

Advocate and Messenger

122nd Year

JUNE 1983

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

O let your thoughts delight to soar
Where earth and time shall be no more;
Explore by faith the heavenly fields
And pluck the fruit that Canaan yields.

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851. Tel. (703) 778-3300. April '83

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '84

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1 Sun. 10:30 a.m. Sat. before 7:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '83

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

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleatons Trailer Park, 1-B, Woodbridge, Va 22192. April '85

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Dec. '83

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

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

SHARON—Fenton, Mo. area off I-270 south, vicinity of St. Louis, near intersection of Highways 39(Gravois Rd.) and 141. Meets each 1st and 3rd Sundays. Elder Esley Kirk, Pastor, St. Clair, Mo. 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk, 15 Claraned Hghts., Fenton, Mo. 63026. Tel (314) 343-7059 June '85

WATERLICK—Waterlick, Va. 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel (703) 635-5942. Feb. '84

SECOND SUNDAY

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

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

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CONSIDER YOUR WAYS

“Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste? Now therefore thus saith the Lord of hosts; Consider your ways” (Haggai 1:4, 5).

The chapter before us deals with the people of the Jews receiving a rebuke from the Lord for their delay in rebuilding the temple after their return from captivity in Babylon. The Lord shows them that their excuse for not building His house was not acceptable unto Him; that it was, in fact, a sinful disregard for His glory and honor and had been the cause of their failing to enjoy the measure of blessing they otherwise would have enjoyed. Thus they are exhorted to consider their ways and to proceed with the work of rebuilding His house.

The Jews had argued that it was not yet time to build the Lord's house. They probably reasoned within themselves that because there was a drought upon the land (Ver. 11) they were not sufficiently prosperous at that time to undertake such an expensive project. But what they failed to realize was that their hesitancy to undertake the project was the very *reason* they had not prospered.

They had built *themselves* houses and had gone to the expense of ceiling them, and it seems that they were so intent upon seeing to their own temporal comfort and ease that they had put off building the Lord's house. And now that their neglect had resulted in the heaven withholding its dew and the earth withholding its fruit, they decided they would have to wait until the drought was over before taking on such a

large task. In this they failed to consider that the silver and the gold were the Lord's (Chap. 2: Ver. 8), and that He was able to provide them with the necessary means to perform what He required of them.

Many years ago, when I was young in the church, I suggested to my brethren that we have services more frequently. A deacon brother got up and said he didn't feel that the church could afford the expense of any additional meetings; consequently my suggestion was not followed; but I told the brother then, and I maintain the same today, that if God's people *desire* to meet in His name to serve Him He will *provide* a way. In later years, after this brother became almost too feeble to attend the worship services, he said to me, "I wish our church met more often." I replied that that was still my desire also. Wouldn't it have been unkind of me if I had said, "Yes, but, you know, we just can't afford it?" But I am sure he remembered what he had said years earlier without my bringing it to his attention.

I realize that simply meeting more often is not likely to accomplish much unless our heart is in the matter and we are doing it for the right reasons, but if we are truly dedicated to the praise and honor of God that dedication will be reflected in our coming together often to speak to one another concerning the precious truths of God (Mal. 3:16). I have observed through the years that the more spiritual members of the church will usually find someplace to assemble themselves together with the saints on the Lord's day, even if it means traveling a considerable distance.

Those who argue that the children of God *gain* nothing by putting the Lord first, and *lose* nothing by worldly-mindedness and slothfulness, surely must have been given over to a reprobate mind, for otherwise they would see that such thinking is totally foreign to the Scriptures and is repugnant to all that is pure and good. It is made abundantly clear here and in many other places in God's word that when His people put their own selfish interests above those of His house they are

always the loser. Where God's people neglect, ignore, or are slothful in those duties which are incumbent upon them as His professed followers we may expect to see, sooner or later, the evidences of His displeasure upon them. As a general rule He sends leanness into their souls (Psalm 106:15) and they experience a spiritual famine so that they are deprived of hearing the words of the Lord in that powerful and efficacious manner in which they formerly received them (Amos 8:11). They may indeed suffer temporal loss also, but how insignificant is the loss of *material* comforts compared to the loss of *heavenly* cordials!

Many is the time I have seen someone recommend improvements in the church building or to the church grounds and one or more members object to such undertakings on the grounds that the church could not afford it, yet those who objected *could* afford to live in fine, comfortable, ceiled and well-furnished houses, and they could afford most any other carnal luxury they desired. It has also been my observation that such people usually get the least enjoyment from their church life and prosper the least in spiritual things.

May God give us grace to "consider our ways" that we may be found seeking first the kingdom of God and His righteousness. We need to strive with all our hearts to keep our priorities straight and to maintain a proper perspective on temporal or timely things. If we are emphasizing the importance of worldly things to the neglect of God's house and our responsibilities thereunto we may rest assured that somewhere along the way we have developed a warped sense of values. At that point we need to sit down and give serious consideration to our ways, and ask ourselves where such a course is leading us, and what will be the end thereof, and is it really worth what it is going to cost us in lost blessings. If we will be honest with ourselves I believe the answers will be clear.

—*Editor.*

WILL A MAN ROB GOD?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

The question, "Will a man rob God?" was asked almost twenty-four hundred years ago. At that time the answer was given as to how that was taking place; that is, in tithes and offerings. Today, 1983, as we observe the condition of the Church and actions of many of the Lord's children we learn that things have not changed, especially the nature of God's family.

Christ, knowing the nature of mankind, taught His disciples to be on guard against this very thing when He gave them the analogy of the unjust steward (Luke 16:1-13). In this lesson we see the selfish attitude of the unjust steward pointed out very vividly, because he robbed his lord for his own personal gain. By his squandering ways he lost at least fifty measures of oil and twenty measures of wheat that rightly belonged to his employer. We see by this that the steward was not only dishonest with the individual he represented but he did not treat the debtors fairly either, for he reduced one's bill by fifty percent and the other's by twenty percent when they owed a hundred measures of oil and a hundred measures of wheat respectively. Therefore, he should have reduced both equally if he was going to be fair in his business transactions.

The character in this lesson portrayed by Jesus as the unjust steward, had, by his knaving ways, become an unprofitable servant and a liability to his lord. He let out the substance over which he had charge without making any gain but rather operated at a loss. It is realized that he was commended for doing wisely; however we can see from the record of his character that he was not profitable to his lord. In lieu thereof he had used the assets under his jurisdiction to gain favors for himself. He had done wisely in looking out for number one (self). Even though he was commended, yet in reality he was an unjust steward (v. 8). And, verse eleven says, "If therefore

ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

Jesus was admonishing these disciples to the effect that if they were to receive the true riches of the kingdom they must of necessity be faithful stewards. At this point, it would probably be beneficial for us to ask the question; How are sinful men capacitated to be stewards of these true riches? First, we are counted faithful stewards by the master of the riches. Notice how the apostle Paul said he obtained his qualifications. He said, "And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (I Tim. 1:12). Secondly, after being qualified for stewardship we are to maintain the required attributes, by God's grace, so we may be found faithful. "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

Our Saviour counted the apostles faithful because he said unto Peter, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mat. 16:19). By this we see that He gave His apostles access to His kingdom and the true riches: a great responsibility. Likewise His disciples of today have been counted faithful recipients of these riches. And, this is due to the design and will of Jesus; notice the expression, in the words of His prayer in the seventeenth chapter of John: "Neither pray I for these alone, but for them also which shall believe on me through their word."

Paul instructed Timothy how to safeguard the treasures of the kingdom as a good and faithful steward. He told him, "My son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:1-2). Now, if we adhere to these principles we too will be faithful stewards. Conversely, if we are recipients of God's grace and are not strong in it by using it for our edification and God's glory we shall be classified

with the unjust steward, because we have taken the treasures of grace and utilized them for our selfish gain, thereby robbing God of His glory.

The answer to the question posed in the caption of this article is in the affirmative. Yes, men do rob God. They did it in Malachi's day; they did it when Christ physically walked upon this earth and they are doing it now. The existing desolation of our beloved Zion is a grim reminder of this fact.

ELDER DENNIS H. JONES

SCRIPTURAL PUBLIC WORSHIP

(Concluded from May Issue)

It is also true that men may pay lip service to the principle of church sovereignty who do not actually practice it. Only recently I was in a conversation with a very good man who claimed to believe it and preach it. But when I asked him why he was preaching with some men who had been excluded by orderly churches he asked, "Well, what is wrong with them? They claim to be innocent, they are good preachers, and I like them." He wanted me to relate the charges that had been brought by the church so he himself could sit in judgment to see whether the church had acted rightly or wrongly. Still, he does not see why he and I cannot be in fellowship, and he cannot see that if I visited his church it would be insulting to me to have to participate with men that we could not fellowship at home.

While there is a certain amount of safety in having our decisions made by many rather than by a few, Primitive Baptists need to establish very firmly certain principles to be used in passing judgment. There is a definite priority in these principles. The first and most important is, we ought never to do anything which would offend God, or which would be against His word. The second principle is, we should love the people of God, and especially so those who wish to worship in the spirit and in truth and in peace. Charity is in order, as we our-

selves require charity from them, to all men, but especially to them who are of the household of faith. If it becomes necessary for us to choose between honoring God and honoring men, however, we must be willing to obey God at any cost (Acts 5:29). Sometimes when men are our close friends, or from our family, we may be brought to that critical point of "hating father and mother, brother and sister, and even our own souls" (Luke 14:26). We cannot be disciples unless we obey.

The question has been raised as to whether the Rules of Decorum are Biblical. Most of our churches have them. These bind the members to a reasonable code of deportment. Common sense, and the rules of ordinary courtesy, make them reasonable. If our people would learn their own rules and live by them much trouble could be avoided. I learned a rule as a boy in school which said, "Politeness is to do and say the kindest thing in the kindest way." My brother or sister, if you cannot find a rule to guide you from the Bible, you follow the rule of loving kindness and you won't be far wrong. In this way, even if you err, your mistake is easily forgiveable, for they will know you meant well.

