

Advocate and Messenger

122nd Year OCTOBER 1983 No. 10

Advocate
and
Messenger

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

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We all desire that God would keep us humble, and we should bear with patience those things that do humble us. If my heart has grown proud, and my affections set on the things of this world, I should rejoice at tribulation that brings me to the feet of the Lord.

—Elder J. H. Oliphant, 1883

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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 '84

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) 543-2353. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '83

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 am Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '84

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

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

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

NEW LIBERTY CHURCH—Champaign, Ill. 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '84

SHARON—Fenton, Mo. (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo. 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk. 15 Claraned Hgts., Fenton, Mo. 63026, Tel. (314) 343-7059. June '85

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

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '84

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 '84

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by the Old School or Primitive Baptists in all ages.

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EFFECTS OF A TRUE BELIEF IN THE DOCTRINES OF GRACE

Christ told the Jews on one occasion, "Ye shall know the truth, and the truth shall make you free." A knowledge of the truth, no matter what facet of our lives it pertains to, has a liberating effect; it proclaims "liberty to the captives, and the opening of the prison to them that are bound;" it gives them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isaiah 61:1, 3). Error has always gendered to bondage in one way or another, but a knowledge of the truth sets one free from this bondage, and with that freedom comes a beauty, a joy and a praise not heretofore known by the one who was bound.

An ignorance of the doctrines of grace invariably involves a person in the enslaving works of men. Our home in heaven cannot depend upon a *mixture* of works and grace. Paul shows very clearly in Romans eleven that salvation is either *all* of works or else it is *all* of grace; it cannot be a combination of the two. Israel sought it by works, and what was the effect? They were blinded; God gave them the spirit of slumber, eyes that they should not see, and ears that they should not hear, unto this day; their table (the works of the ceremonial law) was made a snare and a trap, and a stumblingblock, and a recompence unto them; their backs were continually bowed down under bondage and fear; and because of their unbelief of the truth they "fell" so as to miss out on the joys and benefits of the gospel here in time and were "cast away" from

the present blessings of the gospel church (Rom. 11:7-15).

The unbelief of the Jews resulted from a judicial blindness to which they were given over as a result of a long history of rebellion against the Lord, and finally for their rejection of the Messiah and His kingdom; but regardless of the reason or source of one's unbelief it always brings him into a sad state of bondage and fear. And one of the characteristics of this bondage is that those who are thus enslaved are not aware of the servitude under which they are struggling. They know they are not happy and satisfied, but they do not understand the origin of their unrest and discontent. Those Jews to whom Christ said, "The truth shall make you free," replied, "We be Abraham's seed, and were never in bondage to any man." But on top of their servitude to sin and error they were at that very moment under bondage to the Roman government, yet they blindly made their boast that they were Abraham's seed and had *never* been in bondage to any man. The only way out of such obstinate blindness and slavery is through the grace and mercy of God.

How different is the effect of a knowledge of the truth upon the life of a child of God! Take the doctrine of election for example. No one can truly embrace the Bible version of this great truth without consequently seeing the utter futility of all the programs men have devised for the purpose of helping the Lord save His people, for they know that all this chosen host will be saved by the sovereign grace of God rather than by the efforts of men (Matt. 1:21, John 6:37-39, Eph. 2:1-10, II Tim. 1:9, etc.) This knowledge within itself goes a long way toward setting one free from that bondage under which most of the religious world is laboring. And what greater bondage could one be laden with than the conviction that the degree of his or her devotion to some soul-saving program might determine whether or not a number of others spend eternity in the tortures of hell. It is our persuasion that no one who truly believed this could ever enjoy a single moment's rest, for they would live in constant fear that if they did not

do everything that was humanly possible for them to do toward the salvation of the lost then God might hold them accountable for the eternal damnation of those souls which were lost because of their failure to reach them with the gospel. They would always have to question every purchase they made which was not absolutely necessary and wonder if they should not have devoted that money toward an effort to save other precious souls which otherwise might spend eternity in a devil's hell.

This would be an awful bondage indeed; but a simple knowledge of what the Scriptures teach concerning election is all that is necessary to deliver one from such a miserable state. The problem here is that many people are aware of what the Bible *says* about election, but they simply will not *believe* it. Most people view election, not as a doctrine of grace, but as a doctrine of damnation; not as one of those merciful decrees which, working in harmony with the purpose of God, secures the eternal salvation of an innumerable host, but as a hard and cruel edict which condemns untold thousands to eternal misery without a chance to be saved. All such notions arise from a failure to *believe* what the Bible says about the subject. There is nowhere in the Scriptures where election is set forth as the cause of *anyone's* damnation. Rather, *without* election *none* would have been saved.

Many of the Lord's people live in a constant state of fear and disquietude simply because they do not truly believe in the absolute sovereignty of God. There is much confusion in the minds of men on this point. We have all heard armenian ministers make the statement that God has done all He can do for the sinner and that the only way he can save the lost is for them to *let* Him have His way in their life, and then we have heard them turn right around and pray that the Lord would help them to accept Him as their personal Saviour. But if the Lord has done all He can do then what sense does it make to pray that He would do more?

