

Advocate and Messenger

122nd Year	MAY 1983	No. 5
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Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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'Twas by an order from the Lord
The ancient prophets spoke His word,
His Spirit did their tongues inspire,
And warmed their hearts with
heavenly fire.
—Watts and Rippon.

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RALPH E. HARRIS, Editor
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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. '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, 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

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

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by the Old School or Primitive Baptists in all ages.

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REJOICE IN THE LORD

In every age of the Church there have been those who sought to trouble God's people and to draw them away from Christ and the comforts of the gospel. In the third chapter of the epistle to the Philippians Paul cautions them about such evil workers and gives them some of the characteristics of the true followers of Christ. He begins by exhorting them to rejoice in the Lord, which would serve as a great safe-guard against being carried off by false teachers and corrupt doctrine. There is one prominent feature of all false doctrine; it tends to exalt man and to abase Christ in the minds of men; it encourages the faith of God's people to stand in the wisdom of men rather than in the power of God (I Cor. 2:4, 5). If our doctrine does not promote rejoicing in Christ it cannot be the doctrine of the apostles.

Paul gives three outstanding traits of those who are true disciples of Christ. (1) *They worship God in the spirit*; they do not have a mere *form* of godliness; their worship does not consist of mere ritual and ceremony; "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that *in these things serveth Christ* is acceptable to God . . . (Rom. 14:17, 18). (2) *They rejoice in Christ Jesus*; He is the chief object of their faith; it is He in whom they delight themselves, for He alone gives them the desires of their heart (Psalm 37:4). Even though they have not seen Him face to face, yet their faith is so strong that it enables them to rejoice in Him with joy unspeakable

and full of glory (1 Peter 1:8). (3) *They have no confidence in the flesh*; their native depravity has been revealed unto them by the Spirit and they have learned not to rely on the fickle and unstable arm of flesh, for when they have trusted in the flesh they have only met with disappointment, failure and frustration. They have learned as did Paul, that in themselves, that is, in their flesh, dwelleth no good thing (Rom. 7:18).

As long as we fall short in one of these traits we will fall short in the others also. We cannot truly rejoice in Christ Jesus while bound up in legalism and formality; nor can we rejoice in Him in the fullest sense of the word as long as we are relying in the smallest measure upon the labors of our own hands for life and salvation. We must be brought to the very end of our own strength before Christ will be all in all to us. We must be laid low in the dust of self-loathing before we will be willing for Christ to have the preeminence in all things (Col. 1:18). "Look unto me, and be ye saved, *all ye ends of the earth*: (all ye who have come to the end of your own strength and wisdom) for I am God, and there is none else" (Isaiah 45:22).

In Isaiah 61:10 we find the church speaking as an individual and saying, "I will greatly rejoice in the Lord, my soul shall be joyful in my God." Then some of the reasons for this joy are given; "for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness . . ." These are indeed marvelous blessings of grace, and what more suitable grounds could the saints have for rejoicing greatly in the Lord? What more could they ask in order to make their souls joyful?

May the Lord help us to spend more of our time rejoicing in Him. It is so much better to delight ourselves in the Lord than to set our affections upon the vain and perishable things of the world. We have so much cause for rejoicing in Him and the more time we spend contemplating those glorious mercies the less time we will have either for self-pity or for self-praise, and the less likely we are to be led off into an

undue interest in carnal theories, pursuits or pleasures. "Rejoice in the Lord always: and again I say, Rejoice" (Phil. 4:4).
—*Editor.*

THE FLAMING SWORD

Our common foreparents were placed in what must have been the most beautiful garden in the world, the Garden of Eden, spoken into existence by God Himself. Here they were surrounded by all manner of vegetables and fruit trees that were free from plant diseases, insects and weeds, which things we now have to fight continually. One restriction was placed upon their eating: they were not to eat of the tree of knowledge of good and evil, for, saith God, "In the day that thou eatest thereof, thou shalt surely die." However they were soon tempted and ate of that tree. They did not die a natural death at that time, but the principle of death did begin to work in them. They were driven from the garden and they died to its blessings and comforts. Natural death came much later. A flaming sword which turned every direction was placed at the east of the garden to keep them from re-entering. Now they had to earn their food by the sweat of their brow, and fight against the thorns and thistles which God told them would come.

What we would like to set forth here is, just what does this flaming sword represent? In the garden they were not prohibited from eating of the tree of life, but now, outside the garden, the fruit of that tree was not available, and the flaming sword prevented them from entering the garden again. Now there was no way of reaching out and partaking of the tree of life and so living forever. We hear it said by some of our religious friends that it would be unjust for God not to give man a chance to save himself. Man had a chance in the garden but he failed the test. We are not under a chance system of salvation, but under a sure system by the death and shedding of blood of our precious Saviour. Without the shed-

ding of blood there is no remission of sin. This flaming sword, I believe, represents the fundamental truth of the Scriptures. Those truths, from Genesis to Revelation teach that there is no way that man of his own accord can by any means take hold of eternal life. Mankind in his natural state has no desire for the things of the Spirit. With a desire only for the lustful things of the flesh he is never going to seek spiritual things. Man must be born again or regenerated before he has any desire to approach toward spiritual things. This new birth or regeneration can come only from God. The apostle John in speaking of this said, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." By this new birth man begins to have a desire for spiritual things, but when he thinks he can approach this tree of life by his own efforts and so partake of its fruit, he finds this flaming sword in his way. How then can mankind be saved, seeing that they are helpless before this sword?

There was another sword that smote the Shepherd of the sheep, Who shed His precious blood for them, which blood cleansed them from all sin. A fountain was opened for them, which fountain is for sin and uncleanness (Zech. 13: 1-7). The shedding of Christ's blood for the remission of sin is one of the most fundamental truths of Scripture. There is yet another sword, which is a sharp, two-edged sword, going out of the mouth of Christ. This sword cuts both ways. It condemns the unbelievers, but speaks peace and joy to believers. This sharp two-edged sword is simply the truth as it is in Christ Jesus, which truths He taught while here on earth and which are left on record in the Scriptures.

All three of these swords are in harmony with each other and with the truths of the gospel. The flaming sword teaches the total depravity of man and his utter helplessness in trying to save himself. The sword that smote the Shepherd teaches that it was an absolute necessity that Christ should die on the cross and shed His blood for the remission of the sins of His people. The sword going out of the mouth of Christ is simply

the teachings, blessings and admonitions of the Saviour.

ELDER T. EVERETT BEAVERS

PLEASURE

Dearly beloved of the Lord, I do find pleasure in reading the A&M and I hope you receive pleasure also at the hand of the Lord. So I will come to you attempting to write a few thoughts in regard to the term *pleasure*, inasmuch as my mind was led this way today when I learned I was to speak.

Pleasure is the state and feeling of being pleased and satisfied; a gratification of being well-pleased with the accomplished end or attainment. It is the gratification of one's will being performed. Other definitions of pleasure, or pleasures, might be used, but we wish to confine our thoughts to the uses of it according to the Bible. We know there are worldly pleasure and delights to the natural man, and many of them are good and all right, yet the pleasures of man are not a delight to the Lord when not prompted by the Spirit. David declared a wonderful attribute or characteristic of our God when he said, "For thou art not a God that taketh pleasure in wickedness: neither shall evil dwell with thee." So our God is a pure and undefiled God; one that is able to see the end from the beginning and to declare even from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." So we can be assured that the Lord will do all His pleasure; He has declared it, He has spoken it, He has purposed it, and He will do it.

Now let us see a little of what the pleasure of the Lord is. Our Saviour said to His true disciples, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32); a kingdom full of good supplies that we did not supply, wells digged which we did not dig, and vineyards and olive trees which we did not plant. Then let us in all sincerity beware lest we forget the Lord that brought us forth out of the house of bondage and turn to serve other

gods. Let us bless the Lord our God for His good pleasure in giving us the kingdom, and may we keep His commandments, His judgments and His statutes which are always right, pure, enlightening, clean, enduring, true and altogether righteous.

David surely described his pleasure in the house of the Lord when he said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." This is quite a pleasure for us to share in the beauty of the Lord's house as He hides us in the secret of His tabernacle and sets us upon a rock. Then we can offer sacrifices of thanksgiving, praise and joy to our Lord.

The true pleasures of the Lord's kingdom are hidden from some but opened to others. Jesus plainly states, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Then He gives the reason; "Even so, Father; for so it seemed good in Thy sight." Yes, the Lord's kingdom is revealed unto babes according to His good pleasure. We find in this pleasure that His yoke is easy and His burden light; so all that labor and are heavy laden are bid to come unto Him and take His yoke upon them and learn of Him, for He is meek and lowly in heart and they shall find rest to their souls.

This brings about a continual warfare in the Lord's children. The flesh is weak and subject to all the trial and infirmities of life. Paul was even given a thorn in the flesh to buffet him, that he might not become exalted above measure. He even besought the Lord three times that it might depart from him, but the Lord assured him, "My grace is sufficient for thee: for my strength is made perfect in weakness." So the apostle declared, "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." This is the Lord's way and it is His pleasure that we become weak in the flesh, yet strong in the Spirit. All who will live godly in

this world will suffer these trials, but it is worth it all, that we may enjoy the pleasures of the kingdom. Some of the pleasures of this life are good, but the pleasures of the Lord's kingdom have a special value that exceeds the wealth of the world.

Now the Lord has promised to do all His pleasure, and "the pleasure of the Lord shall prosper in his hand." So Jesus came at the appointed time of His Father, according to the good pleasure of the Father's will, and in His hand, the hand and power of Jesus, the pleasure of the Lord prospered, and yet prospers, and accomplishes the full end desired, not in part but completely and in accord with the Father's purpose. When Jesus was here in the world he was about His Father's business or pleasure. It was written in the volume of the book, which certainly means in the whole, complete volume of God's purpose and pleasure, that Jesus came to do the will of God. He declared: "Sacrifice and offering thou wouldest not, but a body has Thou prepared me." The Lord had no pleasure in burnt offerings and sacrifices for sin which are offered by the law; but the Lord's pleasure prospered in the hand of Jesus, for by His own blood He entered once into the holy place, having obtained eternal redemption for us.

The us here are those who were chosen in Christ before the foundation of the world that they should be holy and without blame before Him in love, "having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." There is no other way that any person becomes accepted in the beloved; it must be according to the good pleasure of His will.

It is of the Lord's good pleasure that He has chosen you and given you the spirit of adoption, redeemed you from all iniquity, sanctified you and sealed you with that holy Spirit of promise. Surely the pleasure of the Lord has so prospered that none of His shall perish and neither shall any man pluck them out of the hand of Jesus, for His Father which gave them

to Him is greater than all, and no man is able to pluck them out of His Father's hand. His hand is large enough and strong enough, for all power in heaven and in earth is given unto Him to fulfil the purpose of the Father according to the good pleasure of His will.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind;" that ye may be strong in faith and zeal in serving with pleasure the great Saviour whose hand fulfils the good pleasure of the Lord.

ELDER DAILY HITE

GOD IS NOT MOCKED

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Years ago I used to hear Uncle Dave Macon sing on *The Grand Ole Opry*, "You can't do wrong and get by." This was before I became a serious Bible reader, but I understood that God was just and the avenger of all evil. The standard of society at that time was such that people were outraged at violators of moral or spiritual norms and the F.B.I. adopted the slogan, "Crime does not pay."

Many Bible lessons tell us how God is not mocked; as when His people were in bondage in Egypt and forced to labor and build up Pharaoh's kingdom. It was not God's will that His people serve man and build up man's pride and glory, so He sent Moses to Pharaoh, saying, "Let my people go that they may serve me." Distraught at losing his labor force, Pharaoh chased Moses' band, causing them to fear and cry. Arriving at the beach of the Red Sea, Moses said, "Fear ye not, stand still, and see the salvation of the Lord, which he will shew you today: for the Egyptians whom ye have seen today, ye shall see them again no more for ever." God took

off the chariot wheels of the Egyptians in the midst of the sea and the waters came upon them and drowned them.

The man Moses was very meek, above all men which were upon the earth, and when his brother Aaron, and his sister, Miriam, became somewhat exalted in themselves they spoke against Moses, saying, "Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." The Lord then told them, "If there be a prophet among you, I the Lord will make my self known unto him in a vision," but with Moses He said He would speak mouth to mouth. "Wherefore then were ye not afraid to speak against my servant Moses?" (Num. 12). Because of this transgression Miriam became leprous, and God said, "If her father had but spit in her face, should she not be ashamed seven days?" So Miriam was shut out of the camp for seven days.

It seems that Korah, Dathan and Abiram were not wise enough to learn from Miriam's experience for soon they exalted themselves against Moses and Aaron, accusing them of taking too much authority. But they did not come out as well as Miriam for the earth opened up beneath them and all that were with them went down into the pit (Num. 16).

The book of Esther relates the case of the vain and proud man, Haman, who after he was exalted in the king's house was filled with indignation at Mordecai who refused to stand in his presence or do him reverence. He also plotted the death of all Jews; then a night came when the king could not sleep, which is the way it is when the Lord is working. Then it was read to the king how Mordecai had exposed a conspiracy against his life and no honor had been given to him. The good that Mordecai had sown he was about to reap, and the evil Haman had sown he also reaped when he was hanged on the gallows he had built for Mordecai.

The justice of God along with the experience of sweet deliverance is expounded in the Book of Daniel. The king had set up an image and gave commandment that when the band started playing all must fall down and worship, and all viola-

tors of this law would be cast into the burning fiery furnace. But the three Hebrew children did not believe in idol worship, and being faithful to God did not engage in it. So, because the king's commandment was urgent and the furnace exceedingly hot, (seven times hotter than it was ordinarily heated) the flame of the fire slew not Shadrach, Meshach and Abednego, but the men who threw them in.

There was an excellent spirit in Daniel and the king thought to set him over the whole realm; but jealousy was in the hearts of the presidents and princes and they knew they could not find an occasion against him, or a fault or error in him, except it be concerning the law of his God. So through a conspiracy they succeeded in having a decree passed which made it a violation of the law to pray to God, which Daniel did continually. Punishment for this violation was for the violator to be cast into a den of lions. Again a king passed the night without sleep, and rising early in the morning, he went in haste to the den, crying, "Is thy God able to deliver thee from the lions?" Daniel replied, "My God hath sent his angel, and hath shut the lion's mouths." God's justice closed the case when Daniel's accusers were cast into the den of lions and they broke all their bones in pieces.

God at sundry times and in divers manners spake unto the fathers by the prophets; and rising up early He would speak to His people. But His efforts were not to be wasted, according to Zech. 7:13. "Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts." This sounds fair enough in any age of time.

This article is too long, but there is much more that could be written on this subject. However, in closing we must say there is one exception to the justice of God and that is the implementation of His mercy. "Who shall lay anything to the charge of God's elect? It is Christ that died, yea rather that is risen again." We are a people who were not a people but now are the people of God; who had not obtained mercy

but now have obtained mercy. And the conclusion of the whole matter is that we should fear God and keep His commandments, which is the whole duty of man.

We have an excellent choice since God has given us of His Spirit. To this Spirit we can sow, and ought to sow, and if we sow to the Spirit we shall of the Spirit reap an abundance of rest, peace and joy, extending into the everlasting realm of heaven.

ELDER A. J. HYLTON

SCRIPTURAL PUBLIC WORSHIP

Church Discipline

We have observed in an earlier article that there is a high price to be paid in terms of personal discipline, and sometimes sacrifice, to enter into the Kingdom. Peter found this to be true when by the shores of Galilee Jesus asked him for a confession of his love. It seemed that Jesus was forewarning Peter that if he did go feed the lambs and sheep a crucifixion would be awaiting him. Do you love me this much, Peter? So, Peter, who after seeing the first prediction concerning his denials come to pass so quickly, could scarcely refuse to believe this one, must live all his days under the shadow of a cross. Yet, his love for Jesus led him in the right way.

It seems to so many that that initial submission to His will ought to be sufficient, but it is not. It is never enough to just believe in Jesus. Something else always must follow. Because he believed Jesus, Peter very soon found himself engaging in a work which led to the establishment of the visible church here on earth, beginning at Pentecost. His ministry seems to have been chiefly concerned with defining the proper activities of Christian believers. Later, Paul would be sent to preach the great doctrines, as well as the disciples, of the church. And still later, John labored to establish the spiritual relationship, or fellowship, between believers. Each man had his own sphere of labor, and all labored because of their be-

lief in Jesus. So, it is reasonable that disciples in our day also ought to go bound in the spirit to the work. (Acts 20:22).

At Pentecost, the disciples for a season seemed on top of a spiritual mountain. Nothing seemed to bother them, but they spent their days and nights in praise to God, in a warm, spiritual glow. This could not last, as much as they loved it. Soon they came under persecution by the Jews; a short time later the problem of feeding the widows, and others, confronted them (Acts 6); and then, dissensions arose among them over certain problems with Gentile believers (Acts 11 and Acts 15). It became apparent that if the church were to continue they must learn to face decisions, for even the apostles could not always remain among them. Even if they had remained, the apostles never presumed to dictate to the church but only taught them their duty in the light of the Scriptures and expected the church to act for themselves.

The principle of self government for the Christian church is well established in the Bible. Jesus, in the Commission (Matt. 28:20), commanded, "Teach them to observe!" Paul and Peter, though apostles, only said, "We beseech you by the mercies of God," when giving instructions (Rom. 12:1 and I Peter 5:1-3). The Corinthian letter has perhaps 10 or 12 special problems that Paul brought to the attention of the church for their decisions, but other than telling them what they should do he left the church to make those decisions themselves. It is obvious that they did so.

Millions of nominal Christians in the world have assumed that when Jesus gave Peter the "keys to the kingdom", he was making him ruler over the apostles and the church. Actually, the keys were given to the other apostles as much as to Peter. At no time did the Lord place the authority for ruling the church in the hands of any man or set of men; nor does He approve when men usurp that authority. Preachers, or deacons too for that matter, who get together in private meetings to decide for the church, do their churches a great disservice. We ought to teach them the Bible and then expect

them to act in the light of it. My preaching brother, you have not done right by the church til you have taught them well enough to get along in your absence; even more, you need to teach them so well that, should you yourself err from the truth, they would still abide in the truth regardless of the cost.

It is true that churches have very often vacated their responsibility to manage their own business. They sometimes have done it out of fear of offending preachers, and sometimes out of lack of knowledge of their duty, and sometimes out of cowardice, or lack of faith, or pure laziness. All they have to do is do nothing! If members are absent, they do not inquire; if somebody is sick, they do not visit; if a preacher goes places abroad, they do not look to see what he is doing; if moral problems arise, they ignore them, supposedly for the sake of peace. Soon, somebody comes along to step in and make their decisions for them; and such a person will always tell himself that he is doing it for the welfare of the church. But, the end is always the same: the church becomes weak and unable to act for itself. What happens if that presumptuous leader happens to err in his judgments? Or what happens when he is gone? The Primitive Baptists have hurt themselves in this regard more than they have been injured by all the arminian churches in the world. (*Concluded in June the Lord willing*).

ELDER RAYMOND WEBB

THE EXPERIENCE OF DEACON S. B. LUCKETT

(Second of Two Parts)

That Catholics pray to the dead I had abundant opportunity to know. I spent a winter in the home of a prominent Catholic family when prayers were said every night, the energetic mother leading, and the father, children and servants uniting in a response. A string of beads called a rosary was used to count the prayers. The good old mother, holding the first bead in her fingers, repeated the words, "Hail thee, Mary, full of grace, blessed art thou, and blessed is the fruit of thy womb, Jesus." That was all, and then the others responded

with the words, "Hail, Mary, mother of God, pray for us sinners now and at the hour of our death. Amen." The prayers were both to Mary, as *mother* of the Deity.

Precisely the same words were said nine times over, as the leader passed that number of beads through her fingers. The tenth bead was larger, indicating that the Paternoster, or Lord's prayer must be repeated once. This order of prayer was observed until fifty-four petitions at one kneeling were offered to a woman long since dead, and who while living was a frail, perishing mortal, dependent on God for every breath and blessing of life! No Scripture was read, no hymns sung, no heart-longing uttered, but back and forth these petitions to Mary, with the cold formality of handling the beads. But the Bible says, "God is not worshiped with men's hands," as though He needed anything; while Jesus himself told His disciples not to use "vain repetitions" as the heathen do; and praying to the dead we know is worse than idolatry.

Our Catholic neighbors were kind, good people, but seemed to glory in the rule of the pope and priests, and all the lamentable delusions of their "church". Its outward display, its winning spirit and garb of piety, fascinate all classes, and I often wonder that I, a weak child, distressed with sin, and without a guide on earth, did not fall wholly into its embrace. I went as far as I could, and if I imbibed any of its poison the Lord has said, "If they drink any deadly thing, it shall not hurt them."

In contrast with the prompt show of religion around me, an incident occurred while in that neighborhood, which I can never forget. Coming into the room one day, I saw upon the table a little book having on the cover in large print the title, "*The Way For A Child To Be Saved.*" I was startled by the words beyond describing, and my heart almost ceased to beat under the sensations that came over me. I was a "child" lost and helpless, and here, at an unlooked-for moment, I had found the way of deliverance. I feared to remove my gaze, lest the words disappear. O how bright and sweet they were at

that moment. There was nothing in human knowledge so dear to me as *how to be saved*, and now, I thought, this knowledge will be mine.

As to how or why this book was there, I have no remembrance, but it came to me as the "little book out of the angel's hand" to the disciple, and, as it were, figuratively, like John, "I ate it up." Its directions were plain and simple. The seeking child must engage in close self-examination, and study carefully his whole life, marking well every sin it was possible to remember; then go to some secret spot and naming each sin, confess everything to God, and implore forgiveness for Jesus' sake.

The public road passed between our home and the river bank, and then turned from the bank to a bridge over a deep ravine, leaving next to the river an almost impenetrable thicket of brushwood, vines and small trees. This, I thought, should be my bower of prayer. No one on earth knew my situation. The highways, the woods, the very air was Catholic. My stepmother was one, and wanted me to be one; my father was indifferent to religion; for the rest, my brother and sister would have smiled at what I had in view.

When night had come I stole from the house and went resolutely to the spot I had chosen and no "partridge on the mountain" could be better hidden. The stars above, and the broad Ohio below me alone witnessed my confession and call for mercy in the dark, dreary place. O that I could have said, as Jacob did in the darkness of stony Bethel, "This is none other but the house of God, and this is the gate of heaven." But God is sovereign, He shuts and none can open, He openeth when He will. Blessed be His almighty name! That little scene was in strange contrast with crowded halls where brilliant speakers beg men to "accept the Saviour; to let Jesus save them." Perhaps stranger still was the attempt of a guilty soul to name all its sins. I could not specify them. They ran together like the stars over my head, making one burden of distress. I felt to be all sin. Every faculty within me was corrupt.

I cannot remember all my feelings, I only know that the assurance of pardon came not to me that night for all my strong crying and tears; but this did not lessen my desire, nor cause my soul to draw back. I felt that I must pray while I had breath. I went more than once to that quiet spot, where, at least I felt to be alone with God. It was better to me than anything I had ever found in the Church of Rome.

Soon after this event my father moved to Missouri, locating near St. Joseph, where new surroundings awaited me. The Missionary Baptists were numerous, and held meetings in a nearby schoolhouse, as then—sixty years ago—houses of worship were scarcely known. The meetings were well attended, there being no rival attractions like we have today. I went with the rest, trying to glean some handfuls for my hungry soul, and being over-persuaded, I united with them, feeling I had few requisites for membership.

But there came a time when, I believe, I could say with the tried Jacob, as he saw the wagons that were to carry him from a famishing land to a home of honor and abundance, "It is enough." The sweet experience of acceptance in the Lord came to me in a way so unusual, so wonderful, that I hesitate to tell it to another. It was at a night meeting that the pardoning, lovingkindness of the Lord was revealed to me, not by sermon, book or prayer, but in a vision of my long-departed mother. O, the wonder and rapture of that moment! My sainted mother, so young and beautiful when she died, came to me as a messenger from heaven, filling and overflowing my trembling soul with peace like a river and joy in the Holy Redeemer. And though she spoke never a word, a thousand words could not have made clearer to me what I am writing. The angel form did not enter the room by open door or window, but directly through parted roof and ceiling and suspended above me, with arms extended, and a look of ineffable love, gave me to realize, as from the Lord, the glory and certainty of an inheritance with the saints in light that shall never fade away. It was too enrapturing to last. Or ever I was aware

my soul made like the chariots of Ammadib, and ever I was aware the angel-messenger was gone. How often since then has my spirit, in despondent hours, returned to that celestial scene, when heaven seemed so near and the Saviour so precious to a wandering child.

Now will the reader call me a dreamer of dreams—strong in imagination but weak in judgment? It does not matter and it would seem only just, since none have been more skeptical as to visions than myself. But why should it provoke a smile to tell a vision, since in all the centuries of time God has spoken to men by dreams and visions and angelic forms? The Bible says, “Are they not all ministering spirits, sent forth to minister for them that shall be heirs of salvation?” If God let down from heaven a *vision* of a sheet full of living creatures to show His cleansing power, it is no more strange that He should send from that sweet abode the one best suited to bear witness of that same cleansing power to my troubled soul. The vision I saw came as unexpected and sudden as the lightning’s flash, but its effect will be with me forever.

The pastor who baptized me, received my companion also, after our marriage, and the church was a pleasant home at first, for the pastor believed and preached salvation by grace; but there came to us young evangelists, and their repeated visits led to scenes of excitement and disorder that we could not engage in nor approve. The result was we quietly withdrew, without asking for a letter of dismissal. My crooked path that led me among Universalists, Methodists, Catholics and New School Baptists was ended, and I was a stranger without the gates.

In my round among the “churches” I had not heard of the Primitive Baptists, but there came at last some faint knowledge of them. “Lo, we heard of it, at Ephratah: we found it in the field of the wood.” For good reasons we returned to our childhood home to live. We were not long there till the Presbyterian minister invited us to unite with his church. We respectfully declined, telling him there was a

Primitive Baptist church in the country we would join if they would receive us. We soon went to this church, and with diffidence asked for a home with them, and were kindly received, and I felt that after all my spiritual wanderings I could now say, "This is none other but the house of God, and this is the gate of heaven."

Many years have passed since that day, and while the changes in religious methods within that time are nothing less than a revolution, the plain, old-style church remains the same. For one, I can say it has cost me too many tears and prayers, and heart-longings, to turn from it now to something more pleasing to the eye, and pride of life. As it was said in the falling away of the seven churches, there are a few names left that have not defiled their garments, so may the God of the patriarch reserve to himself forever His thousands that will not bow to Baal nor kiss his image. May grace, mercy and truth from the blessed Father rest in abundance upon all who love His holy name. I remain, I hope, a brother to all the Lord's humble poor. Affectionately.—*S. B. Luckett.*

A DAUGHTER WRITES ABOUT HER FATHER

My father, Elder T. S. Dalton, always said he could not leave his children an inheritance but could give them an education so they could make it on their own. When we moved to Virginia from Tennessee he had charge of **Alma, Hawksbill, and Mill Creek** churches with **Naked Creek** church. We lived in Stanley, Virginia, where there were no schools at the time.

We had to walk three miles to school. He thought that was too far, so he had a lot on the back of his house and he had a two room school built on it and hired two teachers and financed the school by charging tuition for the town's people to send their children there. So we got to go as far as we could there. Then he moved to Front Royal, Virginia, where he took charge of Front Royal church as well as kept some in

Page County. There was a very good high school there and a College. We all attended both schools until we graduated; then we were able to go on to bigger and better things from there, which we all did, thanks to a very thoughtful father. We are thankful that God blessed him to give us these advantages.

SISTER LOLA CARPENTER

Editors note: *I received the above from Sister Carpenter over a year ago. Inasmuch as there are many of our readers who remember Elder Dalton and many others who have seen his writings from time to time, I thought perhaps they would be interested in this little piece of history from Sister Carpenter, his only surviving child. In the April A&M we carried the obituary of Sister Lura Carper, who was also a daughter of Elder Dalton's. I have known and loved these two Sisters for several years and I know I would have loved their father.*

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, Amissville, Va. 22002
 RAYMOND WEBB Route 1, Carthage, Ill. 62321

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TWO MUCH ZEAL – AND NOT ENOUGH ZEAL

“Lord, I will follow thee whithersoever thou goest” (Luke 9:57).

This man was full of zeal, but perhaps had not counted the cost. If we count up all the cost when we start in the way of duty, and among the burdens we may consider are the trials on account of confusion, and strife, desertion of brethren who will forsake the way, our own imperfections will disturb us on our way, coldness of our churches, and many hindrances—to see and count it all would make us hesitate about starting.

We are not told how long or how far this man followed Him. The answer of Jesus was discouraging to him: “Foxes have holes, and birds have nests; but the Son of man hath not where to lay his head.” As much to say, I have no worldly reward to offer you—no salary—no worldly greatness. “I send you as lambs among wolves.” This reply was suited to cool his zeal. I do not remember that anything else is said of this zealous man.

Jesus then said to another, “Follow me” (Luke 9:59,60). He replied, “Suffer me first to go and bury my father.” Jesus said, “Let the dead bury their dead: but go thou and preach the kingdom of God.” That is, you are not to let any worldly duty or engagement interfere with your duty as a called servant of God. “Seek ye first the kingdom of God and his righteousness.”

The first of these two men present was over-zealous, and the second was not zealous enough. If we could see the subject of ministerial duty right, and feel that we are called to it, we would not put it off till our financial condition would be so we could give the time. It is a little thing to be a financial loser, or to bear reproach, or to endure public opposition. The Saviour endured it all, and we ought not to complain if we, too, should “sail through bloody seas.” All our sorrows will soon end forever.

ELDER J. H. OLIPHANT
The Gospel Messenger – 1916

Do you know your weak points? then do not run into temptation with your eyes open.

Does your sympathy merely mourn, or does it also seek to relieve, deliver and restore?

CORRESPONDENCE AND NEWS NOTES

From Sister Ruth Sutphin, Winchester, Virginia:

My family and I would like to express our sincere appreciation to all ministers, brethren, sisters and friends who have been so good to us throughout our trials and grief. Your prayers, calls, visits, cards, concern and encouragement have been most comforting. May God richly bless each one.

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN NORTHERN VIRGINIA AND WEST VIRGINIA

GOOSE CREEK—First Sunday, June 5, 1983. All day Sunday and Saturday before, all day both days. Elder J. E. Alderton, Pastor.

ALMA—First Sunday, June 5, 1983. All day Sunday only. Elder E. S. Skeen, Pastor.

MARTINSBURG—Second Sunday, June 12, 1983. All day Sunday and 2:30 p.m. Saturday before, supper, night service. Elder A. J. Hylton, Pastor.

UNION—(Sumerduck)—Second Sunday, June 12, 1983. All day Sunday and Saturday before, all day both days. Elder J. E. Alderton, Pastor.

BARROWS RUN—Fourth Sunday, June 26, 1983. (No annual meeting this year due to entertaining Ketocton Association). Regular meeting only. Elder Raymond Pressley, Pastor.

SANDUSKY PRIMITIVE BAPTIST ASSOCIATION

The Sandusky Association will convene, the Lord willing, on Friday before the fourth Sunday in June, 24, 25, 26, 1983 with the Van Buren Church. Services will be held in the Van Buren School, Van Buren, Ohio, located one-half mile east of I-75, exit 164. Deacon Marvin Pitney—8261 T 19, McComb, OH—45858—Phone: 419 - 293-3781. Brother John Hite—688 Morral-Kirkpatrick Road, West—Marion, OH—43302—Phone: 614 - 465-3485.

ELEVENTH EDITION OF OLD SCHOOL HYMNAL

We have recently received word that the eleventh edition of the *Old School Hymnal* is scheduled for completion by May 15th with the first mailings direct from the printer. All the printing plates are completely new in this edition, with better print, better paper, improved binding and eighty new hymns. About 12 hymns from the No. 10 edition have been replaced. Only **cloth binding** will be available on this new edition. For information on prices and postage write to: *Old School Hymnal Co.*—Route 6, Box 53—Ringgold, GA 30736.

EDITOR'S NOTE

We who are involved in the work of sending out the A&M would like to express our deepest appreciation to each of you who have helped us with the expenses involved in this labor of love. The operation of any non-profit organization is naturally not expected to yield a profit, by its very name; but it must produce solvency—a reasonable surplus sufficient to create a slight cushion. Since the present subscription rate is not adequate to cover all expenses, the difference must be sought from other sources. An increase in subscription price is and will remain a very last resort. With the increase in donations during March we now have a “cushion” equivalent to slightly more than two months operation cost at present levels, which we feel, if maintained, is adequate. Again we express our heart-felt thanks and we assure you that your continued support in the days and years ahead will be most sincerely appreciated.

MOTHER IS MUCH IMPROVED

I am glad to report that my mother has progressed at an astonishing rate. Her mind has been clear for several weeks, she speaks clearly, feeds herself, and can walk some with assistance. We thank each of you for your prayers and ask that you continue to remember us. Indeed, the day of miracles has not passed.
—Editor.

Obituary

ELDER WILLIAM TAYLOR CLIFTON

On December 20, 1982 the sovereign God of all graces called home another dedicated and faithful servant, Elder William Taylor Clifton. He passed away in Lewis Gale Hospital, Roanoke, Virginia after a short period of illness. He was born September 20, 1899 in Vesta, Virginia, the son of Emory Dean and Ruhama Hylton Clifton. On October 25, 1922 he was married to the former Ruth Cockram.

He is survived by his widow, Ruth; three sons, Marvin G., Elbert A., and Elisha B.; two daughters, Mrs. Iva Conner and Mrs. Rhoda Kemp; two brothers, R. Tony Clifton and Emory E. Clifton; three sisters, Mrs. Violet Newman, Mrs. Elsie Price, and Mrs. Geneva Redmon; 23 grandchildren and 19 great-grandchildren.

Elder Clifton was raised in a Primitive Baptist home and was united with Dan River Primitive Baptist church on September 26, 1936. He was baptized the following day by Elder Joel E. Marshall. He was appointed assistant clerk of Dan River Primitive Baptist church in Roanoke. He later received a letter from Dan River and was united with Indian Creek church. An arm was formed by Indian Creek to organize what was to become Mt. Olive Primitive Baptist Church in Roanoke. This new church was organized effective May 24, 1947, and Elder Clifton was appointed Clerk. Meetings were held in the homes of the members and at another local church until a building could be erected for conducting services. Due to Elder Clifton's sincere love for, and dedication to, the service of the Lord, he gave the land and sacrificed much of his worldly belongings to finance the building of the church house. This was accomplished in 1950. He was given liberty to speak publicly in July, 1954 and was ordained on October 30, 1954. He was chosen as joint pastor of Mt. Olive with Elder Jethro Harris in December 1956. After Elder Harris' resignation in September 1961 Elder Clifton was chosen pastor, and he served until November 1974. After resigning from Mt. Olive he served many Primitive Baptist churches as guest speaker and moved his membership to Puckett Memorial Primitive Baptist church on September 30, 1978, where he was a member until he was called away.

Those who knew Elder Clifton realized that he was a faithful servant of the Lord. He dedicated much time to study and prayer for the Lord to be "merciful to a sinner such as me." He was truly an inspiration to all of us who heard his voice both in preaching the gospel and in song.

Funeral services were conducted at Lotz Salem Chapel, Salem, Virginia, on December 22, 1982 with Elder Melvin McGrady officiating. Interment was at Fairview Cemetery, Salem, Virginia. Written by a nephew—Aubrey D. Newman.

SISTER LIZZIE E. SHENK

Sister Shenk passed away September 27, 1982 at York, Pennsylvania, where she had lived many years with her daughter. She was ninety-five years old and had been a member of Mt. Carmel church for over seventy years. Funeral services were attended to by ministers Jordon and Jenkins and she was buried in this same Pennsylvania city.—Elder A. J. Hylton.

SISTER MARGARET V. YOST

Sister Yost was born June 5, 1919 at Martinsburg, West Virginia and passed away January 31, 1983. She was the daughter of the late William C. and Lillie Pearl Gregory. Her first marriage was to Elder Thomas W. Alderton who passed away January 20, 1940. She later married Greely Yost on January 27, 1960. She is survived by her husband, one daughter, Barbara Alderton Barnhart, Warsfordsburg,

Pennsylvania; two sons, Mark Yost, at home, and Robert Yost of Florida.

She was a member of Enon Primitive Baptist Church, Great Cacapon, West Virginia. She loved the dear old church and was a faithful member as long as she was able to attend and was loved by the church members and friends.

Funeral services were held February 3, 1983 by her pastor, Elder Tolliver Utz in the Hunter Funeral Home and she was laid to rest in Mount Olivet Cemetery, Berkley Springs, West Virginia. May the God of all grace comfort and console this dear family, and all that mourn her passing, with His abundant mercy is our prayer. Submitted in love by Enon church, Vallie Alderton Postelle, clerk.

RESOLUTION OF RESPECT

Inasmuch as it has pleased our all-wise Heavenly Father to call Brother Vern Hopkins from our midst, be it resolved that we, Smyrna Church, bow in humble submission to His most holy will.

Brother Vern was loved by all who knew him. His life of patience, faith and devotion to the cause of his dear Saviour, has left us who remain a precious example of a christian life. We shall greatly miss his cheerful greetings and his sweet fellowship. We feel our loss is his eternal gain.

Therefore be it resolved that we extend our sympathies to his family, knowing he is free from toil and pain, and has entered into the glorious reality of his hope.

Be it further resolved that a copy of this resolution be sent to his companion and family, a copy sent to The Comforter, one to the Advocate and Messenger and a copy placed on our church records.

Prepared by order of Smyrna Church, Bentley, Illinois, Hancock County.

DONATIONS TO THE ADVOCATE AND MESSENGER

E. E. Pipkin, Florida, \$10.00; G. C. Reeves, North Carolina, \$3.00; Mrs. Harvey J. Agnew, Virginia, \$15.00; A Friend, Ohio, \$20.00; A Friend, Virginia, \$75.00; Crilly Lunsford, Virginia, \$25.00; Orion Hitt, Virginia, \$25.00; Thumb Run Primitive Baptist Church, Virginia, \$50.00; Willard Davis, Illinois, \$5.00; Earl Nettles, Florida, \$5.00; Vera Lyons, Virginia, \$5.00; Janet Yates, Virginia, \$20.00; Evelyn Yates, Virginia, \$10.00; Lois Y. Giltinan, Virginia, \$10.00; A Friend, Virginia, \$5.00; A Friend, Virginia, \$10.00; Mr. and Mrs. Harvey Cornwell, Virginia, \$25.00; Mrs. Carl Mortenson, Nebraska, \$1.00; Betty A. Barnitz, Missouri, \$5.00; Elder and Mrs. A. J. Hylton, Virginia, \$20.00; Raymond Fishback, Virginia, \$5.00; Karl Bobzien, Virginia, \$5.00; Mrs. Walter Smith, Ohio, \$5.00; Mary G. Thomas, Indiana, \$5.00; Virginia Kane, Virginia, \$5.00; Violet M. Hiatt, West Virginia, \$7.00; Elder and Mrs. W. V. Stewart, Florida, \$5.00; Elder Paul Trautner, Kentucky, \$5.00; Elder and Mrs. Hoyt Smith, Louisiana, \$5.00; Oscar C. Smith, Illinois, \$5.00; Elder and Mrs. Elmer Skeen, Virginia, \$5.00; A Friend, Virginia, \$1.00; Irvin Utz, Virginia, \$10.00; Edna Salyer, Ohio, \$5.00; Ray Rountree, Georgia, \$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 '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, Amissville, 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 87-1, 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—Browtown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Parlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '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. '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. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '84