

Advocate and Messenger

122nd Year MARCH 1983 No. 3

Advocate
and
Messenger

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

Zion's Advocate	Messenger of Truth	Gospel Messenger
Established 1854	Established 1897	Established 1878

**In Thee Dear Lord we place our trust,
To lay our armour by,
And when we leave it in Thy hands,
We're not afraid to die.**

**Elder H. E. Harris
(1908 – 1983)**

Send all copy for publication, before the 20th of the month, to:
RALPH E. HARRIS, Editor
Route 1, Box 186-A, Caryville, Fla. 32427 – Ph. (904) 547-4615

Send all subscriptions, donations and changes of address to:
Mrs. Evelyn Mellon, Sec.-Treas.
ADVOCATE AND MESSENGER, Inc.
215 S. Royal, Apt. 14,
Front Royal, Va. 22630 – Ph. (703) 635-3548
Published Monthly \$5.00 a Year in Advance

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

Copyright restrictions apply.

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. '82

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

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

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

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

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

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

WATERLICK—Waterlick, Va. 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel (703) 635-5942. Feb. '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 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '83

Advocate and Messenger

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

122nd Year

MARCH 1983

No. 3

Published monthly by Advocate and Messenger, Inc.
215 S. Royal, Apt. 14, Front Royal, Virginia 22630

\$5.00 a year in advance; 50 cents a copy.

Second Class postage paid at Front Royal, Va. and at additional
mailing offices. USPS 008500

A GOOD AND FAITHFUL SERVANT HAS GONE HOME

By now many of you will have learned of my father's death, which occurred on the morning of January 29 at about 6:30. We, together with the Baptists in this area, have sustained an immeasurable loss. Due to the things we had in common as fellow-laborers in the ministry I think there is a sense in which I had a closer relationship with Daddy than anyone else. I shall greatly miss the access I had to his sound judgment and wisdom in church matters. Just knowing he was there when I needed him was a great comfort. Over the years I have benefited much by his instruction, both by word and example.

Daddy took great pride in his appearance for he felt that the office he occupied demanded that he conduct himself in as dignified a manner as possible. I have never known him to appear in public in such a way as to bring reproach upon the great cause he represented. His manner of life demanded the respect and love of those who knew him. Despite his stern exterior, he was an affectionate man with a tender heart. He had a deep feeling even for the animal kingdom and was especially fond of cats because, as he said, "They can so fully absorb my affection and so clearly show it in return." He felt that his animal friends were also a special gift from God for they served to tranquilize him and to bring him many hours of pleasure.

Daddy was particularly fond of digging into the rich veins of truth found in the types and metaphors of the Bible,

and, at the peak of his strength he was considered one of the most outstanding ministers among our people. There were even times when he received more favor than was meet, yet, through it all he remained an humble man. No matter what others said, he knew what manner of man he was, and refused to think of himself more highly than he ought.

One circumstance that made his death especially difficult for us to bear was the fact that my mother was in intensive care at the time. We and the doctors felt that her system would not have survived the shock of the news of Daddy's death at that time; however, within about a thirty hour period she had made enough progress that we felt we should go ahead and tell her.

Unless you have gone through it you cannot imagine the awful burden of keeping such news from someone so closely related to the deceased. Each time we would go into her room she would ask how Daddy was getting along, and we would have to act as though all was well. It seemed to be the hardest thing I had ever done; but even this was not as hard as telling her. She was quite cheerful when I went in to break the news to her, and this made it even more difficult, knowing that I was going to spoil this mood by bringing her the saddest news she had ever received. I sat down on the bed beside her and said, "Mother, I am going to have to do the hardest thing I have ever done in my life." "What," she joked, "give me sugar?" But by then she saw that I was deeply troubled. I said, "You have been so sick that we have been keeping it from you." And at this point I pressed my cheek to hers and burst into tears, whispering, "Daddy's gone." She said, "Oh, he's not gone is he?" Then my wife spoke tearfully, "Yes Mother, he's gone."

We wept together for a while and then she began to inquire of various ones, desiring to know if we had notified them. She soon began to speak of the brighter side of things, seeming to want to comfort us. She became uncharacteristically cheerful and witty over the next day or so, which she

later admitted was for the sake of the grandchildren. But inside I know she was suffering unspeakable grief.

She was dismissed from the hospital and we brought her to our house on the 11th of February. On the following Sunday afternoon she suffered an extensive stroke and began having strong seizures. We called for an ambulance and had her taken to our local hospital, where, as of this writing, she remains in guarded condition. She seems to be making remarkable progress under the circumstances, taking much more nourishment than she was before the stroke.

Needless to say, these have been very trying times for us. We have experienced a kind of pain, and a degree of sorrow, which had heretofore been unknown to us. We would like to express our deepest appreciation to all of you who have remembered us with kind thoughts, comforting words, and gracious deeds during this time of sadness and grief. We ask that you continue in prayer for mother and for those of us who stand by, awaiting the fulfillment of the Lord's gracious will. (See Obituary) —*Your sorrowful Editor.*

BEING FULLY PERSUADED

Where religion is concerned it is good to have a creed that we believe in with all our hearts; a set of principles which have been proven to us, not only by the word of God but by our own experience as well; doctrines and precepts which we can say with Luke are "*most surely* believed among us." Creeds are of little value to us if they mean no more to us than mere statements of belief stored in our brains to identify us as a sect. That religion which proceeds from God is of great practical and experimental value to us in our everyday lives and consists of far more than a mere intellectual assent to a set of doctrines, creeds or customs.

