

Advocate and Messenger

121st Year JUNE 1982 No. 6

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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"The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever" (Psalm 12:6, 7).

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '82

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

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '82

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '82

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

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

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

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

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

SECOND SUNDAY

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

LITTLE FLOCK—Nine miles southeast of Amelia, Va Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. 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 '82

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

Advocate and Messenger

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

121st Year

JUNE 1982

No. 6

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IS IT BY CHANCE OR BY GRACE?

It is invariably argued by those who have never seen the beauty and blessedness of the doctrines of grace that God would be unjust *not* to give *everyone* a chance to be saved. In fact this argument is as old as the gospel itself. We find the apostle Paul anticipating this objection as he taught on the subject of eternal and unconditional election in his letter to the Romans (ch. 9: v. 14). Happily for us God did not just give His people a *chance* to be saved, but He saved them by His death on the cross. Merely giving men a chance to be saved would have been the same as guaranteeing their damnation, for men in their natural state of depravity are not interested in salvation. They are incapable of understanding or comprehending their lost condition. It is necessary for a work of grace to be wrought in their soul by the Spirit of God before they can even feel the need of deliverance from sin and its consequences.

But to say that all men must be given a chance to be saved in order for God to be a just Being is to imply that everyone *deserves* a chance at salvation. I do not believe *any* premise could be more obviously false. If man deserves a *chance* to be saved what is to prevent us from concluding that he is just as deserving of *being saved*? In other words, if he deserves a *chance* why not just go ahead and *save* him instead of merely offering him a chance and running the risk of his not taking advantage of it? According to this way of reasoning it would seem to me that if all men deserve a *chance* to be saved then

they also deserve to be *saved*, and God would be unjust to only give them a chance and thereby run the risk of their damnation when He could have gone ahead and secured their salvation and assured them of a home with Him in glory.

If we were going to argue that all men deserve a chance to be saved would it not be reasonable to suppose that such men as Jacob in the Old Testament, and Paul in the New Testament, would have been especially deserving, or to say the least, equally deserving with everyone else? But what do we find Jacob saying about his own case? He says, "I am not worthy *of the least* of all the mercies, and of all the truth, which thou hast shewed unto thy servant" (Gen. 32:10). Does that sound like he was worthy of a chance to be saved? He said he was not worthy *of the least* of God's mercies. How could he then be worthy of the greater blessing of salvation?

And what does Paul say of himself? "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (I Tim. 1:15). If Paul was the chief of sinners then what basis do we have for claiming that he *deserved* a chance to be saved?

The truth of the matter is that neither Jacob nor Paul nor anyone else deserves even a *chance* to be saved, much less salvation itself. And beside this, God does not deal in *chances* when it comes to the salvation of His people. He simply *saves* them and He does so on the basis of His abundant *mercy*. There is no way to connect merit with mercy. To say that one can merit mercy is a misnomer or a contradiction of terms. Paul says it is either of *grace* or else it is of *works*. It cannot be both ways (Romans 11:6). We either deserve salvation and are saved on the basis of our merit, or else we do *not* deserve salvation and are therefore saved solely on the basis of God's grace. The Bible takes the position that "By *grace* ye are saved" (Eph. 2:5), and this is the position we will occupy.

Paul taught that Christ died for the ungodly, *not* for the deserving; and this was—"when we were yet without strength."

He further sets it forth as a marvelous commendation of God's love toward us (His people) that Christ should die for us—"while we were yet sinners," not after we became deserving. Not only this but he further states that it was "when we were enemies" that we were reconciled to God (Rom. 5:6, 8 & 10).

No man has ever been given a *chance* to be eternally saved. As we have already seen, Paul said that Christ came into the world to *save* sinners, not to *offer* salvation or to give a chance to be saved. You will recall that the angel of the Lord told Joseph that Mary, his wife, would bring forth a son, whose name would be called Jesus, which means *saviour*, and the reason He would be called by this name was because—"he shall save his people from their sins" (Matt. 1:21). Now He either *saved* them or else the angel was mistaken. As we have shown above Paul tells us that we *were reconciled to God* by the death of His Son; so, if we were not reconciled to God then Paul also was mistaken. But of course neither Paul nor the angel was mistaken.

It all boils down to this; none are *worthy* to be saved. Sinners, in their natural state, are enemies to God. Therefore He would have remained just and holy if He had not saved *any* of them. But in His *mercy* it pleased Him to save an innumerable host that no man can number. Each of this blessed multitude shall be born of the Spirit here in time, justified freely by His grace, and finally glorified and carried home to glory; not by *chance*, but by His *marvelous grace*. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9:16). The key word is *mercy*. "What wondrous love is this, O my soul!"—*Editor*.

**ELDER RAYMOND WEBB
ADDED TO EDITORIAL STAFF**

We are very pleased to inform our readers that Elder Raymond Webb of Carthage, Illinois has consented to have his name added to our list of associate editors. Brother Ray-

mond has done quite a lot of writing for the A&M over the last four and one-half years and I am sure those of you who have taken the paper for any length of time are familiar with his good and timely writings and have enjoyed them very much. In my personal acquaintance with him I have found him to be an able minister of the gospel, sound in the faith and practice of the church, humble and kind in his deportment, and of good report among the people where he labors. We feel that with God's continued mercies and your prayers and encouragement Brother Raymond will be a valuable addition to our list of associate editors. The choice of this dear brother to the editorial staff was unanimously approved by the Board of Trustees. The following is his letter of acceptance:

"Dear Brother Ralph . . . I want to thank you from the bottom of my heart for your expression of confidence, and for your friendship. You do me an undeserved honor to suggest that I might fill a position on the Advocate staff. I have sometimes wondered if my articles might not cause you more grief than good, and have a time or so been on the point of asking you to at least print them without attaching my name. I am pleased and relieved to know that you are not embarrassed by them.

In my opinion, the Advocate is the best Primitive Baptist paper in print. Its policies, and the quality of its material, are most suitable for the spiritual needs of our people. Primitive Baptists ought to support it in every way, for if they fail to do so and it should subsequently fall into the wrong hands, then we would have no one to blame but ourselves. You know that I have already agreed to write articles, and to encourage the circulation of the paper. This I do, not only out of friendship for you, but even more because I feel obliged to stand up for the truth, to encourage our people to walk in the old paths.

I confess, Brother Ralph, that I have no desire to be an editor of any kind, or for that matter, even to see my name in print. The most of my writing has been because of the urg-

ing of others. It would suit me better to remain a little nobody in my own little corner of the Master's field, for that is all I truly am. However, I know that I am in debt to the Old Baptists, and shall never be able to repay them adequately for their kindnesses to me. Even more, I am so deeply in debt to my Lord for His kindnesses.

So, if you feel that adding my name to your Associate staff would benefit the paper, or would help you in some way, you have my consent to do it.

. . . In christian love, *Raymond Webb.*"

GOD'S PURPOSE CANNOT BE DEFEATED

"There is no wisdom nor understanding nor counsel against the Lord" (Proverbs 21:30).

The above words from Solomon are surely some of the most profound and fundamental truths of scripture; basic truths which cannot be sidestepped nor explained away to satisfy the vanity and schemes of men.

"In the beginning God created the heaven and the earth." These first ten words of the Bible set aside all man's theories of evolution, or whatever other theories he may dream up concerning creation. There is no wisdom, only vanity and ignorance, in disputing the doctrine of creation by almighty God. God created all things and all things are in His care and keeping for His own glory. He is a jealous God and will not give His glory or honor to another. He is omnipotent; and that is, all powerful, having all authority, being supreme and superior in all things. All things are possible with Him and nothing impossible. No counsel of men can overthrow His purpose or power.

Joseph's brethren were jealous of him and sold him to a group of Ishmeelites for twenty pieces of silver. The Ishmeelites in turn sold him to Potiphar, an officer in Pharaoh's army. Through circumstances which we will not take time to relate, Joseph became the most important man in Egypt next to

Pharoah himself. He was placed in charge of the storehouses of food during the time of famine. His brethren came to buy food and stood before him, but they did not recognize him until he revealed himself to them. He said to them, "Ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive." Surely there is no counsel against God, because what man does for evil God can turn into good. Joseph was a striking type of Christ in so many ways which we do not have time nor space to discuss here. All the mighty men of the world could unite and take counsel to fight against God but it would come to naught unless God permitted it or overruled it in order that it finally redound to His own glory.

By His own determinate counsel, wisdom, purpose and fore-knowledge, God suffered His own precious Son to be delivered to be crucified. The unbelievers thought they had rid themselves of that deceiver for good. Those wicked men intended it for evil, but they only fulfilled the purpose of God in His great plan of salvation. Christ was the power of God and the wisdom of God.

Certain of the Jews tried at various times to take the life of the apostle Paul, but they were unsuccessful, for God had called Paul to be a minister of the gospel. Saul tried many times to take the life of David but was not successful, for God was with him. The authorities came looking for the spies that had been sent to spy out the city of Jericho but did not find them because Rahab the harlot had hidden them under shocks of flax. These are just a few examples of how men have tried to thwart the will of God. Surely there is no counsel, nor understanding, nor wisdom, that can be effectual against the Lord.

ELDER T. EVERETT BEAVERS

APPEAR

Dear Christian friends: May I appear unto you again in

writing, asking the Lord to keep me in the light of His countenance that I might not appear to be above the least in any way. To *appear* is to come in sight of or become visible; to come before the public; to attend before some authority or body, as to appear in person. It is to be manifest in a very real way and to become clear to the mind. Some of these thoughts can also be applied to the word *sight* or to the power of seeing, but the Bible included more than these in its use and these are far deeper in thought and deed to the Lord's children.

To *appear* does express being in view but it also expresses something deeper. I have visited by the bedside of some that were entirely blind and had no vision whatever, yet as soon as I stepped into the room and spoke they knew who was there. This appearing did not come by vision but by hearing, with a deep feeling of wanting to know more about the goodness of God and His amazing grace. It is a great blessing to feel to know and love the Lord and to sing His praise as it does appear unto us from time to time. Kings, judges, chief priests and captains, governors, and magistrates can command others to appear, but not as the Lord does.

The Lord speaks and it is done. He commands and it stands fast. He brings low and man appears before Him as an unclean person with evil thoughts in his heart, being subject to vanity and without God and hope in the world; sinners by nature and by transgression, condemned, lost and blind, until born of the Spirit. All humanity appear before the Lord justly condemned and wretched, and this appearance is a striking difference from the way man thinks, for man thinks well of himself, and thus he appears before the world. Everything is open before the Lord and He will . . . "discover thy skirts upon thy face, that thy shame may appear."

Then when the love of our Saviour appears we are able to see and feel the pardon and forgiveness of our sins and we feel so unworthy to be called a son. We may not be able to tell how it came about but, like the blind man, one thing we know, that whereas we were blind, we now see. We can see

now, and also feel, and something great has appeared unto us. Faith comes as the gift of God, the fruit of the Spirit, and without faith it is impossible to please the Lord. "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." These things were not visible and did not appear as yet, but they did appear at the time the Lord purposed. "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." The Lord is able to do this by His revealing power. Man is not able to understand how things that are invisible do appear—but they do appear as it pleases the Lord.

Our Lord said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." This is the only reason anything spiritual appears to anyone, because it seemed good in the Lord's sight. When the Lord reveals Himself to those whom He will, then it appears to them what man is by nature and what the children of God are by the grace of God. Then we are not to appear before the Lord with burnt offerings and sacrifices of the world, but with a humble, contrite spirit, and above all else, charity, so we can "cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." For "if ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it."

Moses was told to gather the people together to hear the reading of the law, and when all Israel came to appear before the Lord their God in the place which He had chosen the law was read that they might learn, and fear the Lord God, and observe to do all the words of the law. This was a great appearing of all Israel in the place the *Lord* chose. Not an outward appearance like that of the scribes and Pharisees, but in the place *He* chose; His kingdom, with prayer and supplication.

I feel we need to hear and observe the reading of the Lord's law in His court today as we thus appear before Him.

Paul said, "We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ," who judgeth not according to the seeing of the eye or hearing of the ear, nor according to the outward appearance, but who looks on the heart. Thus when Samuel was to anoint one of Jesse's sons king, the Lord told him, "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."

Dear children, what does it mean to you to have a high priest who is holy, harmless, undefiled, separate from sinners and made higher than the heavens to actually appear in the presence of God for you and there make intercession in your behalf? This is a blessing far above the material wealth of this world. This is verily being accomplished for "Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us." Your Saviour has appeared once to put away sin, "and unto them that look for him shall he appear the second time without sin unto salvation." Yes, He is going to appear in person, and we are looking for Him. "When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

While here in this world we only see through a glass darkly, but in heaven we shall see face to face. We only know in part now, but then we shall know even as we are known and be satisfied. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." Won't that be wonderful, to actually be like Him and be able to see Him as He is? Jesus, the Saviour of sinners! the

way, the truth, and the life; the resurrection and the life is going to appear with all the holy angels and we shall actually *be like Him*.

These bodies are sown in weakness but they are raised in power, a spiritual body. They are sown a corruptible body but raised in incorruption; sown in dishonor but raised in glory, not having spot or wrinkle or any such thing, but is holy and without blemish. Dear ones, body, soul and spirit shall unite to meet the Lord in the air, and so shall we ever be with Him. Does this appear sweet to you? Until we meet again, best regards.

ELDER DAILY HITE

JESUS, THE MASTER CLEANSING AGENT

In the supermarkets there is a wide array of soaps and detergents which, according to the manufacturer's recommendations, do a fair job on clothes, dishes, windows or automobiles; none of which are as filthy or polluted as is humankind since Adam's and Eve's encounter with the serpent, which left us all down and out and beyond the reach of any detergent. Without any hope of recovery we remained until a voice in heaven was heard to say: "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God" (Psalm 40:7 and Heb. 10:7). Did the blood of bulls and goats or other fatlings of the flocks help? Only as they were shadows of good things to come, for it is said that . . . "Sacrifice and offering thou wouldest not, but a body hast thou prepared me." The body of Jesus is seen to be different in purity and behavior from childhood. He alone, in this sinless body, could please the Father and reconcile His eternal wrath so that poor helpless sinners could stand before Him in this world and see His face in that sinless world above.

Surely Christ was a Lamb slain (in mind and purpose of God) from the foundation of the world (Rev. 13:8) that God's people might be washed from their sins in that fountain

opened for sin and for uncleanness (Zech. 13:1). For at His trial He testified that . . . "To this end was I born, and for this cause came I into the world." Surely He has borne our griefs and was made to be sin for us, though He Himself was sinless, that we might be justified, be holy, and without blame before Him in love.

That Jesus cleansed us from our sins by His blood is not all. Indeed there is much more that commands our praise. There is the "washing of regeneration" (Titus 3:5). This also is a cleansing element from the Lord. It is the high calling out of nature's darkness into heavenly light. It causes old things to pass away and become undesirable and all things to become new in a life of christian love. We then have a mutual love, for "every one that loveth him that begat loveth him also that is begotten of him." We then have evidences which the world did not give and which it cannot take away. "We know that we have passed from death unto life, because we love the brethren." We will do well not to forget this "first love." Spiritual, christian love, being applied in our lives, generates that fervent charity that covers a multitude of sins and serves as clothing that hides our flesh and the vileness of it, and though we carry this as long as we live, it will not show as much to others.

The two acts of the Lord we have covered washes all His children whether church members or not, but there is a cleansing that applies to church members alone. Jesus said, "Now ye are clean through the word which I have spoken unto you." The written word of God is for our learning that we might know how to behave ourselves in the house of God which is the pillar and ground of the truth. The preaching of the gospel with the Holy Ghost sent down from heaven is the preached "word." Everything needful to make His church glorious and beautiful is contained in the word of God. Of course we are not to be hearers only but doers of the word.

ELDER A. J. HYLTON

THE SAYINGS OF JESUS UPON THE CROSS

(No. 5)

"I thirst" (John 19:28).

The hour was almost 3:00 p.m. Darkness still prevailed upon the earth, and in spite of many terrible signs in the heavens, there were still many persons present to watch and listen. One more of the prophecies must be fulfilled (Psalm 69:21). There is a double meaning in them.

At His words, one of the soldiers filled a sponge with vinegar, placed it upon a stalk of hyssop, and elevated it to Jesus' mouth. After tasting it, and finding it to be vinegar, Jesus refused it. The prophecies were finished.

There can be no doubt that Jesus was suffering from a great natural thirst, for this is one of the effects of great traumatic shock to the body; and moreover, Jesus had been without fluids for about a day. Yet His words seem to be addressed more to the Father than to men. Here is a strange paradox: the very *Water of Life*, athirst. Could it not mean that the inner spirit was crying out for the refreshing waters of Divine strength? We need have no doubt of it. Here is a visible test of how our Lord stood with the Great Judge at that moment before death: would God hear His plea and send relief, or would His anger continue? And in only a few moments, the Master's thirsting ceased forever.

If indeed a cup of cold water given in christian kindness signifies that the giver is a saved person, does it not appear to you that the heathen Roman soldier was in a better position than those elders and priests?

Once David cried aloud, "Oh, that one would give me drink of the water of the well of Bethlehem, which is by the gate!" (II Sam. 23:15). But when it was brought to him at peril of death, he only poured it out before the Lord. How many times when we have come to preach, we have cried out, "Oh, that we might have water from the wells of the Lord!" and have found that this Man who thirsted, knows how to

give water to His thirsty people yet!

ELDER RAYMOND WEBB

TERMS WHICH ARE USED IN A LIMITED SENSE

In First Corinthians chapter 13 Paul speaks about charity in a most wonderful way. One of the things it is said to do is to believe all things. The expression "believeth all things" must be used in a limited sense, for there are some things that we are not to believe. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I John 4:1). Try the spirits of the false prophets as to their teaching. Christ teaches us in other places not to go after them. So we are not to believe the doctrine of the false prophets, which proves that our belief should be built upon the word of God. If we will believe only that for which we have a "thus saith the Lord" we will do well.

There is much of God's word about which I am not able to understand a great deal, but I believe with all my heart it is the word of God and is the truth. To apply the words "believeth all things" in the sense of believing everything you hear is dead wrong. You often hear two different views of the same thing. One might be a true story but at the same time *both* stories might be wrong. It is necessary to *know* something about what you hear before you take a position that it is right or wrong. To pass off everything you hear as just being gossip is not always right either, for sometimes there are some grounds for things being told. It is great to believe that Christ is the Son of God and to look upon Him as being the way, the truth, and the life. We should take heed *what* we hear and *how* we hear.

In another place Paul gives this exhortation; "Do all things without murmurings and disputings." The "all things" of this text is also used in a restricted sense. To apply it to sin would contradict many other scriptures in the Bible. But when

Paul told the Philippians to do "all things" he meant all the things which the Scripture teaches us; the good works it teaches us. And then we are to leave off two things, murmurings and disputings.

ELDER A. D. WOOD

OUR ONLY DEFENSE

In Psalm 124 David deals briefly with the same truth expressed elsewhere by Jeremiah when he declared, "It is of the Lord's mercies that we are not consumed, because his compassions fail not" (Lam. 3:22). In essence he shows us that the only reason our enemies have not already swallowed us up is because the *Lord* was on our side. It is not that those enemies have not *desired* to consume us; it is not that they have not *sought* to conquer us; nor is it a case that they have lacked the *power* to have overcome us if we had had to face them in our own strength, but it is simply that the Lord was on our side, and as Paul so beautifully stated it, "If God be for us, who can be against us?"

Such comforting declarations are in no wise intended to make us any less prayerful and watchful concerning our christian duties and our warfare against evil, for we are to endure hardness as good soldiers of Jesus Christ, not entangling ourselves unduly with the affairs of this life, that we may please Him who hath chosen us to be soldiers (II Tim. 2:3, 4). But we should be aware that we cannot expect success against Satan in his personal attacks upon us if we attempt to pit our *own* strength and wisdom against *his* craft and power. As Luther wrote: "His craft and power are great, and, armed with cruel hate, on earth is not his equal." We should always remember that Satan and his angels are much more cunning and far more adept at the use of carnal weapons than we are. If we seek to do battle with him on that level we are defeated before we start.

It is a truth, and a blessed truth indeed, that ultimate vic-

tory belongs to the saints, and this is by virtue of the fact that the Lord is on their side; and it is true that Satan cannot totally and finally overcome any of them, but in their temporary skirmishes with him in this present world they are often wounded with his fiery darts as a result of their failure to constantly wear all the christian armour which the Lord has so graciously provided them (Eph. 6:13-18). However, if and when we have done the very best we know how, let us yet not forget that—"If it had not been the Lord who was on our side . . . when men rose up against us: then they had swallowed us up quick . . ." And we should be careful to follow David's lead in thanking the Lord that He has not given us as a prey to their teeth, for He certainly has the power to do so, as a timely or temporary judgment, if we are careless or unfaithful.

Let us remember that our help is not in some secondary power but, "Our help is *in the name of the Lord*" who, we should also remember,—"*made heaven and earth*" (Psalm 124:8). In other words, our help is in One who is possessed of *creation power* and *He alone* has it. Therefore *He* is greater than all our *foes*.

When we are *strong* in ourselves, that is, when we are relying too much upon the arm of flesh and are not as mindful as we ought to be of our dependence upon the Lord, then we are *weak* in Him, but when we are *weak* in ourselves, we are *strong* in Him; (see II Cor. 12:10). May He enable us to always realize that without Him we are nothing, and may He deliver us from our natural tendency to rely too much upon our own strength.—*Editor*.

QUALIFICATION AND CHARACTER OF MINISTERS

In view of the strife and division that prevails in many sections and States among the Primitive Baptists, it is imperatively necessary that we inquire most diligently after the cause of such things, and for my part I have been convinced

for quite a while that the main cause of such troubles, strife and division is an *unqualified and unfaithful ministry*.

But in saying this I desire it to be distinctly understood that I do not want to say one word to reflect upon faithful ministers, and I trust that what I write will never be so construed or interpreted as to reflect upon or discourage the conscientious, faithful minister, for in what I am writing I have no reference to the local troubles which are common to all churches and to all faithful ministers, but I have special reference to those troubles and strife that lead to divisions and factions among us and that reflect upon us as a people, and that bring merited reproach upon the cause of Christ.

But, with shamefulness of face and confusion and contrition of heart, we as a people, generally, should take up the study of God's Word, and especially the epistles of Paul to Timothy and Titus, and particularly chapters *three* of 1st Timothy and *one* of Titus, for our *neglect* and *disregard* of God's law as taught, as expressed in those Scriptures are the main cause of the confusion and inconsistency that abound in many places and at bottom the merited cause of shame, and *church and ministry should awake out of sleep here and see if God will not give us light*, for we have in a fearful degree substituted our own tradition for the divine law.

To save space I ask the reader to turn to the Scriptures mentioned and read them carefully and prayerfully. But if he has not interest enough in the matter to do *that*, he is not likely to regard what I write with much care or profit.

The common practice of our people—the church and ministry—is to ordain a deacon or preacher when called upon to do so. Rarely do they refuse, and rarely, seldom, do they search the law rigidly to see what the mind of the Lord is concerning the matter, for the mind of the Lord is with His Word.

God's law says the candidate or person to be ordained *must not be a novice*. Generally we pay but little attention to this law. What is a novice? Webster defines a novice to be

“one who is new in any business; one unacquainted or unskilled; one in the rudiments; a beginner; one newly planted in the church or one newly converted to the Christian faith.” Now, instead of observing this holy rule, our practice is, often, if a brother commences speaking in the name of the Lord publicly and in a manner pleasing to the brethren, to ordain him after a few months or after a year or so. Or if a preacher of some other order becomes converted to the Primitive Baptist faith and order, and speaks well and pleases them, they proceed to ordain him, sometimes almost immediately or, at most, after a few weeks or months, in *utter disregard of the divine rule.*

No man, according to the instruction and examples we have for our guidance in the Holy Writ, should be ordained to the work of the ministry until, by the gift of God and by actual experience in the work of the ministry, he understands reasonably well the doctrine and discipline of the church. Do armies take a soldier and because they like him as a soldier and the way he fights but a few weeks or months in a few battles, exalt him to a generalship and commander of armies? No, indeed; and it is extreme weakness in us to do anything similar to it in the work of the ministry, the highest and noblest calling under the sun. Hence men should not be ordained to this sacred, serious and important work until, by years of faithful and consistent labor among the churches, they make it manifest that the Lord has called them to that work, for ordination adds nothing to a man's gifts or ability, while, like the law, it adds to his responsibilities, obligations and burdens, it does not confer grace, wisdom, nor ability.

It appears from the chronology of the New Testament that Paul, with all his wonderful gifts, graces and abilities, preached and labored about ten years after he was called to preach before he was ordained, but I would not have it inferred from these remarks that I think a man should labor ten years before he is ordained.

If there is one thing emphasized, insisted upon and *im-*

peratively demanded more than another it is that the bishop, preacher, elder, pastor or teacher should have and maintain a good character; be blameless, be sober, temperate in all things, and be an example to the flock, to the brethren and believers generally in word, in conversation, in charity, in spirit, in faith, in purity, and have a good report of them which are without. And if a man has not these characteristics and does not live above moral reproach, and continues to so live, he should not be ordained to the work of the ministry; or if he has been ordained and does not so live as to maintain this high character as a man and citizen he should be stopped, should not be allowed to preach in the name of a Primitive Baptist. Why? Simply because it is God's law, His rule in the church; hence we have no more right to ordain or maintain and recognize a man of bad character than we have to recognize an infidel as a preacher and minister of the gospel, for if there is a *farce* in the world it is a man of *bad character, a drunkard, a dishonest man, a fraud, a libertine, an adulterer*, attempting to preach the gospel of Christ. There are some old proverbs we would do well to consider and remember: (1) "Religion lies more in walk than in talk." (2) "No matter how much religion we possess, all that counts is what we live." (3) "A good example is the best sermon." (4) "Better an ounce of example than a pound of advice." (5) "He who lives best is the best preacher." (6) "Preachers can talk but never teach, unless they practice what they preach."

Someone may infer from what I write that there are some shameful things along this line among our people. Yes, I am ashamed to have to confess that there are a few instances among our people in certain sections where men of bad character are officiating and recognized as ministers, and what they have done has brought reproach and disgrace upon the Old Baptists that will be thrown in the faces of their posterity for the next half-century, and Primitive Baptists should awake to this *shame and rise up and in their spiritual indignation cast such men out*; for if a preacher will live after the flesh so

grossly and thinks more of the gratification of his evil propensities than he does of the love and esteem of his brethren and the cause of Christ, he should not be tolerated. Or if he is so weak as to so yield to immoral, lustful temptations it is a great burden and a burden which he himself should bear, for he has no right to expect the church to bear and carry such a burden for him, because it is better for the church that her right eye be plucked out than for her whole body to be cast into hell (reproach, confusions).

Where a minister is guilty of reproachful or suspicious deportment, and when the church of his own membership does not deal with him scripturally and to the satisfaction of sister churches, then a sister church should visit such disorderly church by messengers with letter stating her dissatisfaction, and if she cannot obtain satisfaction she should then appeal to other churches for assistance; and if the disorderly church and minister persists in their disorder then the laboring churches should withdraw fellowship from her and publish an account of their proceedings in order that the Baptists generally may learn what has been done and be relieved of the burning reproach. In the investigation, if the churches find that though the reports against the elder cannot be proved clearly and unmistakably, yet, if they find that his conduct, deportment or behavior has been such as to create *suspicion*, then they should hold him guilty in the sense that he should lay down his gift and cease to speak publicly in the name of the Lord. I have known many ministers and have never yet known one who deserved a good character and a good report of them who are without but what had it. While, of course, the world, and especially the religious world, will hate him religiously and perhaps say many hard things about and against him, yet if he lives the life that he should as a minister they will be forced to say that they cannot find any just cause for assailing the man "except it be concerning" his doctrine and practice, as they call it, as they said of Daniel of old.

Where a minister has been guilty of reproachful, shame-

ful or suspicious conduct, let it be borne in mind that all ministers and churches in his section, vicinity or association that are indifferent about the great sin, or that tolerate and wink at it, are themselves involved in the sin, because it is their duty to have it put away—because: (1) It is a violation of God's holy law and a great sin before Him; (2) Because the people generally judge the Baptists of that section by the conduct of that preacher; (3) Because such conduct is, by our opposers, charged upon the whole order and church of God.

But I am glad to say, before I conclude, that the great body of our ministry is composed of men of noble and irreproachable character, of whom the world is not worthy; and I know that they should not suffer unjustly on account of the abominable doings of a few men not worthy of the name.

ELDER G. W. STEWART

The Gospel Messenger, 1914

(Editor's Note: *Elder Sylvester Hassell sanctioned this article by Elder Stewart, saying it "is most scriptural and important." I agree, and would very much like for all Old Baptists to read it and heed it.*)

AN ANCHOR OF THE SOUL

Have you not often found this, that give up what you may, you never can give up your hope? There you do well, for to give up hope is to fall into despair; and observe that as it is the work of faith to believe against unbelief, so it is the work of hope to hope against despair.

Hope in scripture is compared to an anchor, and said to enter within the veil. Now what is the chief virtue and value of an anchor? It is not to do, to do; to work, to work; its duty is to lie still and never move; never to break, never to drag, never to come home.

The anchor does its work in the dark; it sinks quite out of sight into the sand, and is so constructed that the stronger the ship pulls, the deeper it buries itself, and the harder it

holds. This tenacity, this stiff obstinacy, this hard, unyielding grip is the excellency of an anchor, without which it would be altogether useless. If it is well made, if the iron be tough and well hammered, it will bite the ground and bite hard; and if the cable be equally strong, so as not to part asunder, the ship will safely ride out the heaviest storm.

Such an anchor to the soul is hope—power to endure, never to break, never to give way, being its chief excellency as well as its peculiar work.

J. C. PHILPOT

Sinners who do not realize what great sinners they are, as well as sinners who deeply feel their sinfulness, are all in the same condition so far as being able to absolve their sin-debt; neither of them have *anything* with which to pay. If the creditor, (Christ) did not “frankly forgive them”, both would be doomed alike to a miserable end (Luke 7:41-42).—R.E.H.

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DOUBT

Herod, the king, had jailed Peter;
His execution was sure??

At Mary's home they were gathered,
His brethren, in unceasing prayer.

At midnight, his shackles were loosened;
He was told to quickly arise.

The gate of the city opened,
And Peter was left outside.

He realized then, 'twas God's angel,
That had saved him from Herod's hand,
And he hastened to tell his brethren,
And relieve that faithful band.

He knocked, but the door was not opened,
'Till they knew his voice, for they said,
They were sure it couldn't be Peter,
'Twas his angel, and Peter was dead.

It happens, how often, I wonder,
Even to me and to you;
Our prayers are answered so quickly,
We cannot believe it is true.

Sister Violet M. Hiatt—1981

CORRESPONDENCE AND NEWS NOTES

From Brother John Crary, Missouri:

Dear Elder Harris: Elder Haskel Wren of "New Liberty" church at Ashland, Missouri, died March 25, 1982. I have enclosed a copy of a resolution of respect prepared by the deacons and ask that it be included in the Advocate and Messenger.

The church has called Elder Charles Surbaugh for Second Sundays and Saturdays before and we are being served by visiting ministers for our First Sunday meetings. . .

. . . We send best wishes to you and say, keep up the good work with the Advocate and Messenger. Sincerely yours.

From Brother Clarence Moyer, Luray, Virginia:

Dear Elder Harris: The Ebenezer Association will be entertained by Mt. Carmel Primitive Baptist Church, Luray. This meeting will be held on Friday, Saturday, and Sunday, August 6, 7, and 8 in the auditorium of the Page County High School, eight miles south of Stanley, Virginia, on Route 340.

**UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES
IN VIRGINIA, W. VIRGINIA AND PENNSYLVANIA**

WATERLICK—First Sunday, July 4, 1982. All day Sunday only. Elder Phillip Johnson, Pastor.

LITTLE CACAPON—First Sunday, July 4, 1982. All day Sunday only. Elder Douglas Heare, Pastor.

NORTH FORK—Second Sunday, July 11, 1982, and Saturday before. All day both days. Elder W. Russell Sutphin, Pastor.

WHITE OAK—Fourth Sunday, July 25, 1982. All day Sunday, and Saturday before 2:30 P.M., supper, night service. Elder J. E. Alderton, Pastor.

CEDAR CREEK—Fourth Sunday, July 25, 1982, and Saturday before. All day both days. Elder Ernest Long, Pastor.

TONOLOWAY—Fourth Sunday, July 25, 1982. All day Sunday only. Elder Douglas Heare, Pastor.

SANDUSKY ASSOCIATION OF PRIMITIVE BAPTISTS

The Sandusky Association will convene with the "Little Zion" and "Pilgrim's Rest" churches, the Lord willing, in the Riley Junior High School Building, 15555 Henry Ruff, Livonia, Michigan on Friday, Saturday, and Sunday, June 25, 26 and 27, 1982.

Directions are as follows: I-275 to I-96 E., to Merriman Road exit; North to Merriman Road, to Five Mile Road (1 mile); East (right) on Five Mile approximately ½ mile to Henry Ruff; North (left) to school. We invite you to come worship with us.—Elder Nolan Pitney, Moderator; Brother John Hite, Clerk.

Obituary

RESOLUTION OF RESPECT FOR ELDER FLOYD HASKEL WREN

Our beloved Pastor has answered the call of the Heavenly Father and departed from our midst. He will be missed by the churches for his departure is a great loss to us, but we have the assurance that our loss is his gain for he has gone home to a land of rest and happiness.

Elder Wren was ordained to the ministry in October, 1950. He faithfully served our church at "New Liberty" as well as "Union" and "Lake Springs" churches. He died March 25, 1982 and funeral services were conducted on the 27th by Elder Raymond Webb and Elder Charles Surbaugh at "New Liberty" church. Graveside services were conducted by Elder Vernon Hopkins.

We resolve to bow in humble submission to the will of our Lord, knowing that "all things work together for good to them that love God, to them who are the called according to his purpose." Our memory of Elder Wren and his work among us will always be an inspiration to walk as he would have us to do.

Copies of this resolution are to be placed in the church publications in the

areas where he ministered, in the church record, and sent to the Wren family.— Done by the deacons by order of "New Liberty" church, Ashland, Missouri, April 10, 1982.

SISTER IRA WEAVER LILLARD

Sister Lillard was born October 23, 1901 in Madison County, daughter of the late Albert and Alice Ford Weaver. She passed away April 9, 1982 in Martha Jefferson Hospital, Charlottesville, Virginia. She was married to the late Claude Lillard.

Sister Ira was a member of the Robinson River Primitive Baptist Church. She leaves to mourn her passing two daughters, Mrs. Pearl Garcia of Orange and Mrs. Mary Lee Carpenter of Springfield, Virginia; two sons, Claude, Jr., of Madison, Virginia, and J. Ruben of Culpeper, Virginia; eight grandchildren and five great-grandchildren; three sisters, Mrs. Georgia Clore, Mrs. Edna Clore and Mrs. Edith Marshall all of Brightwood, Virginia; one brother Ruben Weaver, of Brightwood, Virginia.

Graveside services were held Sunday, April 11, 1982 at 2:00 P.M. at "Robinson River" Church Cemetery, Brightwood, Virginia, by her pastor, Elder Tolliver Utz. She was faithful to her church and had a great love for it. She will be missed very much by all who knew her. "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Psalm 23:6).—Elder Tolliver Utz.

WARREN E. HUBBARD

Warren Hubbard was born October 4, 1913 and passed away April 18, 1982. He is survived by his wife Audrey Hubbard, one son, five sisters, three brothers, one grandson and one granddaughter. Funeral services were held for him at the Joseph W. Bliley Funeral Home Chippenham Chapel, Hull Street Road, Richmond, Virginia. Interment was in Dale Memorial Park. Warren was clerk of Salem Primitive Baptist Church, was liked by all, and will be greatly missed by all who knew him. Service was conducted by Elders Raymond Pressley and Hollie Redmon.

DONATIONS TO THE ADVOCATE AND MESSENGER

Everett L. Mikel, Indiana, \$5.00; Mary P. Cameron, Virginia, \$5.00; Virginia P. Kane, Virginia, \$5.00; Irvin Utz, Maryland, \$10.00; Mr. and Mrs. John Krumm, Ohio, \$5.00; Evelyn F. Butcher, Maryland, \$5.00; Gladys L. Lomano, Florida, \$5.00; Frank L. Baker, Texas, \$5.00; Mrs. Albert Darby, Maryland, \$2.50; C. A. Wells, Florida, \$5.00; Mrs. Josie G. Thomas, Virginia, \$5.00; Bertha Maloyed, Indiana, \$5.00; Elder Everett Beavers, Indiana, \$5.00; Elder Dennis Jones, Georgia, \$10.00; Alvin James, Georgia, \$1.00; Marvin Galyen, Virginia, \$6.00; Mrs. Harvey Agnew, Virginia, \$15.00; Ester E. Linne, Illinois, \$5.00; Mrs. Verta Haning, West Virginia, \$5.00; Elder John Rice, Florida, \$15.00; Mrs. Ray V. Jones, Illinois, \$2.00; Curtis F. Bullock, Jr., Florida, \$7.00; Karl Bobzien, Virginia, \$5.00.

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

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va 22132 May '84

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

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

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

THIRD SUNDAY

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

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

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

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

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '82

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601 Tel. (703) 662-1476 July '82

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718
June '82

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel (804) 589-8551. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713. Tel. (703) 547-2364.
Jan. '83

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171
April '84

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs Virgie Fishback, Clerk. Mar. '82

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851. Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601.
May '83

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764.
June '82

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 '82

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385
Dec. '82

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

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529
Dec. '82

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874
Dec. '82

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134
Mar. '83