There are some things which belong to a gospel church (Acts 2:41-47), and some things that do not belong there (I Cor. 5:11 and 6:9-10). The church must be able to discern the difference. If we were to hold as members persons who are excessively proud, covetous, drunken, or immoral, we not only disobey God's word, but we bring ourselves under the power of these persons. A little leaven leaveneth the whole lump (I Cor. 5:6). You have about as much chance of outliving their influence as you do of outliving the cockleburs growing in a field.

A friend from another denomination once asked me, "Do you people put folks out of the church for drinking?" His church did not and he thought we were rather hardhearted. So many people believe baptism and church membership to be the first step toward God necessary for eternal salvation,

and hence removing their privileges seems like condemning them to eternal woe I suppose. Old Baptists do not so believe. To us, the church is a body of living witnesses to the power of grace in the hearts and lives of men (Matt. 5:14-16, and Acts 1:8), and therefore the church is to be clean and honorable, fitted to the praise of God. To claim to have grace but to live in rebellion and sin, would be poor witness indeed. Who would believe our testimony? "If the trumpet give an uncertain sound, who shall prepare himself to the battle? (I Cor. 14:8). Even our good influence in our community would soon be gone.

Most decisions made by churches are relatively minor, attracting little attention. We care for our building, we pay our bills, we write a letter, or some other light matter. Other matters, such as the reception of members, or the choosing of a pastor, are weightier. And then, some decisions are so difficult that they require much prayer, much reading of the Bible, much meditation and concern. In general, our people have agreed to be ruled by a simple majority vote in lesser matters, and in the more difficult they seek a unanimous consent. This is more difficult, but if we have followed the precepts given above, it is not impossible. What a beautiful thing is an honorable, spiritual church at peace! (Psalm 122).

As for the hardness, or unfairness, of the Primitive Baptist customs, I have never found it so. The hardness and bitterness comes from those who have left our customs. Only recently I observed a church in the act of withdrawing fellowship from an erring member. The many tears, the expressions of love, the prayers for the erring one, and indeed the knowledge that they had labored with the person for several years, ought to have convinced any reasonable person of their desire to be kind. They had to act, but they were determined not to do it in any wrong spirit. I could not help but think that if I were ever to have to stand before a judge and jury to answer for my sins I would surely want that jury to be made of people like these! It is a safe thing, and a good thing, to put one-

self into the hands of such people for they have only the honor of God and the best spiritual interests of His people at heart.

ELDER RAYMOND WEBB

TULIP

Natural tulips come in many brilliant colors and are among the first flowers of spring. A tulip bed is a beautiful sight whether they are all of one color or a mixture of colors. The tulip bed that I desire to talk about can be seen only with a spiritual eye. The first part of this bed is ugly, but by the grace of God it is turned into the most beautiful bed of spiritual flowers that ever bloomed.

The beginning of this bed is *total depravity*. The word depraved means; corrupt, perverted, bad, crooked, sinful, etc. Our common foreparents by disobedience brought this sinful nature or condition on themselves and all their posterity. But are we corrupt, depraved, etc., just because our foreparents were? To the natural mind this seems to be an injustice. Were there not some wicked kings in Israel whose sons were good kings? Why does everyone have to be declared depraved just because of something that took place in the Garden of Eden? Is there no way for a person to redeem himself from the sins of his parents?

Let us lay aside these foolish questions of the flesh and turn to God's word for the answers. "Neither can a corrupt tree bring forth good fruit" (Mat. 7:18). Our first parents, becoming corrupt or depraved because of their disobedience in eating of the fruit of the forbidden tree, could not bring forth good fruit. Therefore all of those who came after them were depraved, and this condition has never been changed as far as the natural man is concerned. It will be here until the end of time. James says, "No fountain can yield both salt water and fresh." Since our fountainhead (Adam) yielded salt water, it

naturally follows that the fountain since that time has never yielded sweet water.

Isaiah said we are called a transgressor from the womb. Read also, Isaiah 1:4-6. In the sixty-fourth chapter Isaiah further says, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities."

David said, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one" (Psalm 14:2-3). Psalm 53:1-3 reads word for word the same as 14:2-3.

In Romans 3:10-19, Paul gives a scathing denunciation to both Jews and Gentiles, repeating some of the things that we have already quoted and adding some of his own. These Biblical references would seem to be enough to prove that the beginning of our tulip bed is rather ugly, but we hope to see it begin to put forth more beautiful blossoms in the future, for Paul said, "Where sin did abound, grace did much more abound."

ELDER T. EVERETT BEAVERS

GOOD PHYSICIAN

"And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance" (Matt. 9:11-13).

We realize that physicians in Biblical times were not like the ones we have today as science had not progressed far. But still, when we become ill and are suffering physical pain, we who trust in the Lord realize the Great One above has blessed the people who treat and help us. But physical sickness that

our natural physicians treat is a small and minor subject when compared with the terrible plague and affliction of sin.

The text above tells us to go and learn what certain things mean; namely, "I will have mercy and not sacrifice;" and that Jesus came to earth not to call the righteous (for he said there is none good but one, that is God) but sinners to repentance. Yet the ancient Pharisees felt perfect and complete in their zeal for righteousness under the law just as the present-day Pharisees feel safe and secure for all eternity through a works system of their own imagination.

This is not a document of criticism intended more than the Lord made in His statement, but rather to bring good news and joy to any and all sinners called to repentance. Jesus loved us even when we were dead in sins and when we were without hope and without God in the world. And has not our experience been that the Great Physician brought us under conviction of our sins when our eyes were opened to see how lost and ruined we were? But after He had caused us to suffer for awhile, tenderly leading us to repentance, then lovingly establishing, strengthening, and settling us in His Church and the most holy faith, shedding His love abroad in our hearts. "We know we have passed from death unto life because we love the brethren."

Has the reader ever gone through an operation? If you have not had one you certainly know someone who has. Well, let me remind you of the operation performed on the Colossians (2:10-14). They were *complete* in Christ. In Him they were circumcised with the circumcision made without hands, and this is in the heart by His Holy Spirit in putting off the body of the sins of the flesh. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." They being dead in their sins did God quicken together with Him, having forgiven them all trespasses, blotting out the handwriting of the ordinances that were against them, which were contrary to them, taking it out of the way, nailing it to His cross.

To the Corinthians likewise were given God's operations in the Church (I Cor. 2). The apostle Paul gave them to understand that no man speaking by the Spirit of God calleth Jesus accursed, and that no man can say that Jesus is the Lord but by the Holy Ghost. "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (I Cor. 12:4-6). The gifts of the Spirit to the Church are given and many of them we are still blessed to have with us in our churches, but some, like gifts of healing and working miracles were limited to apostles.

David prayed to God saying, "Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts. Give them according to their deeds . . . Because they regard not the works of the Lord, nor the operation of his hands . . ." (Psa. 28:3-5). Isaiah says, "Woe unto them that rise up early in the morning, that they may follow strong drink . . . And the harp, and the viol, the tabret, and pipe, and wine, are in their feasts: but they regard not the work of the Lord, neither consider the operation of his hands" (Isa. 5:11-12).

Now let us turn our thoughts to heart surgery. Heart operations are commonplace now-a-days, and in the last decade a British surgeon gained world renown by performing the first successful human heart transplant. Indeed, this was a great stride achieved among many human operations.

Now, I believe all of God's people who have been taken captive and carried away from Israel's camps, being embittered and hardened by the ordeal, can witness with Ezekiel when he says, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony

heart out of your flesh, and I will give you an heart of flesh” (Ezek. 36:24-26).

ELDER A. J. HYLTON

PROPHET

Dear ones, I desire to write a little on this important term that has a special application to one that is inspired of God to speak for a group, or to be a spokesman for another. A spiritual seer that speaks the truth and foretells of future events concerning spiritual truth. The Scripture gives other names to them; men of God, angels, and messengers of the Lord. The Lord said to Moses, “See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet” (Exo. 7:1). Aaron was to speak to Pharaoh and explain or convey the sentiments and commands of Moses and the people. The name of a prophet was expressed of impostors who falsely boasted of inspiration, so we need to be careful to know that it is used in the right way, for we have false prophets today as well as in Bible times.

Prophecy is manifest in Psalms and song service, singing praise unto God. Paul in preaching to the Corinthian brethren speaks of it as he that prophesieth edifieth the church. This is a wonderful blessing when the church is edified by a true prophet or minister preaching unto them. Paul speaks of it as one that speaketh unto men to edification, and exhortation, and comfort (I Cor. 14:3, 4). Christ Jesus our Saviour is the great Prophet of His Church. The Lord spake unto Moses that, “the Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken” (Deut. 18:15). Jesus was a man a mediator as Moses was, but He was more excellent in every way. Moses was a servant, but Christ was a son, and Lord of His Church, did teach the will of God the Father, not only by His very personal being on earth, but by His word and Spirit

when exalted to the right hand of the power in heaven.

The Lord spoke or communicated to the prophets in most unusual ways, which is indeed mysterious to man, but the Lord's way is much higher and better than our way. This way by inspiration that dreams and visions would impress the mind to declare what the Lord had instructed them. This was and is always effective in bringing to light the Lord's will. Peter was on the house top when he beheld a vision and surely this prophet was to go to the Gentiles with the wonderful truth that God had showed Peter that he should not call any man common or unclean, and he preached Jesus unto them and the gift of the Holy Ghost was poured out upon them. The Lord appeared to Job and to Moses in a Cloud so that the Lord's will was made known to them. The Lord made His voice to be heard in a burning bush, and in a very distinct way to Samuel in the night.

It is in the sense of Divine inspiration that the authors of both the Old and New Testaments are said to be prophets; and while the writings are divided as four greater prophets, Isaiah, Jeremiah, Ezekiel and Daniel, and then twelve lesser prophets, yet there are names of a great many more prophets in Scripture, such as Abraham, Jacob, Moses, Samuel, Nathan, David and Solomon. So to me we must behold the mysterious way the Lord makes His will known to the Church today through His servants. The Lord spoke to Malachi, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." May it please the Lord today to show His mercy and marvelous works in turning the hearts to one another in love. This language concerning the prophet was Elias which foretold of the coming of John the Baptist. Jesus asked the multitude, "What went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall pre-

pare the way before thee." And, "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

When Jesus came into Jerusalem, all the city was moved and asked, Who is this? The multitude said, "This is Jesus the prophet of Nazareth of Galilee." What a wonderful truth was proclaimed by their statement, for even the prophet Isaiah declared by Ahaz that the Lord Himself shall give you a sign and, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good." This prophecy was truly fulfilled in every way and the angel of the Lord told Joseph to fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. So this was all fulfilled as was foretold by the prophet and His name was called Jesus, for He shall save His people from their sins. Jesus was born in Bethlehem of Judea for it is thus written of the prophet Micah 5:2. John the Baptist was called the prophet of the Highest to go before the face of the Lord to prepare His ways; but Jesus of Nazareth was a prophet might in deed and word before God and all the people. Even the people that heard Jesus speak on the great day of the feast said, "Of a truth this is the prophet, and the officers that came back to the chief priests without taking Jesus replied, "Never man spake like this man."

The Lord does not judge according to the seeing of the eye or the hearing of the ear but with righteous and honest judgment. He looks in the heart, which is not this organic heart that man possesses but it is the heart the Lord gives in being born of an incorruptible seed, by the word of God which liveth and abideth forever. We see prophecy being fulfilled today as man being so frail passes away, but the word of the Lord continues on and on, as it pleases Him. The prophets foretold of the coming of Jesus and this was in every way fulfilled. Jesus having all power in heaven and earth, was able

to prophesy of all things and they all came to pass as He said. He told He would suffer and die, the just for the unjust; yet He would rise again and this He did as He said He would. Jesus said, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Wonderful words of prophecy from this great prophet that I believe with all my heart, and the assurance that, "I will come again, and receive you unto myself; that where I am, there ye may be also." Surely He can truly say without any exceptions, "I am the way, the truth, and the life; no man cometh unto the Father but by me." He is indeed the resurrection and the life and dear ones, He prayeth to the Father for you that the "Holy Father keep through thine own name those whom thou hast given me, that they may be one, as we are." Take courage precious children, for this wonderful Prophet has never failed or made a mistake. In christian love.

ELDER DAILY HITE

FINANCIAL OBLIGATION OF CHURCH MEMBERS

Every member of the church should realize that there is expense connected with keeping up a church and its services, and be honorable with the other members in bearing such burdens. It is not more honorable in members to let others pay in the church what they (themselves) should justly pay, than in a business way to fail to pay our just debts. All cannot bear an equal amount, but we should not expect others, who are in no better circumstances than ourselves, to bear more than we do, and we should make it our business to know that we are bearing our share. It does not show a becoming interest in the church to be indifferent to this matter.

The following questions should be asked by each member and he should not be satisfied until he is informed on each

of them: (1) How much ought this church to expend for incidental expenses and toward helping the pastor? (2) Is the church meeting its just obligations? (3) Am I bearing as much of this, according to *my* circumstances, as other members of the church are, according to *their* circumstances?

Not to desire to share equally with other members, according to our ability and their ability, is to shirk the responsibility which we solemnly assumed when we asked the church to let us become members. If we are not willing to bear the obligations of membership, we should hesitate to take the privileges and comforts of membership. It is so easy and pleasant when the members consult each other and all are willing to do what is right. We have no heavy salaries to meet, and our expenses should be met cheerfully.

ELDER WALTER CASH
(Date Unknown)

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CHRISTIAN CANNIBALISM

This phrase is a good name for the horrible practice against which the apostle Paul warns us when he says, "But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15).

The truth should be earnestly maintained, but maintained in love—in love for the brethren as well as in the love of the truth itself. "Loyalty to truth cannot produce so hellish a thing as hatred towards a redeemed brother." We should not un-christianize or non-fellowship a brother who believes essentially as we do, but who uses a different form of words from ourselves in expressing his belief. We should, if possible, meet the brother in person and discuss such differences in brotherly love, and then most probably the differences would disappear, and the two parties would be more closely united than ever.

All the members of the body of Christ need all the other members; there should be no schism or mutual devouring in that body. Christ prayed that all His people might be one, as He and the Father are one (John 17:20, 21); and all that are animated by the Spirit of Christ will earnestly desire and pray and labor for the same loving and indissoluble union of all who believe in Christ.

ELDER SYLVESTER HASSELL

The Gospel Messenger—1896

Here is the secret of pastoring a church—teach it that everything new in religion is false, and when elders get to be progressive, and want to modernize our people, avoid them, and encourage the members to be content with the things taught in the word.—*Elder J. H. Oliphant, 1923*

"If we grow careless, vain and worldly, and live after the flesh, we shall die to our christian peace and consolation; our consciences testify against us, and we walk in darkness."
—*Elder Gregg Thompson.*

“CATHOLIC”

This word literally means *universal*. In the Scriptures it is never applied to a church, but only to the Epistles of James, Peter, John and Jude, which were not addressed to a single church or individual. There is no universal visible church; and, if there were, it could not be called Roman Catholic or Greek Catholic or Anglo-Catholic, for these are contradictory terms. If a church is Roman or Greek or English, it is certainly not *catholic* or universal.

In the early centuries, *after the first century or the Apostolic Age*, churches thought to be orthodox were called by some writers *Catholic* in distinction from those thought to be heretical. After the Protestant Reformation in the 16th century, the so-called “Church of Rome” tried to monopolize this title; but the so-called “Greek or Orthodox Church” also claimed it. The term “Anglo-Catholic” was invented in England in connection with the so-called “Tractarian Movement,” the issuance and influence of what was called “Tracts for the Times,” tending to the old and false doctrine of “Roman-Catholicism.”

As stated before, there is no universal visible church on earth. There are hundreds of thousands (in fact millions) of square miles where the gospel has never been preached by any man; and Mohammedanism, a pretended religion which allows the gratification of man’s vilest passions, is spreading far more rapidly than even a profession of Christianity.

ELDER SYLVESTER HASSELL

The Gospel Messenger—1914

CORRESPONDENCE AND NEWS NOTES

From the Board of Trustees, A&M, Inc.:

Dear Brother Harris: At the annual meeting of the Board of Trustees, Advocate and Messenger, held at the home of Brother Lewis Rudacille, Front Royal, Virginia, on Saturday, April 9, 1983, by formal motion and second, it was unanimously voted to extend to you the deepest sympathy of the entire board membership in the recent passing of your father, Elder H. E. Harris. We know that the very deepest bonds of love as between a father and son have always existed between

you. In addition, since you both were ordained ministers of the gospel in the Primitive Baptist Church, we know that there existed an even deeper and more enduring bond of spiritual love between you. Also, there existed the long continued blessing to you both of being able to discuss and meditate together upon the eternal and unchanging love of God for His children, and of His children for Him.

We know that your grief and sorrow at his passing are the most natural of human emotions; but we also know that the sure knowledge of his relief from all suffering and pain, and his eternal dwelling in God's presence can give you much joy. We are told in the Scriptures that we should grieve not for the dead in Christ Jesus, as do those who have no hope. We also know that God gives us the reconciling grace to be able to say, "Thy will be done, O God, not ours."

We also extend to you our sincere sympathy in the illness of your mother and her close confinement. We pray that God will grant her freedom from pain and fortitude of spirit in her affliction. May His grace and strengthening spirit ever continue with and sustain you in your concern for her.

Our prayers continue with you and your family always. FOR THE MEMBERSHIP OF THE BOARD OF TRUSTEES: In His name: Karl F. Bobzien, President.

About Elder Gale Hanover, Marion, Ohio:

Several months ago we received word that Elder Hanover, one of our Associate Editors, had suffered a light stroke and would probably not be able to write any more for the paper. I am sorry that I have not made mention of this sooner, but we have been going through so many trials in our own life for the last few months that we have let some things slip which we should have done. We are very sorry to learn of Elder Hanover's failing health. He has been a faithful contributor to the A&M for many years, serving as an Associate since June of 1971. We feel that his efforts in this capacity have been very timely and profitable, and it is our desire, as well as that of the Board of Trustees, that he remain on the Editorial Staff in an honorary capacity, whether he is ever able to write again or not. The last word I had from his daughter, Sister Martha Hite, was that he is still able to attend church services but is quite weak and has several health problems. He recently lost a daughter, Wilda, whose obituary appears in this issue, and this was naturally a severe blow to him. Let us all be much in prayer for this dear man of God. We wish him much peace and joy in the Lord all his remaining days.

From Elder Oscar C. Smith, McLeansboro, Illinois:

Dear Brother Harris: I have never met you but we have enjoyed your good paper for years. I am sending our 50th wedding anniversary announcement and would be glad if you would publish it in the A&M.

I was ordained in 1950 at Little Springs Primitive Baptist church. At that time we had two other ordained ministers, Elders D. H. Knight and Osby Weatherford, who were so precious to us and were loved by all. Since Elder Knight's passing I have continued trying in my weak way to feed the little ones. I have two

young men waiting baptism, Wayne McGill and my grandson, Mark Ward. We are so thankful to the Lord for them. I am trying in my weak way to serve four churches . . . May the good Lord bless you in your wonderful work.

From Elder W. G. Fletcher, Welcome Haven Home, Inc.—1725 Henry Avenue, —Winchester, VA 22601:

Dear Brother Harris: I am still a far cry from my former activity; however, I feel that I am gaining some ground and I wish to express my appreciation to all my friends and all who have sent cards or offered prayers in my behalf since I was stricken down on March 19. My heartfelt and sincerest thanks to you, for I feel that surely our Lord has heard and answered your prayers.

I am improving, for which I am thankful. I am far from the active man I once was. I cannot think, nor write, therefore many of you, my dear friends, will not receive a personal answer from me in reply to your cards. Please accept this as my answer to you and may God's richest blessings be yours to enjoy each step of the way—all the way. In humility and love to each of you.

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA, WEST VIRGINIA AND PENNSYLVANIA

WATERLICK—First Sunday, July 3, 1983. All day Sunday only. **Elder Phillip Johnson, Pastor.**

LITTLE CACAPON—First Sunday, July 3, 1983. All day Sunday only. **Elder Douglas Heare, Pastor.**

NORTH FORK—Second Sunday, July 10, 1983. All day Sunday only.

WHITE OAK—Fourth Sunday, July 24, 1983. All day Sunday and Saturday before, 2:30 PM, supper, night service. **Elder J. E. Alderton, Pastor.**

CEDAR CREEK—Fourth Saturday, July 24, 1983. All day Sunday and Saturday before, all day both days. **Elder Ernest Long, Pastor.**

TONOLOWAY—Fourth Sunday, July 24, 1983. All day Sunday only. **Elder Douglas Heare, Pastor.**

SATURDAY MEETING RESUMED AT THORNTON GAP

Thornton Gap Primitive Baptist church has reinstated its Saturday meetings which were canceled late last fall. The church made the decision at its March business conference to begin these meetings at 7:00 p.m. instead of the previous 2:00 p.m. time. **Sister Verlie E. Baldwin, Church Clerk.**

SMITHS CELEBRATE 50TH WEDDING ANNIVERSARY

Elder and Mrs. Oscar C. Smith of McLeansboro, Illinois, will, the Lord willing, celebrate their 50th wedding anniversary on August 14, 1983 at the Senior Citizens Building in McLeansboro from 2 to 5 p.m. All friends and relatives are invited to attend.

FOUR NEW MEMBERS RECEIVED AT BETHEL

Bethel Primitive Baptist Church, Fairfax County, Virginia, is happy to report the addition of four new members recently; they are Brother Stanley Hite, of Vienna, Virginia, on March 6, and his wife Christa, and two daughters, Karen and Kirsten, on March 20, all of whom were baptized at 2:00 p.m. that afternoon by our pastor Elder Gary Utz.

I might add also that our yearly all-day meeting in April, as well as those of others held in this area thus far, was well attended, the interest very good, and we were blessed to have, in addition to our home ministers, Elder Ralph Culy of Hagerstown, Indiana at Washington Church for their union meeting in April, and for special appointments as well. A number of visiting Elders from other areas have promised to be with us from time to time.—Submitted by Sister Jewel R. Brumback.

Obituary

SISTER WILLIE SARAH KILBY

Sister Kilby was born March 8, 1897 in Linden, Virginia and passed away February 7, 1983 in the Fauquier Hospital in Warrenton, Virginia. She was the daughter of Wm. Broadus and Mary McDonald Welch. She was married to Seward Kilby August 1912 and to this union were born five sons and three daughters. Two of the sons and three of the daughters survive; also four sisters, one brother, 12 grandchildren and 10 great-grandchildren.

Sister Sally, as she was known, united with "Union" Primitive Baptist church of Sumerduck, Virginia, early in life and remained a faithful member throughout her life. She was a blessing to visit for she was blessed with great faith and a humorous disposition.

Funeral services were held February 9, 1983 in the Geest-Johnson Funeral Home, Culpeper, Virginia, with interment in the Remington Cemetery. Elder Raymond Pressley, the writer, and Brother Rodger Frazier officiated.

We pray that God's blessings will overshadow this family and keep them by His grace.—Elder J. E. Alderton.

SISTER WILDA MAY SHOWMAN

Sister Showman passed away in her sleep on February 26, 1983 in Daytona, Florida. Her home was in Columbus, Ohio. She was born on September 10, 1917 in Pickaway County, near Ashville, Ohio to Elder Gale F. and Sister Mirtie Hanover. She was married to Austin E. Showman October 20, 1942, who survives with one daughter, two grandchildren, her father and two sisters.

She was united to "Turkey Run" Primitive Baptist church, Fairfield County, Ohio 53 years ago and was a faithful member. Her presence, melodious voice and song leadership will be greatly missed.

Funeral services were held at the Schoedinger Northwest Chapel in Columbus with her pastor, Elder Robert Shockley officiating. Burial was in Union Cemetery nearby. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

SISTER MAGGIE O. D.FILIPPO

Sister Maggie was born to the late Everette and Annie Wilson on May 8, 1915. She passed away peacefully on the afternoon of March 4, 1983 in Prince William Hospital of Mansassas, Virginia. Her husband, Massimo D.Filippo, and a son, age 6 months, preceded her in death. She is survived by seven daughters, 25 grandchildren, 15 great-grandchildren, 3 brothers and 5 sisters.

Funeral services were conducted by the writer in the Nokesville United Methodist church, March 7, 1983, with interment in Stonewall Memory Gardens at Mansassas. We pray God's blessings might abide with this family.—Elder J. E. Alderton.

SISTER MARY ETTA BRITTON BROADWAY

Sister Broadway departed this life March 4, 1983 at the age of eighty-seven. Both her first and second husbands, Roy Britton and Robert Broadway, preceded her in death; also a son, Alfred. She is survived by one son, a brother, seven grandchildren, and by great-grandchildren, nieces and nephews.

She and her first husband were baptized into the membership of "Little Zion" Primitive Baptist church, Dearborn, Michigan, by the late Elder E. L. Kinter on November 14, 1948. She was a good and faithful member while residing here. She had returned to live in Detroit about two years ago, but ill health prevented her from attending church services.

The funeral services were conducted at the William R. Bazan and Daughter Funeral Home, Detroit, Michigan, and she was laid to rest in Parkview Memorial Cemetery in Livonia, Michigan. May the Lord continue to comfort her family.

ELDER WILLIAM RUSSELL SUTPHIN

Brother Russell was born at Flint Hill, Virginia, February 19, 1910, the son of the late William L. and Bertha Martin Sutphin. He died March 27, 1983 at the

Winchester Memorial Hospital. On July 6, 1946 he was married to Sister Ruth Brumback, who survives, together with three sons, a daughter-in-law, two grandchildren, a brother and a half-sister.

He was a devout member of "Cedar Creek" Primitive Baptist church and served as a deacon for many years. After receiving a call from "North Fork" church, Purcellville, Virginia, to serve them as pastor, he was ordained June 17, 1978 at "Cedar Creek" church to the work of the ministry. At the time of his death he was also serving "Needmore" and "Sideling Hill" churches in Pennsylvania. He served ably and faithfully according to I Peter 5:2-3 until his activities were hindered by failing health.

A funeral service was conducted Wednesday afternoon, March 30, at the Jones Funeral Home in Winchester, Virginia, by Elder Ernest M. Long. Burial was in Mount Hebron Cemetery at Winchester. Brother Russell will be greatly missed by us all. He was well loved and respected by all who knew him.—Elder Ernest M. Long.

ELDER GORDON L. WATSON

Whereas God in His infinite wisdom and mercy did call home on April 3, 1983 our beloved servant and pastor, Elder Gordon Watson, and whereas he had served "Lebanon" church for some forty-five years, and whereas he was greatly loved and held in high esteem by all of her members, therefore be it resolved that we bow in humble submission to the will of our heavenly Father, that we thank Him for sending us this precious servant, and ask that God's blessings may rest upon the members of his family and on the churches which he served.

Adopted by "Lebanon" church of Mt. Summit, Indiana, at their regular business meeting on April 9, 1983.—Elder Everett Beavers, Moderator, Brother Carroll Canaday, Clerk.

DONATIONS TO THE ADVOCATE AND MESSENGER

Lillie Kasting, Indiana, \$1.00; James A. Parker, Georgia, \$5.00; Gladys L. Lomano, Florida, \$5.00; James A. Preslar, Georgia, \$3.00; Mrs. Floyd Reed, Indiana, \$5.00; Lucy D. May, Virginia, \$5.00; Mr. and Mrs. Carlton Fulk, North Carolina, \$5.00; Estel Ashby, Virginia, \$5.00; Little Zion Primitive Baptist Church, Michigan, \$10.00; W. D. Griffin, Alabama, \$5.00; Elder Dale Greathouse, Nebraska, \$10.00; Mrs. H. E. Wilson, Virginia, \$5.00; Jon Green, Texas, \$15.00; Eva H. Woods, Illinois, \$5.00; Esther E. Linne, Illinois, \$5.00; Alma G. Solomon, Maryland, \$15.00; Bertha Maloyed, Indiana, \$5.00; David Turner, Virginia, \$10.00; Evelyn F. Butcher, Maryland, \$5.00; Kathleen Jones, Illinois, \$3.00; Elder C. A. Keaten, Georgia, \$3.00; Elder Dennis Jones, Georgia, \$5.00; Elder W. V. Stewart, Florida, \$10.00; Clem E. Cook, California, \$5.00; Elder and Mrs. Edward Reed, Kentucky, \$5.00; Elder Clarence Davis, Ohio, \$5.00; Chloe E. Boyle, Pennsylvania, \$5.00; Mrs. Lois Rountree, Georgia, \$3.00; Mrs. Randy Reed, Indiana, \$5.00; Mr. and Mrs. George Rothgeb, Virginia, \$10.00.

MILL CREEK—Hamburg, Va about 2 miles West of Luray, Va. off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '85

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. Mar. '84

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, 769 E. Main Street, Purcellville, Va 22132 May '84

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '84

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

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

THIRD SUNDAY

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

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '83

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. '84

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

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

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '83

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 7:00 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. '84

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. '85

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

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '83

MIAMI—West Charleston, Ohio. State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk. Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '84

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '84

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '84

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. '83

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874 Dec. '84

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '84