joe's illness, nor his uniting with the church, nor his death until this memorial arrived in the mail. I, together with my wife and children, loved him as a friend and as a brother in Christ. We sincerely pray that God will continue to supply Sister Dupont and all concerned with those gifts and graces which are so much needed in times like these.)*

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### DONATIONS TO THE ADVOCATE AND MESSENGER

A Friend, Virginia, \$5.00; Mr. and Mrs. Garnet Payne, Virginia, \$5.00; Alma Rupard, Kentucky, \$2.00; Mrs. Louise Sora, Virginia, \$5.00; Kenneth Lindenmayer, Indiana, \$5.00; Elder Durward Edwards, Ohio, \$5.00; W. H. Henegan, Illinois, \$5.00; Karl Bobzien, Virginia, \$5.00; W. A. Woodly, Florida, \$5.00; Della Mae Key, Oregon, \$20.00; Rebecca A. Tyson, Virginia, \$5.00; Ruth A. Feller, Virginia, \$5.00; C. S. Rushing, Texas, \$5.00; Waldo E. Rudacille, Virginia, \$10.00; Mrs. Walter A. Gilbert, Colorado, \$5.00; Elder Benjamin A. Graves, Illinois, \$2.00; Mrs. Allen Pierson, Indiana, \$5.00; Fred A. Dame, Florida, \$5.00; Clarence Moyer, Virginia, \$50.00; Sister Sadie Kerlin, Virginia, \$3.00; Mildred Finnegan, Maryland, \$5.00; Mr. and Mrs. Ted Ray, Ohio, \$5.00; Mrs. Ethel Dush, Ohio, \$5.00; Naomi M. Gordon, Ohio, \$5.00; Elder Ralph Harris, Florida, \$1.00; A Friend, Illinois, \$5.00; Mable Sparks, Virginia, \$5.00; Mrs. John Ellis, North Carolina, \$10.00; Mrs. William Cockrill, Virginia, \$2.00; Elder Ralph Culy, Indiana, \$5.00; Floyd Rybolt, Missouri, \$5.00; Mrs. Harvey Agnew, Virginia, \$20.00; Bessie McCann, Ohio, \$2.00; Mr. and Mrs. Orville Dusthimer, Ohio, \$3.00; Mr. and Mrs. H. E. Wilson, Virginia, \$5.00.

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

March '83

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

May '84

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

Dec. '82

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

Jan. '83

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

Dec. '82

### THIRD SUNDAY

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

July '83

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

Aug. '82

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

April '84

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

Dec. '82

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-1, 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, Amisville, 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, Amisville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385  
Dec. '84

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

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