Abraham was a possessor of true faith, and that faith kept him from staggering at the promise of God, even though to the natural eye such a promise would have appeared alto-

gether unlikely of fulfillment (Rom. 4:19,20). He was *fully persuaded* that what God had promised He was able also to perform. In this matter he was "*strong in faith, giving glory to God,*" What benefit would Abraham have derived from a belief in the *promise* of God if he had not been equally persuaded of the *power* of God? A promise is only as good as one's power to fulfil it.

It is only as we are *strong* in faith that we truly give glory to God. There are many of God's people who are persuaded that He has indeed *promised* eternal life, but when it comes to His *giving* that life they believe there are many things which may prevent Him from doing so. Thus they stagger at the promise of God, being weak in faith.

A vivid example of this was brought to my attention quite a number of years ago by the late Elder Robert Sanders of Dublin, Georgia. He told me of discussing the subject of his salvation with a minister of another order. "I was saved," said he to the other minister, "in the manner Isaiah described when he said, 'I am sought of them that asked not for me; I am found of them that sought me not'" (Isaiah 65:1). The other minister then related a similar experience, saying, "I too was not seeking the Lord when He saved me, but was following the ways of the world. He saved me purely by His grace while I was dead in sins." Elder Sanders replied, "Well, brother, seeing that the Lord saved *me* in that manner, and He saved *you* in the same way, why don't we just leave it to Him to save *all* of His people that way? The other minister replied, "Well, I just don't know whether He is able."

So, you see, when God's people are not *fully* persuaded of God's power, and are weak in faith, they often adopt notions, and language, which contradicts even their own experience. Aren't you thankful that you do not have to question whether God is *able* to save His people or not, but like dear old Paul, you are "confident of this very thing, that he which hath begun a good work in you *will perform* it until the day of Jesus Christ?" (Phil. 1:6). Isn't it good to be *fully persuaded*-

ed as was the angel which appeared unto Joseph, that Christ *shall* save His people from their sins (Matt. 1:21); that all those the Father gave to Him *shall* come to Him; that He will not cast them out, and that He *will* raise them up at the last day (John 6:37-39)? Yes, it is indeed wonderful to have the persuasion of Paul, that *nothing* shall be able to separate us from the love of God which is in Christ Jesus our Lord (Rom. 8:38,39).

If a person is not fully persuaded of the sovereignty of God then he cannot be *certain* of anything. If God may fail in *one* of His purposes then He may fail in *all* of them. The more this or any other society is convinced that there are no absolutes the more chaotic it becomes. If there are no absolute laws then one man's rules are as good as another's. This very philosophy is the basis for the modern cry for everyone to "do their own thing." This can only lead to confusion and strife, for if I start doing my *own* thing sooner or later it is going to interfere with someone else doing *their* thing.

How good it is to be *fully persuaded* that there is still a sovereign God in heaven and that He is still in complete control no matter how disoriented, disorganized or disorderly men may become. Those famous words of Nebuchadnezzar in Daniel 4:35 will remain true as long as the world stands: "All the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" This is one of those things of which I am fully persuaded. How about you?

—Editor.

YOU HAVE COME TO MT. ZION

For some time my mind has been on Paul's letter to the Hebrews. In this letter he was endeavoring to convince his own brethren of the superiority of the new dispensation and covenant of grace and gospel over the old dispensation of law and prophets; of the superiority of the priesthood of Christ

over the priesthood of Aaron. Both John and Luke testify of this same truth. John in his gospel (1:17) says, "For the law was given by Moses, but grace and truth came by Jesus Christ." In Luke 16:16 Jesus says, "The laws and the prophets were until John (the Baptist): since that time the kingdom of God is preached, and every man presseth into it." These statements indicate that the kingdom of heaven where grace is preached is better than the law service; the kingdom of heaven here meaning Mt. Zion, the visible church.

In chapter one of this letter the apostle sets out in no uncertain terms the perfection and power of Christ. In this article we intend to point out some important points with scriptural references so that you can study them for yourself.

In ch. 2 we see that Christ has accomplished something that no mere man has ever been able to accomplish. He has put death under His feet and by His suffering He has become a perfect Captain of our salvation.

In ch. 3 we are to consider Him as the High Priest of our profession. Everyday of our lives we have to consider something connected with our natural lives. In our spiritual lives we need to consider our High Priest, His Deity and Sonship (being both God and man), His purpose in coming into the world, His power, His love, His grace, His sufferings and His accomplishments. We need to consider also that the Old Testament is full of prophecies concerning him. Also Paul points out that the priesthood of Aaron was not a continuing priesthood because those priests were only men, and when they died the priesthood was passed on to another. But the priesthood of Christ was and is a continuing priesthood because He liveth forever. Ch. 10, ver. 1, teaches that the law was a shadow of good things to come. Then in verses 5, 6 & 7 He points out that Christ came to do the will of God. In verses 10, 12, 14 & 18 we see that Christ has once and for all perfected our salvation.

Throughout this letter the apostle is continually exhorting to good works. In Ch. 12 we see the terrible sight at Mt.

Sinai when Moses went up on the mountain to receive the moral law (the ten commandments). Mt. Sinai shook and burned with fire and the trumpet sounded long and loud. "And so terrible was the sight, that Moses said, I exceedingly fear and quake" (Ver. 21). Then in the next three verses the apostle assures us that we have not come to Mt. Sinai, which represents the law, but that we have come to Mt. Zion which is the church, the heavenly Jerusalem, the general assembly and church of the firstborn, to the spirits of just men made perfect (by the blood of Christ), to an innumerable company of angels, to Jesus the mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel. What did Abel's blood cry for? God said to Cain, thy brothers blood crieth to me from the ground. I believe that it cried out for revenge. But the blood of Christ cried out for mercy. Mercy to the chief of sinners. So, in our church service we come to Mt. Zion, not Mt. Sinai. We come to hear the gospel of peace and love. In the last chapter Paul exhorts us to let brotherly love continue. Certainly a most worthy exhortation.

ELDER T. EVERETT BEAVERS

SCRIPTURAL PUBLIC WORSHIP—NO. 6

Self Discipline

A lady recently asked me (and she will know when she reads this that it is my answer) why the Primitive Baptists are so few. I do not believe Jesus' statement (see Luke 12:32) was intended to justify the smallness of the church, and neither do I think God is pleased at the fewness of the disciples. The reason we are so few is that the church is very expensive, not in terms of money but in terms of the personal discipline it requires of its members. One possesses the kingdom just about to the degree one is willing to control his fleshly nature and desires. "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it" (Matt. 7:14).

Primitive Baptists are often criticized by others for being

very strict and (as others see them) uncompromising. Those who know them, know better. All they want to do is maintain the church as Jesus gave it to them. They are unwilling to allow the world to take them over, and they certainly will not compromise their principles in order to gain numbers; and neither are they willing for their membership to live as the world lives. These things would cause the church to lose its identity and its spiritual strength. Discipline then is a matter of survival with us.

When Israel cried out in bondage in Egypt, all they wanted was relief from slavery. They gave no thought to further needs. Consequently, they resented Moses and wanted to choose their own leaders; they resented the wilderness, and wished to remain in Egypt; they resented the laws of God at Mt. Sinai, and wanted to live like the heathen. Only after terrible experiences did they finally come to realize that God's people can never find safety in this world, that no one besides the Lord would help them, and that if they wanted Him to help they must submit to His laws. It was a matter of survival with them also. Like children, Israel had not been able to see harm in what they wanted; they could not say "no!" to their own desires; only after they became disciplined and experienced did they learn that great lesson that God only requires of us that which honors Him, and which will also benefit us in the end. His chastenings are mercies, for they save us from our worst enemies, ourselves. Did you ever ask yourself what it would be like to live without your church? Or what the church would be like if all its members were just like yourself?

God never promised life without conflict, for indeed, life is conflict. He has only promised needed grace. Here in Illinois, winter is now upon us. Soon we expect cold weather, ice and snow, and perhaps illnesses. If it were not for the fact that we have cultivated the habit of going to church, a sort of ingrained sense of duty, our natural minds would tell us to stay at home most of the season. But no, we have grown accustomed to this conflict between the natural and spiritual kingdom, and we

shall go. Discipline, you see, begins with the fear of God and a desire to please Him more than ourselves or other men, and then faith leads us to do as He commands without questioning how or why. We simply form habits. And this is discipline.

Jeremiah said, "It is good for a man that he bear the yoke in his youth" (Lam. 3:27). If people form good habits in their youth, they will not have to unlearn a lot of bad ones, and they will be able to face the many problems of life with some degree of assurance. Just recently my little grandson (age 3) got a lecture just before meeting began. He was asked, "Did you get a drink? Did you go to the bathroom? When church begins, we won't be going outside you know." Now he isn't one bit too young to learn this lesson. Lots of adults need to learn it, and also how to be in their places on time. If parents train up a child to respect the house of God at all times, though it may at first mean a few months of having them fuss at the restraints, it will help them all their lives.

There are so many lessons along this line that ought to be written. My own parents told me many times to be in church when singing began, and to sit quietly (they knew I wouldn't always listen) during the meeting. Sometimes they said, "Son, if for any reason you ever come to church late and somebody is praying, you stand quietly at the door until the prayer is over, and then come take your seat." And they said, "Son, don't turn around and stare when others come in late. Just go on with your singing." The church was not a playhouse to them, but a place of worship; and yet, it was a place where even very little children could experience a world of love and kindness. Old Baptists say sermons when they take a small child up in their arms to love. I much fear that the Old Baptists have lost lots of their young people because parents decided to wait til they were old enough to know how to behave before bringing them to church.

A well-disciplined church is a thing of beauty, but it is no accident of nature. Somebody had to develop it. A few years ago an old Brother Keith presented himself for member-

ship here at Bentley church. He had no experience to tell, but he did tell the church, "I want you people to know that whatever the rules of this church are I expect to abide by them." Some folks may have thought he should have had an experience of grace to relate; but he proved by his deportment that he had grace in his heart whether he could tell it or not. It is hard to submit to the will of the church, as I know by my own experience, when it runs counter to my own, especially when it means I must go preaching. Yet, that is the way it must be.

Since I have spoken of the conflict of life I would like to add that Christians often forget the real essence of Christian warfare. They think fighting the good fight of faith means tearing somebody else apart. Actually, the conflict is to determine whether or not we can maintain, in the face of terrible temptation, the spirit of Christ which we claim to have. At his trial Jesus spoke very little, and men were unable to extort a single word or act from Him contrary to His divine nature. The victory does not belong to the majority, or to the loudest, the strongest, or the wealthiest; the victory belongs to those who maintain the spirit of Christ. Several years ago there was a very poor, simple, somewhat odd, old sister living in our community. We children, and sometimes adults too, said things which were unkind, as children are prone to do. Many times that old sister bowed her head while her lips trembled, but I never once ever heard her respond in kind. You know, don't you, that it was she who showed the true spirit of Christ, and it was we who finally had to confess our weakness?

Now, I would like to take up the subject of excuses. We all make them at times. Every preacher hears a lot of them, and most of us waste too much time making them. Did you ever know of people who did not go to church because their clothes were not good enough? How many changes of clothes did Paul or Jesus have? Frankly, if it were the best they had, I would prefer people to go to church in a pair of bib overalls

rather than to stay at home; our Lord has a robe of righteousness for them to wear. (But do not ask, unless you really want to know, what I think of sisters wearing pants suits to church, when they could buy dresses instead.) Did you ever hear someone say that he stayed home because he just had so much work and so many problems that he was not in any mood to go? Why, that is the very kind of person who ought to go, for Jesus gave them a special invitation (Matt. 11:28). Did you ever hear somebody say that he simply had no money to give, so he was ashamed to go? Such persons need to learn how to be gracious receivers. It may be more blessed to give, as Paul said, but receiving is far more difficult when we have a lot of human pride. And did you ever hear anyone say he could not come because family or friends were coming? I think if we would form the habit of saying to our visitors, "It is our meeting time and we must go to church, but we would be delighted to have you come go with us," it might prove a blessing to your friends and to the church as well. If they are godly people they will appreciate the opportunity and respect your faithfulness; if not, they need to learn not to interfere with the most important business on the earth.

I don't think some dear friends will mind if I tell on them a little bit. Several years ago a young sailor met a young lady over in eastern Illinois and asked her for a date one Saturday evening. She responded that she would like to be with him, but it was her meeting time, and he was certainly welcome to go along if he liked. He answered, "Well, I guess it wouldn't hurt me any." That evening, this young man heard things he had not heard before, things he needed to hear, and became so interested that I think he may have almost forgotten the young lady was with him. Anyway, they married, and now Elder B. T. Stevens has been preaching for us for over thirty years, and we don't think it has hurt him any. Now if you young folks would remember this, and take your young friends to church with you, you not only would encourage

your church, but who knows? Perhaps you may save yourself lots of troubles, too. If your friends do not like your church it is far better to find that out before getting too serious. If they don't like it beforehand they are unlikely to do so afterwards. That is one of the things dating is supposed to be for.

The discipline of life, the hard decisions and hard trials, have caused many persons to suppose the church to be only a place of trouble and sorrow. So men also thought of Jesus when they saw him weeping. A grown man, weeping! What weakness! They did not know what a marvelous demonstration of strength it was, that after all the abuse and labors He had endured at the hand of sinners, Jesus still had the spiritual strength to forgive, and to express His love in tears for sinners. How Christ-like it is that the church has also chosen the way of weeping; (Psalm 84:the Valley of Baca means the Valley of Weeping.) Surely, friends who can labor for us, who can weep for us as they share our problems, must be the best friends to be found in all the world. How much are you willing to submit yourself to the laws of God, in order to have them for your own?

ELDER RAYMOND WEBB

LEAVING OUR FIRST LOVE

"Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works . . ." (Rev. 2:4-5).

In the experience of every child of God there is the first impulses of the sweet and precious love of God. The ones who realize this to the fullest are the ones who are baptized as was our Saviour and as is portrayed in the words of Charles Wesley: *"O how happy are they who their Saviour obey! — And whose treasures are laid up above! — Tongue can never express the sweet comfort and peace — Of a soul in its earliest love."*

Then, as the Bible tells us that there is one Lord, one faith and one baptism (Eph. 4:5) can we better ourselves by

experimenting with something new? Or can we develop into something better than this? I believe not. I believe the apostle Paul was expressing great alarm when the members of the Galatian churches tried to improve upon this, as he wrote: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ" (Gal. 1:6, 7).

There are so many false Christs being taught and followed that it is easy for God's little children to be deceived, even after His precious love is felt in their hearts. Most of the popular religions preach a Christ that will save if we open up our hearts and receive him. This is not *the* Christ, the Son of God. Some profess a god who has fixed or predestinated everything that happens, and we do not believe this is the *true* God whom *we* worship.

There have always been some people in the world who believe they are adherents of truth and take the inspired word of the Bible as their sufficient guide to eternal life. Jesus addressed these in this way: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." To think a thing is not the same as knowing it, for Paul says in 1st Cor. 8:2, "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know." Such an one has a lot to learn.

In these modern times, if not always, the primitive religion of the apostles and prophets is seen to be increasingly unpopular. The same fear exists today with God's true servants that the apostle expressed centuries ago: "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (II Cor. 11:3). There is a way which is not understood by many, and that is the sequence by which the Church descends from apostles of the Lord Jesus Christ, known as "church succession." That is by churches being branches of mother churches all down through the nineteen

centuries past. If this were not true then any ambitious man or woman could begin their own church. If they *do* begin one it will be their *own* and not the Lord's.

Isn't the apostle Paul making a good point when he warns Timothy to keep that which is committed to his trust? (I Tim. 6:20). The Lord has trusted us with His faith, which is His gift, and we should embrace it, hold it dear and sacred.

ELDER A. J. HYLTON

CHOICE

Dearly beloved of the Lord, the thoughts of a great blessing in the power of choice prompts me to write a little in regard to this great mercy of God. To make choice of a person or act is the power of choosing or selection of the best part and that which is most excellent and it is exercised in good care. Man is, in some cases, able to use good, honest judgment and make some good choices, but in other cases his choices do not glorify God. But the Lord never has, and I am convinced he never will, make a wrong choice or fail in any of His ways.

Dear ones, we have some of the very choicest blessings of life and they are to be had and enjoyed in the church kingdom here in this world. What wonderful love the Father has bestowed upon you that you should be called the sons of God, and that you were lead to embrace the work of Jesus; that the work of redemption, justification, glorification and the resurrection of these mortal bodies has sealed your eternal home. He has given you the glorious church kingdom to enjoy and in which to live to His honor and glory in thankfulness for what He has done for you. I know it takes a lot of self denial, bringing our carnal desires under subjection to the righteous judgment of the church in order to enjoy its choice blessings.

The church is a *spiritual* kingdom. Jesus said, "I appoint unto you a kingdom, as my Father hath appointed unto me;

that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Surely this is a choice blessing, a choice table, choice food, and a choice Host at the table, Jesus. He gave this blessing to the apostles and it is surely typical of the choice blessings in the gospel kingdom today. Oh! for a faith that will not shrink, that I may exercise it even as Moses when he refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompence of reward. Yes, Moses made a choice to be with the people of God. How is it with you dear ones, shouldn't we make a choice to live with the people of God?

Jesus has commanded all who are laboring and are heavy laden to come unto Him and He will give them rest. He says, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." This we can do with the help of His grace, which is sufficient in all things. This is a wonderful choice, and a great blessing to enjoy, for His yoke is easy, and His burden is light. May the Lord graciously impress those who are weary and heavy laden to make this choice and enjoy the blessings thereof.

I felt that we enjoyed some of the choice blessings of the Lord's kingdom this past weekend (5th Sunday in Jan.). Several must have felt impressed to go, for we had a real good attendance and all seemed to be in humble fellowship. We were blessed to hear the gospel proclaimed in its sweetness and power. We had four ordained Elders with us, including myself, and one liberated to speak. I feel the church at Mt. Pisgah, and community, were able to enjoy a choice blessing in seeing the language of Malachi fulfilled; "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you

out a blessing, that there shall not be room enough to receive it." Surely the Lord opened the windows of heaven and the choice blessings were poured out as the ministers fed our souls at the Lord's table. There cannot be a worldly value placed upon such blessings for they are far better than rubies. Solomon has taught us to receive the instruction of Christ and not silver; and knowledge rather than choice gold. Yes, there is a blessing and comfort to our souls which is of far greater value than even choice gold. Praise the Lord for His wonderful mercies and choice blessings in His service.

Brethren, we just cannot accept the things of the world and expect to enjoy the choice blessings of God; neither can we please Him when we use our carnal ways. The woe pronounced upon those who join house to house and lay field to field is that many houses shall be desolate. Isaiah says, "Now will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein: and he looked that it should bring forth grapes, and it brought forth wild grapes." The Lord's judgments are always right, and this is what happens when we join house to house and lay field to field. May the Lord give us a repenting spirit moved by a godly sorrow that we might turn from this error and that the choice vine might bear good fruit. Then the Lord will have mercy upon Jacob and will yet make choice of Israel to set them in their own land.

The Lord hath given you a land for which you did not labor, and cities which ye built not, and ye dwell in them; and of the vineyards and the oliveyards that you did not plant you eat thereof. The Lord brought our fathers out of Egypt and put darkness between them and their enemies. Therefore they were told to fear the Lord and serve Him in sincerity and in truth. We are to put away the gods which our fathers served on the other side of the flood, and in Egypt, and serve

the Lord. So, we do make a choice, for "if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Joshua 24:15). The two classes of gods spoken of, as well as all other false gods are worldly, and it does not make any difference which one you serve if you choose not to serve God. The Lord has always commanded His children to forsake the gods of this world and follow Him in love.

Peter strongly affirmed that "a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel and believe." How wonderful to be embraced in that choice, for God knoweth the hearts, and bears witness unto them also by giving them the Holy Ghost even as He did to others, putting no difference between them, purifying their hearts by faith. So we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. The elect or chosen of God are embraced in a wonderful choice, "according as he hath chosen us in him before the foundation of the world, (a long while ago) that we should be holy and without blame before him in love." God the Father not only made choice of a Mediator and Saviour, but He hath also made choice of His elect and given them to His Son to deliver them from all sin, even hell itself. You are sanctified by God the Father, and preserved in Jesus Christ, and called. A greater choice and calling can never be attained. May the Lord of all mercies supply your every need and may your soul be comforted in the blessed hope and assurance that the Lord does all things well.

ELDER DAILY HITE

If you would be loved, love others; if you would be forgiven, forgive others.—*Selected*

AN APPEAL

On behalf of myself and many others afflicted as I am with impaired hearing, I hereby request all of our ministers give serious consideration to improving their manner of speaking so that the partially deaf can better understand their preaching. The nature of my impairment, and which I understand affects many others, is that the sound of the voice is plainly heard, but I am unable to understand the words spoken, thus making it essential that the speaker speak clearly and distinctly in order to be understood.

Perhaps very few people who are able to hear well realize the seriousness of the handicap of being unable to do so. In listening to the preaching of the gospel, in order to follow the line of thought of the minister, it is imperative that most every word be understood, or the force of the subject will be lost. Many ministers speak too fast (as I did formerly) which has a tendency to cause an "ah", "uh" or "un-n-uh" at the end of each sentence and sometimes a few in between, making it hard to understand and detracting from the beauty of the sermon. Some speak too low to be understood a short distance from them, especially at the beginning and near the close of their discourse, and some speak in an unnatural tone of voice difficult to understand, even by those who hear well.

It is well in all our conversation to cultivate the habit of speaking clearly and distinctly, pronouncing our words plainly, and much more important for ministers to do so. Doubtless we could all improve our speaking very much if we would. With my impaired hearing, together with others in like condition, a minister could preach all manner of unsound doctrine and we would be unable to detect it.

I sincerely urge every minister who may read this to develop a habit of speaking clearly and distinctly for the benefit of all the congregation and especially for those who are hard of hearing. Most everyone present will want to hear all the minister says, and will be disappointed if they do not under-

stand all.

I make these suggestions mainly for others who cannot hear well, as my pilgrimage is too near the end for me to receive much benefit from any improvement. I do not mean to be critical I am too imperfect to criticize others, but in love and kindness I humbly request you to consider these things.

ELDER C. L. RATCLIFF

Erlanger, Kentucky

“LIE NOT ONE TO ANOTHER” COL. 3:9

The Honorable Sam Rayburn, a former Speaker of the House, was once asked why he never spoke from notes. His reply was, “If a person always tells the truth he doesn’t have to remember what he said.” Wouldn’t it be wonderful if all politicians were as honest as he was and if they would simply speak the convictions of their hearts instead of writing their speeches beforehand or speaking from notes.

Sam Rayburn was a Primitive Baptist and so far as I am aware he made his Texas brethren, as well as others who knew him, proud to claim him as one of their own. All Primitive Baptists, regardless of their station in life, should be very careful to always conduct themselves in such a manner as to build a reputation for honesty and integrity.

The most beautiful doctrine in all the world has been committed to their trust and they should consequently adorn that doctrine with a beautiful life of devotion and service to their most merciful Benefactor. What better way is there to advance that cause which they profess to love? and what better way to show their gratitude to God for His wonderful mercies toward them?

—*Editor*

As clouds hide the sun, so sin hides the face of God. If we are sinful, though we search for Him, we will not find Him.—*Selected.*

PREDESTINATION ESSENTIAL TO INTELLIGENT ACTION

I was once called to attend a funeral in the country and a lady went along to sing. After we were started, she said, "What do you people believe in?" I said, "We believe in religion." She said, "You believe in predestination, I hear." I told her, "Yes, we believe in that too." "Well, I don't see how sensible people can do that," she said.

I asked her if she knew the meaning of the word. She said, "No." "Did you ever study the subject much?" She said, "No." "Well," said I, "you are not prepared to give an intelligent opinion if you do not know the meaning of the word."

She asked, "What does it mean?" I gave her as its meaning, "For one to determine beforehand what he will do." It is one of three ways; you do, and then determine to do; or, you determine to do, and then do; or, you do without determining to do, either before or after you do. I asked her which way she did. She said, "I always determine to do first." "Well," I said, "you are a Predestinarian yourself."

A Predestinarian is one that believes that God first determines what He will do. If you can find out anything that He does you may know He first determined to do it. If it be to make a world, or save a sinner, or raise the dead, or any other act of God, He first determined to do it. She seemed to be satisfied with this.

If it is good and praiseworthy for God to save a sinner in time, it would certainly be no harm for Him to determine to do so before time. Predestination is essential to all intelligent action. Among men, it is inseparable from intelligence. Persons often denounce it that have never studied it closely. God never does a cruel thing, therefore He never predestinated a cruel thing; He does not predestinate (or predetermine) to punish the wicked except for their sins. There is an important distinction between the foreknowledge and the predestination of God. A failure to see this leads to confusion.

From the Autobiography of

ELDER J. H. OLIPHANT

EDITORIAL STAFF

RALPH E. HARRIS, Editor Route 1, Box 186-A, Caryville, Fla. 32427
 Associate Editors:
 DAILY HITE 5015 Upper Sandusky Road, Marion, Ohio 43302
 GALE F. HANOVER. 17147 Ward Rd., Ashville, Ohio 43103
 T. EVERETT BEAVERS Route 5, Box 165, New Castle, Ind. 47362
 DENNIS H. JONES. 927 McArthur Blvd., Warner Robins, Ga. 31093
 A. J. HYLTON Route 2, Box 603-H, Asmissville, Va. 22002
 RAYMOND WEBB Route 1, Carthage, Ill. 62321

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

KARL F. BOBZIEN, Pres. 5911 Camberly Ave., Springfield, Va. 22150
 L. E. FARLEY, V. Pres. Rt. 3, Box 168, Williamsport, Md. 21795
 GEORGE E. ROTHGEB. Route 3, Box 403, Luray, Va. 22835
 LEWIS RUDACILLE. 17 E. Stonewall Dr., Front Royal, Va. 22630
 CLARENCE MOYER Rt. 2, Luray, Va. 22835
 HARVEY CORNWELL Rt. 3, Box 38, Culpeper, Va. 22701
 A. T. O'DELL 3935 Fairview Dr., Fairfax, Va. 22030
 AUBREY UTZ Star Route 5, Box 9, Madison, Va. 22727
 W. W. WOODWARD Lignum, Va. 22726
 R. W. PAYNE Upperville, Va. 22176
 LEWIS JUDD Rt. 1, Amissville, Va. 22002
 MRS. EVELYN MELLON, Sec.-Trea. . . 215 S. Royal, Apt. 14, Front Royal, Va.
 22630

CORRESPONDENCE AND NEWS NOTES

From Brother Orion Hitt, Marshall, Virginia:

Dear Brother Harris; I would like to take this opportunity to thank all of my kindred in Christ who remembered me with cards, letters, phone calls and personal visits during my stay in the hospital—especially the prayers of the precious servants of God who gathered around my bed and prayed in my behalf. I thank you all. It meant so much to this poor unworthy one. I am back on the farm and feeling real good, thank the Lord. In Christian love.

From Elder Norvel Mann, Lindside, West Virginia:

Dear Brother Harris; I have been meaning to drop you a line for some time, but seems other things have kept me from it. I hope this finds you well enough to perform your labors in the Lord's Kingdom. I was saddened to hear of the death of your venerable father.

I appreciate the work you are doing with the A&M. You seem to maintain a high quality of material which "becomes sound doctrine" and "adorns the doctrine of God our Saviour in all things."

We are pleased that the differences between Indian Creek church, which I try to pastor, and the churches of the Mt. Zion Association here in West Virginia have been resolved and full fellowship has been restored. We pray God to give us

wisdom to preserve the union on a true scriptural foundation.

If you are ever in this area, we would be happy for you to visit us at Indian Creek Church and in our home as well. Please pray for us. By His grace.

From Elder C. L. Ratcliff, Erlanger, Kentucky:

Dear Brother Harris; I thoroughly enjoyed and appreciated your first two articles in the February issue of the A&M, and heartily endorse them. I have long since felt that many of our ministers use very poor judgment in some very important matters, including those you mentioned. Many of them probably did not have opportunity to obtain much education when young, but that is no excuse for them not to have tried to improve their education after growing up, and especially after being called to preach. The Late Elder Morgan Williams of Georgia was a shining example of one who improved his education after beginning to preach. He was unable to read when he first started preaching, but realized the need of learning if he expected to ever amount to anything as a minister. The first time we heard him, or had ever heard of him, I assumed from the language he used that he had a good education until he mentioned that he could not read when he began to preach. On the other hand, I have heard a few who advertised their ignorance and gave the impression they were proud of it.

We have seen all the different types you mentioned and will add another. A minister visiting in my mother's home was offered a book of sermons by Elder C. H. Waters to help pass the time while the family were busy with their chores, but he refused it, saying if he read those sermons he might use some of the expressions, in them and someone who had read them and heard him use those expressions would think he was copying Elder Waters. It seems it would have been better to have read them so he would know what expressions to avoid.

In line with your expressions about yourself, I do not profess to be anything but a poor sinner saved by grace, if saved at all, and I feel to have been a failure in the ministry; but by the help of God I do humbly feel I have been enabled to use better judgment in my endeavors to serve Him than many others I have known, and if so, all the praise belongs to Him.

Now, I have a request to make somewhat along this line. Enclosed is an article I will appreciate having published, hoping it may be beneficial to all concerned. However, if you do not deem it worthy to be published, no offense will be taken. I do not understand but very little preaching due to impaired hearing, and I have thought a reminder to our ministers might help.

May God bless you in publishing the Advocate and in all your endeavors to serve Him, also, with an improvement in health. In love and hope.

ANNUAL OR UNION MEETINGS IN VIRGINIA

BETHEL PRIMITIVE BAPTIST CHURCH—Leesburg Pike, Fairfax County, Virginia, 2 miles west of Tyson's Corner. Annual meeting Third Sunday, April 17, 1983. All day Sunday only.—Elder Gary N. Utz, Pastor.

WASHINGTON PRIMITIVE BAPTIST CHURCH—6804 Braddock Road at Dodson Drive, Annandale, Va. Annual meeting Fourth Sunday, April 24, 1983. All day Sunday only. —Elder Phillip Johnson, Pastor.

Obituary

ELDER HORACE EDWARD HARRIS

Elder H. E. Harris was born February 27, 1908 to James and Minnie Cook Harris. He passed away on the morning of January 29, 1983 after an overnight stay in the Holmes County Hospital at Bonifay, Florida. He had suffered from heart disease for more than twenty years and had never really recovered from a recent attack in December. He endured almost unbearable pain during the last several hours of his life and eagerly awaited the Lord's call to "go up higher."

Elder Harris united with Bethel Primitive Baptist Church June 23, 1940 at a baptismal service in which five others were baptized. He was ordained to the ministry August 31, 1941.



He was united in marriage to Lela Wells, June 13, 1929. Sister Wells was reared in a Primitive Baptist home and had been a member of the church for three years at the time of their marriage. Elder Harris was brought up among the Free Will Baptists and at the time of his marriage he held the Old Baptist doctrine in great contempt. He used to tell his wife that he would to God that the lawmakers of our land would wake up to a sense of their duty and pass a law to prohibit such damnable doctrine from being preached in the presence of our children. But in process of time it pleased the Lord to show him his wretched condition by nature and to give him a lively hope in those very truths which he had once sought to destroy. The church recognized his gift and began calling on him to speak in the name of the Lord soon after he was received into their membership.

During the course of his ministry he served as pastor of five different churches: "New Mt. Zion" near Samson, Ala., "Tired Creek" near Cairo, Ga., "St. Andrews" in the St. Andrews section of Panama City, Fla., "New Hope" near LaCross, Fla., and "Enterprise" Church in Enterprise, Ala. The providence of God led him in his travels to become quite well known in the states of North Carolina, Georgia, Alabama, and in his home state of Florida. He was an able minister of the gospel, blessed with a powerful voice and a clear and forceful delivery. He had much wisdom in disciplinary matters and the courage to stand firm upon the principles of the faith, regardless of the consequences. His labors have meant much to those churches among whom he has labored and the vacancy he leaves will be long felt by his family and friends.

Among his things I found the following verses which he composed some time ago, I know not when, but which seems appropriate to insert here:

Dear Lord, you know I've tried so hard
In the battles here in life,
But all the way has been uphill
And filled with toil and strife.

I now confess to all my faults
And ask Thee to forgive,
And thank Thee for the many things
Thou hast been so great to give.

Thank you for my family and friends
And what they mean to me.
I hope they all can understand
Just what I've tried to be.

But now it's time for me to go;
To them I say, "Good Bye,"
Until we all shall meet again
In that great world on high.

Elder Harris is survived by his companion of 53 years, three sons; Kenneth, of Pensacola, Fla., and Ralph and Howard, of Caryville, Fla., five grandchildren, two sisters, three brothers and a host of other relatives and friends.

Funeral services were held Sunday at 3:00 P.M., January 30th, at "Bethel" where his membership remained throughout his life in the church, with his pastor, Elder C. W. Todd, officiating, assisted by Elders J. T. Bush and Kenneth Cadle. Burial was in the church cemetery.

Even on short notice the congregation was too large for the spacious building to accommodate. Weatherwise a more beautiful day has never been seen upon this earth, though the day before was quite wet and dreary. It grieves us to lose this dear Father, friend, brother and fellow-yokeman in the ministry, but we rejoice that his sufferings are over and that all that lies before him now is one eternal, cloudless day in the joyful presence of his Saviour and Lord.—Lovingly submitted by one who dearly loved him both in the bonds of nature and grace.

—Ralph E. Harris

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Estel Henley, Virginia, \$5.00; Mrs. Bernard Spitler, Virginia, \$5.00; Noah Jennings, Virginia, \$5.00; Mrs. Mable Rinehart, Mississippi, \$10.00; Fern A. Bybee, Nebraska, \$2.00; Mrs. Marge Swinger, Michigan, \$25.00; L. E. Farley, Maryland, \$5.00; Aaron Moyer, Virginia, \$10.00; Mrs. Elva Payne, Virginia, \$5.00; Mrs. Kathryn Dalke, Virginia, \$20.00; Ruth Hammett, Texas, \$10.00; Margaret Saul, Ohio, \$2.00; John and Alice Hawkins, Virginia, \$5.00; Tommy Ishee, Virginia, \$5.00; Karl Bobzien, Virginia, \$5.00; Alma Henderson, Alabama, \$1.00; J. V. Wells, Florida, \$5.00; Friend, Virginia, \$20.00; Dan Aders, Illinois, \$5.00; Clifford Rosanbalm, Idaho, \$5.00; Mrs. Eunice Dougan, Indiana, \$10.00; Michael and Donica Keogh, Michigan, \$5.00; Marie Eddins, Florida, \$2.00; Elder Robert Nobles, Sr., Georgia, \$2.00; Mr. and Mrs. Archie Beard, Illinois, \$3.00; Mr. and Mrs. Grant Brewster, Ohio, \$5.00.

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

MARTINSBURG—Martinsburg, W.Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, 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. '82

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

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

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. 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. '83

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. '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. '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. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '84