

Advocate and Messenger

122nd Year

FEBRUARY 1983

No. 2

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

Divine Instructor, gracious Lord
Be Thou forever near;
Teach me to love Thy sacred word
And view my Saviour there.
—Steele.

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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. '83

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

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

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

WATERLICK—Waterlick, Va. 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 524, 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

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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INELIGIBLE MEMBERS AND A STOLEN COW

Not very long ago a church of our acquaintance received a woman into their fellowship whose husband stood excluded by a sister church on the grounds that his marital status prohibited him scripturally from membership in the church. Later the church who had received the woman also received her husband into their membership. The majority of the churches in the area judged them to be guilty of a violation of the Bible rules of decency and order, and after certain of the churches labored with them to no avail they ceased to fellowship them.

After a certain length of time the man and woman decided that since their being in the church had caused so much division and strife they would come out, which they did. It was not a case that the offending church saw their error and excluded the ineligible members, but they voluntarily came out. After this was done then some began to contend that since the offending church no longer had these members on their church rolls that there was now no reason why all the churches could not receive them into their fellowship again.

Now this might appear ever so plausible to some, however the fact that this couple voluntarily came out of the church did not in any sense of the word take care of, or do away with, the wrong which was committed by the offending church.

Let us suppose a man steals a cow from his neighbor, takes the cow home with him and puts her in his barn and

keeps her several days. Then one night the cow breaks out and goes back home. Would you say that just because the cow broke out of the barn and went back home that the man who stole her would no longer be guilty of stealing her? Of course you wouldn't! Or, would you say that the thief was no longer under any obligation to confess his wrong and to beg his neighbor's forgiveness? Certainly not!

So in the above related case; the ineligible members did not absolve the offending church of her guilt when they decided to remove themselves from the picture. And the offending church is under just as great an obligation to rescind their unscriptural act, acknowledge their wrong, and beg forgiveness of their sister churches as if they still had those member's names on their church register.—*Editor.*

IGNORANCE WHICH COULD BE AVOIDED

By no means do I parade myself before my brethren as a bastion of wisdom and understanding, for I doubt that any man is more sensible of his ignorance than I am. However, I *have* made a conscientious effort to dispel as much of my ignorance as I could, and feel that the effort has been at least to some extent successful. It has distressed me in no small measure to find, both in private conversation, and in listening to the preaching of our ministers, that some of them obviously have not put forth such an effort, and as a result some of the blunders they make have, to say the least, cast great reflection upon that cause which we profess to maintain, if they do not border on downright blasphemy.

A few years ago, a man who was recognized in his home area as one of their more able ministers, preached at a church my father was serving and during his discourse he made the statement that he didn't read the Bible much, "For," said he, "I don't understand it when I read it." Now I am certain it is not necessary for a man to advertise such ignorance. It will be amply discovered without his drawing attention to it. And

would it be any wonder if an outsider, who knew little or nothing about the Old Baptists, should never set foot in one of our meeting houses again after hearing such a statement? I think the wonder would be if they *did* ever visit us again. Is it any wonder that our churches have gone down in some places? I am afraid that many times outsiders have formed their opinion of Primitive Baptists as a whole on the basis of the impressions made upon them during their first visit among them. And all too often the preaching as well as the behaviour they observed on that first visit was not at all representative of the Biblical and historical position and practice of our people; so naturally their impressions of us have also been far from accurate.

On a number of occasions I have heard some of our ministers speak as though it was almost a shame and disgrace for anyone to own or to read any book other than the Bible. Such men usually know very little about grammar and pronunciation and as a result make repeated errors both in diction and in their application of the Scriptures.

In Isaiah 32:2 Christ is spoken of as "an hiding place from the wind, and a covert from the tempest." A few years ago one of our ministers, who had been in the ministry for many years, referred to this "covert" as a *culvert*, and applied it in his illustration as though it were a drain or sewer under a road. Now a mere observation of the spelling should tell anyone that *covert* is not *culvert*, and even a cheap dictionary would show the difference between the meaning of the two words. I have heard many such glaring mistakes made from the pulpit over the years. Those ministers who fail to apply themselves to the study of language are laying themselves open to such public displays of ignorance. Not only this, but they lead some of God's people astray and give the adversary occasion to speak reproachfully of the Primitive Baptists as a people. This is very hurtful to the cause.

I once heard an Elder try to read Romans 7:8, and when he got to the word "concupiscence" he substituted the word

conspiracy. Now it is not my intention to be overly critical or unduly sensorious of anyone, for I too make many mistakes, even in spite of my efforts to avoid them by constant study, but there are far too many mistakes made among us as a result of failure to study the proper pronunciation and the proper definition of words. If a brother does not know the difference between *concupiscence* and *conspiracy* how is he going to make a proper application of those texts in which those words appear? The answer is obvious.

I pray that there will be some way in which my calling attention to these matters will be beneficial. Please do not approach my remarks from the standpoint of whether or not I was in the right spirit when I wrote them, but rather from the stand-point of whether I am correct or not. If I am in the wrong spirit the Lord knows it. But if I am correct then whether I was in the wrong spirit or not what I have said ought to be heeded. May the Lord have Mercy upon bleeding Zion.—*Editor*.

SPECIAL SAVIOUR

It is the purpose of this article to look into the statement of Paul in First Timothy 4:10; “. . . because we trust in the living God, who is the Saviour of all men, specially of those that believe.” And also First John 2:2; “And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

In examining these texts I wish to say that I do not profess to know all about them, and do not wish to appear so, and if Bible students more learned than I see differently I beg to be regarded in a charitable way.

There is a *church* world and sometimes in the Bible we believe the Church is referred to as a “world”, but we do not believe the texts cited above are referring to the world of the Church. If this were true then the propitiation of Christ’s suffering would only conciliate church members. If God is the

Saviour in a special way of believers then this applies to His people without the Church because we do not join the Church to believe, but we believe and this is the reason we come into the Church. Before we go further I will also say that the salvation we receive in the Church is that which we work out ourselves by the faith that God has given us. We save ourselves from misery, gloom and despair by joining the fellowship, love, peace and joy of the brethren. We save ourselves from this untoward generation by living within the safety of Zion's walls. We save ourselves from spiritual starvation by entering in the sheep fold by Jesus who has set before us an open door through which we go in and out and find pasture.

In Noah's day, after the flood had ended and the waters assuaged and dried from the earth, he built an altar and offered clean things to God, and the Lord smelled a sweet savour and promised to never again curse the ground for man's sake; for the imagination of man's heart is evil from his youth. Then He established His covenant and set His bow in the cloud as a token of that covenant, and while the earth remaineth, seedtime and harvest, cold and heat, summer and winter and day and night shall not cease.

In spite of the imagination of men's hearts to do evil yet God promised good. When I see and hear of the wickedness committed in this world I view it with horror and shame, and I am a sinner. Then if it appears this way to me, being a sinner, how does it appear to an all-righteous, holy and perfect God? Why doesn't He bring His righteous wrath swiftly to bear on the guilty? Surely it is because He is looking through the blood of the Lamb slain from the foundation of the world. The apostle Paul asks; "What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?" (Rom. 9:22-24).

The world stands to this day because in one sense God is the Saviour of the whole world. The sun still rises on the good and evil, and the rain still falls on the just and unjust. God makes it so. How man uses it or abuses it is to his (man's) credit or to his shame. But the sinners saved by grace (the vessels of mercy) God has prepared unto glory through the sacrifice of His Son.

ELDER A. J. HYLTON

SCRIPTURAL PUBLIC WORSHIP—NO. 5

Support of the Ministry

From the time of Christ and His apostles, the ministry of the true church have not been salaried, but have often worked for their own support. However, the primitive churches certainly did much to support these men through love for them and for the ministry which they carried on. Most of our churches are reasonably well taught on the subject of financial support, and I wish to add only a few thoughts on it before passing on to another side of the subject often neglected.

Paul taught that the workman is worthy of his hire, that men do not keep a flock or go to war at their own charges; nevertheless, he himself refused financial assistance from most of his churches (I Cor. 9:1-15). Preachers ought to remember his example, and they certainly ought to remember that a workman is worthy of his hire only when he performs the work assigned to him. The assistance each man receives, financial or otherwise, is to enable him to bring the gospel message to God's people; the people are under no obligation to support a man doing something else with his time. Indeed, if people support what is unscriptural, they do wrong.

Paul said, "He that desireth the office of a bishop desireth a good work." Elder Walter Cash used to say that many men desired the office who had no appetite for the work. Preachers, before insisting that church members contribute to their support, ought to ask themselves whether they are

visiting the sick, the aged, the needy, the troubled as they ought, or whether the people only see them each week when they walk into the pulpit on Sunday morning. While the Bible describes only one ministerial office, and legally all preachers are equal, (Eph. 4 names *gifts*, not *offices*) yet in practice some men prove themselves far more apt in teaching, more trustworthy, more patient, more devoted to the Cause, than other men, and these deserve the greater honor. If honor be attached to the position it must be earned both in the pulpit and out of it.

If they sow spiritual things, preachers have a right to share in the material blessings of the people; but they must also share in the trials and troubles and labors as well as the financial things. If we crave a standard of living above that of our people (many church members are widows, unemployed, or persons living on pensions), and desire good cars, fine homes, expensive clothes, then we ought to get out and work for those things ourselves.

The rule for christians in the matter of giving to the ministry, as for the church itself, is not the rule of tithing. It is the gospel rule: give as the Lord has prospered you; give as your heart tells you you should, as you measure what Christ has meant to you and how much you want to see the church prosper; and lay by you on the first of the week, rather than waiting until you find out whether anything is left over at the end of it. I have found that generally if a preacher will do, and teach, as he ought, the membership will also do what they ought. If the membership does not support a man it is a pretty good sign that there is something about him they do not approve of.

Of all preachers living, I think I must be the least able to criticize my brethren on this subject. There isn't a room in my home that does not contain memorials of the kindness of the brethren; not a week goes by that we do not receive cards, letters, phone calls, or visits, to remind us of their love. I am so far in debt to the Old Baptists that I can never catch up to

them. Yet, they do have some things that I covet, more important to me than money. Now if you want to know how you, whether rich or poor, can support the ministers, I would like to tell you what to do.

Be at church when good men preach. Do not allow yourself to be absent without a just cause. I have not forgotten the example of a very dear old friend who was at our association a few years ago. He was ill, sitting out in his car, when I stopped by to visit with him. He told me that that meeting was the 50th consecutive association that he had attended among our people. This old brother had been in my father's presbytery in 1926, and he was in mine in 1947. Now, my friend, that is real support.

But don't just be present. Sit up, stay awake, and listen! I can sympathize with those who are ill and on medication, with the aged, or with those whose work has made them lose lots of sleep. But it would help immensely if most of us would take a little time off before meeting to get mentally and spiritually prepared. Reading the Bible, praying, have good conversations with the family and loved ones, all help prepare us for the services. These things will make the services more interesting to us, and it will amaze you how many times the preacher will then take the very subjects you have been reading, to explain them to you. Cultivate the habit of serious listening; and after you go home, study what you have heard by the light of the Bible again.

Respond to preaching. Don't be afraid to show your feelings. If your pastor has helped you tell him so (Psalm 107: 2). Ask him questions to cause him to study further for your sake. If he makes errors tell him that too, but do it in love (I Tim. 5:1). Tell him your experiences, and your feelings, for it will make the two of you closer together. You will find most preachers are starved to death for this very kind of response, and they will truly appreciate it. It is not easy to preach week after week when not a word is said in return, and when all conversations turn only to the weather or business or politics.

And by the way, how many of you have written to our editor to tell him how you appreciate his labors for you? You ought to, you know.

Insist that your pastor study his Bible. Do not allow him to get out from under your watchcare, for he is your *servant* and not your *master*. Make him answer your questions, and keep on asking until he does so. Don't allow him to get lazy, careless, stale, always preaching on the same subjects. Absolutely refuse to allow him to become a brawler, quarrelsome, critical of people. Make it your business to know where he goes and what he does, and don't allow him to do things that will bring sorrow to himself or to his church. He is human and can mistakes. You would do this for your children, for they are yours; well, your pastor is yours too.

Work with your pastor, never against him. Hold up his hands, pray for him, let him know you are there to help if he needs it. If you can read scripture and offer prayer, don't refuse to help him in this way in the services. Do not criticize him before your family, your friends, your neighbors, and certainly never to other Primitive Baptists, for if you do you may well destroy his usefulness.

Use your pastor. If you have weddings or funerals, call on his services. If you, or somebody dear to you, is ill or in trouble, inform your pastor and let him know they would appreciate a visit. He would feel guilty if he learned of this afterwards and found he had neglected them. Encourage your children to talk to him and show them that he is a friend who will understand and who can be trusted.

The very best compliment a preacher can ever receive is when his people live as he teaches them. Behave yourself in your home, or at work, and in your community, so that the church would be proud to claim you as a member. Then your pastor will never have to worry about you. Be loyal to your church; do not involve yourself in any activities, organizations, pasttimes or pleasures, that would be dangerous to your spiritual health. Do not attend places of worship where the

preaching is contrary to the Bible way, where the fellowship is suspect, where people are in competition with the Lord's church; then your pastor will not need to help you unlearn bad habits. Do not make him go looking for a lost sheep. Study your church's Articles of Faith and Rules of Decorum, and live by them.

The churches of our area have the practice of giving the hand of fellowship after each preaching service. I know some churches do not do this and some people have feared that if it is practiced so often it might become commonplace. I have not found it so. I confess that the hand of fellowship does not always mean the same thing, however. At one time, when people take my hand, they say with a warm handclasp, "I truly enjoyed this service!" At another time, they may be saying, "I know you didn't have liberty today, but I love you and am praying for you anyway." At all times, it tells me we are united in a common cause, the great cause of our Master. Having learned to read in this handclasp something more than a mere "Hello", I confess that I would miss it greatly if it were to be omitted.

And so, dear brethren, I can join with Paul who said, "I desire not yours, but you." I covet your fellowship, your prayers, your esteem and respect, your love, and would rather receive these things from you than all the gold of earth. If your hearts be so, money can never become a problem between us. May God richly bless you with such willing hearts, and with such a love for His servants and for His house, that you would gladly spend and be spent for that Kingdom.

ELDER RAYMOND WEBB

FOUNTAIN

May it please the Lord to lead my mind and heart to write in such way as to be a sweet fountain of fellowship to you and to the honor of Jesus our Saviour. A fountain is generally thought of as being a spring of water or the main source

of anything. Natural fountains may fail or dry up and become useless, but I wish to write of the unfailing fountain of the Lord.

The Lord led Israel by the fountains of natural water that supplied their natural needs, yet when they turned from Him their fountains became dry. Moses blessed Israel and he was permitted to view the land of Canaan, but he could not enter because he did not give all the glory to the Lord God when the fountain of water came out of the rock. Yet as he blessed Israel he declared, "The eternal God is their refuge, and underneath are the everlasting arms . . . Israel then shall dwell in safety alone; the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew." Here the fountain of Jacob must represent all the Israelites or descendants of Jacob that spring from him as a fountain and who dwell in a land of corn and wine; a well-watered land. Now as Jacob is a type of Christ so all the spiritual Israel of God dwell in and by Christ, the fountain of living waters, in whom all fulness of grace for every need is their daily supply.

Solomon declared the law of the wise, and again, "The fear of the Lord is a fountain of life." Not eternal life, although that is a true fountain, but a fountain of life that enables the Lord's children to depart from the snares and pitfalls of this life which are death to our souls and to our being able to enjoy the church kingdom here in the land of corn and wine. So the law of the wise and the fear of the Lord is a fountain of life to us here, being well watered with the dew of God's love. May it please the Lord to remember Zion to create in our hearts the fear of the Lord and the law of His wisdom, that it be a beautiful fountain of life to His honor and glory. The Psalmist has declared, "For with thee is the fountain of life: in thy light shall we see light." I feel quite sure the only way anyone sees light is in the light of the Lord God who is the very fountain of all life.

"Doth a fountain send forth at the same place sweet water and bitter?" No, neither can a fig tree bear olive berries;

so no fountain yields both salt water and fresh (James 3:11-12). Brethren, we need to watch where we are going and what we are doing as we walk in newness of life. The prophet Jeremiah lamented Zion's condition very seriously as he asked, "Is there no balm in Gilead?" And, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" He declared that His people had committed two evils. They had forsaken the Lord, the fountain of living waters, and had hewed them out cisterns, broken cisterns, that could hold no water. Surely the Lord is the only true Fountain of living waters, and when we forsake Him and His ways and change the glory to the gods of this world, we are hewing out broken cisterns that can hold no water.

The prophet Zechariah declared, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." This is the day that it pleased the Lord according to His eternal purpose to open a fountain by the one offering of His only begotten Son, to die, the just for the unjust, that we be reconciled by the shedding of His blood. This is a very special fountain for it is one that cleanses from all sin and uncleanness. This fountain of pure blood of redemption, justification, sanctification, pardon and forgiveness of sin, and glorification was opened to the house of David and the inhabitants of Jerusalem, so it must be opened to all the house of spiritual Israel. Surely the blood of Christ Jesus our Saviour reaches to His children before He came at the appointed time of the Father and is the only cleansing fountain for their sins, although they worshiped under the law and the ceremonial priesthood; but these ceremonies all pointed to the true fountain of living waters. It was promised that in the day of Christ living waters would go out of Jerusalem; half of them toward the former sea and half toward the hinder sea. So half of them flowed to the former sea; they looked forward to the true sacrifice that appeased the wrath of God; and we look back to the supreme

sacrifice for sin, as half of the waters flowed to the hinder sea (Zech. 14:8). All time and space is covered by one special atonement. All humanity have sinned and come short of the glory of God, and without the shedding of blood there is no remission of sin. This fountain reaches all of His children, whether Jew or Gentile, young or old, bond or free, those who lived before the coming of Christ as well as those under the grace dispensation, and even to some who are not yet born naturally, for we are all one in Christ.

William Cowper must have had the very effect of this fountain as he wrote, "There is a fountain filled with blood, drawn from Immanuel's veins; and sinners plunged beneath that flood, lose all their guilty stains. Dear dying Lamb, Thy precious blood shall never lost its power, till all the ransomed church of God be saved to sin no more." This is a very precious song to me. I have a sweet hope that I am washed in that fountain.

Jesus "must needs" go through Samaria, and as He sat on Jacob's well to rest there came a woman to draw water, and Jesus asked that she give Him to drink. This surprised the woman very much for the Jews had no dealings with the Samaritans, so the woman asked why He asked for a drink. Jesus answered her, "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him and he would have given thee living water." This surely must be that fountain of pure, unadulterated, living water of life. This was more surprising to the woman for she knew the well was deep and she could see that Jesus had nothing to draw with, but dear children all the resources and power of heaven itself is at the command of Jesus. So Jesus plainly told her that, "Whosoever drinketh of this water shall thirst again:" But then amazing words! "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." These are amazing and gracious words to those who drink at this fountain. The wom-

an then asked Jesus to give her this water, that she thirst not, neither come there to draw water. But Jesus told her to go, "call thy husband, and come hither." He then began to reveal to her all things that ever she did, and it was now made known that He was the Messiah. So she left her waterpot and returned to the city, telling of a man who had told her all that ever she had done, saying, "Is not this the Christ." This is truly the Great Fountain from whom all blessings flow.

Wonder of wonders of all the fullness of this fountain, that you, His dear children, can still drink of and be refreshed. May the Lord of all mercies supply your every need as all of you eat the same spiritual meat and drink the same spiritual drink of that spiritual Rock, which is Christ. Praise His holy name for such a fountain.

ELDER DAILY HITE

A MYTHOLOGICAL DOCTRINE

The theory of works and grace, as a combination, for people to acquire eternal life is rampant throughout the land. Theologians and the modern-day evangelists are trying to camouflage this theory under the canopy of grace so they can project an image that they believe in salvation by grace. If God's chosen and redeemed are not diligent in their search for truth they are subject to fall victim to this deceptive doctrine, which is a myth. As a minister who believes eternal salvation is a gift of God, I am concerned, along with many other Primitive Baptist ministers, not only about the spiritual welfare of Primitive Baptists but for *all* the Lord's quickened and gosselly alive (capacitated to receive the gospel) family.

This quickened (born again) family is currently dichotomized doctrinally under the canopies of two basic beliefs; works and grace. The alarming thing is that many of those laboring under the shadow of the works system are not knowledgeable of it, or at least they give the indication they are not, for when in conversation with them they will say, "I believe in salvation by grace *but* one must accept Christ as their

personal Saviour in order to *get* eternal life." If one must do *anything* in order to make the grace of eternal life effective to them as an individual then eternal life is no longer a *gift* of God, Rom. 6:23 specifies, but it is a *get* of God. Therefore if we must accept (acceptance being a *work* of the creature) Christ before eternal life is ours then this method must of necessity be placed under the canopy of works.

According to God's written word eternal salvation cannot be acquired based on our works; neither can it be procured by a mixture of works and grace. To validate these points, respectively, let us consider the following scriptures: "Who hath saved us, and called us with an holy calling, *not according to our works*, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). Any Bible student should consider the grammatical construction of this and all other scriptural passages with very close scrutiny; e.g., please note the adverb of time, pronouns and tenses utilized in referenced verse. We do not need any additional verses, even though there are many we could cite, to thwart the theory of eternal salvation by works.

Now, we can call the same writer, Paul, as a witness again to ascertain if the theory of works and grace is a valid one, and, when we hear his answer (Rom. 11:5-6) we find that it is not, for he said, "Even so then at this present time also there is a remnant *according to the election of grace*. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

The apostle sets forth an argument, showing the inconsistency of grace and works and that one is contrary to the other. Also, we cannot mix the two and if we try we are liable to hatch the cockatrice' eggs, and weave the spider's web (Isa. 59:5). If it were possible, which it is not, to mix the elements of grace and works we would come up with a different product completely. It would neither be grace nor works.

That is why, I feel, the apostle presented his argument in the manner that he did.

Isaiah, in his day, issued the proclamation against the Lord's people that, "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). He then continued his description of their condition, in verse four, by saying, "None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity." Not only were they not concerned about truth and justice, but they were also guilty of setting forth fables, which accounts for the reference to the cockatrice' eggs and weaving of the spider's web.

When we try to obtain the specific identity of a cockatrice we find the trail to be a difficult one. For Isaiah and Jeremiah were the only writers of the Bible who referenced the cockatrice (Isa. 11:8, 14:29, 59:5 & Jer. 8:17), and they, in the main, used it metaphorically rather than objectively. Therefore, we are void of an actual Bible description of the cockatrice even though contextual references seem to place it in the poisonous serpent family.

Being unable to ascertain its specific characteristics from Bible accounts, we turn to the secular community in an attempt to enhance our knowledge about this creature. But we do not find a literal identification from our most authoritative secular sources either. For the results of a review of these sources see the following:

(A) The second college edition of Webster's New World Dictionary gives the definition of the Cockatrice: "A fabulous serpent supposedly hatched from a cock's egg and having power to kill by a look. 2. (Bible) an unidentified deadly serpent."

(B) The Thorndike-Barnhart Dictionary corroborates Webster's definition, for they say: "1. a fabled serpent whose look was supposed to cause death. The cockatrice was believed to be hatched by a serpent from a cock's egg. 2. (in the Bible) a venomous serpent not now identifiable. Isa. 14:29."

(c) Cruden's Concordance refers to it as a "Basilisk" or "Adder" (the Basilisk is, according to dictionary definition, a mythical lizardlike monster with supposedly fatal breath and glance—D.H.J.). The appellation of *adder* is as close as we

come to a specific identification of the cockatrice. However, this appears to be a position set forth either by supposition or from the gleanings of history by Alexander Cruden, A.M., and/or the group of editors for the Cruden's Concordance. But documentary evidence was not cited to sufficiently establish the true identity of the cockatrice as an adder.

From the sources checked we learn that we cannot identify the object of our research sufficiently for absolute recognition. Experientially, this is our plight when we try to find the basic fabric of the works and grace method for obtaining eternal life, as proclaimed by the arminian world. Therefore we must conclude that the religious systems responsible for promulgating these methods (works/works and grace) hatch the poisonous doctrines (serpents) which poisons the minds of the Lord's children and causes them to live in a world of mythology. Additionally, the maze of ways advocated within these theological systems on how to be born again compares to the spider's web mentioned by Isaiah.

By sifting out the names and rituals of all the religious institutions in the world we end up with only two basic positions worldwide; *grace*, or *works*. It matters not which religious organization one may be affiliated with it will fall into one of these categories. Now if we are going to believe our beloved apostle Paul then the position that eternal life is by the grace of God, in lieu of works, is correct. This is also in harmony with Jonah's statement that "Salvation is of the Lord" (Jonah 2:9). And, God said, "I will not give my glory unto another" (Isa. 48:11).

The system of salvation by works robs God of His glory, therefore it must fall to the ground as Dagon did before the ark of the Lord. If God's redeemed family would consider the inaccuracies in the works doctrine, as it is opposed to the doctrine of grace, they could view the truth with great assurance. This would also allow them to view Jesus as a complete Saviour and permit their walk to be among those with true christian experiences, thereby glorifying God in this behalf.

When we consider the general theme of Paul's writings we know that it was not his intention to degrade or belittle

neither works or grace as they apply to God's people and kingdom. However, he did emphatically set forth the principles that they must forever remain as separate entities. My sincere desire is that the Lord's children may abound in grace and execute the works required at their (our) hands. Also, may we have the wisdom to keep them separated properly and never attempt to mix the two together and try to use them as a resource to procure eternal life.

ELDER DENNIS H. JONES

DID YOU KNOW IT WAS THERE?

A well-to-do deacon was accosted one morning by his pastor, who said, "Poor Widow Green's wood is out. Can you take her a cord?"

"Well," answered the deacon, "I have the wood and I have a team; but who is to pay me for it?"

The pastor replied, "I will pay you for it on condition that you read the first three verses of the forty-first Psalm before you go to bed tonight."

The deacon consented, delivered the wood, and at night opened the Word of God, and read the passage: "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth: and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."

A few days afterward the pastor met him again. "How much do I owe you, deacon, for that cord of wood?"

"Oh," said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the widow's wants."

From—*Messenger of Peace*, 1938

(Editor's note: *There are a lot of people who would do many things differently if they knew what was in the Bible; and the best way to know what is in the Bible is to read it.*)

THE CHILDREN

The members of the church should be very careful to search out all who have a hope in Christ, and invite them to come into the church, if they receive the preaching of the cross gladly. Especially should this interest be shown toward their own children, the Lord having laid it on His people to bring up their children in the nurture and admonition of the Lord. They should use every endeavor to keep their children from hurtful associations with such things as will prejudice them against the truth and the true church. While they cannot regenerate their children, nor be the means of it; yet they should seek to do their whole duty by their children as regards the teaching of the word of God, and especially so when there is evidence that they have been enlightened by the Holy Spirit.

ELDER WALTER CASH
(Date Unknown)

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GOD SOVEREIGN IN SALVATION

(No. 6)

Let us consider what is the condition of man, or what would be his state if there were no Savior. If he is not justly condemned aside from and independent of the gospel provision, he needs no gospel. If he is *not* justly condemned, he *needs* no system of grace, and if he *is* in a state of just condemnation he *deserves* none. It is popular to hold that the sinner cannot in justice be damned unless he is given a chance of salvation. Many take this view without thinking what is involved. It means that the sinner is not exposed to just condemnation, and, if so, he is in a good condition. To be free from condemnation is a safe and honorable state; but if it be conceded that the sinner is in a state of just condemnation, then he is not entitled to a chance, and so the gospel system is not designed "to clear God in the condemnation of man."

The whole of the gospel regards man as a criminal, and wholly at the mercy of God, to be disposed of as He will. It is urged that this view discourages men from serious thoughts and efforts. What is the use of care if it is all of God's mercy, and especially if God's purposes are fixed unalterably in the matter? The best people believe that God certainly foreknows our last state, and, if He does, it must be true that that state and end is certain to be as He foresees it will be; yet all this does not induce men to give up all devotion. The best people believe that the time of our death is known to God, and is therefore *certain*, yet we use care and remedies to preserve our lives. I will risk speaking for those that believe God is *sovereign in salvation*. We are not discouraged by this view. We admit our unworthiness to be saved and inability to bring about our salvation, and this fact does not discourage us. We know that our salvation is made sure either by our own efforts or by the action of God; and we feel far more secure to trust it all to God than we would to regard it as dependent on our own faithfulness. In fact we regard it as a comfortable view to those who "dare not trust in themselves" to consider

that though their sins are as crimson or scarlet, yet there is hope in the sovereignty of God in salvation.

It is not discouraging to hold that there is no hope only in the mercy of God. We expect the work of grace to still go on in our midst. We expect to see our sons and daughters changed by the grace of God. It is not a little hope—to hope in the Lord; for as *God* is great, so our *hope* is great.

Election does not discourage the “poor in spirit” or those who “hunger and thirst after righteousness.” We have not seen our names in God’s book, yet we are not discouraged by it. We depend on the Lord, and feel that, “if my soul were sent to hell,” we have no other trust nor claim; and, besides, there is no one that certainly knows himself to be left out. However corrupt a man may be, yet no one can certainly say he will be lost. The mercy of the Lord is great, and we have instances in the Bible of the chief of sinners being saved. Paul said: “If peradventure God will give them repentance.” We may say this of the most corrupt man. When David prayed for his sick child, he said, “Who can tell what God will do?” Fix your mind on the vilest man you know and say of him, “Who can tell” what God in His mercy will do for that man? He has done wonders for others in all ages and nations, and is still doing wonders among men. The grace of God is active at work, not waiting for the sinner to make the start. We expect sinners to be converted and saved all along the way; it is so now and ever has been so. Those who have sinful children may remember the Lord and what He has done for others. Who can tell what mercies are in store for your sons? Who can tell but that their lips may yet praise the Lord?

The sovereignty of God in salvation encourages prayer for others. “To whom shall we go?” Where shall we look, or to whom cry? He only can save. This does not nourish vice.

Men of corrupt minds and lives do not love this view nor believe it; and we may only reply that the view that it is for men to decide and not the Lord, who shall be saved, is the view generally held by corrupt men. They hold that they

have the casting (deciding) vote on the matter, and are content in sin with this view. If we would so preach as to please the wicked, we must say that all is left to their decision and action—that they can decide the entire matter.

Paul believed this before he was converted, and believed the opposite afterward. It was after he was converted that he said: “Not of works; not by works of righteousness which we have done.”

It is the doctrine of the believer. It tends to good in our lives. It nourishes trust in the Lord. It expects great things of the Lord, and affords solid grounds for our hope. It tends to obedience, and comforts those that should be comforted.

ELDER JAMES H. OLIPHANT—1914

My young brother, do not rush. Keep in mind the fact that you can never make progress beyond your abilities. Time will give you experience and increase your powers if you are studious and observant. Quick growth is rarely lasting. Set your mark high, but “hasten slowly.” Let patience have her perfect work. What you do, do well.—*Selected*

No new or second thought can ever take place in the mind of the infinite Jehovah. All is as one eternal present with Him. He never has to change His purposes. His eternal wisdom planned it all in eternity. He made nothing in vain, for He had a purpose in all His works. In them we see the wisdom of an all-wise and beneficent God.—*Selected*

CORRESPONDENCE AND NEWS NOTES

From Elder and Mrs. E. S. Skeen, Palmyra, Virginia:

Tessie and I wish to extend a note of thanks to all who remembered us this past holiday season with nice cards and gifts. As always we feel to be so unworthy of the kindness of the Lord's dear people.—May we continue to have peace and happiness in our service to God during this new year. May we be found at our brother's feet, esteeming them better than ourselves. Submitted in love.

From Elder J. E. Alderton, Silver Spring, Maryland:

May we all pray more, labor harder, be more forgiving, love each other more, and above all strive to serve God more fully this year. Pray for us.

ENON MEETING CANCELED UNTIL APRIL

In the last conference meeting of Enon Primitive Baptist Church (Elder Toliver Utz, Pastor) the members voted to cancel First Sunday night services until April.—Sister Vallie Alderton Postelle, Clerk.

EBENEZER CIRCULAR LETTER

To the Primitive Baptist Churches composing the 154th Annual Session of the Ebenezer Association.

Dear Kindred in Christ: We have been blessed to come together again with the realization that another year of our earthly lives has passed and gone.

As we look back we ask the questions: What have we done on behalf of this great cause? Have we been about our Father's business? Have we walked in humbleness among God's Dear People? Have we done all for Christ's sake or have we made our decisions according to our own desires? Dear brethren, what are our answers to these questions?

We are dealing with the greatest thing on earth. The importance is beyond our vocabulary to express because God came down to this earth in the form of a man, in the person of His dear son, and died on the cross of Calvary so that we could have this meeting in His good and great name. He gave us the Church where we rest. Oh! how important it is to watch and wait in our decisions. How important it is to keep her (the Church) in her beauty as far as possible here in the world.

Let us not let flesh and blood of earthly kinship enter into our decisions. How sad this world would be if we let such enter into our decisions concerning the governing of this precious old Church insofar as our authority allows. Yet we feel that has happened in the past and may again. Let us watch and be sober.

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But notice Israel said, "We will not walk therein" (Jer. 6:16). Did not Israel suffer for this? God's paths are old, yet ever new. All His paths lead toward Him and that throne of grace where we can enter in boldly and find help in time of need. If wrong things have entered into His Church they surely didn't come in by the old paths.

Brethren, let us consider these things lest we in times to come regret our ways and suffer much. The Church is our resting place here on earth. May we by prayer and supplication keep her as such. May we look ever unto Jesus, the Author and Finisher of our faith. Humbly submitted for the sake of the Cause—Elder E. S. Skeen, Palmyra, Virginia.

Approved: Elder E. M. Long, Brother Waldo Rudacille, L.C.F. Frank Coppedge.

Obituary

SISTER ETHEL BOYD BRUMBACK

Sister Ethel Brumback, daughter of Joseph and Allie (Rose) Boyd, was born in Honaker, Virginia, February 16, 1911, and passed away in Alexandria Hospital December 13, 1982 at the age of 71 years, 9 months and 28 days.

She united with Montcalm Primitive Baptist Church, Montcalm, West Virginia, on May 1949 and was baptized by Elder C. D. Hall. She moved her membership from Montcalm Church to Bethel Primitive Baptist Church by letter on December 3, 1972. She loved her church dearly and remained a faithful member and attended services as long as her health permitted.

She is survived by four children, two sons and two daughters; namely, Bob Watson, Ralph Creed, Betty Stevens and Doris Safrit; three stepchildren; Grace Hirst, Clinton Brumback and Earl Creed; fourteen grandchildren and six step-grandchildren; a step-mother, Ollie Boyd; five sisters and one brother. One son, Joe Watson, and three husbands (Robert Watson, John Creed and Clarke Brumback) preceded her in death. She will be greatly missed by her church, Pastor, family and a host of friends.

Sister Ethel suffered for many years of kidney failure. Her family, friends and doctors marveled at her endurance and will to live. As her life here in this world neared the end her submissiveness to God's will touched many lives. We rejoice that she is now at rest with God.

Funeral arrangements were handled by Money and King Funeral Home in Vienna, Virginia, with an evening service by her Pastor, Elder Gary Utz, and the funeral was at Cravens-Shires Funeral Home, Bluewell, West Virginia, which was conducted by Elders James H. Sutphin and Frank Oresta. Burial was at Grandview Memory Gardens, Bluefield, West Virginia.—Elder Gary N. Utz.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Anna Pearl Ford, Illinois, \$2.00; Mrs. Effie Scott, Indiana, \$3.00; Mrs. Blanche Phipps, California, \$2.00; Clarence Payne, Virginia, \$5.00; Ray Rountree, Georgia, \$5.00; Mrs. John A. Brown, Virginia, \$5.00; Mary A. Olinger, Virginia, \$5.00; Alton Atwood, Virginia, \$5.00; Elder James R. Bowers, Georgia, \$5.00; Mr. and Mrs. Earl Spencer, Missouri, \$15.00; Mrs. Ruth R. Pearce, Georgia, \$1.00; John Wayland, Virginia, \$5.00; Mabel Butterfield, Pennsylvania, \$5.00; Paul Darnell, Illinois, \$5.00; Mrs. Charles Purtle, California, \$5.00; Clyde Cooke, Virginia, \$5.00; Friend, Virginia, \$5.00; Mrs. Daisy Cozort, West Virginia, \$5.00; Isaac Reams, Florida, \$5.00; Marcella Utz Buettel, Maryland, \$5.00; Elder Wayne Fuson, Ohio, \$5.00; Mrs. Katherine Payne, Maryland, \$5.00; Mildred Carter, West Virginia, \$5.00; Mrs. Herbert Rees, Ohio, \$2.00; R. R. Varnes, Florida, \$5.00; Clyde C. Dickens, Virginia, \$5.00; Jesse B. Ramming, Illinois, \$5.00; Richard Buckle, Pennsylvania, \$1.00.

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

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. '84

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

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

THIRD SUNDAY

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

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

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

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

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

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