

# Advocate and Messenger

127th Year                      FEBRUARY 1988                      No. 2

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**Advocate**  
and  
**Messenger**

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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To the lovers of verse  
May I present,  
From Psalm number two  
This greatest event:

"I will declare the decree:  
The Lord hath said unto me,  
Thou art my Son;  
This day have I begotten thee."

Elder A. J. Hylton

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## CHURCH DIRECTORY – FIRST SUNDAY

**ALMA** – Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. 1st Sunday 11 A. M. and Sat. before at 7:30 P.M. Clerk, Harvey Painter, 14605 Icelandic Pl., Chantilly, Va., 22021. Tel. (703) 631-4620. April '88

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

**BETHEL**–7 miles west of Falls Church, Va, Leesburg Hwy. Greyhound Bus Line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va 22031, Tel. (703) 273-5983. Dec. '87

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

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

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

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

**NEW LIBERTY CHURCH**–Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634. Oct. '87

**SALEM**–Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown, In 47346, Tel (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '88

**SHARON**–Fenton, Mo (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk, 15 Claraned Hgts., Fenton, Mo 63026, Tel. (314) 343-7059. June '89

**WATERLICK**–Waterlick, Va, 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '88

## SECOND SUNDAY

**BATTLE RUN**–Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '88

**LITTLE FLOCK**–9 miles southeast of Amelia, Va. Take Rt. 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Sarar Cox, Clerk, 4761 Stornoway Dr., Richmond, Va 23234, Tel. (804) 275-6084. July '88

# Advocate and Messenger

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

127th Year

FEBRUARY 1988

No. 2

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## A DESCRIPTION OF BLESSEDNESS

In his writings to the church at Rome on the subject of justification the apostle Paul refers to a description which the Psalmist David gave of the blessedness of the man unto whom God imputes righteousness without works (Rom. 4:6-8). This sheds light on Psalm 32:1,2 which we could never have had otherwise, for though David says nothing expressly in that place about the imputation of righteousness without works, yet Paul, by Divine revelation, knew what was the mind of the Spirit, and rather than quoting David verbatim, he gives us his meaning. So, according to the apostle, what we have in Psalm 32:1,2 is a description of the blessedness, or the happy

state, of those to whom God imputes righteousness without any works on their part.

David's description goes like this: "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." And what a blessed state is this! Iniquities *forgiven*, sins *covered*, and consequently *not imputed*. If we are among those of whom this can be said, then there are no words to express just how wonderfully and exceedingly blessed we are, nor how thankful we ought to be.

The words of Hezekiah concerning what the Lord had done for him may also be said of all the elect. In love to their souls He has delivered them from the pit of corruption: for He has *cast all their sins behind His back* (Isaiah 38:17). He *blots out* their transgressions *for His own sake*, and *will not remember their sins* (Isaiah 43:25). He has compassion upon them, subdues their iniquities, and *casts all their sins into the depth of the sea* (Micah 7:19). In view of all this, how can anyone argue that Christ only *offers* forgiveness, and then leaves it to unregenerate sinners to either accept it or reject it? Paul tells us that we *have* redemption through the blood of Christ, "the forgiveness of sins (not just the *offer* of it, but forgiveness itself) according to the riches of his grace" (Eph. 1:7). Our sins are not imputed, or charged to us, because they were charged to Christ. "God was in Christ, reconciling the world (*of His elect*) unto himself, *not imputing their trespasses unto them*" (II Cor. 5:19). The *sins* of the elect are imputed to Christ, and the *righteousness* of Christ is imputed to *them*. So they not only have their sins taken away in such a manner that they can never again be called up or laid to their charge, but they also are *given* a righteousness which can *never* be taken away from them. What a wonderful arrangement! Such a profound method of justification could only have been structured and fashioned by Divine wisdom. We behold it with wonder, and marvel at the unfathomable Intelligence from whence it sprang!

Blessed character indeed "to whom the Lord will not impute sin." And if He will not impute sin to us, He certainly will not finally condemn us. He could justly have required all

of us to answer for our own sins, none of us could make any claims upon His mercy. But to the everlasting joy of His people, He did not make any such requirement of them, but laid their sins upon His own heaven-appointed Substitute, by Whose stripes they were healed (I Peter 2:24). The cure was *accomplished*, not *offered*.

How precious is that God-given faith to which His righteousness is revealed (Rom. 1:17) and by which we receive the knowledge of our justification (Rom. 5:1) and enjoy the blessed peace which flows from an experiential assurance that all is well between us and our heavenly Father. Such blessings are too great to be fully expressed by human tongue, and too wonderful to be comprehensively detailed by the most skilled writer. Surely such mercies should provoke us to a life of unwavering devotion and service to the One Who gave them -- *Editor*.

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### FAST

When we speak of the term *fast* it does not always apply to moving rapidly as with speed or quickness. It can be used that way but there are a lot of other uses. I know that sometimes in my speaking or writing my mind moves ahead so that I cannot keep up with it, and I feel that I am not able to write or speak as I should. So I beg your charity and forgiveness of my many mistakes.

The term *fast* can be, and often is, used in scripture in regard to the religious exercise of *fasting*, a time of abstaining from eating certain foods, etc. But the Saviour said not to fast as others do, with a sad countenance to please men, but rather do thy alms unto the Father which is in secret, and thy Father which seeth in secret shall reward thee openly. One thing we certainly need to abstain from is the very appearance of evil. May the Lord give us grace to do this and to live to His honor.

I want to express more particularly the term *fast* as it applies to *being firmly fixed*, stable, sound, secure and steadfast, and relied upon as true and substantial. Even to bring to individuals as creatures of humanity how great our ignorance

is as the Lord convicts us in our weakness, and how great are the firm, fixed principles of God to show forth His power in creation. Such was the experience of Job as God spoke to him out of the whirlwind, asking, "Who is that that darkeneth counsel by words without knowledge." The Lord continue to ask, "Canst thou send lightnings? Who put wisdom in the inward parts? Who can number the clouds in wisdom? Who can stay the bottles of Heaven, when the dust groweth into hardness, and the clods cleave fast together?" Thus the clods cleave fast, firmly fixed together, not by man's wisdom and ability but by the mighty power of God that brings to light man's nothingness and even provides the raven his food. Brethren there are some definite purposes of God to firmly fix and hold fast as it pleases Him. Boaz said to Ruth to keep fast by my maidens, and also keep fast by my young men, until they have ended all my harvest. This means for Ruth to *stay close* to the maidens, etc., and that for a special reason, for they were told to let handfulls fall on purpose. This was God's way of caring for His children, and they were told to not go into any other field to glean. Surely this is true today and is firmly fixed to hold fast to and not be altered or changed.

David spoke of the wonderful works of God being done in truth, and by the word of the Lord the heavens were made; so great in all His wisdom and works that all the earth should fear Him, for He spake and it was done, He commanded and it stood fast. And again He declares that by God's strength He setteth fast the mountains, being girded with power so the mountains were firmly fixed. Likewise the mountains of God's love, grace, mercy, Spirit and power are all set fast and very firmly fixed according to His will.

We are to hold fast the instructions of the Lord and ponder the path of our feet as we walk in harmony with our salvation as we live here in the kingdom of God. Solomon instructed his son to take fast hold of instruction and not let her go; keep her (the instruction of the Lord) for she is thy life. There are very plain and right paths of wisdom for us to walk in, and there are certain paths to not walk in. We are not to enter into the path of the wicked nor to go in the way of evil men, we are to avoid such paths and turn from them.

Paul teaches us to prove all things and to hold fast to that which is good; to *stand fast* and hold the traditions which we have been taught whether by word of his epistle. So we need to hold fast to *true* traditions that are in harmony with the word of the Lord. We must not lay aside the commandments of God and teach the commandments of men, for Jesus rebuked the Pharisees and scribes for holding the traditions of men. He even called them hypocrites, "for this people honoureth me with their lips, but their heart is far from me." So it must be from the *heart* that we honor our Lord.

"Hold fast that which is good, hold fast the form of sound words in faith and love." is Paul's teaching to all God's people. We are to "hold fast the profession of our faith without wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed, for a double minded man is unstable in all his ways." So let us not be unstable and wavering, but "let us hold fast the confidence and the rejoicing of the firm unto the end."

What the Lord does and says is firm and fast and cannot be broken or changed to something weaker and less important. Yet the Lord can set free and break down all that man has or ever will make fast and firm to hold. This is very vividly brought to light throughout the Scriptures. Paul and Silas were cast into prison with their feet fast in the stocks, made fast, or firmly fixed by man, but the Lord set them free. And yes, the very tomb where Jesus lay was sealed by man as sure as they could seal it, but it was opened by the Lord, and we have the assurance that all graves will be opened.

After our Saviour was baptized by John the Baptist, He was led up of the Spirit into the wilderness to be tempted of the devil. While there for forty days and nights He fasted, not eating or drinking, and afterward He hungered. His fasting was surely different from the common fasting of the Jews, for He did not hunger until afterwards. This shows that His body was in union with a divine nature, for He was able to resist all of Satan's power and temptation even while His body had endured these forty days without any nourishment. The Lord's angels came and ministered unto Him, as they often did. Surely our Saviour had great burdens that He bore for His people, but

He did not promise us to be without trials and burdens. Let us hold fast to the promise that His grace is sufficient.

Christ Jesus, our High Priest, is entered into heaven itself, now to appear in the presence of God for us. This is where Stephen saw the Lord, and it is our sweet and glorious hope which we do hold fast and firm. Dear ones, seeing that we have this great High Priest, that is passed into the heavens, let us hold fast our profession. We surely have a precious profession to hold, to cling to firmly, and to keep as the most valuable treasure we have. So, "let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." May the Lord of all mercies bless Zion with the desire and wisdom to hold fast her profession to His honor and glory without wavering.

ELDER DAILY HITE

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### ARE YOU WEARING YOUR LITTLE COAT?

Elkanah, a man of mount Ephraim, had two wives, Hannah and Peninnah. Hannah had no children; Peninnah had several. Peninnah continually ridiculed, provoked and angered Hannah because of the fact that she had no children, but the matter was of the Lord, as He had shut up her womb.

When the family went up to Shiloh yearly to worship the Lord and to offer sacrifices, Elkanah offered portions to Peninnah and her children, but to Hannah he offered a worthy, or double, portion because it seemed that he loved her more than he did Peninnah. But Hannah would not eat because she was sad of heart because of her barrenness. She prayed to the Lord for a man child and promised that if she had a man child she would lend him to the Lord all the days of his life. She prayed silently but her lips moved, and Eli the priest thought she was drunken, but she told him that she was a woman sad of heart and bitter because she had no children.

In due time she had a man child and called his name Samuel, which means *asked of God*. The next time the family went up to Shiloh for the yearly sacrifice and offering Hannah said that she would not go until the child was weaned. Afterward she again went up and told Eli that she was the woman



that had prayed for a child, and promised to lend him to the Lord, and she left Samuel in the care of Eli and his wife. She then prayed a wonderful prayer of thanksgiving and praise unto the Lord (I Sam. 2:1-10).

Now let us go to 1st Sam. 2:18 & 19: "But Samuel ministered before the Lord, being a child, girded with a linen ephod. Moreover his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice." It would seem to me that this little coat represents the Spirit of God working in Samuel as he ministered to the Lord. No doubt that his mother saw it as the answer to all her prayers, and an assurance that she would no longer be tormented by Peninnah her adversary.

Samuel lived in a time of laxing morality, and there was much war with the Philistines. It was during this period that David slew the Philistine giant. The people were demanding a king, but Samuel resisted their demands until God told him to anoint Saul as king. Samuel continually stood for that which was right in the sight of God. As I think of him wearing that little coat, I am reminded of Joseph and his coat of many colors. Certainly Joseph was one of the most outstanding types and figures of Christ.

In our service in the church are we wearing our little coat? Does the Spirit of the Lord show in our lives? Are we so big and important that we have outgrown our little coat? Or are we like David, willing to be a doorkeeper in the house of God rather than to dwell in the tents of wickedness? Certain it is that the publican was wearing his little coat when he prayed, "God be merciful to me a sinner." On the other hand the Pharisee was wearing a big coat of self-righteousness when he prayed thanking God that he was better than other men. Which prayer do you think God heard? The Scriptures tell us that the Publican went down to his house justified rather than the Pharisee.

As we try to serve in our local churches, whether it be as minister, deacon, song leader, or just faithfully filling our place as a member, let us always be wearing our little coat.

ELDER EVERETT BEAVERS

### SACRIFICE

The first offerings we read of in the Bible were made by Abel, a keeper of sheep, and his brother Cain who was a tiller of the ground. Cain brought the fruit of the ground to offer to the Lord, and Abel brought of the firstlings of his flock. In this story it seems to be revealed that the hidden wisdom of God was present in the action of Abel but absent from Cain. It is God's hidden wisdom through faith that teaches "without the shedding of blood there is no remission of sins." Consequently, Heb. 11:4 states, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous." The sacrifice did not make him righteous, but offering it in faith showed that he was already so.

From this beginning, the Hebrews followed the practice of sacrificing unto the Lord. In every case the sacrifice must be without blemish and without spot. When the Lord told Moses that all the firstborn of Egypt should die, He also told him that "against any of the children of Israel shall not a dog move his tongue" (Exodus 11:7). "Your lamb shall be without blemish, a male of the first year" (12:5). The elders of Israel were to dip hyssop in the blood of the Passover offering and strike it upon the lintel and posts of their doors. When the angel of the Lord passed through to smite the Egyptians, He would see the blood and pass over Israel (12:23). This was the beginning of the Passover which Israel was to keep until Jesus, the true Passover, was offered.

But while they were supposed to keep it, the love of other things often got in the way. The prophet Malachi cried, "And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor. Will he be pleased with thee? But cursed be the deceiver which hath in his flock a male, and voweth, and sacrifices unto the Lord a corrupt thing: for I am a great king, saith the Lord of hosts, and my name is dreadful among the heathen" (1st Chap.). It was evidently their practice that what could not be sold in the market for money, or be used for human consumption, would be offered to the Lord. The governor

would not be pleased with that kind of gift, and neither was the Lord pleased.

When Jesus was born old Simeon had grown old waiting for the "consolation of Israel", for he was a just and devout man who found no consolation in corruption. Likewise we can understand why the shepherds were keeping watch over their flocks in the night, when all joy was darkened, for there was no joy until the moving star led them to the Savior.

Profiteering was commonplace in the Lord's temple in those days. The money changers had their seats there, and those who sold doves had their places. The word must have surely got around that folks need not bring a turtle dove to sacrifice unto the Lord as they could be purchased at the door of the temple. So, with this condition facing Him, Jesus made a scourge of small cords, upset the tables of the moneychangers and the seats of them who sold doves, driving them out of the temple, and saying, "My house is the house of prayer, but ye have made it a den of thieves" (Luke 19:46). And His disciples remembered that it was written, "the zeal of thine house hath eaten me up" (John 2:17).

Malachi asked again, "Will a man rob God? Yet ye have robbed me" (3:8). The Lord loves judgment and hates robbery for burnt offering (Isa. 61:8), and will direct the work of His servants in truth, and make an everlasting covenant with them.

ELDER A. J. HYLTON

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#### COULD PAUL BECOME A CASTAWAY? – I COR. 9:27

In my opinion, Paul stands foremost among all the great Bible examples of grace. His unworthy beginnings, with that fanatical determination to promote his Pharisaical ideals, marked him as a great sinner worthy of judgment; yet, the grace of God lifted him out of error to place him in the office of Apostle to the Gentiles. Nor did that grace ever fail him during his ministry or at his death. The question is, could Paul have fallen from it? He said he could.

My father once warned me not to waste time telling a congregation what it is like to preach, for none can understand that but those who have tried it. I suppose that is the reason few people understand Paul's great trials of faith (See

2 Cor.11). There are enough afflictions there to turn any man away, if he did not lean on the mighty arm of God. No doubt the temptation to do it was presented to Paul constantly. There was so much opposition to his preaching, so much physical privation and abuse. To prove his apostleship it was necessary for Paul to "boast" of his accomplishments, but that is a dangerous act which in weak men leads to false pride. Did Paul feel badly that he was denied a wife, a home, and children, because the demands put upon him were too great to allow divided loyalties and time? (People sometimes accuse him of being against marriage! How little they understand his self denial.) Was he tempted to demand financial assistance from the churches so that his destitute condition might be somewhat relieved? Yes, but then how could the poor have the gospel preached to them without hindrances? Would it not have been easier for him if he had just compromised a little on some of his hard teaching, at least among the Jews? But, if he did it, how could his gospel retain any force? Other men might give way to self pity and complaint, but Paul dared not. My question is, with all these daily trials of faith, did Paul go through life in constant fear lest something too hard for him and God might sweep him away to destruction? I think not.

I used to hear this text misquoted sometimes. Once when I was young in the ministry an old minister quoted it several times thus: "I fear that after having preached to others, I myself may become a castaway." Having great confidence in the man, but being unable to find the text just that way, I asked him where I could find it. To my surprise, he became rather aggravated with me, thinking I was criticizing his preaching. He seemed to think if Paul didn't say "I fear, etc." he ought to have, for that was what he meant. And I suspect he went on quoting it that way until he died. But a little study afterwards showed me Paul did not live in fear of failure, or in doubt of his calling, his preaching, or his future. Old Baptists may have many doubts about their own worthiness or abilities, but they have none about the gospel or about grace. This text expresses not Paul's fear but his supreme confidence in the thing preached.

There are two sides to the gospel of grace, and the first

part is that following the flesh always leads men downward away from God (See Rom. 7:14-25; 8:5-13). If Paul had been willing to give in to the demands of his own fleshly nature, he most surely could and would have become a castaway. Of this he was absolutely positive. Knowing the result of such a course, and then knowing the strength of God's grace, and having set as his greatest goal the winning of God's approval, he was determined not to fall into the trap of humanity. If he was certain the flesh could destroy him, he was even more positive that living by the grace of God would deliver him. To accomplish his high purpose was a matter for meditation and prayer day and night with Paul. Thus, it was not fear which prompted him, but confidence.

When I remember those I have known, especially among the ministry, who departed from the paths of truth and righteousness, I have sometimes asked myself why it must be so. Well, some of them had such a lust for authority and power, the desire to rule over the churches; some were so proud, with too high an estimate of their own opinions, and thus became easily offended. Some loved security, ease of mind and body, and even the material things of this present world, for the love of money has ever been a threat to the Christian; some could not control their natural passions, but let themselves be tempted into doing wrong; some put family or friends or pleasures ahead of the church; some were simply too lazy spiritually. Generally speaking, many of the same men who preached the warfare between flesh and spirit were the men who forgot it when the warfare came home to them. Do not tell me, my friend, that Old Baptists don't believe in falling from grace, for I have seen them sometimes fall. It is not pleasant, and it makes me tremble lest I also might forget to "watch and pray" (Matt. 26:41).

The term "castaway" is a very interesting word. It is used only once in the Bible. It is translated from the Greek word "adakimos" and means, literally, "not approved." This term referred to the decision to discard broken pottery vessels. In that day many household utensils like plates, cups, pitchers, or vases, were made of clay fired in an oven. Clay is a weak material, and such vessels carelessly used crack or break easily.

Now human nature has not changed in thousands of years, and we do today precisely what those folks did. Most of us clutter our shelves, attics, and garages with such items. Once broken they have little practical use, for they leak; yet they retain a sort of sentimental value. So what do people do? Why, they set them up on a shelf rather than throw them away. Now that is precisely the meaning of the word "castaway": it means "to set up on a shelf." If Paul's ministry, or my own, were so seriously marred that men lost confidence in us, we would become objects for people to stare at, even bad examples. All the sentiment in the world, and all the pretended charity, will not change the fact that people lost confidence in us.

And how are people set up on a shelf? It seldom happens in an instant; Lot did not get to Sodom in a day. Even if a preacher were to go off into error, there are usually some who follow along, and with some he might even become more popular than before. It seems that men prone to sin like to have examples to justify themselves. Our concern is not for those, but with the tried and true saints who can detect the uncertain sound made by a faulty trumpet. What do those do?

My observation has been that first they try to exercise patience and charity, hoping things will straighten out. If that fails, they shuffle in their seats for a while, and maybe stare out the meetinghouse window during meeting. Maybe they will even try to sleep through it all. Soon they begin to grumble and complain a little, and after a bit they start staying away from church rather than be troublemakers. Eventually they stop calling for the man's services at church, at funerals, at weddings, and stop seeking his counsel on questions. When they do these things they are telling him something. If he will listen, they can save him much trouble. If not, they must either turn to someone else or the church will suffer permanent damage. These are not easy things to speak of, and much harder to experience in person.

How much better it is to suffer affliction for right causes than for bad ones! Grace never fails if we are obedient to our high calling, and if we remain as servants at the feet of the brethren as our Lord intended. This was what Paul intended

to do, and at the end of his life he expressed great joy in having fought a good fight and finished his course with joy (2 Tim. 4:5). It ought to be our own highest ambition too.

ELDER RAYMOND WEBB

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### THE GIFT OF HELPS

In I Corinthians 12:28 the Apostle Paul tells us of gifts which the Lord has set in the church including the gift of "helps". This is an important gift that often is unnoticed or uncultivated. Yea! and sometimes unappreciated — or we do not manifest our appreciation for it. The recipients of benefits from the gift of helps, too often I fear, do not recognize and express appreciation for them as they (we) should. We just simply take the profits (hospitalities and courteous acts) from this useful gift for granted. And many whom the Lord has blessed with the gift and resources to bring it to fruition often fail to use it.

The gift of helps, in some form, is universal among God's children. It is unlike the apostolic gift, the prophetic gift, the gift of teaching or healing, governments and diversities of tongues; these were given to specific individuals for various time periods and for express purposes. But, the Lord's people have been favored with the gifts of helps in all ages, under all circumstances, in all age groups and among both the masculine and feminine genders.

In some situations the Lord has provided helps (relief) to his people by furnishing and/or using certain species of his animal and fowl creation to lighten their burdens. For examples, when Abraham's servant went to get a bride for Isaac he took with him ten camels to assist in bearing the load and burdens of his journey. The burden bearers (camels) that accompanied Abraham's servant to Mesopotamia pre-figures the necessity for burden bearers (helps, helpers) to aid the ministry of our era. Additionally, God used the raven, as a help, to feed Elijah. Ministers cannot bear the load of responsibilities in preaching the gospel alone but they must have the benefit of the gift of helps from their brethren and sisters. Helps must also be directed to every facet of the gospel church if optimum church functions are to be achieved for the benefit

of the heirs of grace. To attain to this position church members must become involved as helpers by utilizing their resources and talents in support of the truth. This is something we all can do.

Paul himself was a helper which is manifested by his experience at Troas. For after the Spirit suffered them not to go into Bithynia they passing by Mysia came to Troas. "And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us" (Acts 16:9). This apostle was so concerned about helping others that he loosed himself from Troas, immediately making his journey to Macedonia. At the conclusion of his journey he ultimately ended up by a river side where he helped a certain woman named Lydia, whose heart the Lord opened. When Lydia was baptized, and her household, she besought Paul and his company to abide in her house. By this act she helped them with carnal things that were necessary for their physical comfort.

It was at the river side and in the home of Lydia that the principle taught in I Corinthians 9:11 was literally practiced. For Paul asked the Corinthian brethren, "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" This is a logical question and the answer should be in the negative. For the apostle helped the woman by preaching the gospel (sowed spiritual things) unto her and she helped him by sharing the natural (carnal) comforts of her home with him. Therefore, the gift of helps, when utilized according to scriptural teaching, are beneficial and edifying to all God's believing people.

The church at Rome was instructed to help Phebe. For Paul said unto them, "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also" (Rom. 16: 1, 2). This commendation was to apprise the church at Rome that Sister Phebe was worthy of their support. By making this statement the apostle did not contradict or violate any other principle that he set forth regarding women's authority in the



church. Rather, he was teaching that there was some business, associated with church functions, that women were qualified to do. He identified one of these functions by saying, "she hath been a *succourer* of many, and of myself also."

The word *succourer* in applicable text is translated from the Greek word *prostatis* which means a patroness; i.e., assistant. True, sisters are not to teach or usurp authority over the brethren. But we should recognize the fact that there are activities associated with church functions which the sisters, by exercising their gifts of helps, can do far better than men.

Names of other individuals are also cataloged in the 16th chapter of Romans to show that they too used their gifts of helps. God gave them proper recognition by deeming it noteworthy to leave their names recorded in His inspired word for posterity. Their involvement in the support of His cause is reflected as a constant reminder to us that the total person, including our resources and best known management techniques (according to Bible principles) should be applied in maintaining our precious heritage, the gospel church. My reason for making this statement is because it, at least partially, relates to a pet peeve of mine. For I observe brethren who ambitiously give their very best in Caesar's kingdom but when it comes to the church they are very lackadaisical. Church members who do this have their priorities in the wrong place. Because the church deserves, and our Lord demands, our very best offerings – not lame ones.

It is recognized that there is a faithful remnant (in most cases) who make great sacrifices by utilizing their time and substance to ease the burdens of others. Often times it is these faithful saints that bear the burden of support for the entire church. Conditions such as this should not exist but I am convinced that it does in a good percentage of churches. Therefore, when we receive identifiable helps (many helps are rendered that are unidentifiable per se) from the faithful remnant, or others, we ought to express our appreciation audibly or otherwise; if not done audibly, in verbal conversation, it may be done in writing or via telephone. Both Paul and John acknowledged the generous acts of men named Gaius who used their gifts of helps (Rom. 16:23 & III John 1-6). We

would do well to follow this apostolic example. Personally, I think it a good practice after we have received gratuitous acts (helps) from our brethren, sisters and friends to acknowledge their helps by expressing verbal appreciation, or with a thank-you card, and/or a telephone call.

We are thankful for all the Lord's children but somehow there is a special appreciation for those who utilize their resources generously, as helps, in the cause of our Heavenly Father. It is hoped that these thoughts upon the gift of helps will comfort those that exercise their gift properly. Furthermore, may those that have allowed their gift to lie dormant be provoked to use (cultivate) it in support of the cause of Christ as dictated by scriptural admonitions.

ELDER DENNIS H. JONES

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### WHAT THY HAND FINDETH TO DO

“Whatsoever thy hand findeth to do, do it with thy might . . .”  
Ecclesiastes 9:10

Let it be said of us (Primitive Baptists) as a people that we are ready to do every good work which the Word of God says we should do. Every one of God's children should read His word to see what they should do, and “whatsoever he saith unto you, that do.” (John 2:5) We need not wait for our brethren to tell us every step we should take, for our brethren have the same task we do to determine for themselves what they should do. However, we realize there is need for the word of exhortation, the call to visit the sick, the voice of experience, and the mind of Christ (I Cor. 2:16).

Heavy burdens now fall upon some of our good brethren who have served the church for many years. Old age and ill health will someday take them from us. We do not desire to take away the great joy of service from those who have willingly taken the responsibilities laid upon them and served the church; but I am reasonably sure that in many cases some of the burden they would willingly share with younger hands. By the same token, the older ones should not come to the place that they feel the church cannot go on without them, or cannot do this or that if they themselves are not able any longer

to do so, but should labor to encourage the younger ones to begin to take those responsibilities which their own hands have so long found to do, and give guidance and encouragement while they still can. It will be long remembered and appreciated by those who are willing to serve.

Let no one say he can find nothing to do. We might as well say that God has not given any instruction. We may often feel to lack the wisdom or ability to serve Him as we feel He commands, but He also gives us the grace. When we finish one task, another will be waiting. But if we never look, never ask, but only wait for someone to tell us, and when they fail to do so, we say we are not needed or wanted, who is to blame?

I have three brothers and one sister, and as a boy at home I probably would have resented being told by them what I should do; but from my parents I expected such instruction. Our Heavenly Father has given the instruction for us all.

Let us be better men! Let us be worth the while.

The labor is at best when lives are clean and smile.

Let us be better men! Let us His will now do,

Better than ere before, higher, nobler and true.

Let us, as new born men, with life that is so bright

Give men the Spirit's touch, and point them to the light.

Let us, with better hope, amid the sin and pain,

Be witness of His grace, until He comes again."

(by L. L. Leininger)

ELDER ROBERT WEBB

Carthage, Illinois

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### BEHOLD – LOOK

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilat* saith unto them, Behold the man!" (John 19:5).

"But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7).

The words *behold* and *look* have almost the same meaning, yet are a little different. To *behold* means, to gaze upon, to perceive through sight or apprehension, to call attention. To

*look* is to make sure or take care that something is done, to exercise the power of vision. Therefore, both the words mean to see with our eyes. To *look* upon something could mean a more casual observation or view; and to *behold* could indicate a greater concern or a more serious review. In both cases we are usually speaking of a *natural* view of an object.

Let's now look at these two words in the Bible verses listed above, —“Behold the man,” and — “The Lord looketh on the heart.” Pilate was speaking of eye vision in John 19:5, and in 1st Samuel 16:7 the Lord is looking with something beyond the use of the natural eye. The vision of the Lord, — I'm too small a dust worm to even try to explain the vision of the Lord, — is able to look into the heart. I have a question for you. Was His vision perfect when He said, “I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me” (Isa. 63:5)?

Let's look at the example of total vision that Christ had when His disciples forgot to take bread with them (Matt. 16: 5-12). Jesus said unto them, “Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, *It is* because we have taken no bread.” These disciples were looking at physical things, the *natural* bread, but Jesus was speaking of spiritual things, or rather, against spiritual weakness. Listen to Him: “How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and the Sadduces? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadduces.”

*How do we see and behold Jesus?* In this book of Matthew, Ch. 16, Ver. 13, He asks this question; “Whom do men say that I the Son of man am?” Notice these men in verse 14 are guessing who He is. They may have had a fair idea who He was, but not a clear vision. Jesus narrowed this vision question down as follows: “But whom say ye that I am?” Peter answered, “Thou art the Christ, the Son of the living God.” Now, who gave Peter this vision? The answer is in verse 17; “Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.”

To sum this up, I am thankful, I hope, for the natural vision of the beautiful things God has allowed me to view, i. e., the beauty of natural things, as seen in the trees, grass, birds, the sky, lakes and rivers, mountains and all God's other beauties, including the flowers and even a little rose petal. Yet, give me the *spiritual* view of God and His kingdom here on earth, and let me behold the face of my Saviour, and I will be happy and at peace with myself, my God, and His people.

“Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King” (Psalm 48:2). I'm afraid we may get to looking at the natural things too much. I'm speaking of the physical things in and around the church grounds, i. e., the church building, the furniture in it, the people and their outward dress, the preacher and his attire, etc. Could we even get to looking at the song service as to how well it sounds to our ears and to our visitors rather than to our hearts, and to the glory of God? I believe we could. God is looking (if I understand) for heart worship. He is not looking for and expecting a lot of pretty clothes, fine jewelery display and a beautiful musical sound in the worship service.

I will mention a few things concerning what we see on TV in our homes, which can and does get us to looking at the wrong things. It gets us trapped into watching movies and shows which we would not attend out in a public place; we would be ashamed for our friends, especially our brethren, to know that we watched such devilish things as people say and do on some of the programs.

Another point about the TV as far as the preaching and singing: these are the best talented show people doing this singing and preaching. I don't mean to be over-critical, yet most of these people on TV programs are people either from Hollywood or other entertainment fields. They get the Lord's people, including some Primitive Baptists, to thinking that they aren't really and truly worshipping God unless they can make a great display or speak as well as those just mentioned. “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ” (Col. 2:8).

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Brethren and Sisters, old and young, let us pray that our form of worship may never turn to such as this. Let us only "look to behold" the face and pleasure of God alone. Let's pray that we will behold the face of Jesus our Lord.

ELDER COY BROTHERS

Arab, Alabama

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### LAW OF GOD

I wonder what some of these modern protesters would say today if the laws of God as outlined in the 20th chapter of Leviticus were enforced as they were in Old Testament times. We can imagine them squealing about how "harsh" they were. Let us read some of them:

"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbor's wife, the adulterer and the adulteress shall surely be *put to death*" (ver. 10).

"And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death . . . And if a man lie with his daughter-in-law, both of them shall surely be *put to death* . . ." (ver. 11, 12).

"If a man lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be *put to death*" (ver. 13).

Now take your Bible and read Romans 1:24-32 and find that these commandments are not just confined to the Old Testament. They are gross sins, and the apostle in the New Testament says, "*They which commit such things are worthy of death*" (Rom. 1:32).

In 1st Corinthians 5th and 6th chapters, the apostle instructs the Church to withdraw fellowship from those who are guilty of such sins. "Them that are without God judgeth. Therefore put away from among yourselves that wicked person" (I Cor. 5:13). This is why the church should exclude from its membership those guilty of such sins. If you say the church of God does not have the right to do this, then why does He teach in 1st Cor. 6:9, 10 that "fornicators, idolaters, adulterers, thieves, covetous, drunkards, revilers, extortioners,

abusers of themselves with mankind, and many other things listed, *shall not inherit* the kingdom of Heaven?" This speaking of the organic, visible, gospel Church and not the eternal heaven above.

As a church body we are commanded to "judge them that are within" (I Cor. 5:12).

ELDER T. L. WEBB, JR.

*The Little Messenger* – Jan, 1988

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I would not give a straw for that assurance which sin will not damp. If David had come from his adultery, and had talked of his assurance at that time, I should have despised his speech—*John Newton*.

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### CORRESPONDENCE AND NEWS NOTES

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*From Sister Josie G. Thomas, Stuart, Virginia:*

Dear Elder Harris, Thank you all so much that you didn't stop my A&M. I am pass 91 and at the time it should have been renewed I was in the hospital with a broken hip and didn't think to ask anyone to look after it for me, and I sure would have been sorry to have missed the December number. Thank you again. I hope to get the A&M as long as I can read it. – In sweet hope.

*From Sister Jean Jester, Arab, Alabama:*

Dear Brother Harris, Words can never express the joy which your and Elder and Sister Deese's visits in the churches here meant to us.

For years I have read your writings and they have fed and thrilled my poor soul; hence, when I learned you were coming among us I was looking forward with great anticipation. (Of course, I had heard you before, but that was a long time ago). I wish you would compile a book of your writings. It would be a great blessing for future generations.

I knew you had physical afflictions and have been severely persecuted for your stand for the truth, but God has wonderfully blessed you with many talents which you have used to great advantage. May God continue to lead and bless your work in contending for the good old "faith once delivered to the saints."

The dear old church has been a haven of rest to me for almost 50 year. I was a Junior in high school when I united with the Church, and I received many persecutions from my family on both sides, and from my peers, but it was a joy to me to suffer for the Cause fo Christ.

In my late years I have had many trials and disappointments—cancer, the tragic loss of my husband, color<sup>r</sup> surgery and other health problems, but through all this the blessed Lord has held me up by His tender mercy and grace. When my husband died, I thought surely the good Lord had forsaken me. I felt that I was

cut off from His mercy; that there was no need even to seek Him anymore. But from the point of being near despair, I then felt that it was of the Lord's mercies that I was not consumed (as Jeremiah said) and that the Everlasting Arms had been underneath me all along. I was so ashamed that I had even doubted. The first line of dear old Bro. (David) Bridgman's song came to me as I was struggling, "God has been my refuge daily—." Thanks be to God that He has brought me thus far. Please forgive me for relating this to you, but you are so kind and understanding—a great man of God.

I humbly beg an interest in your and Sister Harris' prayers,—I am poor and weak and needy.

I must have a copy of Elder Copeland's sermon, "The Golden Age and the Church . . ." We shall always treasure the wonderful memories of "Bro. Haden" as we called him. I have many, many treasures laid up in my heart of sermons that he preached, and as I read the Scriptures so many vivid scenes appear of glorious times in the Church of God under the sound of his preaching He was a great and noble man of God who did much in the service of our Master. . .

When I heard your song "Jesus, Blessed Jesus" I felt so unworthy I had chills run all over me. God bless and keep you both!—In hope.

#### BUILDING FUND ESTABLISHED

"New Hope" Primitive Baptist Church of North Little Rock, Arkansas, has established a building fund for the purpose of obtaining a more desirable location for our church. Our building is deteriorating rapidly and we have very little parking space. The small lot we have is in a very low area which presents a constant problem in rainy weather.

Any contributions to this fund, no matter how small, will be greatly appreciated by this little band of Old Baptists. All donations should be sent to: *New Hope Primitive Baptist Church Bldg. Fund—% Mrs. Jewell Barker, Church Clerk—107 Illinois Bayou—Sherwood, Arkansas 72116.*

—ELDER JIM TURNER, JR., PASTOR

#### NOTE CONCERNING UPPERVILLE'S MEETINGS

"Upperville" Primitive Baptist Church, in Upperville, Virginia, will not meet on Fourth Sundays in January and February due to the possibility of bad weather. This notice did not reach us in time for the January issue.—*Editor.*

#### UPDATE ON THE COPPEDGES

As of January 17th Sister Kitty has already made much more progress than the doctors had predicted. She is able to move her right side and is able to speak coherently and intelligently. Brother Frank underwent surgery January 12th for



the replacement of his injured hip and is recovering well. We are all very thankful. I am sure, for the blessings the Lord has bestowed upon this dear couple, and we know our readers will join us in continued prayer for their speedy recovery. Address all communications to: *Mr. & Mrs. Frank Coppedge—Route 4, Box 176-A—Brightwood, VA 22715. Phone (703) 948-4357.*

#### SATANIC MATERIALS CONDEMNED

We are in receipt of a letter from Brother Samuel W. Baugh of Coral Springs, Florida, concerning the evils associated with chain letters. Brother Baugh points out that such letters contain "just about everything considered to be evil and Satanic by all religious bodies; *greed, superstition, intimidation, casting of spells*, by placing a *curse* on your well-being, and a *curse of death*: all in the name of friendship and love.

Brother Baugh denounces such letters as spiritual warfare and strongly urges anyone who receives them to destroy them and to educate themselves and their children concerning "the many devious and subtle ways of the oppressor."

I have received a number of such letters over the years and have always discarded them as soon as I saw what they were, and I have never suffered any of the curses which the letters promise will come upon those who break the chain.

Such letters are filled with such obvious absurdities and falsehoods that it seems strange that *anyone* would participate in the circulation of them. I would certainly hope that a warning to any Old Baptist against such foolishness and evil would not even be needed; but if it is, then I encourage those who need it to heed Brother Baugh's words. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." (Proverbs 16:7)—*Editor.*

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## Obituary

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#### BROTHER THOMAS CORBETT

Brother Thomas Corbett (74) was born April 22, 1913 at Braxton, Georgia, and departed this life Sept. 20, 1987 at Coffee Reginal Hospital in Braxton, GA, and was taken to Sims Funeral Home in Douglas, GA. He was the son of Isaac and Ida Corbett. He was married to Mary Brooks on March 13, 1937, moved to the state of Michigan in 1954 and was employed at General Motors Corporation for 22 years.

He is survived by his wife, Mary Corbett of Taylor, MI; two sons, Charles of Taylor, MI, and Russell of Rockwood, MI; seven grandchildren, one great-grandchild; one brother, Andrew of Braxton, GA; three sisters, Virmell Cribb of Tampa, FL, Vella Duckery of Detroit, MI, and Varah Lewis of Braxton, GA. Bro. Corbett's parents and one brother, George, preceded him in death.

He joined Little Zion Primitive Baptist church and was baptized January 8,

1961 and was a member until death. He was a quiet and humble man, often speaking of his love for the Lord and His people. He will be missed by his family, church and friends. We pray that God's grace, mercy and love will rest and abide with them, giving comfort and strength in this time of sorrow.

Funeral services were conducted by close friend of Brother Corbett's, Wayne Hutchen, at Reedy Branch Baptist church on Sept. 23, 1987 in Braxton, GA. His body was laid to rest in the Reedy Branch Cemetery. —*Brother Michael Keogh*, Clerk, Little Zion Primitive Baptist Church, Dearborn, MI.

#### BROTHER RAY E. VAN BUSKIRK

Brother Ray E. VanBuskirk (81) was born Dec. 21, 1906 in Grand Prairie Township, Marion Co. Ohio, to the late Floyd A. and Carrie (Neff) VanBuskirk. He passed from the trials of this life Jan. 1, 1988 at East Lawn Manor, where he had lived the last 14 years. Surviving are two sisters, Ines Parks, Marion, Ohio, and Rhea Osborn, Wesleyan Village, FL; a sister, Flossie Steurer, preceeded him in death.

Bro. Ray was a cherished friend all his 79 years of affliction, with a smile and a warm heart toward all. He had a deep impression of the Lord's visit to his soul, with visions of angels. Having a desire to follow his Saviour in obedience, he was baptized in 1947 by the late Elder L. V. Hite and was received into the fellowship of Rocky Fork Primitive Baptist church to live faithfully to his Lord. Blessed are they that die in the Lord.

The funeral was conducted in Rocky Fork church. Jan 5, and his body was laid to rest in the cemetery nearby to await the Lord's coming —*Elder Daily Hite*.

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

Elder Douglas Heare, W.Va., \$5.00; Mr. and Mrs. Cleo Beagle, Ohio, \$10.00; Pauline C. Willard, N.C., \$5.00; Olga B. Arnold, W. Va., \$5.00; Ray and Beverly Rountree, Ga., \$5.00; Mrs. James Fleming, Ill., \$20.00; Mr. and Mrs. Harvey Cornwell, Va., \$10.00; Mr. and Mrs. L. C. Lawrence, Ind., \$15.00; Wayne Pile, Nebr., \$5.00; Ruby Ritter, Tenn., \$10.00; Elder Dale Greathouse, Nebr., \$30.00; Mr. and Mrs. John D. Hawkins, Va., \$10.00; Lelia Anderson, Va., \$10.00; Friend, Ill., \$5.00; Veron Lyons, Va., \$5.00; Clarence L. Payne, Va., \$15.00; Sister Geneva Redmon, Va., \$10.00; Elder Alvin Lee Bryant, Ohio, \$5.00; Lena M. Rion, Va., \$5.00; Clyde C. Dickens, Va., \$20.00; Mrs. John Albert Brown, Va., \$5.00; Anna Ford, Ind., \$5.00; Little Zion Primitive Baptist Church, Mich., \$10.00; Olive J. Detamore, Ind., \$5.00; Mrs. Naomi Gordon, Ohio, \$5.00; Perry Wells, Fla., \$10.00; Mary Esther Sumner, Ind., \$5.00; Mrs. Marget Saul, Ohio, \$2.00; Sister Charlotte Rudacille, Va., \$5.00; Beulah Jennelle, Va., \$10.00; Mary A. Bradley, Ky, \$5.00; Mrs. Bessie Spitler, Va., \$5.00; Clyde L. Cooke, Va., \$10.00; Mrs. Jesse B. Ramming, Ill., \$10.00; Mr. and Mrs. Loren Surratt, Ill., \$5.00; Katherine Payne, Md., \$5.00; Virgie Durham, OH, \$5.00; Col. J. E. Fegley in memory of Mrs. Thelma Grace, Ga., \$15.00; Ova Sumner, Va., \$5.00; Edna Salyer, OH, \$5.00; Hilda C. Brown, Va., \$5.00; James and Virginia Creel, Va., \$5.00.

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

MILL CREEK Hamburg, Va about 2 miles west of Luray, Va off Hwy. 211 at Rt. 766, 2nd Sun. 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr. Colonial Heights, Va. 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va. 22835, Tel (703) 743-5014, April '88

NORTH FORK Held in Upperville Primitive Baptist Church, Upperville, Va, 2nd Sunday 11:00 a.m. Elder Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va 22734, Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va 22068, Tel. (703) 338-5531, May '88

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

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

SIDELING HILL Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 2nd Sun. 10:30 a.m. Annual Meeting 2nd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854, July '86

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042, Jan. '87

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

### THIRD SUNDAY

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

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

HAWKSBILL—Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va 22851, Tel. (703) 778-2763, Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625 April '88

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834, Dec. '88

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

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718. June '88

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Aaron M. Moyer, Clerk, Rt. 1, Box 36, Ruckersville, Va 22968, Tel. (804) 985-7409 Jan. '89

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '88

#### FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '89

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2 Box 236, Stanley, Va. 22851. Tel. (703) 778-2763. Sister Ruth S. Ambrose, clerk. Bloomery Rt. Box 74, Winchester, Va. 22601. (703) 662-1476. May '89

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. and 1st and 3rd Sunday at 7:30 p.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630. (703) 635-4764. June '88

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy Oh 45373, Tel. (513) 335-6774. May '88

MT. CARMEL—South Broad St., Luray, Va. 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 117, Luray, Va 22835, Tel. (703) 743-6385. Dec. '88

SALEM—Richmond, Va Meets at South Richmond Post No. 137 located off Old Midlothian Pike. Turn South on Covington, one block, turn left continue to end of Old Midlothian Pike. The Post is opposite the Belt Boulevard Overpass and across Midlothian Pike from Ramada Inn. Each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas., 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895. Dec. '88

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529. Dec. '87

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

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 10:30 a.m. and 2nd Sun. 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va. 22401 or call Mrs. Martha Galyen, (703) 373-7061. March '89