

Advocate and Messenger

121st Year OCTOBER 1982 No. 10

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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Having been made partakers of
the *given rest* of faith in Jesus, we
desire in love to take His yoke upon
us and to learn of Him, and to fol-
low Him, and thus, by His grace, we
find the rest of the obedience of
faith (Matt. 11:28-30).

S. Hassell, 1914

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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 '83

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

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

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

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, 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 326, Front Royal, Va 22630. Tel (703) 635-5942. Feb. '83

SECOND SUNDAY

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

LITTLE FLOCK—Nine miles southeast of Amelia, Va. Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m.. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '82

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

Advocate and Messenger

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

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WORSE IN PRACTICE BUT NOT IN NATURE

“But evil men and seducers shall wax worse and worse, deceiving and being deceived” (II Tim. 3:13).

Evil men do not grow worse in *nature*; they only grow worse in habit and behaviour. It is impossible for human nature to become worse, for ever since the fall of Adam the *nature* of man has been as evil and corrupt as it can get. The power and reign of sin are no greater now than they were in any other age, they have only become more manifest. This can only be accounted for by recognizing the work of God in progressively lifting or removing His providential restraints upon wicked men and thereby suffering them to unveil more and more the awful depravity of their hearts.

It is often said that there is no more wickedness in the world today than in any other period of history; that we only *hear* of more evil because we have better means of communication. But this is obviously *not* the case. It is true, as we have stated, that men are no worse today so far as their *nature* is concerned, but where the wicked *designs* and *deeds* of men are concerned there need be no doubt but that for many years now there has been a *dramatic* increase in all types of ungodly activities throughout all branches of our society. If anyone has any doubts as to the accuracy of this assertion they need only check with any reputable law-enforcement agency. But how can anyone observe the world around them and fail to see the awful decay in morality and the steady increase in all manner of ungodliness? If we cannot see these

things perhaps it is because our senses have not been exercised to the extent that we are able to discern both good and evil (Heb. 5:14).

The Bible clearly shows us that some sins are greater than others so far as the circumstances under which they were committed, the consequences involved, and the penalty connected therewith. This is seen in such places as John 19:11, where Christ said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee *hath the greater sin.*" We are shown here that the sin of Judas was *greater* than that of Pilate. This was primarily because he sinned against greater light and knowledge than did Pilate. (See also II Sam. 13:16, Lam. 4:6, Matt. 23:14). Therefore we must acknowledge that there are *degrees* of wickedness, but this only applies to the *acts* or *works* of iniquity, not to the corrupt root from which that iniquity proceeds.

As for the polluted fountain from whence all sin springs, it does not grow either better or worse. It is *only evil*, and that *continually* (Gen. 6:5). All men by nature are equally depraved, and wretched to the core. One is no better than another. "They are all gone aside, they are *all* together become filthy: *there is* none that doeth good, no, not one" (Psalm 14:3). Any degrees of wickedness here would strictly apply to the *quantity* and *character* of their sins, not to the corruption of their *nature*, for *all* of them, while in a state of unre-generacy are *altogether* under the dominion of sin. Only the power of the Spirit of God can deliver sinners out from under the bondage of corruption, for they are *slaves* to sin and their hearts and minds are so deranged they do not even realize their need of deliverance.

We cannot say to what lengths and depths of sin God may suffer evil men to go, nor how far-reaching or widespread may be the repercussions on the world scene, but of this one thing we are sure, "evil men and seducers shall wax worse and worse, deceiving and being deceived." This will remain true as

long as the world stands, in spite of the frantic efforts of multitudes of poor deluded souls to "take the world for Christ," or anything else they do to try to prove the Bible wrong. Evil men, that is, those of them whom God suffers to continue in their own pernicious ways, will *never* be any better, but they definitely *will* wax worse and worse in the "bringing forth" of evil things "out of the evil treasure" of their heart (Matt. 12:35).—*Editor.*

A THORN OR A FRUITFUL BOUGH?

It is my understanding that thorns are really abortive branches, and that if they had developed they would have brought forth leaves and fruit. And is this not also the case with members of the church who have never developed in grace and knowledge and who bear no fruit unto righteousness? Have they not become thorns in the side of the spiritually active and fruitful members of the church?

Thorns are usually very painful if not handled properly and can inflict physical harm to our bodies. Unfruitful members are likewise detrimental to the church and frequently require very careful handling for they are weak in grace and understanding and are easily misled or offended. The loving and tender members are sometimes pricked and injured by these "abortive branches" as they try to get close to them. They find that thorns can be very difficult to deal with.

Brethren, we will either be "a fruitful bough" in God's kingdom, "being fruitful in every good work, and increasing in the knowledge of God" (Gen. 49:22, Col. 1:10), or else we will be a *thorn* in the church's side. There is no in-between. May we prayerfully labor that our growth in grace may not be abortive but that we may "be sincere and without offense till the day of Christ; being filled with the fruits of righteousness" (Philippians 1:10, 11).—*Editor.*

SCRIPTURAL PUBLIC WORSHIP

The Lord willing, I would like to commence a series of articles on the subject of public worship. It is a sensitive field, and rather dangerous. I have found that every Primitive Baptist is convinced (though he knows in his heart that he differs in some respects from others of his own faith) that he has the original "faith once delivered to the saints," and is consequently very resistant to any changes even when changes are in his own best interests. We are suspicious of any criticism of what is deemed our own. Knowing this, I preface my remarks with Gideon's remark to Israel, "I will not rule over you, neither shall my son rule over you: the Lord shall rule over you" (Judges 8:23). While my only wish is to lead you to examine what you do religiously by the light of the Scriptures and reason, if this line of thinking seems dangerous to you, go to the Bible, for it is your only true standard of truth.

I believe the Primitive Baptist Church has the doctrine of the Bible, and comes closer in practice than any other religious body on earth. Nevertheless, we being very human, often follow custom and tradition instead of the Bible in our forms of worship. Such things as associations, union meetings, churches meeting one Sunday a month, singing out of hymn-books, granting of church letters, and for that matter having church buildings at all, are traditional with us. That is all right, tradition does not have to be bad if it is understood rightly; but if it is worshiped, it can be very dangerous.

The forms of worship have changed considerably during the ages. In fact, every Bible dispensation presents a new form. Abraham and those before him worshiped almost altogether privately, and then only on occasions dictated by events or circumstances. The sabbath was first given as a day of rest from labor, when God gave the manna to His people; and later on Sinai He made the day holy. However, even at Sinai, the Lord placed most of the public service in the hands of priests and Levites, with the people remaining passive. Only three times

each year all male adults had to present themselves before the Lord. Of course, in every age there were a few (a remnant according to grace) who worshiped from the heart regardless of forms then in use. The Old Testament shows how God drew close to men, and the New Testament shows how men draw nigh unto God.

The three and a half years of Jesus' preaching caused many changes in public worship. Jesus took the management of those services out of the hands of priests, and gave it back to the people where it belonged; He established preaching as the chief activity of worship, and baptism as the means of entry into the visible church; He ended ritualistic religion, and established His own memorials; He re-defined worship on strictly spiritual terms; He gave the church to believers, both Gentile and Jew; and He taught the people so that they could exercise spiritual judgment. The church, as Jesus taught it, had nothing burdensome about it; it had nothing distractive from its primary purpose, which was the pure worship of God; there was nothing immoral or unclean there; there existed within it a spirit of loving service based upon the knowledge of the mercies and grace of God; and there was nothing there unscriptural. It is when men add to or subtract from these principles that troubles arise.

At Pentecost, public worship was very simple. The church had preaching of the gospel, the public reading of the Scriptures, prayers, communion, sometimes words of exhortation by various disciples, and occasionally singing. It was a service that required neither buildings nor furniture, could be carried anywhere and caused no undue expense. The only preparation was a heart awakened to spiritual things, and baptism by repentance. They had no stated Sunday of worship, for they met daily, and sometimes at night also; they were not divided into little congregations, but at the first every member of the Lord's church on earth were all together at once. Soon, they would be scattered abroad by persecution, but forever afterwards they would strive to achieve once again that warm to-

getherness that had been formerly theirs. It is no great wonder that Primitive Baptists love meetings of several days duration, or associations, or union meetings; they have been longing for them ever since Pentecost. Nevertheless, these are not strictly scriptural, being non-essential to the existence of the church on earth, and they sometimes cause much trouble when authority and powers are delegated to them which should never leave the individual churches, or when men use them to make their battles public, or when they allow designing men to gain a public hearing for false systems. For churches to meet to worship is scriptural, and so is sharing pastoral teaching, wise counsel, and even financial assistance; but, beyond that, lies great danger.

Although I am not much a traveler, it has been quite an education to travel among the Lord's people and watch them at worship. They do many things differently. Any man who thinks he can press all the Old Baptists into the same mold, and make them all do alike, ought to have a good sense of humor because he is going to fail. God gives His churches discretion and judgment, so they can face problems as they arise. In the Corinthian church there are mentioned ten or twelve problems many of which were unheard of among the Jews, and yet they were instructed on how to meet their tests.

Such matters as setting the time and place for services, caring for church property, accepting and disciplining members, calling pastors, choosing deacons, and choosing the officers for the church, are the sole business of individual churches. No one else has any right to interfere, although on occasion the home church might want to ask for advice on how to act. If a church should act amiss and go astray, other sister churches have the same responsibility to labor with her as would individual members within a church who are aggrieved. Moreover, every church must recognize that, while they are in a sense sovereign, in order to maintain good relations with other churches, avoid confusion and trouble, be able to call on good preachers, and have visitors come

among them, they must be very careful that what they say and do is not offensive. A church must not say, "I am free and sovereign, and therefore if I want to have Sunday Schools, or install an organ and choir, or accept some person excluded from a sister church, I can do so." This would surely cause divisions. A church must not set meetings deliberately in conflict with a sister church, should not allow serious disciplinary problems to go unheeded, should not allow a preacher to speak offensively from their pulpit, and should not tolerate within her membership persons who do give offense to sister churches. The lack of concern for the opinions of sister churches will always be a serious problem.

It has been true at times that some strong-minded person will attempt to enforce his own rules of conduct upon the entire church, and this is not safe. Too many rules outside of the Bible is in itself unsafe; but when persons become more interested in looking for rule-breakers than they are in spiritual worship and fellowship, trouble is sure to come. No doubt, this has often been done in the mistaken notion that the persons are defending the old paths, forgetting that the church itself is deemed the judge of good order.

A well-taught and well-disciplined church is a beautiful thing, and Old Baptists may well be proud of themselves when this can be said of them. However, it is often a failing with us that we mistake hardness and stubbornness for discipline, and fighting and debating for gospel preaching. Other people often view us in this light, and it has sometimes driven visitors (as well as our own young people) from our meetings. True discipline is founded upon a genuine love of the Bible, a genuine love of good people, and a desire to be as close as possible to the spiritual way of Christ.

I often wonder, when strangers come into our services, how they see us. If we are what we ought to be, whether they agree with us or not, they will observe some things that they must approve. Probably the first thing they ought to see is the people showing great regard for one another, and friendliness

to visitors. The second thing is, the people should show an interest in their church so that a warmth is radiated through the entire service, a warmth that can be accounted for only by a genuine love for the church. This warmth is seen and felt in singing, in praying, in preaching, in the hand of fellowship, and in conversations. I assure you that if it is missing the visitors will feel it. The next thing that should be noticed is, there is a deep interest in the Scriptures in both young and old. It might be tempting to some preachers, when strangers are present, to temper their sermons a little so that such ideas as predestination or moral living, or other church beliefs, might not offend anyone; but I have found that if preachers treat their guests as intelligent and credit them with having a sincere desire to know what we believe and why, and to worship with us if they can, almost all visitors will feel complimented and will get something from it. Finally, there is one other thing that should impress strangers when they really get to know the church: the people live their religion. If they do not, public worship is only an empty show.

I have often been asked why Primitive Baptists do certain things, and like the rest of you, I have often had a difficult time explaining. The Lord willing, in the succeeding articles, I would like to present some of my views on various subjects. Pray for me that I might do it in a kindly way.

ELDER RAYMOND WEBB

QUALITY AND QUANTITY OF GRACE

Quite often in our natural everyday life quality and quantity do not keep company; yet for everything to go smoothly we need both. Hundreds of thousands of automobiles have been recalled in the last few years because quality was sacrificed for quantity. In the advertising department they present a wonderful story and picture of quality, but down on the production line quantity is king. Small defects are ignored in order to meet a quota for the day. Many times these

defects will not affect the operation of the vehicle, but sooner or later they are going to cause trouble on someone's car. It seems that the advertising department stretches the truth so to speak in order to present a good picture. This is not only the case with cars but with almost all manufactured products. Lawsuits have become common because someone suffered damage because of failure of a product to perform as it should.

In presenting the subject of grace we see that both quality and quantity are present in ample supply. The word grace is used at least 120 times in the Scriptures, and in many cases it is referred to as *abundant* grace, *great* grace, *fulness* of grace, *exceeding riches* of grace, etc. God's work is perfect and is never lacking in quality nor in quantity. John said in the first chapter of his gospel that Jesus was full of grace and truth. Since He was *full* there was quantity, and *truth* testifies as to quality. No stretching of truth here; He was very truth itself; the way, the truth, and the life. "And of his fulness have all we received, and grace for grace" (John 1:16). We have received a fulness of His grace and truth, and James says that when more grace is needed, more is given; so we receive grace for grace, not for works.

Without much comment we would like to refer to a few scriptures that set forth both the quality and quantity of God's grace. I would suggest that you study Romans 5:15-21. You will note that they abound in both quality and quantity. Paul said, "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain" (I Cor. 15:10). Here was a man who was dedicated to the destruction of the church and who thought he was doing right when he persecuted the saints of God and blasphemed the name of the Lord Jesus; who gave consent to the stoning death of Stephen; and who delighted in putting people in jail because they believed in Jesus as the Son of God. This man was turned about by the Spirit and grace of God and was brought under the power and spirit of that grace; one of the greatest and most zealous

preachers that the world has ever known. Since that grace was not in vain it follows that the quantity and quality were sufficient to accomplish the purpose intended. When Paul besought the Lord to remove the thorn from his flesh, the Lord said, "My grace is sufficient for thee." In Eph. 1:7 Paul speaks of the riches of God's grace, and in verse 7 of chapter 2, of the "exceeding riches" of His grace.

To me, one of the greatest examples of the quantity of God's grace is found in the story of how David dealt with the grandson of Saul, his old enemy. Please read the entire ninth chapter of 2nd Samuel. Briefly, we find thirty-five men working to provide food for one lame man; and the man was to eat bread continually at the king's table. Here David is a type of God, and Mephibosheth, the lame man, a type of the sinner saved by grace. This man was lame on both his feet, a type of the sinner unable to take the first step toward God. Thirty-five men could surely supply food in abundance for one person; so here is a picture of the great quantity of the grace of God. Do we not eat continually at the King's table every time we go to service? A wonderful picture of the abundant and exceeding rich grace of God.

ELDER T. EVERETT BEAVERS

THE CROSS

Crucifixion on a cross of wood was a brutal form of execution practiced by the Romans. The cross is also a symbol of the burdens and sufferings that we, the Lord's people, endure in this world. Three gospel writers, Matthew, Mark and Luke, state that the cross on which Jesus hung was laid upon Simon, a Cyrenian, but we feel that this in no way contradicts John 19:17, for I am convinced that Jesus bore His cross in the same way that we bear our cross in humiliation and afflictions. (And besides this it appears from what Luke says that Simon only *helped* bear the cross *after* Jesus; that is he carried the hinder part of it. *Editor.*)

Jesus said, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The word *will* does not mean "self-will" but rather a heart-felt desire. He also adds; "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it" (Matt. 16:24, 25). It is the *sacrifices* in our lives that count. Our time, our strength, our money, and such sacrifices by a body, holy, acceptable unto the Lord can only bring stares, remarks and wonder from an unbelieving world. Such persecution we accept as the cross of Christ applied in our lives. As the apostle Paul says, "I bear in my body the marks of the Lord Jesus," and again, "I die daily."

But in *losing* our lives in this respect we *find* a life of joy and peace in our efforts to please God, the thrill and comfort of which our mortal tongues can never fully expound. But we realize while our soul is basking in God's comfort and peace that there is nothing, no, not the whole world full of riches, would we give in exchange for our soul.

We can take up our cross in one day. We can also lay it down shortly thereafter, and many do. In this we cannot be a disciple of the Lord Jesus. Being a disciple comes with bearing our cross in good times and bad, in health and in sickness, in prosperity and in depression. Jesus said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

Whatever our cross consists of in our struggles to serve the Lord and to praise His name, none of it can equal the burden Jesus was bearing as He trudged the last mile up Calvary's hill, for there He was bearing the sins of all God's elect. The reproaches of those who reproached God fell upon Him. For this cause He came into the world, and as the sacrificial Lamb, in the mind and purpose of God, was slain from the foundation of the world; and to this end He was born.

ELDER A. J. HYLTON

SPECIAL

Dear kindred in the Lord; you are a special people for you have some noteworthy qualities and characteristics that separates you from the rest of the world. You have been selected for a particular purpose and occasion and are confined to that field of labor. The Lord thy God hath chosen thee to be a special people unto Himself above all people that are upon the face of the earth. The Lord hath done this and surely we cannot deny the purpose and power of God. You are declared to be an holy people unto the Lord thy God, a chosen generation, a royal priesthood and a peculiar and special people that you should show forth the praise of Him who hath called you out of darkness into His marvelous light. This is to be done in love as we walk together in His kingdom. Now the Lord did not choose you nor set His love upon you because of some merit or greatness on your part, but because He loved you.

A special measure of grace was given the apostles to perform in all the ways the Saviour instructed them. God wrought special miracles by the hands of Paul in so much that diseases departed from the sick and evil spirits were cast out; yet the apostles and the seventy were rejoicing because the devils were subject unto them through Jesus' name. Although Jesus had given them power over their enemies yet He told them to not rejoice that the spirits were subject unto them but rather rejoice because their names were written in heaven. Isn't this the worthy cause to be a special people unto the Lord? Bless His holy name that He has written names in heaven and that they shall be His in that day when He makes up His jewels; yes, very precious jewels; a special people unto Himself.

The atonement Christ made was very special for it was in harmony with the Father's will that He lay down His life for a chosen people. It was effective in reconciling this special people unto God. His mercy and grace is special to those who are the called, for He has also justified and glorified them to

be heirs of God and joint heirs with Jesus. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." Yes, those are a very special people who are loved by our Lord to such a degree that He willingly gave His life for them and rose again from the dead so that their faith is not in vain and they have a lively hope in Christ that some sweet day they shall be caught up together with all the redeemed of the Lord, to meet the Lord in the air, and so to ever be with Him.

These things are far superior to the special things of this world. Products of men are often lowered in price or marked down in order to move them, but not so with your position of being a special lamb in the pasture of the Lord. Your value cannot be lowered in God's sight and you will always remain a chosen vessel unto Him. The Lord hath set the bounds of the people according to the number of the children of Israel, for the Lord's portion is His people; a special people having some marks and characteristics of a divine nature, "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." It is not the outward appearance and adorning of the world, but the hidden man of the heart, the ornament of a meek and quiet spirit, that distinguishes you as a special people above worldly men.

Now there is a very deep fear as we stand before the Lord. How was your feeling when you first stood before the Lord? Was it not a feeling of guilt and condemnation as a low, wretched, undone person? Moses stood before the Lord many times, but above all the impressive scenes at Mt. Sinai he was to gather all the people together to hear the word of the Lord, and teach the children the commands of the Lord. This was for a special people and we stand before the Lord today a special people and we are to see that we do not refuse Him that speaketh, for it is the Lord. We are not come unto the mount that burned with fire, but we are come unto Mount Zion, the city of the living God. So we are special in receiving

a kingdom which cannot be moved; wherefore let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire.

There is something that binds the Lord's children together in a close feeling of love to one another as we bear in our body the marks of the Lord Jesus. Something above the usual makes it a special feeling. Paul referred to one, not as a servant but as a beloved brother to him in a special way. We are told that as we have opportunity we are to do good unto all men, especially unto them who are of the household of faith. We are to do an extra good to the household of faith, the Lord's special people, and to take notice of them in a special way.

Now Paul, speaking and writing to Timothy, is told to put the brethren in remembrance of these things, and this we try humbly to do. He was told to refuse some things, such as fables and exercise himself unto godliness, "for therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." So as we labor in love we will suffer reproach for trusting in the living God; but precious ones, there is no one else to trust in. He is the great I Am. The sufferings of the apostles were very real, with hardships, afflictions, stripes, pain, weariness, hunger, thirst and cold, yet amid it all they trusted in the living God. The Lord does give grace sufficient to bear all as His special children, and the Saviour has promised that the ones that hunger and thirst after righteousness shall be filled. Surely this is something special and above the usual, even a blessed condition. "Blessed are they that mourn, for they shall be comforted." God is alive and not a lifeless idol. He is a God of power and will make good what He has promised. He is the Author and giver of life; natural, spiritual and eternal. See how favored you are to be a special people unto Him?

He is the Saviour of *all men* in a *providential* way, but in a *special* way to those that believe. Jesus is a special Saviour to those that believe. So you have great reason to trust in Him for the fulfilling of the promise of life to a special peo-

ple. To those of you that believe it is a sure evidence that you are one of His chosen ones, for divine belief is not a condition to obtain eternal life but a sure witness that you already have it. May the Lord of all mercies bless you one and all in a special way. Submitted in love with a special desire for the glory of God.

ELDER DAILY HITE

CAN GOD SAVE ANY MAN?

The above question was presented to me while visiting one of our churches by a minister of another faith. The question is worded in such a way as to require careful study before giving an answer. My immediate response was, "Yes, He is able, but it is not His purpose to do so." However, I believe a closer examination of the question may be helpful in arriving at the truth.

The word "can" is defined as "to know how to," "to be able to," and "to have the right to." I believe God knows how to save any man, and He has the power, but does He have the right to?

Until I was married I had the right to choose among all women (within scriptural bounds) and make choice of a companion for a wife. But now that I am married I do not have any further right to a choice. Before the foundation of the world God had a sovereign right to choose any man to save (give eternal life) as it seemed good in His sight. He has made that choice, and they are His bride, given to His Son, and the Son has died as a testator on their behalf. The testator having died (and risen again), it is too late to add more heirs to the will. God will never change His mind regarding whom He loved and elected.

The death of the testator was not "sufficient" for any man who desires to receive an inheritance, as some men would represent. But rather, the death of the testator results in the inheritance being made sure to the heirs, and they alone. This

rule is always followed in nature, for otherwise anyone could become an heir by just applying for the inheritance.

God cannot do that which is against His own nature. For example, the apostle Paul wrote to Titus, "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). Again, Jesus said, "The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise" (John 5:19). It is against the nature of God to change His choice. Therefore He says, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed" (Mal. 3:6).

Please read John 6:35-39, and John 17:1-3. God *can*, and *will* save any man who is embraced in His choice. "For he *shall* save his people from their sins" (Matt. 1:21).

Now, let me ask another question, "Will all the efforts of any man, or combination of men, result in eternally saving any man who would not have been saved otherwise?" Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25).

ELDER ROBERT WEBB

743 Locust Street
Carthage, Illinois 62321

A FEW THOUGHTS ON THE SERVICE OF GOD

In the sixth chapter of Acts the apostles said, "It is not reason that we should leave the word of God, and serve tables." So the church was told to "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom." The burden was too great for the apostles and could cause them to neglect the word of God. Inspiration taught that in this they needed support, of the office of deacon seems to have

come into use at this time. This teaches a great lesson as to how we need one another in service unto God. Helpers are wanted and needed in the church of God.

Notice they were told to choose seven *men*; so, this particular work belongs to men. Does this rule out women (Sisters) as having nothing to do? No, in no wise. The wives of deacons and ministers can be of much help to them in their service. Look at Phil. 4:3, "And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life." This does not mean these women preached the gospel, but they were helpers (laborers). We speak of the girls that wait on tables in Restaurants as waitresses; so, in the church, in our homes, and throughout the land there is a great place for laborers (waitresses). In connection with the office of the deacon this was said about the wife; "Even so must the wives be grave, not slanderers, sober, faithful in all things." So here is the helpers of the deacons at home and in service to God.

I feel that all have something to do; tables to serve. Some were disturbed by the act of the woman who came and anointed the body of Christ with ointment and poured it on His head, but Christ said, "Let her alone; why trouble ye her? she hath wrought a good work." If each of us will look about we will find something to do for one another and in service to God. It is said, "She hath done what she could." "Whatsoever thy hand findeth to do, do it with thy might." Let us be helpers (waiters and waitresses) in the church of God.

ELDER A. D. WOOD

GOD SOVEREIGN IN SALVATION

(No. 2)

The Quakers hold that Christ died for all the race, and that the Spirit is given to all men sufficient for their salvation if they will improve it, and sufficient to justify God in their

condemnation if they reject it (Hassell's History, page 519). Wesley held the same view—that a sufficient measure of the Spirit is given to all men—“to clear God in their condemnation.” This position is taken by many. It supposes the atonement and operation of the Spirit to be as necessary to the condemnation of the wicked as they are to the salvation of sinners. If so, it proves that we are not justly condemned until Christ redeemed us and until the Spirit strives with us. To be free from *just* condemnation is a good condition to be in, and it is to need no Saviour.

As I see it, the whole plan of salvation contemplates mankind as “condemned already,” and justly so, too. “He gave Himself for our sins, that He might deliver us from this present evil world” (Gal. 1:4). “Even as Christ also loved the church, and gave himself for it—that he might present it to himself—without blemish,” etc. (Eph. 5:25-27). The death of Christ was necessary to the *salvation* of sinners, but it was not necessary to the *just condemnation* of sinners.

In the salvation of sinners God manifests the riches of His mercy and grace; but mercy and grace are not necessary to the condemnation of sinners. If the salvation is by grace, it must be sovereign, or God must be sovereign in it. He would have been just to have all under the law to perish forever; and He may do as He pleases in the matter. We cannot understand the riches of His grace until we see sin in its true light. The work of the Spirit in us is not the payment of a debt to us, nor is it designed to clear God in our condemnation. “I am persuaded that He which hath begun a good work in us will perform it until the day of Christ.” “Every one that hath heard or learned of the Father cometh unto me.” If the operation of the Spirit is necessary to the condemnation of sinners, then some would not come to Christ who hear or learn of the Father, but would remain in sin and be justly condemned on account of the gracious work of the Spirit. If the law of our land required the prison doors to be left open, and that the prisoner should have a chance to escape before he could be

justly hung, and that at last he should be hung for not leaving the prison when he had a chance to do so, it would illustrate the matter.

What are the rights of a criminal? What rights does the sinner have above or beyond the criminal in our courts? Surely our attitude before God should not be that of a *claimant* but of a *criminal*. "God be merciful to me a sinner." "If thou wilt, thou canst make me clean," were the words of the leper. The operation of the Spirit is not to pay a debt but it is to "Reprove (convince) the world of sin." It is the work of the Spirit to convince men of sin and of their just condemnation, and so prepare them to receive with gratitude the forgiveness of their sins—to prepare them to love the doctrine of grace.

Not only does the Spirit show men their sins, as the woman who said, "Come see a man that told me all things that ever I did," and as Joseph's brethren who thought of their cruel treatment of Joseph as they stood before him in Egypt, but the Spirit also reveals to us the sinfulness of our nature. "God be merciful to me a sinner." This man smote on his breast as he had a sickening view of his sinfulness of nature; that he was "by nature a child of wrath." It is hard to tell which distresses us most—our actual sins or our strong bias to sin; but under the operation of the Spirit we see both our sins and the sinfulness of our nature, and this reveals the riches of God's mercy in our salvation. We are not wondering how God can be just in our *condemnation* but how can a just and holy God save one so vile and sinful as I.

The lessons taught by the Spirit make the sum of Christian experience; and those who are under conviction can tolerate the humbling doctrine of the sovereignty of God in the salvation of sinners. "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." These words teach that God acts sovereignly in the matter. No one can direct or control the mercy of God or in any degree determine the course of the mercy of God. Were it left to the control of men, then such evil wretches as Saul

of Tarsus, or the thief at Christ's side on the cross, or the woman at the well of Samaria would have been left out, and many poor sinners who have felt justly condemned have been glad that God is sovereign in salvation.

Where sin abounds, grace much more abounds (Rom. 5:20), and the mercy of God rises above the mountains of our sins. It is sweet to know that where sin abounds, there grace much more abounds. "He to whom most is forgiven will love most." More love to God, more gratitude, springs from the heart of one who realizes the justice of God in His condemnation.

The Saviour said, "Many widows were in Israel in the days of Elias . . . but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel . . . and none of them was cleansed, saving Naaman the Syrian" (Luke 4:25-27). This is a strong statement of the sovereignty of God, and they in the synagogue were filled with wrath as He spake these words and they sought to kill Him. A proud heart cannot endure the sovereignty of God in salvation; but one humbled before God can trust our eternal all to a sovereign God.

ELDER JAMES H. OLIPHANT—1914

SOME REASONS FOR FAILURE TO HEAR PROFITABLY

When you hear a gospel sermon, and it is not in all respects to your satisfaction, be not too hasty to lay the blame upon the preacher. The Lord's ministers have not much to say in their own behalf. They feel (it is to be hoped) their own weakness and defects, and the greatness and difficulty of their work. They are conscious that their warmest endeavors to proclaim the Saviour's glory are too cold; and their most importunate addresses to consciences of men are too faint; and sometimes they are burdened with such discouragements that

even their enemies would pity them if they knew their case.

Indeed, they have much to be ashamed of; but it will be more useful for you, who are a hearer, to consider whether the fault may not possibly be in yourself. Perhaps you thought too highly of the man, and expected too much from him; or perhaps you thought too meanly of him, and expected too little. In the former case, the Lord justly disappointed you; in the latter, you received according to your faith. Perhaps you neglected to pray for him; and then, though he might be useful to others, it is not at all strange that he was not so to you. Or possibly you have indulged a trifling spirit, and brought a dearth and deadness upon your own soul, for which you had not been duly humbled, and the Lord chose that time to rebuke you.

John Newton, 1725—1807.

You can preach a better sermon with your life than with your lips.

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FAITH

Were our faith as a mustard seed,
 (And Oh, how small our faith must be!)
 Mountains both of grief and doubt,
 Could then be moved by you and me.

We walk by faith and not by sight,
 And prophets thus were justified;
 The elders good reports obtained,
 And in that faith they all have died.

God's children thus are kept by faith—
 Oh, may He speak to my poor soul,
 As to the leper whom He healed,
 And said, "Thy faith hath made thee whole!"

Sister Violet M. Hiatt

Slightly altered by the Editor.

CORRESPONDENCE AND NEWS NOTES

The following letter from "Harmony" Church to the Lebanon Association was submitted by Elder Daily Hite in hopes that it would be as much comfort to others as it was to him. He states that the writer, Sister Shirley Thacker, has experienced some heavy burdens over the past year due to the afflictions of her husband. As Elder Hite says, "Our afflictions bring us close together and in a special way to the fellowship of our Saviour."—Editor.

To the Sister Churches composing the Lebanon Association now in its 149th Annual Session with Taylors Creek Church, Swayzee, Indiana: Dear Brothers and Sisters in Christ;

I am truly thankful to be able to meet and worship with you again at this Lebanon Association. I have attended many of our church meetings, but only in the past year have I really grown to love and appreciate them.

I have realized how precious life is and what a short time we are here on earth. Our lives are like a voyage at sea. Some journeys are short, while others are very long. Some are smooth and encounter very few storms. Others meet storm after storm. When the storms of life seem more than I can bear there are two songs that help me remember that God is always with me.

"How many times discouraged, we sink beside the way;
 About us all is darkness, we hardly dare to pray.
 Then, thro' the mists and shadows, the sweetest voice e'er known
 Says, 'Child, am I not with thee, never to leave thee alone?'"

Never to be alone, no matter how rough the storm. What a comfort to know that we never need to face our troubles alone! God is always there to guide and direct us.

"Though troubles assail and dangers affright,
 Tho' friends should all fail and foes all unite—
 Yet one thing secures us, whatever betide,
 The Scripture assures us, the Lord will provide.

When Satan appears to stop up our path
 And fill us with fears, we triumph by faith;
 He cannot take from us though oft he has tried,
 This heart-cheering promise, the Lord will provide."

We cordially invite you to come and worship with us at Harmony. Elder Eddie Fewell is our pastor. We meet on Saturday night before the First Sunday and all day on the First and Third Sundays. We also want to extend a special invitation to attend the 150th session of the Lebanon Association, to be held at Harmony, Matthews, Indiana, August 19, 20, and 21, 1983. We are happy to be in peace and harmony. Our statistics are: Deceased, 1: Sister Mary Robinson. Rec'd by Baptism, 2: Sister Shirley Thacker and Brother Rich Thacker. Members, 33.

Submitted in Christian love, Sister Shirley Thacker.

From Brother Harvey Cornwell, Culpeper, Virginia:

Dear Brother Harris; I am a little late getting this to you. I would like to thank all of the dear people who remembered me so graciously, during my stay in the hospital, with cards, phone calls and personal visits; especially their prayers, for I am sure there were many. God bless all of them is my prayer. I feel like I am improving day by day.

CENTRAL FLORIDA FELLOWSHIP MEETING

The New Hope Primitive Baptist Church of Winter Garden, Florida, will, the Lord willing, host the Florida Fellowship Meeting, November 12, 13 and 14, 1982. We would like to invite everyone to come praying that the Lord will bless us with the presence of His Spirit.

The meeting is to be held at the Winter Garden City Auditorium. From State Road 50, turn north onto Dillard, left onto Surprise Drive, left onto Garden. The City Auditorium will be on the right on Lake Apopka.

The Bristol International Motel, 131 East State Road 50, Winter Garden, Florida 32787, has granted special room rates for that time. Reservations are available by writing to the above address or calling Area Code 305-656-4545. For further information you may contact: Brother Alvie Woodley, 305-656-2300 or Brother Ron Johnson, 305-869-6329.

Obituary

SISTER SELENA TYNER DAILY

Sister Selena Daily passed away at Woodbridge Nursing Center on Wednesday, August 25, 1982 at the age of 99 years, 2 months and 8 days. She had resided at Sperryville, Virginia for many years and was the widow of Elder J. Harvey Daily. She was the daughter of the late John R. and Elizabeth Marsh. She is survived by a daughter, Mrs. Bonnie M. Jenkins, six grandchildren and 12 great-grandchildren.

Sister Daily was a member of Thornton Gap Primitive Baptist Church where her late husband was pastor for many years. Although she had been unable to attend the church meetings for many years we will miss her very much. She was a great lover of music and loved to sing the dear old songs of Zion.

A funeral service was held on August 28 at the Geest-Johnson Funeral Home in Culpeper, Virginia, with Elder Phillip Johnson officiating. I, her pastor, regret that I could not attend, due to a death in my own family. Sister Daily was laid to rest in Sperryville Cemetery to await the second coming of our Lord to call forth the sleeping dust of those He redeemed on Calvary's cross with His own precious blood. Submitted in love—Elder E. S. Skeen.

SISTER EVA JOSEPHINE POE

Sister Poe was born on February 18, 1897 in Fauquier County, Virginia. She was the daughter of the late William Walter and Florence O. Bannon Pearson. She passed away June 6, 1982 in Warren Memorial Hospital, Front Royal, Virginia.

Sister Eva was united in marriage to Allie Baxley Poe on January 29, 1914. To this union was born eleven children, 8 of whom survive; they are, James Poe of Warrenton, Virginia, Melvin Poe of Hume, Virginia, Roger Poe, also of Hume, Tommy Poe of Ohio, Albert Poe of Middleburg, Virginia, Hazel P. Sudduth of Culpeper, Virginia, Eleanor Harvey of Alexandria, Virginia, Joyce P. Mills of Warrenton, Virginia. She is also survived by one brother, Walter Pearson of Warrenton; four sisters, Emma Russell of Arlington, Virginia, Catherine Finley of Deleplane, Virginia, Rena Myers of Richmond, Virginia, Alma Robinson of Warrenton; thirty grandchildren and 13 great-grandchildren.

Sister Poe was united with "Battle Run" Primitive Baptist Church September 8, 1945. She was a faithful member and her smiles are greatly missed in our church, which she loved so much. She was loved by the church and by all who knew her. Let us be comforted in the fact that God does all things well.

Funeral services were conducted by Royston Funeral Home in Marshall, Virginia June 8, 1982 by Elder Hollie Redmon, assisted by Elder E. S. Skeen. A host of relatives and friends were in attendance, surrounded by many beautiful flowers. Sister Poe was laid to rest beside her husband in Leed Cemetery, Hume, Virginia. We extend our deepest sympathy to all of the family in their great loss. Written by request and submitted in love by—John H. Powers.

DONATIONS TO THE ADVOCATE AND MESSENGER

James V. Bryant, Ohio, \$5.00; Elder Tom Pitney, Ohio, \$5.00; Marie Eddins, Florida, \$17.20; I. Curtis O'Dell, Virginia, \$10.00; Harold K. Nimes, Ohio, \$2.00; Mrs. Virginia Page Cassidy, Florida, \$5.00; Olive J. Ditamore, Indiana, \$3.00; Roy D. Harbett, Indiana, \$5.00; Friend, Michigan, \$10.00; Mrs. Ruth B. Stevens, Alabama, \$1.00; Lucille Holliday, West Virginia, \$5.00; Mrs. Florence M. Bandy, Indiana, \$2.00; Mr. and Mrs. Harvey Cornwell, Virginia, \$10.00; Silas Norwood, Florida, \$5.00; C. M. Ball, Georgia, \$1.00; Janet Yates, Virginia, \$5.00; Mary G. Griffin, North Carolina, \$5.00; Mr. and Mrs. Kenneth Glascock, Virginia, \$3.00; Edward D. Mason, Georgia, \$5.00; Elder Altom Hobbs, Texas, \$15.00; Irene P. Bebout, Virginia, \$5.00.

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

NORTH FORK Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, 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. '82

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. 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. '82

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

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

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-1, 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 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. '82

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

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

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