If we truly believe in the sovereignty of God then we be-

lieve He will do what He has said He will do, and He has said He will save His people. They are "kept by His power through faith unto salvation" (I Peter 1:5); and He will not lose any of them but will raise them up again at the last day (John 6:39). Before the world began He foreknew them and predestinated them to be conformed to the image of Christ; and here in time they are called and justified; and finally they shall all be glorified. None can lay *anything* to their charge; none can condemn them; and none can separate them from the love of God which is in Christ Jesus our Lord (Rom. 8:29-39). He which has begun a good work in them will perform it until the day of Jesus Christ (Philippians 1:6). The covenant of grace stipulates that He will put His laws into their minds and write them in their hearts; and that He will be to them a God and that they shall be to Him a people (Heb. 8:8-12; 10:16, 17). See also Jer. 31:33, 34. None of this sounds as though God is waiting for someone to *let* Him have His way does it? No indeed! but it sounds very much like Nebuchadnezzar was right when he said, "He (God) doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Daniel 4:35).

If our theology requires us to bring God down to our level, or rather put Him under our feet, by limiting Him to what we will *let* Him do, then we, in effect, rid ourselves of God; for a dethroned god is no god at all. And if we have thus dethroned our god, what shall we worship, and to whom shall we turn in time of need? It is sad indeed to observe the hopelessness and despair displayed by those who have such a dethroned god during those times when they are faced with adversity. Such a god will suffice them very well as long as they sail on calm and gentle seas, but when the way grows rough and the storms of life begin to rage they discover that their man-made deity is altogether inadequate for their needs. How much more joyous it is at such times to know that the *eternal*

God is our refuge "and underneath are the *everlasting* arms" (Deut. 33:27).

Space will not allow us to go into this subject on anything like an exhaustive scale. I hope what I have said will provoke further thought on the part of our readers. The little knowledge we have of God's truth has delivered us from many foolish and hurtful errors as we have walked the pilgrim's pathway here upon the shores of time. We will be wise to constantly seek to grow more and more in the grace of our Lord and in the knowledge of His precious truth.—*Editor.*

TULIP—NO. 4

The fourth letter (I) of our spiritual tulip garden stands for *irresistible grace*. There can be no doubt that eternal salvation is by grace from the following scriptures:

"Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. 5:20, 21). "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according

to the hope of eternal life" (Titus 3:4-7).

These are just a few of the many scriptures that could be brought forth to show that salvation is by grace. Most religious orders will admit that grace plays a part in eternal salvation, but they also claim that some work is necessary. However Paul says otherwise in Romans 11:5, 6: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

Now a question arises as to whether this grace is resistible or irresistible. Do we say that we will accept it, or are we passive in it? Or can we reject it? Jesus taught Nicodemus the necessity of being born again (John 3:1-8). To be born again means to be born from above, to be born of God, to be born of the Spirit. Jesus said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It is certain that natural birth is involuntary. There is no way for an infant in its mother's womb to resist being born. Neither is there any way for the sinner to resist the visitation of the Holy Spirit. Jesus further said it was like the wind; the wind blows where it pleases and no man can change that; the Spirit goes where it pleases and no man can change that. Now the visitation of the Holy Spirit is an act of the grace of God. Therefore this grace is irresistible.

John says that those who receive Christ are not born of flesh and blood but of God (Ch. 1, Ver. 13). As we have already stated, we cannot resist natural birth, much less spiritual. To resist this birth to the extent that we would not have it would make man stronger than God. We may resist and fight against it for a period of time, but in the end the Spirit of God is going to be in our hearts, and in the final consummation of all things it is going to carry us to heaven and immortal glory.

In 1st Cor. 15:10 Paul says; "But by the grace of God I am what I am: and his grace which was bestowed upon me

was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." This great apostle was a man who had hated the very name of Jesus and His Church and who, on one occasion, was on his way to Damascus to arrest and put in prison anyone whom he found worshiping the Lord Jesus Christ. This man rejoiced at the death of Stephen. But while on his way to Damascus the Lord spoke to him in an audible voice from heaven, and from that time forward he was a changed man; one of the greatest teachers and preachers the world has ever known. This experience in the life of the beloved apostle is one of the great examples of the irresistible nature of the grace of God. This man had openly, willingly, and diligently persecuted the Church and blasphemed the name of Christ. Had it been humanly possible to have resisted the visitation of the Holy Spirit he surely would have done so.

In Eph. 3:7 Paul said, "Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power." God will do all His pleasure. He will have mercy on whom He will have mercy, and compassion on whom He will have compassion. None can stay His hand or say, What doest thou? He is not required to give an account of His actions. May His grace be with you all.

ELDER T. EVERETT BEAVERS

THE TEN COMMANDMENTS

(Article Two)

The Nature and Purposes of the Law

God has wisely ordained that men should have forms of government (Rom. 13:1) in this world. Children are under parents (Eph. 6:1), and under tutors and governors (Gal. 4:1-2), until they become adult; nations of people must have rulers. It is true that not all governors are wise or godly, and when people are rebellious God often gives them into the hands of weak or wicked rulers, as in our own day. It was a

great challenge that Joshua gave to Israel (Joshua 24:14-15) to submit to the Lord's rule only, and since Israel had lived under Pharaoh's law, and before that under no law at all, they made the proper answer. But how quickly men forget! And Israel did forget.

Israel could not plead ignorance of the Commandments when they first broke the Law. God had spoken the commandments with a voice of thunder before He called Moses up into the mountain to receive the tables of stone (Exodus 20), so Israel knew exactly what was expected of them. In one sense this table of laws is written upon the hearts of all decent men of all ages and places. Nevertheless, before Moses came down from the mountain Israel had already broken most of those laws. God had already commanded them to approach Him, but now they had become sinners. How could sinful people approach a holy God without being destroyed? God provided the means through the Levitical Code, which, said Paul, was added because of transgressions (Gal. 3:19). The addition of this second code of laws makes it essential that we discriminate between which set of laws we are talking about; it was the second body, the Levitical (see the entire book of Leviticus) which was taken away in the offering of Jesus, while the first code, the Commandments, endure for all time. Primitive Baptists are just as obligated to keep the Ten Commandments as were the Jews.

The giving of the Commandments to Israel was a fulfillment of God's promises to Abraham (Gen. 12:1-2; 15:13-16), and to Moses (Deut. 7:6-11). A nation cannot exist without laws. This particular code of laws is a statement of what God calls good and bad, right and wrong; it is a covenant by which He consents to come down and dwell in the midst of Israel, call them His people, and allow them to approach Him as their God. It would set them apart from all other nations, as Moses recognized (Exodus 33:16). Even the heathen recognized the fact (Num. 23:21, Joshua 2:9-11). In a spiritual sense, even today we know that this is the sign that a church has a right

to the name, if the Lord is evidently present with them. However, Israel was shocked at the appearance of God upon the mountain, and then afterwards many of them became very resentful at the idea of God coming right into their camp. (Did you ever see people put on a good front when their pastor was coming to visit? How great changes would have to be made if the pastor decided to come live in their home!) To Israel, it seemed a fiery law indeed (Deut. 33:2), in spite of Moses' insistence that it was given because of God's love for them.

The second use of the Law is that, by virtue of its terms, and the circumstances by which it was given (if not in its words), it gives us definitions of "sin" and "holiness". As a whole, the Bible defines these two words in two different senses, and we shall do so too. We must remember always that Israel was not spiritual, and therefore the Commandments were interpreted in a moral sense. The first table dealt with their attitude toward God, and would therefore control their religion. The second table dealt with their attitude toward their fellow man, and therefore controlled their national, or civil, life.

The word "sin" was first used to Cain (Gen. 4:7) after Cain's offering was rejected, indicating that Cain had broken God's requirements in worship (in that case he had broken the law of faith.) One might argue that Cain knew nothing of faith and ought to be held innocent by virtue of ignorance (a common argument by evangelists), but God did not do it that way. Israel came to define sin as the transgression of one of God's commandments, or the ignorance or neglect of them. In this sense, a knowledge of the law becomes all-important; it is a responsibility upon the entire nation to teach, and to learn, the law. The entire tribe of Levi was appointed to this work. Since it was impossible to serve God in ignorance, to remain ignorant became an unpardonable sin. We notice that it was in this sense that the Pharisees called the disciples ignorant and unlearned men (Acts 4:13), and the Master a sin-

ner (John 9:24). Not that any of them could prove any crimes against the disciples but merely that they had neglected to sit at the feet of the rabbis to learn the religious traditions.

In a spiritual sense, the laws of God always change from the negative "Thou shalt not" to the positive "Thou shalt". The negative command, which directly confronts the human proneness to sin, and a determination to do so (Rom. 1:32), is much criticized by some. If you think you can improve on the Commandments, take your pen and try to write them some other better way. Men have been trying for nearly thirty four centuries and are still failing. On the other hand, the positive statement is preferred in the gospel age (compare Gen. 20:3 with Matt. 22:37), for it appeals to the spirit of divine grace which the elect are given to enable them to rise above carnal nature, and touch almost the very face of God in the spirit. If we cannot rise high enough, laden with sins as we are, to obey as Jesus did, we can at least rise high enough to touch the hem of Jesus' garment and cling to Him, and claim Him as our righteousness. If we cannot die for Him we can at least be thankful in word and deed for His dying for us. In the spiritual sense of the law sin is defined as a violation of the gift of grace, or a neglect or continued ignorance of those gifts. Whatever is not of faith is sin (Rom. 14:23), and in this sense faith is the revealed knowledge of God in the soul. We must not do despite to it. (See also Heb. 10:26).

We know that man is not holy by nature, though God is. Holiness is the total absence of sin or imperfection, and is that quality which deserves praise. The word holiness stems from Greek and Hebrew words which mean "separated", or consecrated for a sacred purpose. Only God is essentially holy; and the fact that Jesus bore this holiness in His own person is one of the great proofs of His divinity (Matt. 19:17). When Moses approached the burning bush he had to remove his shoes for God was there and the ground had become holy. That mountain was still holy when Israel approached it to receive the law, for God was there. And they learned that bitter lesson

that sinful man cannot approach a holy God, for without holiness no man can see God (Heb. 12:14). Therefore God provided a means by which holiness was imputed, or attributed, to His people even when they were not actually so.

When Aaron and his sons were consecrated, and put on the priestly robes and went into the holy place, all Israel knew them to be holy men. They were not so by nature, as they had proved many times, but they were so by virtue of God's willingness to call them so. All Israel knew that Aaron bore upon his shoulders and upon his breast the precious jewels which represented the tribes of Israel, and that Aaron went into the holy place as their own representative. What a wonderful type of Christ this is. Jesus had no holy robes, no anointing oil, spoke no oaths, made no washings, took no blood of animals; He needed none of those things because He took what Aaron could not, a holy body, a holy soul, a perfect love for God, perfect obedience and righteousness, His own holy blood. He too went as our representative before God, but His offering was perfect and unlike Aaron's or ours. We see then how the law of God permits men to be called holy who are not so by nature, but who have a holy high priest to stand in their place. If God is willing to call them holy, who are we to deny it? Let us endeavor to treat them as a holy people.

It may be that some will think God a little unfair for imposing such restraints as the law provides upon His people. What right does God have to do so? Well, He is their Creator, their provider, and their judge; the world is His, and He has the right to say how it will be used. It has been His mercies that have kept us to this hour, and it is His promises that give us hope for the future, even for eternity. Let no man say that if he sins, it is nobody's business but his own! "Ye are not your own, ye are bought with a price" (I Cor. 6:20), and therefore every sin is a sin against God, Being a sin against God's possessions. This is equally true whether we abuse ourselves or someone else, or anything in God's creation (Psalm 51:4).

And, it may be that others will think themselves unable

to achieve the church kingdom on these terms, seeing the laws of God only as spiritual laws. If so, may I ask you in all kindness which of the laws you would like to reject in order to have the church? Will you throw out the first law, which tells you to love God? Or the fourth law, which tells you to keep the Sabbath Day? Or shall we discard the fifth, which tells us to honor parents (the institution of marriage)? Or shall we forget the tenth, allowing covetous men to take the kingdom? No, my brother, you either keep these commandments or you endanger the church; you cannot serve God and mammon. Of all people living, Primitive Baptists are best able to keep the commandments as a denomination, having refused to compromise on any of these points. Indeed, we have the best reasons for keeping them. If any doubt should arise as to how we should live, or when we must choose between right and wrong, may the God of heaven give us grace to choose to appeal to the standard which came down from Him.

ELDER RAYMOND WEBB

DO MEN GATHER GRAPES OF THORNS?

It has been a long, long time since God spoke to Adam, saying, "Because thou has hearkened unto the voice of thy wife . . . cursed is the ground for thy sake . . . Thorns also and thistles shall it bring forth to thee" (Gen. 3:17, 18). I thought of this recently when I went back to visit the farm I sold ten years ago only to see the fields growing up in thorns. Many years I labored to keep them under control that I and my family might eat bread. There is no sustenance from thorns or thistles for man, beast or wildlife. Their fruit is for reproduction only. Such is the curse of the Almighty God upon the earth for sin, and we experience how painful it is to be stuck *by* them and also to be stuck *with* them.

It is very fitting that the inspired writers of God's word have likened men in their corrupt, depraved nature to thorns and thistles. As long as they are controlled by strong law and

court authority they do not spread, grow, or seem so bad. But let them be released, as by the civil rights, or equal rights movement, and then the very raw sinfulness of human nature is brought to the front boldly and unashamedly as by a flood of raging water against the Church of Christ, all righteousness and decency.

These are days for us to ask ourselves this most important and serious question: "Am I a soldier of the cross?—A follower of the Lamb?—And shall I fear to own His cause?—Or blush to speak His name?"

