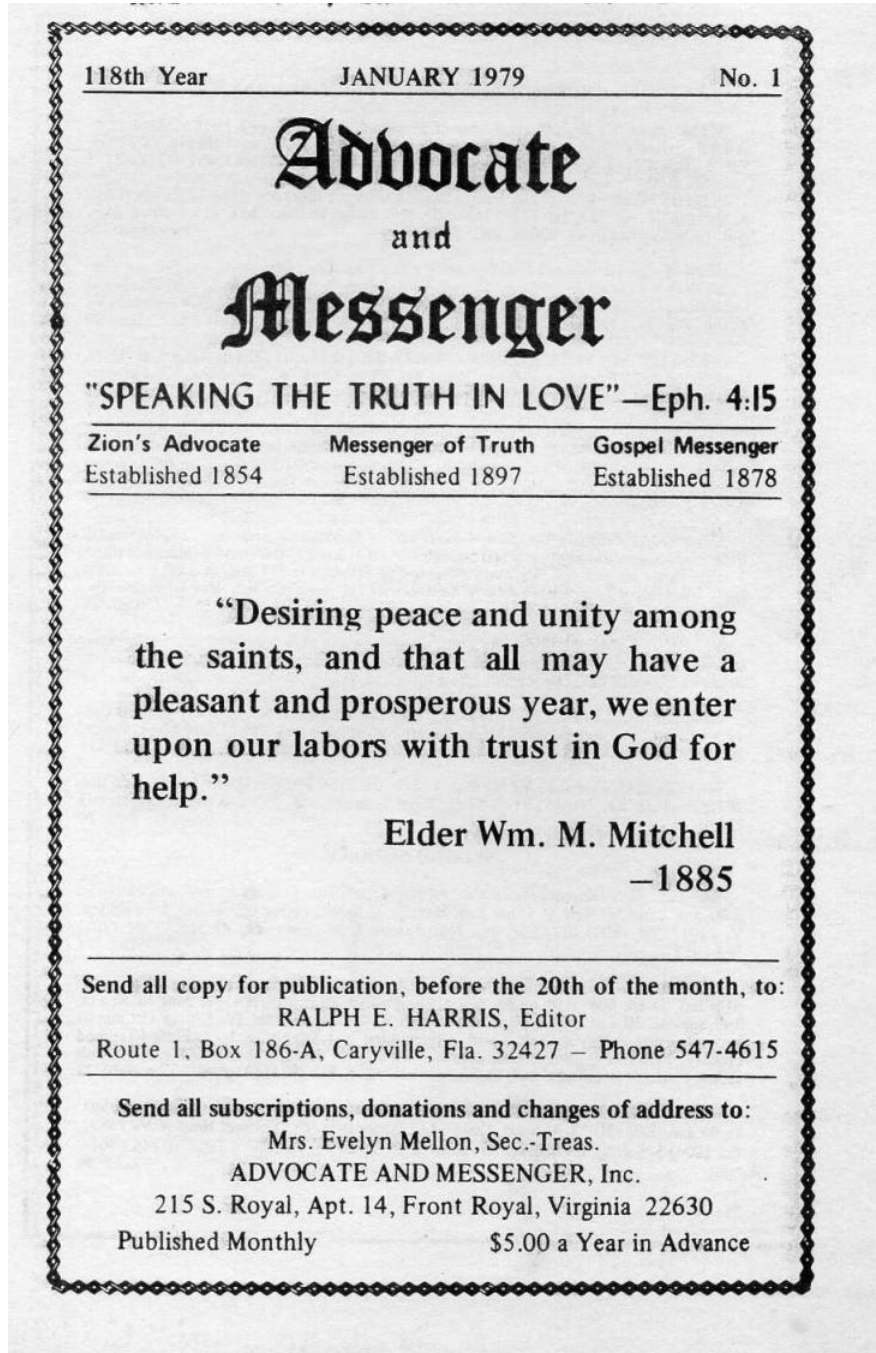


Advocate and Messenger



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

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851 April '79

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 '79

BETHEL—7 miles west of Falls Church, Va Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m. Elder C. W. Alderton, Pastor, Brightwood, Va, Tel. Whitehall 948-4744. Madison Co. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180, Tel. (703) 938-8169 Dec. '79

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 '79

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, 102 Gleadons Trailer Park, I-B, Woodbridge, Va 22192 April '79

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. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019, Tel. (614) 694-6488 Dec. '78

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 Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715. The meeting house is located on U.S. Rt. 522 in Needmore. July '79

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. Richard Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '78

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va, Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va 22657 Feb. '79

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.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) 364-1352 Dec. '78

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. Annual meeting 5th Sun. in October or November 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 '78

MILL CREEK—Hamburg, Va on Hwy. 211 about 2 miles west of Luray, Va 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 '79

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EDITORIAL STAFF

RALPH E. HARRIS, Editor. Route 1, Box 186-A, Caryville, Fla. 32427

WILLIAM T. DAILY, Editor Emeritus. . . 15 Springcrest Dr., Luray, Va. 22835

Associate Editors:

DAILY HITE 5015 Upper Sandusky Road, Marion, Ohio 43302

GALE F. HANOVER. Route 1, Ashville, Ohio 43103

T. EVERETT BEAVERS Route 5, Box 165, New Castle, Ind. 47362

LARRY WOLFE 2022 Pleasant Acres Dr., Plant City, Fla. 33566

DENNIS H. JONES. 927 McArthur Blvd., Warner Robins, Ga. 31093

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22630

VOLUMN ONE HUNDRED EIGHTEEN

This issue begins the one hundred eighteenth volume of the *Advocate and Messenger*. We feel a deep sense of thankfulness for the impression, which we feel confident must have been of the Lord, that originally gave rise to such a publication and for the zeal, courage and grace which equally must have been of God, that gave His dear servants the will and ability to perform the prodigious amount of work necessary to maintain and perpetuate it from generation to generation and to bring it down to our present age the same sound instru-

ment of truth that it was in its infancy. During that long and troubled period there has also been the necessity that a remnant of good and godly men stand firm for the truth in the face of all opposition and that some of them be impressed to supply the paper with good, sound and edifying writings. And last, but by no means least, it has been necessary that God's people be impressed to give of their natural substance in order that the financial obligations be met.

That all these necessities should have been supplied for so long overwhelms our narrow intellects, but such is the marvelous dealings of the Lord with men. It is no difficulty for Him to supply great needs and to provide for the success of any work which pleases Him, no matter how uncertain may appear its prospects. And were it not for that blessed realization we would not have the heart to try to contribute our little part toward the continuance of the A & M, for if we have not the sanction and backing of the Spirit and power of God in our undertakings, whatever they may be, they cannot have any real significance, lasting value, or profitable ends. But *with* that blessing Satan is powerless to bring our labors to nought, or to strip them of that glory and honor which the Lord may be pleased to bring out of them to His own precious Name.

Like our predecessors in this work, we are too well aware of our defects and deficiencies to lay claim to perfection and thus we would not want anyone to look to this or any other human publication as their standard of faith and practice. Nothing should take precedence over the Holy Scriptures, but in the A & M we feel that we have a useful aid to the study of the scriptures and to spiritual growth and understanding of the truth. Also it provides a valuable means of communication between the saints; of speaking often one to another of the Lord's goodness and His gracious dealings with them, individually and collectively. We urge more of our readers to take advantage of these opportunities and to assist us, if they are able, to expand our circulation and extend these

benefits to others, especially to those who might thereby be influenced to draw closer to the Church as well as those newly come into the faith. Most of us know some of this class for whom we might subscribe, and no one but God knows what blessings may issue from such exposure to truth.

The past year has seen the loss, by accidental death, of one of our beloved Associate Editors, Elder Charles W. Alderton. Also, Elder Gale Hanover, another of our Associate Editors, lost his dear companion who had been ill for quite some time. And, of course, none of us know what the ensuing year holds for us. We live in perilous times. Our environment is filled with dangers and evils of which our forefathers could not have conceived and it has only been by the providential mercies of God that we have not long since been swallowed up by these miserable destroyers. But we face the future with full confidence that the Lord is able to sustain us and to supply our every need regardless of the trials through which we may be called to pass.

In the months ahead we shall, by God's grace, continue to present you, the kind reader, with a magazine which is as nearly representative of truth and righteousness as we, under the merciful guidance of the Spirit, are able to make it. In this effort we are thankful for the good support of an able Editorial Staff, the wise council of a godly minded group of Trustees, and you, our treasured subscribers. We earnestly solicit your continued prayers. May the God of all grace richly bless each of you throughout the year 1979.

THE EDITOR

DO WE SEEK TO PLEASE MEN?

“For do I now persuade men, or God? or do I seek to please men? For if I yet pleased men, I should not be the servant of Christ” (Gal. 1:10).

The Greek word for *persuade*, in the Passive and Middle voices, means, to be persuaded, to listen to, *to obey*. This word, rendered "persuade" by our King James translators, is, in its verb form, *obey*, and is thus rendered by the *Emphatic Diaglott*; "For do I now *obey* men, or God?" Taking the two meanings together we might render it; "For do I now persuade men to obey men, or God?" Either way it is expressed it harmonizes with the context.

But the point I desire mainly to deal with presently is Paul's next question: "Do I seek to please men?" Let us place emphasis upon the word *seek*. "Do I *seek* to please men?" I think all true servants of God *desire* to please men, or in other words, they desire that men might be pleased with what they preach, because what they preach is the gospel of Christ and they desire that men be pleased with that gospel. But they do not *seek* to please men. That is, the motivation for their preaching is not to gain the approval of men. They are not attempting to so dilute the truth, or to so saturate it with flowery euphemisms that it will not be offensive to anyone. They desire to speak the truth *in love*, but not in *cowardice*, not timidly or evasively, but boldly and "with great plainness of speech" so that there will be no mistake as to their meaning. *Then* if men are pleased with their preaching, well and good, but if not, the offense lies not in the speaker but in the message God gave the speaker. And woe be to those who are displeased with the word of God!

In 1st Cor. 10:33, Paul speaks of *pleasing all men in all things*. But, as in many other places where reference is made to *all things, all men, every man, the whole world, etc.*, we must view these expressions in the light which their textual settings shine upon them. In other words, the context explains what is meant by the terms in each place they are used.

In the scripture we just cited Paul was admonishing the saints to avoid giving offense concerning eating things offered unto idols, and exhorts them to emulate his example, "Even

as I," says he, "please all men in all things." And to show unquestionably that this *pleasing of men* was not of that sort spoken of in Gal. 1:10, he follows with these words: "Not seeking *my own profit*; but the profit of many." And the profit he sought for them was, "that they might be saved." not *eternally*, for they were already said to be "sanctified in Christ Jesus" and, "called to be saints," but saved *to* the truth, and *from* error.

In closing let me earnestly appeal to the ministry to pay very careful, close and solemn heed to Paul's words here. If and when we become more interested in pleasing men than we are in pleasing God we then and there cease to be the servants of Christ and become servants of unrighteousness. May we be very careful to let the glory of God be our very first consideration in all we say and do. Our usefulness as ministers of the gospel is at stake. May the Lord strengthen us and give us courage to be faithful.

EDITOR

CHRIST AND HIS CHURCH

Christ was in the church in the wilderness (I Cor. 10:4) and Moses was God's appointed leader of Israel in their journey to the promised land of Canaan. Just as truly and more visibly is Jesus Christ in the Church which He set up in the days of His earthly ministry. In reply to Jesus' question to His apostles, "Who do men say that I am?" Peter replied, "Thou art the Christ, the Son of the living God" (Matt. 16:16). Jesus then said, "Blessed art thou, Simon Barjonah; for flesh and blood hath not revealed it unto thee but my Father which art in heaven. And I say unto thee, thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it." Here is the voice from heaven revealing the foundation, the building and the invincible nature of the Church of Jesus Christ as it is in the world today.

There are three truths in Peter's confession here made the foundation (necessary steps) for a creature to enter the Church of the Living God. They are *first*; belief that Jesus is the Christ. *Second*; one believes by revelation from heaven. *Third*, the confession of this belief before God and man. To say Jesus is the foundation upon which the Church is builded does not reveal the full truth. The work of Divinity is confessed by humanity (John 6:29) when the believer can say, from his heart, "Jesus is the Christ". When this confession is made to the Church and sealed by baptism in water in the name of the Father, Son and Holy Spirit, Divinity communes with humanity by the answer of a good conscience toward God.

The Church is the body of Christ and He is the Head. In the Church His Spirit dwells as long as His candlestick is not removed. Each church (body of believers in covenant union) is a heavenly mansion in earthen creatures; a place of rest for the weary and heavy-laden; an oasis in this desert land of sin and selfishness; an island of safety in this uncharted sea of tribulation and vanity; a place of broad rivers and streams wherein no gallant ships filled with soldiers of war nor any galley with oars manned by slaves in chains pass by; a city which lieth four-square, beautiful for its mansions, towers and bulwarks; the habitation of those who by grace and mercy are made kings and priests unto God and for a living witness to a dying world that there is a sovereign God over men, nations and hell.

For those who have a zeal of God without knowledge, how easy it is to forget Jesus said, "On this rock I will build my church," and think man can start without the work of Divinity and by his own effort build a modern tower of Babel and get to heaven. Poor, puny man, whose life is in his nostrils and he cannot make one hair white or black nor add one cubit to his stature, but can make a covenant with death and an agreement with Satan, only to find sooner or later that his bed is too short to stretch himself on it and his covering too narrow to wrap himself in it!

On the other hand, for one to say Jesus does all the work of salvation without the creature who was created by God to glorify Him in heaven is going too far in the opposite extreme. Man must be brought into the picture even though he had become dead in sin. Jesus is the Keystone in the arch of salvation. One end of the arch rests on the omnipotence and purpose of God and the other rests on the work of Divinity in the soul of the creature—(Ye must be born again). When grace and mercy brings the creature to believe in, (have faith) in Christ the arch of his salvation is secured. And this stone is the head of the corner in the foundation of the Church. It is our assignment to keep our old man in subjection, that the Spirit may have free course.

ELDER GALE F. HANOVER

CONDITIONAL OR UNCONDITIONAL

To properly understand scripture, certain fundamental principles must be observed. Many words have more than one meaning. There are at least two phases of salvation. The *eternal* phase which deals with our deliverance from hell and damnation to heaven and eternal life above; the *time* phase, sometimes called the *gospel* or *experimental* phase, which deals with our deliverance from error to truth while we live here in the world.

There are at least three *kingdoms of heaven* referred to in scripture. Jesus said, "The kingdom of heaven is within you." John the Baptist said, "The Kingdom of Heaven is at Hand." The Apostle Paul said that he was lifted up to the third heaven. The words *man* or *men* usually mean both *men* and *women*. Very seldom does the phrase *all men* mean every son of Adam. Sometimes it simply means both Jew and Gentile. At other times it may mean all *kinds* of men, such as white men, black men, rich men, poor men, intelligent men, or men of sound mind, old men, young men, ditch diggers,

captains of industry, kings and servants, etc.

The word *world* has several meanings. It may mean this natural world on which we live, or, very often it means the world of believers. Quite often it means the world of unbelievers, or sometimes it may mean the wicked world, or simply the world of fleshly desires. The word *life* may mean *natural* life, *eternal* or *spiritual* life. The word *death* may mean either *natural*, *eternal* or *spiritual*.

In trying to understand the various meanings of words it is well to consider whether the things referred to are conditional or unconditional on the part of man. Conditional things usually refer to time, unconditional things to eternity. The Lord willing we hope to go into more detail in the future concerning the conditional and unconditional aspects of prophesy and the promises.

ELDER T. EVERETT BEAVERS

SERVICE

Dearly beloved of the Lord: As we come to the close of another year I question myself; what has my service to the Lord been during the past year? and I ask, has it been beneficial? I will have to leave that in the Lord's hands. And then I need to pray for grace and understanding that I may do Thy will Oh God and that my service this coming year may be acceptable in Thy sight. To this end alone is my desire, that the name of Jesus be honored and glorified. And if my poor efforts of service to the cause of Christ be of just a little benefit to one of the Lord's children, give the Lord all the praise. May He even give grace sufficient to let some handfulls fall on purpose, to His honor and glory.

To render service to the Lord one must be made serviceable or capable and fit for the performance of the duty ahead. One must be willing to be of service in the channel of service for which he is called. To be serviceable or capable to

serve the Lord one must be stripped of all self righteousness and carnal ambitions, having nothing to rely upon save the mercies of an all-wise God to step out on the promises of God and walk by faith, believing that He is and that He is a rewarder of them that diligently seek Him. A performance of duty done in love and charity, asking or seeking nothing in return. A spiritual service motivating our actions by obedience and good works in love to one another. May the Lord grant that our service can be an active service to Him and His children.

As Israel contributed freely and willingly of all the Lord had blessed them with in preparation for building the Temple, then David asked the question, "And who then is willing to consecrate his service this day unto the Lord?" To consecrate one's service unto the Lord it must be rendered a hallowed, sacred service of devotion. Then the chief of the fathers and tribes of Israel and captains and rulers offered willingly. So David offered thanksgiving and supplication unto the Lord for His greatness, and the power and the glory and the victory and the majesty, for all that is in the heaven and in the earth is Thine.

Oh dear ones be not ashamed to give willingly to the service of the Lord and do not hold back, for the Lord trieth the heart and hast pleasure in uprightness. So David lived to see with joy the people offer willingly unto the Lord of all things needful in the service of the Lord. May we ever realize and have sweet fellowship with David's feelings as he confessed before God, "But who am I, and what is my people, that we should be able to offer so willingly after this sort?" Surely it must be all of God's mercies and grace for we are but strangers and sojourners, pilgrims here for a little while to serve the Lord willingly in the day of His power.

May the Lord bless Zion with inquiring children as they observe the service in the Lord's house when we have our communion service in honor of Jesus. Jesus has said, "This do ye, as oft as ye drink it, in remembrance of me." So Paul

has declared, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."

So it was when the Lord delivered Israel out of Egypt they were told to take a lamb according to their families and kill the passover. Also take a bunch of hyssop and dip it in the blood and strike the lintel and the two side posts with blood, and when the Lord seeth the blood He will pass over the door and will not suffer the destroyer to come in unto your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever. So they were told that when ye come to the land which the Lord will give you, according as He hath promised, that ye shall keep this service. "And when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover; and they bowed the head and worshiped."

What mean ye by this service? The passover was to be kept each year in memory of Israel's deliverance and it was a type of Christ's death, "For even Christ our passover is sacrificed for us." There is a fountain filled with blood and open to cleanse from sin and iniquity. That is what Jesus did when He said, "It is finished." And there remaineth therefore no more sacrifice for sin. Therefore let us keep the feast with unleavened bread of sincerity and truth as we bow our heads and worship, that when the children ask, "What mean ye by this service?" we may be able to say by word and deed, it is in the name of Jesus and a remembrance of what His sacrifice means to sinners that we keep this service; in memory of Him, His death, burial and the resurrection. Surely we cannot keep this service in true memory of Jesus and also open it to the outside world when this memory of Jesus' work only goes part way. It is all of Jesus' atoning blood and not by any works of man in any way. Let our service be this way in answer to the children as we bow our heads and worship the true and living Saviour. Surely this service means much to the Lord's churches today.

The service of the Lord has always been a reasonable service, although it requireth our all in all. We cannot serve God *and* mammon, neither can we hold back and think the Lord does not know about it, or that He will accept our service in part. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. It is always *by the mercies of God* that we present such a service. And what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God, and so Jesus says to seek His kingdom first. This we must do in all humility and love and charity, being not conformed to this world but being transformed by the renewing of our mind, that we might prove what is that good, and acceptable, and perfect will of God. This is a very reasonable service and when we have done all we can do we are still to remember that we are unprofitable servants.

We are to be engaged in the service of the Lord, not with eye-service as men-pleasers; but as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord and not to men. When Jesus was at Martha's and Mary's home Martha was cumbered with much serving while Mary sat at Jesus' feet and heard His word. Martha thought surely the Lord would bid her sister help her in all her service. But Jesus said Martha was careful and troubled about many things, "but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." So what is your service like, and what will be the reward?

Jesus has declared to those that visited Him and took Him in and fed Him or gave Him drink, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Precious service in the name of Jesus, even as Mary sat at Jesus' feet and heard His word. May our service be to His honor and glory and as Jesus told Peter, "Follow thou me," in a service of love.

ELDER DAILY HITE

IF THE LORD MARKED INIQUITIES

"If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" (Psalm 130:3). You have heard this remark; "You have a mark against you." But David asked a very serious question here. If God was not a God of mercy none of us would stand. If the Lord marked iniquities against us where would we be? We would be guilty before our Master. We would have too many marks against us to stand in His holy presence.

Certainly we have nothing to boast about whatsoever. We have sinned and come short of the glory of God. However a beautiful point is brought forth in the next verse; "But there is forgiveness with Thee, that Thou mayest be feared." Not a one of us would be able to stand in time or in eternity if our iniquities were marked against us. If we see self-righteousness building up within us let us consider the above question expressed by David.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." Did he stand justified before God in all of his self-righteousness that he boasted about? We cannot plead our goodness before our God and stand justified before Him. Daniel taught the same lesson: "We have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts and from thy judgments." Here the Lord's people stood condemned because of their iniquities, failing to keep His judgments. Daniel, after confessing the sins of the people, says, "To the Lord our God belong mercies and forgiveness, though we have rebelled against Him." so if it was not for God's mercies and forgiveness none of us would stand.

Many, many times have I begged for His mercies and forgiveness. I know the Church has laws and rules of discipline that it is to be governed by, but we are getting on dangerous grounds when we begin to behold the sins of others and con-

sider ourselves as being holier than thou. Let us examine ourselves on this matter. Do we have marks against us, or has God extended His mercy and forgiveness unto us? Lord help us to see ourselves as we really are.

ELDER A. D. WOOD
Glen Rose, Texas

THE RESURRECTION

Article One

On a little knoll outside Jerusalem that day three men hung dying. Around the three gathered bands of people: the *first*, a group of Roman soldiers, one of whom was an officer; the *second*, chief priests and rulers of the temple, there to witness the death of an enemy; and the *third*, the apostles, family, and friends of Christ, who could only watch their Master in helpless anguish. In these groups are represented the world of mankind. Here are civil and religious powers, Jew and Gentile, male and female, friend and foe, witnesses to the greatest spectacle the world will know until it comes to an end. God willed it so, for the scene portrays God's judgment for people, and shall be repeated once again, in another day and another world, save that on that occasion the Son of God shall be seated upon the throne of His glory.

All night long the Master had borne abuse and trial. Thursday evening after sundown, and after the scenes of the Passover and Lord's Supper, He led His disciples to the garden of Gethsemane where His great sufferings began. It was here He wrestled with prayer against His own human will, being laden with the monstrous burden of sin and guilt which descended upon Him for the first time. And here grace was given to Him to win a victory over self so that nothing that men could possibly say or do would sway Him from His set course. The Battle of Armageddon was decided here, before blind

men even were aware the battle had begun, and God's people were given a mighty victory.

With the coming of the mob, came the ordeal of the trial before the Sanhedrim, in the palace of the high priests. Not able to kill Him, legally, they took Him to Pilate. After some consultation, Pilate had sent Him to Herod, and Herod after adding his share of mockery, sent Him again to Pilate. Early Friday morning came the order for the crucifixion, which deed was accomplished about nine o'clock. Tradition says, though the Bible does not, that Jesus fell under the weight of the cross. If it be true, it would be understandable. Then came six hours of the most intense suffering ever known to mankind. And finally, at three o'clock in the afternoon, Jesus died. By sundown He was buried in Joseph's new tomb.

Six times He spoke upon the cross that day. Five times He bled that day for sin. Four times He was publicly mocked. Three times He was physically abused, with whip, fists, and thorns; and three times weak Pilate sought to release Him. Two were the criminals crucified by His side, to make it appear to the world that this was an execution of criminals, justice being meted out. But, and for this we thank God, He died but once.

From noon that day until His death darkness shrouded the earth. Sometime that afternoon, an earthquake rocked the mountain and city. It was God's visible displeasure against sin, to be witnessed by all men, demonstrating that God did not consider this to be man's judgment but His own. It was God who covered His people with thick darkness, not seeing their sins anymore, and hiding from their eyes the terrible scene taking place upon the cross. But oh! how great shall be the storm that shall come when God shall gather men to judgment who are not His friends!

There can be no doubt at all that Jesus truly died that day. His death is made a spectacle to the entire world, to all ages, for the account of it immediately went out to all the

earth. Pilate sent to make sure of His death before releasing His body to its burial, and indeed, his soldiers had already made the matter sure with a spear. The Jews were sure of it, and in a momentary sense of victory asked for a guard to be placed about the tomb so that no one could spread any falsehoods about it. The family and disciples were crushed under the sorrows of what they had seen and heard, so much that life and labor for the moment lost all meaning; having watched Jesus die, and having heard His dying words, they were certain of His death. Jesus Himself said it, "It is finished! Father, into thy hands I commend my spirit!"

Had there been anything at all to the rumor that some have circulated that Jesus was merely unconscious, to be revived later on, both Joseph and Nicodemus would have labored to nourish that spark of life back into this vale of tears, and would have left a record of their efforts. But no, He was dead, positively, and on this they all agreed; indeed, it was the only point on which all men could agree. Then, came the morning of the third day.

It would appear that the women who journeyed out of Jerusalem to the tomb that Sunday morning to do for His body what the law would not allow earlier, were the first of the disciples at His tomb. It does not appear that they met any of the guard, completely routed by the angels and fled, and we surmise that they saw no other people. Then suddenly they were amazed to be met at the tomb by angels who gave them the unbelievable message: "Why seek ye the living among the dead? He is not here, but is risen as he said. Come see the place where the Lord lay." All seem to have departed at the bidding of the angels, to give the message to the disciples, save that Mary Magdalene turned back again to the tomb. In her sorrow and despair Mary turned eyes blind with tears to one that she supposed to be a caretaker, and asked where the body of Jesus had been taken. Tears do blind our eyes sometimes, but when the Master calls His own by name they

know Him just like Mary did, and then tears make the vision a little clearer. Mary saw the Master and knew Him at His word.

The other women were met by the Master as they went seeking the disciples, and brought a message from Him to them. The first they met were Peter and John, who rushed to the tomb, and at least one actually entered the tomb to view the grave clothes lying there. Oh, Peter, let us ask you a question! What can separate us from the love of God? Did you not deny with cursing that you knew Him? Then what are you doing here? But love is stronger than death. And Peter who needs reassurance most must be first in this matter also; well, he needs to be, for later he too is to be crucified. So, in his relation of the witnesses to this even, Paul tells us that the Lord appeared personally to Peter first. He does not say it out of ignorance of Jesus' coming to the women, but because Paul is enumerating those whom God called to be public witnesses to the fact, names of public preachers, *and God does not choose women to that position.*

It is scarcely necessary for us to dwell on the absurd account left by the Jews, of the disciples' stealing the body of Jesus. Untrained and unarmed, they could not have done so; and in the frame of mind that their own lives were in great jeopardy, without hope of doing anything, and of such a disbelieving mind that they were themselves unprepared for what came along next, it would have been totally impossible. Far from making up a story of Jesus coming back to life, they were among the first to disbelieve it.

During the next forty days, Jesus appeared to many in the flesh. Always, it was to His own people, *never to the world.* While we will not name the occasions, we are assured that it was with infallible proofs that He came. He invited Thomas to touch Him, pointing out the wounds to His body, wounds impossible to pretend. He ate in their presence, and moved freely among them, to prove that it was His flesh and blood

body that they were seeing. He traveled with them once again, ever speaking to them of the scriptures which had been fulfilled concerning Himself. Just as they had been a short while before fully convinced of His death, now they became assured of His life. It is true that some doubted, at least while He was not with them, so it appears that during these forty days He would leave them, and then return to them again to reassure them, until they became settled in their minds.

Finally, one day as they journeyed together, Jesus spoke one last time, and lifted up his hands and was caught up into the clouds out of their sight. The message of the angel at that moment was a precious word of promise: "Ye men of Galilee, why stand ye here gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Then, we must believe that if it was His body they saw lifted up into heaven, it will be His body that shall one day return.

ELDER RAYMOND WEBB
Carthage, Illinois

MY SINCERE DESIRE

I wish we could look for the things most needed in our churches. There are so few young people in most of them. We remember the kind of preaching we loved when we were (first) in trouble over our sins. It is still needed. We need to comfort those who are now in the same trouble. I yet recall the ministers who preached to my soul and I love their memory.

Our associations report so few additions and so many deaths. How much of this is due to our neglect? Can we trace any of it to our own folly?

Many of us are nearing the close of our labors and we must go the way of all the earth. I never desired more to see peace, nor felt less malice. I feel a forgiving spirit to all and I

do wish to walk humbly before God to the close of my life. The Lord can bless our churches. Let us look to Him for this blessing.

ELDER J. H. OLIPHANT
Primitive Monitor, 1915

LIVE AS THOSE WHO ARE ALIVE

Those who are the subjects of God's saving grace, of a living faith in their hearts, and have a hope of attaining to everlasting bliss, cannot live as once they did in their sins, nor after the ways of the world; but as the children of God they feel constrained through holy fear, spiritual affection to God, and His own all-conquering grace to serve Him, and to live to Him, who died the Just for the unjust. Every promise that God has made to His church is highly valued, even as apples of gold in pictures of silver. God is revered in His threatenings and feared in His chastisements to us. Every precept and exhortation in His word should come home with weight, authority, and influence on our hearts, enabling us to live as those who are alive from the dead, and to show forth by our works, ways, and conversation that we have been with Jesus, and that we belong not to those who say, "Let us sin that grace may abound." We much need the Spirit of God to keep our minds evenly balanced, that, on the one hand we may be kept from Antinomianism,* and, on the other hand, from self-righteousness. —From THE GOSPEL STANDARD, 1890.

*Antinomianism is that doctrine which claims to supersede the necessity of good works and a virtuous life. The nearest thing to this doctrine I know of in our day is what we call *absolutism*, for if it were true that God had decreed all our doings, then all responsibility would be removed from us to observe any law, either moral or spiritual, for if it were true that He has decreed that we shall *keep* a law then we *will* keep it, and if He has determined that we shall *break* a law then we *will* break it. Indeed we join the above writer in praying the Spirit that He would help us avoid such heresy.—THE EDITOR

GADSBY ACCUSED OF ANTINOMIANISM

William Gadsby believed the Gospel, and not the Ceremonial Law, is the rule of life for the believer; and for this he was stigmatized and persecuted as an Antinomian. When told by a Baptist minister once that such doctrines led to licentiousness, he asked: "Do they lead me to licentiousness?" "Why no," replied the minister, "I don't mean you exactly." "Well," said Mr. Gadsby, "do they lead *my church* to licentiousness?" "No," replied the minister, "I don't say they do." "Well," continued Mr. Gadsby, "do they lead *you* to licentiousness?" "No," replied the minister, "for I don't believe in them." "Well, then," said Mr. Gadsby, "if they lead neither believers nor unbelievers to licentiousness, pray tell who the characters are that they do so lead?" "It is an awful fact," says Mr. Gadsby, in his "Perfect Law of Liberty," "that we live in a day when the best name which the truth as it is in Jesus can obtain among the bulk of the professing world is that of 'Antinomianism.'"

PAGES 617-618, HASSELL'S HISTORY

TRUE MINISTERS MUST BE APT TO TEACH

Thousands of worldly preachers have only a head or historical knowledge of Jesus. I was once in company with a young minister, just out of the theological school; he was very pleasant. I asked him what he thought of the infant. He replied, "My professors taught me to preach that all infants who die that are born of religious parents are saved, and all who are born of irreligious parents are lost." He had no idea of his own.

No human being can teach the natural man to know Jesus as his personal Saviour. He must know this by revelation; must experience it for himself. This is a heart work. Man cannot sincerely believe in Jesus as the only name under heaven

given among men whereby he must be saved, until he is born again, and in this he is wholly passive. He has no more to do in producing the spiritual birth than he did in causing his natural birth. He must experience the new birth before he can see the kingdom (the church), or understand the doctrine of grace or believe Jesus to be a full and complete Saviour.

Then before he can teach spiritual things, or preach the gospel, he must be called and qualified for this work, and he sees and feels his own nothingness and the almightiness of God. He is prepared to teach in the school of grace. "Apt", he must know the truth himself and be able to communicate it to others of like precious faith. He must be fitted with the qualifications taught in the Bible in order to preach.

He should teach by an exemplary life. He must teach teachable subjects spiritually. The minister does not teach the dead how to get life, or the unborn how to be born. He cannot teach the spiritual gospel to the natural man for he receives it not, "neither can he know it for it is spiritually discerned." God works at both ends of the line at the same time. He prepares the preacher to preach and the hearer to hear. When one is born of the spirit, he is then a subject of gospel address and not before.

It then becomes very important that he have sound gospel teaching for him to understand the different phases of the gospel. A child of God can be taught false doctrine until he *believes* it. The Galatian churches, once established in the doctrine of grace, were led to believe that salvation was by the deeds of the law. This was taught them by bewitching Judaizing teachers. About every division in the church has been caused by *false* teaching.

When I united with the church in 1877, our people were one. They did not have so many confusing, unscriptural hobbies, such as non-resurrection of the bodies, instrumental regeneration, universalism, Russellism, no eternal hell; goats, pharasees, sadducees all God's children, charging sin to God as the author or cause of it. These heresies have confused and

divided God's people wherever allowed. There is comfort in sound gospel preaching. The truth unites, error divides.

No matter how corrupt a man may be and how black the heresy advocated, he can get a following and cause division. The devil got a following in the garden; he has had a following ever since. Many of God's people have not placed the proper estimate upon fellowship. On the great essentials our people are agreed. There are some texts that good brethren will not view alike.

In this we need forbearance. Where there are seeming misunderstandings we should not stress those things to the alienation of the saints. We should as much as possible use Bible terms on controverted points; should all speak such things as become sound doctrine. Bitter controversies and hobbies should not be allowed in our church papers, or dealing in bitter personalities. If there are local differences *keep them at home*.

Do not agitate confusing points. Agitation has caused sore trouble in the past, when there was no difference when rightly understood. We should love the sweet fellowship of the saints too well to sacrifice it for some petty theory to gratify our fleshly notions. We are all poor, fallible beings and so much need the forbearance of our brethren. Jesus laid down His precious life for us, we then ought to lay down our lives for the brethren. I had rather be laid aside myself than to divide the dear old church. Better for one member to suffer than for the whole body to suffer.

I would be glad to see a general peace meeting, and all true God-loving and peace-desiring Primitive Baptists everywhere meet confessing their faults one to another that they may be healed. And remove every thing that is a hinderance, if it be a golden wedge, a Babylonish garment, or unGodly person. And let all true, humble, God-loving little children come together standing upon the faith and practice of our articles of faith, and the Bible, making every lawful sacrifice. Forbearing, forgiving, burying all past differences, leaving

all hobbies and standing for the principles upon which our church was constituted. Taking the 18th chapter of Matthew as our guide in private trespasses, and 1st Cor. 5th chapter; 2nd Thess. 3-6; Titus 3-10 and Gal. 6-1 to 3 as our guide in public offenses.

Then let the church be separate from the world, 2nd Cor. 6:14 to 17. If we will do this, and we can if we love each other as we should, we can have a glorious reunion. Some might say "this is too straight". It might be that the one who says this is too crooked. There is no room in this way for jealousy, malice, envy, backbiting, evil speaking, or for any of the doctrines and commandments of men. But there *is* room in this way for all of God's little children who *feel to be poor*, whose hearts are full of love, and who are kind and tender hearted, whose feet are shod with the preparation of the gospel of peace. We need every true old Baptist at home in the dear old church all striving in love for the things that make for peace.

"Blest be the tie that binds, our hearts in Christian love. The fellowship of kindred minds is like to that above." In gospel bonds.

The late ELDER LEE HANKS
From GOOD WILL, May 1942

THE HOUSE OF THE LORD

The house of the Lord is not built by man, nor a set of men. "What house will ye build me? saith the Lord: or what is the place of my rest?" Not in any house made with hands. Buildings may be dedicated to the Lord and considered sacred, but will not be honored by Him unless directed by Him. The house of the Lord is the church among His saints, who are the temple of the living God. He will dwell there. He has chosen and designed it. He has built them up for an habita-

A PRAYER

I thank Thee, Lord, for morning light,
 And for sweet rest throughout the night;
 For my raiment and my food;
 All Thou givest me is good.

For health and strength, for loving care,
 And all that makes the earth so fair.
 Help me to do the things I should;
 To be to others kind and good.

Help me be always weak and meek,
 And higher thoughts to daily seek.
 Then one day be with Thy saints and Thee;
 O Lord! look down and have mercy on me.

Sister Lena M. Johnson

CORRESPONDENCE AND NEWS NOTES

DEACON ORDAINED AT TURMANS CREEK

Pursuant to a call from Turmans Creek Primitive Baptist Church, Fairbanks, Indiana, the following Elders and Deacons met with the church Saturday, November 25, 1978 to consider the ordination of Brother Carter Drake to the office of Deacon.

Elders and Deacons present: Salem - Elders Ralph Culy, J. P. Roberts, Deacons Clyde Fewell and Walter Land. Terre Haute - Elder Cecil Fuson, Deacon Lee Matz. Mt. Moriah - Deacon Cecil Bradley. Turmans Creek - Elder Mervin Drake.

The presbytery became organized by motion and second. By approved motions Elder Ralph Culy was chosen moderator; Brother Cecil Bradley, clerk. Brother Drake was then delivered into the hands of the presbytery by the church. By approved motion Elder Cecil Fuson was chosen to question the candidate. Additional questions were asked by Elder Culy. All questions being satisfactorily answered a motion and second was approved to proceed with the ordination. By approved motions Brother Walter Land was chosen to voice the ordination prayer and Elder Culy to deliver the charge. The presbytery knelt by the candidate and with the laying on of their hands Brother Land voiced the ordination prayer. Sister Naomi Drake was then escorted by Elder Culy to sit by her husband during the delivery of the charge.

Elder Culy delivered the charge to Brother and Sister Drake and the church from the 6th chapter of Acts. Then by approved motions Brother Drake was delivered back to the Turmans Creek church a duly ordained Deacon; copies of the ordination minutes were authorized to be sent to the *Comforter* and *Advocate and Messenger* for publication, and it was agreed that the presbytery would be dissolved after the reading of the minutes.

BOOKS BY ELDER POTTER WANTED

I am searching for copies of Elder Lemuel Potter's books, especially his book on "Regeneration", and his debate with Mr. Yates on "Foreign Missions". If anyone has copies which they will sell I will be glad to hear from them. —Elder Robert Webb, 313 Whitewood, Burlington, Iowa 52601.

AN EFFORT THAT SHOULD BE ENCOURAGED

Several Old Baptists in the area of Brunswick, Georgia, are concerned that there is not an Old School Primitive Baptist Church in the city nor in the local region. They are, therefore, without the benefits of regular church attendance.

In an effort to remedy the situation these people have begun to hold services on two Sunday evenings per month and have asked Elder Leon Wiggins of Barwick, Georgia, to meet with them for a few months to see if interest continues to grow. Here is an excellent opportunity for Old Baptists to engage in some worthwhile scriptural "missions." Ministers and laity alike should visit these people and encourage their efforts. This would foster in them the feeling that other Old Baptists are interested in their welfare.

The group meets in the multipurpose room of First Federal Savings and Loan Association at 3010 Altama Avenue in Brunswick. Services are held at 6:30 p.m. on second and fourth Sunday evenings. Should you need additional information about the group or their services please contact Dan White (phone (912) 264-3467) or J. Russell Wiggins (phone (912) 264-2231). Your visitation will be greatly appreciated. Tourists travelling south to Florida via highways I-95 or US-17 will find easy access to the place of meeting.

Brother Wayne R. Faircloth
Valdosta, GA 31601

TIME SET FOR ORDINATION OF BROTHER GARY UTZ

Bethel Primitive Baptist Church, located 2½ miles west of Tyson's Corner, Virginia, has called Brother Gary Utz as pastor, and has requested his ordination by his home church, Robinson River Primitive Baptist Church, Brightwood, Virginia, a few miles south of Culpeper, Virginia, on US Rte. 29. Bethel Church was previously pastored by Elder Charles W. Alderton, who was tragically killed in an automobile accident in May 1978. Brother Gary is the son of Elder Tolliver Utz, also a member of Robinson River Church.

Robinson River Church requests ordained help in order to convene a presbytery for the ordination of Brother Gary to the full work of the gospel ministry. The time set for the ordination is 3:00 p.m., Fourth Sunday, January 28, 1979, in order to permit attendance by those having attended morning services at greater distances. This will be part of an all day meeting; the morning service will be followed by lunch preceding the ordination. All orderly Primitive Baptists, ordained or lay members, are invited. —Aubrey E. Utz, Clerk, Madison, VA 22727. Telephone: (703) 948-4360.

Obituary

SISTER EVVIE ANDERSON

Sister Evvie Lee Anderson passed from this life on October 22, 1978 after lengthy illness with two confinements in Warrenton Hospital. She was born August 19, 1898, making her stay on earth eighty years, two months and three days. She is survived by one sister, Mrs. Mary Yates of Warrenton.

She joined Thumb Run Primitive Baptist Church by letter in March 1966, moving her membership from Kettle Run Church. To know her was to love her and this sweet sister will long be remembered by her kindred in Christ. Her faith and love never failed or faltered while suffering in the hospital. We enjoyed many visits and prayers together there in her home. Sister Anderson was very faithful to attend the church services until sickness hindered her.

Her precious spirit is now rejoicing with her loving Saviour while her sleeping body was laid to rest in Marshall cemetery to await the resurrection at the coming of our Lord. —Written by her Pastor.

Elder A. J. Hylton

SISTER NELLIE AYLOR

Sister Nellie Waters Weaver Aylor was born July 31, 1889 in Madison, Virginia. She departed from this life on October 19, 1978. She was married in 1910 to Roy Cleveland Aylor; united with Robinson River Primitive Baptist Church on August 13, 1916, and was a faithful member until her death. She leaves to mourn her passing two sons, Eugene W., and John Hamilton Aylor; three daughters, Dorothy A. Compton, Cecile W. Aylor and Elva Eingel. She also had nine grandchildren, three great-grandchildren and a host of friends and loved ones. Her funeral was held at Clore Funeral Home in Culpepper, Virginia. It was conducted by Elder Raymond Pressley. Sister Aylor was laid to rest in Robinson River Church Cemetery. Submitted in love.

Elder Raymond Pressley

BROTHER (JAKE) WOODWARD

Brother Joseph Anderson Woodward was born on February 22, 1910 and departed from this life on September 20, 1978. Brother Jake united with Barrows Run Church on April 24, 1955, was ordained a deacon on October 23, 1955 and served in that office faithfully until his death.

He leaves to mourn, his wife, Lottie P. Woodward; one daughter, Mrs. Shirley Campbell; four sons, Richard W., Franklin J., Douglas E., and James R. Woodward; one step-son, Edward L. Jenkins; one sister, Mrs. Hattie Jones, one brother, Woodrow Woodward; twelve grandchildren and one great-granddaughter.

The granddaughters of Brother Jake displayed a wonderful expression of love by placing a white Bible, with a red rose in it, upon the chest of Brother Jake. Since I have had the pleasure of knowing him for some years, I know he would have been very pleased. He loved the Church and wanted to see it grow and prosper. He will be greatly missed by all that knew him, both in and out of the church. —Written by his pastor.

Elder Raymond Pressley

is the law of kindness. She looked well to the ways of her household, and ate not of the bread of idleness. We know your testimony of wife and mother today is as Solomon spoke, "Her children rise up and call her blessed, her husband also and praiseth her." We believe Sister Alberta would have echoed the words of the poet:

Sunset and evening Star
 And are clear call for me,
 And may there be no moaning of the bar,
 When I put out to sea,
 Sunset and evening bell,
 And after that the dark,
 And may there be no sadness of farewell
 When I embark.

Obituary by Elder Lloyd Chasteen

Submitted by one of her daughters, Virginia Mae Reed

RESOLUTION OF RESPECT

BROTHER CHESLEY MAYHEW

Inasmuch as it has pleased our heavenly Father to remove by death our dear Brother, Chesley M. Mayhew, we, the church at Bethel, Fairfax County, Virginia, bow in humble submission to His will, believing and knowing in His wisdom He doeth all things well, and never makes a mistake.

The Church has lost a dear Brother, who was faithful until ill health prevented his presence among us. We shall miss Brother Mayhew but our loss is his eternal gain.

Our heartfelt sympathy and prayers go out to his dear companion and family. May God's comforting grace sustain them in their time of sorrow. Submitted in love.

Sister Edith C. O'Dell

By request of Bethel Church.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Lena Rion, Virginia, \$1.00; Sandra Funk, Ohio, \$3.00; Martha and Russell Johnson, Indiana, \$5.00; Mrs. Mable Rinehart, Mississippi, \$10.00; Clarence Moyer, Virginia, \$5.00; Eliza J. Strickler, Virginia, \$3.00; Mrs. Paul Hutts, Maryland, \$5.00; Alma Akins, Georgia, \$1.00; Elder Durward Edwards, Ohio, \$5.00; Lloyd Terrell, Arizona, \$3.00; Mr. and Mrs. Grant Brewster, Ohio, \$5.00; Mrs. Sadie Kerlin, Virginia, \$2.00; William Jones, Iowa, \$5.00; Elder Arnold Ritch, Alabama, \$10.00; Ross Payne, Virginia, \$1.00; Mrs. Evelyn Yates, Virginia, \$5.00; Mrs. John King, Tennessee, \$50.00; Frank McKeever, Pennsylvania, \$2.00; Elder and Mrs. Ralph Culy, Indiana, \$5.00; Miss Sarah Burner, Virginia, \$5.00; Mrs. Katherine Payne, Maryland, \$5.00.

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. and 1:30 p.m. Elder Dwayne Fletcher, Pastor, 21 - 2 Florence Tollgate, Florence, N.J. 08518, Tel. (609) 499-2491. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va. 25401, Tel. 267-7356. Mar. '79

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, Rt. 1, Box 2D, Purcellville, Va. 22132 May '80

OLD CARROLL, Md—Take Rt. 27 out of Damascus, Md by-passing Mt. Airy to Watersville Rd. Turn right about 1¼ miles to church. Meets each 2nd Sunday 10:30 a.m. Elder Wes Johnson, Pastor, P.O. Box 267, Enola, Pa. 17025. For information contact Sister Frances Ellicott, 8758 Cather Ave., Manassas, Va. 22110, Tel. (703) 368-2592 April '79

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 Chas. W. Alderton, Pastor, Brightwood, Va, Tel. (703) 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va Dec. '78

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. '79

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. '79

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W. G. Fletcher, Pastor. Russell Sutphin, Clerk, Bloomery Route, Box 74, Winchester, Va 22601 May '79

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 Mar. '79

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va Meets each 3rd Sun. 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906, Tel. (301) 946-9526. Clerk, Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va 22201, Tel. (703) 524-2590 April '79

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 Charles W. Alderton, Pastor, Brightwood, Va 22715, Tel. (703) 948-4744. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '80

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. '79

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. Mrs. Vergie Mc Bride, Asst. Clerk, Three Churches, W. Va 26765, Tel. (304) 822-3675 Aug. '79

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 Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715. July '79

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 Parlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '79

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va 22740, Tel. 987-8220 Jan. '79

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. 3, Box 207, Willis, Va 24380, Tel. (703) 789-7515. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '80

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. '79

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 2nd and 4th Sundays 10:30 a.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va 25411, Tel. (304) 258-3370 Aug. '79

HAPPY CREEK—Front Royal, Va Corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Dwayne Fletcher, Pastor, 10110 Campus Way South #102, Upper Marlboro, Md 20870, Tel. (301) 336-6182. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va 22630, Tel. (703) 635-3434 June '79

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sundays 10:30 a.m. and Sat. night before the 4th Sun. 7:30 p.m. Elder Eddie Fewel, Franklin, In (4th) Elder William Shockley, Kokomo, In (2nd). Clerk, Alma Rogers, 412 Ohio Ave., Troy, Ohio 45373; Tel. (513) 339-7715. May '79

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. 3, Box 207, Willis, Va 24380, Tel. (703) 789-7515. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '80

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. and Sat. before at 2:00 p.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. '79

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. '78

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874 Dec. '80

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '79

OTHER SUNDAYS

BEL AIR—Bel Air Primitive Baptist Church, Bel Air, Md Services each Sunday at 11:00 a.m. Elder F. E. Thompson, Pastor, 1208 N. Fountain Green Rd., Bel Air, Md 21014 Jan. '79

WILMINGTON, Del—2911 Van Buren St., Wilmington, Del 19802. Every Sun. 10:45 a.m. Elder William E. Blair, Pastor, Rt. 1, Box 202A, Woodstown, N.J. 08098, Tel. (1-609) 769-1167. Mrs. Leon (Elnora) Stein, Church Clerk, 509 W. 35th St., Wilmington, Del 19802, Tel. (1-302) 764-4896 Dec. '78