As bleak or dismal a picture as this may be before us, there is something sweet hidden in the words of Jesus. He mentions grapes and figs, and good fruit is found on good trees. No, men do not gather grapes of thorns or figs of thistles. From "good" trees are these gathered and from regenerated souls does the Lord gather fruits of righteousness. But someone may say, "Didn't Jesus say, 'Either make the tree good, and his fruit good' "? Yes, this is found in Matt. 12:33. But man has never made a tree of any kind, either good or bad; but God, the Creator, made all trees and He also made man. And some time along the way God causes those who were chosen in Christ before the world began to be born of His Spirit, or, He creates them in Christ Jesus. Trees of righteousness shall these be called (Isa. 61:3), and unless stunted, blighted or withered by drought, these and only these, bring forth good fruit. Some of God's children may be like the fig tree that Jesus went to when an hungered. He found no fruit thereon and cursed it so that it withered away. But it was not a thorn or thistle but a fig tree, like a child of God or a church which becomes unfruitful and withers way in this present world, losing their identity with the main body of God's believing people. This is a curse from enjoyment, consolation and comfort with God's people, but cannot effect the eternal welfare of a single one. If it would then Jesus has shed His blood in vain, which of course cannot be.

James 5:7 admonishes in this way: "Be patient therefore,

brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." This is not the second, final coming of the Lord, but Jesus said; "I will not leave you comfortless: I will come to you" (John 14: 18). The husbandman is a tiller of the soil or laborer and usually represents a preacher or pastor. The earth is the Church and, we believe, the new heaven and new earth which the Lord has created.

It is such a joy and satisfaction to see some turning their backs upon this ungodly world and uniting with the dear old primitive church, which has been upon the earth almost 2,000 years. To see them settle down in the Old Baptists' ways is worth all the patience in waiting and laboring that we may have to exercise. Our joy and delight in this life is with the people of God in the fellowship of Zion, and if any thorns or thistles appear we must not allow them to take root. Submitted in love.

ELDER A. J. HYLTON

FOUNTAIN

A fountain is understood to be a spring of water, but it can also be the source or spring of anything. A fountain or spring which is the primary source or a stream is the fountainhead, just as the Lord God is the fountainhead or source of all streams of mercy. Children are sometimes spoken of as being a fountain, as in Deut. 33:28 when Moses blessed Israel and said, "The fountain of Jacob (that is, the posterity or children of Jacob) shall be upon a land of corn and wine. This must come from the fountain of mercy that enables you to eat and drink at the table of the Lord as did Jacob's children.

A fountain shall come forth of the house of the Lord and it shall be of a cooling, refreshing and strengthening nature to you as you need encouragement in your travels here below and drink from that fountain of the graces of the Spirit.

This not only refreshes one's self but is also refreshing to others as we communicate to them and talk of how great things the Lord hath done for us. "As cold waters to a thirsty soul, so is good news from a far country." "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." It is important that as we drink at the fountain of the Lord's house that we be mindful of the little ones and give them a refreshing drink of cold water to comfort their souls.

The prophet Jeremiah had a very strong feeling about the disobedience of the Lord's children, for he declared; "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." Jeremiah lamented this condition very seriously, for they were all adulterers, an assembly of treacherous men that bent their tongues like their bow for lies; they were not valiant for the truth upon the earth; they proceeded from evil to evil, and they knew not the Lord. Surely our eyes should be a fountain of tears and we should turn from their error of the way with a godly sorrow and repenting spirit to seek the Lord while He may be found and call upon Him while He is near. Lord make us valiant for the truth as it is in Jesus our Saviour.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." "The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" May the Lord grant mercy and grace to bridle our tongues and our acts so as to live in true wisdom and humility. Then, "the fruit of righteousness is sown in peace of them that make peace," and we be able to drink sweet water from the fountain and it will certainly be cooling and refreshing to our soul and a benefit to

others. We know a tree by the fruit it bears, and a good tree is encouraged, strengthened and nourished by the fresh water from the fountain of God's mercy and loving kindness. Solomon's song describes the love of Christ for His church as "a garden inclosed . . . my sister, my spouse; a spring shut up, a fountain sealed." Christ and His fulness has sealed the church with the grace and truth in Him that His children may receive refreshing showers from the sealed fountain that the man of the world knows nothing about. This fountain is also sealed and shut up to the disobedient children of His kingdom so they do not enjoy refreshing drinks from this fountain as they walk in evil ways.

Joel spoke of a day that a fountain shall come forth of the house of the Lord. This is the same day that Zechariah speaks of: "In that day there shall be a fountain opened to the house of David and the inhabitants of Jerusalem for sin and for uncleanness." This is surely the day that it pleased the Lord to bruise His Son and put Him to grief, that His soul be made an offering for sin, once and forever. Surely a fountain is opened by the atoning blood of Jesus, and truly the pleasure of the Lord shall prosper in His hand. This is the day that it pleased the Lord that living waters would go out from Jerusalem; "half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." There is no other fountain like this; it is the only one that cleanses from all sin and uncleanness and enables His elect to be presented before the throne of heaven without spot or wrinkle or any such thing. This fountain does not dry up in the summer time nor freeze up in the winter, for it shall be open day and night, year after year, as it pleases the Lord to give unto all that hunger and thirst after righteousness.

This fountain is opened to all His children; even Paul spoke to the church at Corinth that all our fathers were under a cloud and all passed through the sea, all were baptized unto

Moses and did all eat the same spiritual food or meat, and all did drink the same spiritual drink; for they drank of that spiritual Rock that followed them, and that Rock was Christ. When Israel journeyed from the wilderness of Sin and pitched in Rephidim, they were very thirsty and had no water. They murmured against Moses, even to ask why he had brought them out of Egypt to die now of thirst. The Lord told Moses He would stand before him upon the rock in Horeb, and Moses was to smite the rock with the rod, and there would come water out of it that the people might drink, and it was so. This fountain still gives drink to our thirsty souls, for the Rock is Christ. The glory and praise must be to Christ, the Rock on which our hope stands; the Rock and foundation of living waters, instead of Moses, who smote the rock and took some of the glory to himself.

The Lord Almighty is the beginning and the ending, which is, and which was, and which is to come; He is the Alpha and Omega, (the first and last letters of the Greek alphabet) who said unto John on the Isle of Patmos, "It is done." and, "I will give unto him that is athirst of the fountain of the water of life freely." It is indeed freely in abundance to meet every trial; freely in quality, freely in benefits of refreshing mercy to the thirsty soul, and freely by His grace. Jesus has said, "The water that I shall give him shall be in him a well of water springing up into everlasting life." May you be able to drink from this fountain now and in the future to His honor and glory.

ELDER DAILY HITE

DISAPPOINTMENT

Disappointment is a school in which we learn to reduce to practice the great truth that we cannot be safe, much less happy, but in proportion as we are weaned from our own wills and brought into subjection to the will of God. We form schemes that look so plausible that when they are broken we are so disappointed and think it is such a pity they should

have failed. Again we try, but with no better success. Not yet discouraged, we plan again, and so continue to plan till we learn that we are not more able than we are worthy to choose for ourselves. It is then that the Lord's precious promise to care for us, if we cast our care upon him, appears valuable. We, in time, are brought to see that if our plans had succeeded we would have been deprived of greater good the Lord had in store for us. Or, if this is hidden from our minds, we learn that "it is not in man that walketh to direct his steps."

We are so short-sighted that we can only judge of things by their present appearances, while the Lord sees them in all their consequences. As this is true, how much better it is to trust our affairs in His hands than to risk them in our own! If we could see things just as he sees them we would be of His mind. What a mercy it is, then, that He manages for us, even though we are not always pleased with His management! When He gives a people up to walk in the ways of their own hearts He inflicts upon them a very severe judgment. If one who is blind, being dependent upon someone to lead him, were to dispute with his leader about every step, would it not be very presumptuous in him? Then if he were left to grope his own way alone would he not soon learn his folly?

Disappointment often comes by our succeeding to accomplish our purpose. The good we hoped thus to obtain is not found. We had expected the coveted gain would yield us delight, but alas! instead of plucking fruit we encounter a thorn. We often imagine that the next year will find us more pleasantly situated, but the next year finds us much the same. *"Glad frames too often lift us up—And then we sink as low."*

Let us, then, cast down the load we are unable to carry, and refer all things to the Lord our Shepherd. Let us endeavor to live *to* Him and *for* Him today, and be glad that tomorrow, with all that belongs to it, is in His hands. It is not really necessary for us to become rich or great here, neither is it really necessary for us to be favored with ease and pleasure, but it is necessary for us to be humble and spiritually minded, to seek

communion with God, to adorn our profession with a godly walk and pious conversation, and yield submissively to His disposal of events and circumstances.

Disappointments, though they may seem great to us now, are really such little things! Their littleness will appear by and by when we are enabled to see them as they really are. We laugh at the folly of a child that cries because some little want is not granted, but we are all children in this respect, more or less. If we could see ourselves as the Lord sees us, we would be surprised at our impatience under trivial disappointments.

We do not wish to be understood to encourage an idle, aimless course. He who aims at nothing achieves nothing, and the world is no better off by his having lived in it. Have a noble, honest purpose in view and strive to attain it, but leave the disposal of providential events with the good and wise Ruler.

ELDER JOHN R. DAILY
 ZION'S ADVOCATE, 1902

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GOD'S RIGHTEOUS JUDGMENTS

I have read with care the fourteenth chapter of Matthew, which recites the circumstances of John's cruel death brought about by Herod, who did it to gratify his wife. Afterwards, according to Josephus, he was banished to Spain and died an exile, and his wife reproached him for his want of dignity.

Herod the Great, who put the little children to death in and about Bethlehem, came to a terrible end. Josephus says, "The distemper seized upon his whole body, and greatly disordered all its parts with various symptoms. For there was a gentle fever upon him, and an intolerable itching over his whole body, continual pains in his colon, dropsical tumors in his privy members which bred worms, difficulty of breathing; in the midst of all this he committed the most awful sins by ordering the death of his illustrious men without the slightest reason. He sought to take his own life, and died a most horrible death."

The Herod who killed James and put Peter in prison, was eaten of worms, as the Bible tells us.

Judas, who betrayed our Lord died by his own hands. Buck says that Pontius Pilate, who condemned our Saviour, was deposed from his office, banished from his country, and died by *his* own hands.

Caiaphas was deposed by Vitillius three years after the death of Christ. Ananias, who ordered the bystanders to smite Paul, upon which Paul said, "God shall smite thee, thou whited wall, " later was slain and his brother also by his own son.

Nero, who killed Peter and Paul, tried to kill himself four years later, and died a most horrible death.

It is interesting to note the end of those wicked men who persecuted the Lord and His disciples. It is truly a fearful thing to fall into the hands of the Lord. Buck's Dictionary under "Judgments" gives numerous instances in which God's wrath evidently tell upon men in this life. The final overthrow and

ruin of the Jews, which occurred soon after the crucifixion, is the clearest and most wonderful instance on record of God's wrath in this life. Josephus gives it at length.

ELDER J. H. OLIPHANT
ZION'S ADVOCATE, 1904

GOD WAS MANIFEST IN THE FLESH

"And without controversy great is the mystery of godliness: God was manifest in the flesh . . ." (I Tim. 3:16).

God, the supreme Jehovah, did reveal himself in the humanity of His Son; so that Christ was Immanuel, which means God with us. God in Christ among the people of our poor, wicked world, and showing himself present among suffering mortals by His mighty works in and by His Son. That Son was made flesh, and the fullness of the Godhead dwelt in Him bodily.

Until the Son came in the flesh, such a wonder was never seen by men or angels as God dwelling in the flesh and making His habitation among men. How wonderful this mystic union of God and His Son! "I and my Father are one" (John 10:30). The adorable Son is described as "being the brightness of his (Father's) glory, and the express image of his person," (sometimes read "the out-shining of his Father's glory"). Every attribute and perfection of the Most High was manifest in the spotless life and miracles of Christ—by His infinite power healing all sorts of diseases, restoring the lame, halt and infirm, giving lunatics their right reason. Devils departed at his command—at one time a whole legion from one man, proving it doubly plain to be a real and true miracle of Deity in Christ by suffering the devils, at their own earnest entreaty, to go into about two thousand swine feeding nearby, and show that He cast enough Satanic power out of one man to destroy the whole herd of hogs in the sea. He was in Christ raising Lazarus and others from the dead, stilling the stormy winds and raging sea. Best of all, in this part of the text, "God was in Christ

reconciling the world unto himself, not imputing their trespasses unto them" (I Cor. 5:19). All the "world" whose sins and trespasses are not charged to them by imputation, God, in Christ, did fully reconcile to Himself, so that same world of reconciled people will be certainly saved, by the life of Christ, out of the world of the finally impenitent. As taught in Rom. 5:8, 10, 19, "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." The point proven here is that reconciliation by Christ's death is a certain pledge to us of eternal salvation by His life.

The great Saviour of sinners is and was "God manifest in the flesh," divinity and humanity united; one Christ, composed of two natures, strangely united in one person. Being God, he was able, and all His work sufficiently valuable; and being a pure, perfect man, he was suitable to fill all his offices; sustain and act in near relations to all His people substitutively; to obey, fulfill and satisfy the whole law; to suffer, to die, to rise, to return to the throne of grace; to reign by grace till the redeemed are all finally saved and all His enemies are put under His feet.

ELDER J. T. OLIPHANT

The Gospel Messenger—1894

MEETING AT AUGUSTA, WEST VIRGINIA

"Union" Primitive Baptist Church at Augusta, W. Va. will, the Lord willing, hold their annual meeting on Sunday, October 30, 1983. All day Sunday only. Elder Douglas Heare, Pastor.

ELDER PRESSLEY'S NEED

During the past two years or more, Elder Raymond Pressley has suffered illnesses requiring several intermittent periods of hospitalization, preceded and followed by medical treatment, and chemo-therapy; initially for a cancerous bladder infection, complicated by a blood clot requiring surgery. During this period

enormous charges were incurred. His health insurance, while good, was not sufficient to provide 100% coverage. An appeal for financial assistance met with fair response, but not sufficient to make up the deficit. Also the hospital and doctors involved reported long delays in settlement of billings by the insurance company, and unpaid balances had increased, running into the double digit thousands.

More recently, Elder Pressley developed a heart condition known as Angina Pectoris initiated by severe heart attack involving extreme pain and requiring hospitalization, and followed by further attacks. He is still confined to the hospital and doctors foresee the necessity for by-pass surgery, when his physical condition would permit.

To further worsen the situation, the insurance carrier has filed for bankruptcy; affecting not only past and unpaid charges, but also those now being incurred and which will be in the future. He does have other insurance with another company providing payments during periods he is unable to work, sufficient only to cover normal and limited living expenses. He owns and manages a small construction company, producing revenue only when he can bid on and carry out performance of contracts.

There is no slightest possibility of Elder Pressley being able to pay off such astronomical amounts as have now developed as owing, and which are still being incurred. This is so even under the most favorable time payment arrangements. It seems entirely likely that he could very well lose his home and other personal possessions, including automobile.

This seems to be a most worthy and deserving situation. Any desiring to give financial assistance to Elder Pressley may send to the following: Elder Raymond Pressley - P.O. Box 54 - Brightwood, Virginia 22715.

Elder Pressley is not aware that this appeal is being made. He is at present pastor of Little Flock and Barrows Run Churches, both in Virginia.

NOTE OF THANKS FROM BARROWS RUN

The members of Barrows Run Church wish to thank all the churches, Brothers and Sisters, who helped us host the 217th meeting of the Kettocton Association. Once more we were blessed with God's will to have a large group.—The members of Barrows Run Church.

INQUIRIES CONCERNING "THE TRUMPET OF TRUTH"

Over the past several months I have received numerous inquiries concerning a relatively new publication called "The Trumpet of Truth." For the benefit of others who may be receiving this magazine and have wondered if it was put out by brethren of our faith and order I feel it is needful that our readers be informed that it is being published by those who refer to themselves as "Progressive" Primitive Baptists. I am personally acquainted with two or three of their ministers, and while I do not question their character nor doubt their sincerity, they are, nonetheless, identified with certain departures from the original Baptist platform, such

as musical instruments and Sunday Schools. While I believe our people could agree with most of what appears in this publication, yet they should be aware that we have no affiliation with those who publish it.

I personally feel that it would reflect greater integrity on the part of those brethren if they would openly and distinctly identify themselves in their publications so none of our people would be deceived into thinking that they are aligned with the Old School Baptists.—*Editor.*

Obituary

SISTER LUCILE V. GALYEN

Sister Lucile was born August 5, 1921 and departed this life June 4, 1983. She fought a good fight and kept the faith unto the very end. She came to church at times when she could barely sit up. She gave all of us who knew her a great lesson in faith with the desire to live. She shall be greatly missed by her devoted husband, Brother Clifford, the children, and the Church.

Sister Galyen is survived by her husband, three children, four step-children, (and I wish to say here that in all my life I have never seen such devotion as these step-children manifested for Sister Lucile); five sisters, four brothers and twelve grandchildren.

Funeral services were conducted by the writer with Elder Phillip Johnson and Rev. Bob Melvin from the Wilson Smith Home June 7, 1983 with interment in the Oak Hill Cemetery of Fredericksburg, Virginia. Written with love and in humble submission to God's will.—Elder J. E. Alderton.

DONATIONS TO THE ADVOCATE AND MESSENGER

Edith McClure, Tennessee, \$5.00; Mrs. Ruth Utz, Virginia, \$5.00; Ray Rountree, Georgia, \$10.00; Mrs. Virginia Page Cassidy, Florida, \$5.00; Elder Ernie Stump, Alabama, \$5.00; Minnie Dupont, Virginia, \$20.00; Martha Reynolds, Virginia, \$5.00; V. E. Love, Georgia, \$5.00; Elder Hugh Motsinger, Ohio, \$5.00; Edna Beagle, Ohio, \$5.00; Elder George Aders, Indiana, \$1.00; Elder Roy Motsinger, Indiana, \$10.00; Roscoe Pile, Colorado, \$45.00; Gerald L. Fox, Ohio, \$5.00; Julian Bly, Virginia, \$15.00; Warren Wilson, Virginia, \$5.00; Iden Nichols, Virginia, \$5.00; Ralph Hargraves, Virginia, \$5.00; Olga Arnold, West Virginia, \$5.00; Mary Lee Olinger, Virginia, \$5.00; William R. Metzinger, Colorado, \$5.00; James V. Bryant, Ohio, \$5.00; Mr. and Mrs. Garland Snapp, Virginia, \$5.00; Lucy M. Goodnough, Virginia, \$5.00; John Edward Johnson, Indiana, \$3.00; Roy Harbett, Indiana, \$3.00; Elder Lawrence Carter, Indiana, \$5.00; Mrs. H. H. Koontz, Maryland, \$5.00; Mrs. Estelle Ellin, Virginia, \$2.00; Mrs. Lonnie Keith, Virginia, \$10.00; Elder Kenneth Morris, Indiana, \$5.00; Rosetta Ogle, Indiana, \$5.00; Elder and Harry Booth, Michigan, \$15.00; Mary G. Griffin, North Carolina, \$5.00; Captain Kenneth Kelley, Korea, \$20.00; Friend, Illinois, \$2.00; J. W. Perry, Tennessee, \$10.00; Atha Ford, Virginia, \$5.00; Mrs. Raymond King, Texas, \$5.00; Janet Yates, Virginia, \$5.00; Mrs. Velma Doble, California, \$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, Amisville, Va 22002. Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356. Mar. '84

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

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

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '84

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, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '83

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 '84

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

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

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '84

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '84

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

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '84

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 7:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713. Tel. (703) 547-2364. Jan. '84

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

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '85

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

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '84

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. '85

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, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '84