

Advocate and Messenger

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Advocate
and
Messenger

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

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"Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works."

Psalm 145:3-5.

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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

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by the Old School or Primitive Baptists in all ages.

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STRIFE AND DIVISION TRACED TO CARNALITY

All envying, strife and division among the Lord's believing people may ultimately be traced to carnality. As Paul said to the Corinthian brethren, "Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Cor. 3:3). The carnality of which he speaks here has reference to their lack of development in spiritual knowledge and understanding and to the worldly mindedness which was reflected in their unhealthy and unchristian factionalism and bias with regard to the ministers who labored among them.

They were not carnal in the sense of yet being in—"the gall of bitterness, and in the bond of iniquity" (Acts 8:23), but they were carnal in the sense of being so immature in the faith and childish in their attitude and conduct that they "walked as men;" that is, their behaviour very much resembled that of those who are yet "of the world" and who have no true and experimental knowledge and acquaintance with God.

We should not conclude that the apostle speaks here of the *whole church* when he condemns the carnality which existed among them, for then how could we account for the high praise which he confers upon them in the first few verses of chapter one? It should be noted that there were contentions *among* them, and though all were *affected* by those contentions, yet not all were *contributors* to the strife. There were some among them of whom the apostle could say, "In every thing ye are enriched by him (Christ), in all utterance,

and in all knowledge (Ch. 1, Ver. 5).

Probably in every church, especially those of any size, there are those who are *spiritual* and there are those who are *carnal* in the sense of which Paul speaks; those who have grown and have become strong in grace, and those who have remained babes.

If we sincerely love the precious cause of our Master and —“seek first the kingdom of God, and his righteousness,” it will be of great concern to us that we not be found among those weak ones who have remained “newborn babes in Christ” (I Cor. 3:1) and who have always had to be fed on *milk* because they never reached the point where they were able to bear the *meat* of the gospel.

There is nothing wrong with being a “newborn” babe in Christ (I Peter 2:2) for all of us were at one time young in the faith, but where the trouble comes is in our failing to—“grow in grace and in the knowledge of the truth.” Peter acknowledges that newborn babes do indeed—“desire the sincere milk of the word,” but their desire for the milk is *that they may grow thereby*; not that they may remain babies forever. The Church needs “newborn babes” but it needs the kind that *grow*, not the kind who are still babies well beyond the period when they should have been weaned away from the breast. “For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil” (Heb. 5:13,14).—*Editor*.

SET THE CITY ON A HILL

“Ye are the light of the world. A city that is set on an hill cannot be hid” (Matt. 5:14).

The context deals with a light that *can* be hidden, but which the true disciples of Christ are exhorted to “let shine.” I consequently see no indication that there is any reference

here to the exalted state in which the Church was established. Many refer to this text as though it read thusly: "The Church is a city, set on a hill, that cannot be hid." It is indeed true that the Lord's Church is "established in the top of the mountains and . . . exalted above the hills" (Isaiah 2:2), and, I do not think the militant Church, viewed in its broadest scope, and encompassing all the true followers of Christ, can be so hidden as to entirely lose its influence for good in the world; but I believe if the thoughtful reader will closely examine Matthew 5:14 and the setting in which it appears he will conclude that this is *not* the thought which it conveys.

It seems rather that the lesson which is set forth in this scripture, from verse 13 through 16 inclusive, is that the true disciples of Christ possess a light which can either be *hidden*, to the *dishonor* of God, or, it can be *shown forth* before men in the form of good works, to the *glory* of God. To me, the Spirit is telling us here that it makes no more sense for the enlightened children of God to conceal their light under a veil of worldliness and slothfulness than it would for someone to light a candle and then cover it over with a bushel bucket or basket instead of putting it on a candlestick. The whole purpose for the giving of the light of truth is that it may be used to the glory of God and to the benefit of others.

The text does not say this city is sitting on a hill, and that it *cannot* be hidden, but rather it says, "A city that is *set* on an hill cannot be hid." I believe that we, as local bodies of believers, constitute a "city" in the sense of this text, and that we either *set* that city upon a hill by letting our light shine before men, or else we *cover* that city with a veil of disobedience, indifference and neglect so that its beauty and influence for good are lost to "all that are in the house." If indeed we set the city on a hill, then it certainly *cannot* be hidden; but if we *don't* set it on a hill by faithful worship and service, then it *will* be hidden.

Like salt, God's people have a preserving influence, as well as other beneficial qualities, so long as they truly follow

the Lord, but just as salt can lose its savour, or "saltness" (Mark 9:50), so also can God's people lose their usefulness in the gospel church and be cast out. By the same token, the Lord has given His disciples the light and knowledge of the truth, and He has provided in the Church a candlestick or lampstand, and they may either display their light there and thus give light to "all that are in the house," or they may hide it and not only lose the benefit of it themselves but deprive others of it also.

Now it seems inconsistent to me to say that in the very midst of this kind of teaching our Lord would suddenly inject a statement that the Church is a city which is set on a hill and that it *cannot* be hidden.

The Church of Ephesus was told to remember from whence they were fallen, and to repent and do the first works; or else the Lord would come unto them quickly, and would remove their candlestick out of its place (Rev. 2:5). The same is true of any other church which is not letting its light shine before men. The Lord will have faithful witnesses somewhere in the world for as long as time lasts, but that is no guaranty that any local body of believers is going to be preserved as a true church if they fail to faithfully serve the Lord. It is only those cities which are set on a hill that cannot be hidden. If they are *not* set on a hill they are *already* hidden. This briefly, is my view of this scripture. I do not set my views up as a standard.—*Editor.*

SIGNS FROM THE LORD

In times past God gave His people Israel many signs, such as he gave Gideon when the angel put forth the end of his staff and touched the flesh and the unleavened cakes and caused fire to rise up out of the rock and consume them (Judges 6:17-21). In those days there was no open vision, so Gideon asked and received, in addition to this sign, another as God gave dew on the fleece while the ground was dry. And as if

this was not enough, the next night the ground was wet with dew and the fleece was dry.

Such signs were given before the days of revelation and it seems that Israel became dependent upon them, which reflected a weakness of faith and sometimes, none at all. Of this God became weary. The Lord spake to Ahaz, saying, "Ask thee a sign of the Lord thy God" (Isa. 7:10-14). But Ahaz said, "I will not ask, neither will I tempt the Lord. Is it a small thing for you (the house of David) to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This prophecy was fulfilled according to Matthew (1:20-23), when the angel appeared to Joseph in a dream, and said, "And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins."

We never cease to be amazed by the way God moved His prophets by the Holy Ghost to speak of events to transpire hundreds or even thousands of years in the future, and also the way He reveals them to His people. Shepherds keeping watch over their flocks by night saw the star that guided them to the stable and manger where their Lord and Chief Shepherd lay. Simeon, the old man who was waiting for the "Consolation of Israel" because it had been revealed to him by the Holy Ghost that he should not see death until he had seen the Lord's Christ, blessed God. These were witnesses, before chosen of God, and they had seen, and recognized His sign.

Many who sat in darkness saw great light, and unto some who dwelled in the shadow of death the light shined. Now, Jesus grew up and increased in spiritual strength and in favor both with God and men. It became apparent that He was a prophet, "mighty in word and deed." He was preaching now; also blessing a few loaves and fishes and feeding thousands. But some followed Him, not because of the miracles, but because they ate of the loaves and were filled. The virgin

had conceived and Immanuel was in the world, but some had not seen the sign from God.

The Pharisees sought of Him a sign from heaven and He sighed deeply in His spirit and said, "Why doth this generation (generation of vipers, Matt. 3:7) seek after a sign? . . . There shall no sign be given unto this generation" (Mark 8:12). No sign was given to them but the sign of the prophet Jonah, for as he was three days and three nights in the whale, so would Jesus lay in Joseph's new tomb (the heart of the earth) for three days and three nights. But they tried to destroy even this sign by pleading with Pilate to make the grave sure. Pilate said, "You have a watch, make it as sure as you can." The stone was rolled away and the watch became as dead men; so our Lord came forth the third day alive and appeared, not to all the people, but to witnesses before chosen of God.

The Jews required a sign and the Greeks sought after wisdom, "For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing" (Acts 17:21). But the apostles preached Christ crucified, to the Jews a stumbling block and to the Greek foolishness, but to them that were called, Christ the power of God and the wisdom of God.

Surely it is satisfying to the Lord's dear people that He has designed the gospel "to feed the flock of God which he has purchased with his own blood" and not to attempt to convert heathen who have no eyes to see a sign, or ears to hear what the Spirit saith to the churches.

"What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it" (Isa. 14:32).

ELDER A. J. HYLTON

ALMS

Dear Christian brethren in the Lord; the term *alms* denotes a very sincere and charitable act of mercy that is freely

given to relieve or aid the hungry, the poor, or those who are afflicted in some other way. Alms should be given in love, with no thought of a reward or remuneration of any kind and without any motive of self-gain whatsoever, or else it will be as sounding brass or a tinkling cymbal and it will profit us nothing. Alms giving must be motivated by a spirit of love and humility.

The Saviour gave us some instructions about our giving of alms. He warned us that we are not to do our alms before men, to be seen of them; otherwise we will have no reward from our Father in heaven. We are not to sound a trumpet before us as the Hypocrites do in the streets and synagogues to have glory of men, but when we do alms we are not to let our left hand know what our right hand does. We are not to publish it abroad, but our alms being in secret, our heavenly Father which seeth in secret, shall reward us openly. No one ever lost anything by doing what the Lord said for them to do.

A young man asked Jesus what he might do to inherit eternal life. Jesus told him that if he would enter into life he was to keep the commandments. After Jesus had related some of the commandments to him the young man replied that he had kept all of them from his youth up and wanted to know what he yet lacked. Jesus said, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." When the man heard this teaching he went away sorrowful, for he had great possessions.

Let us consider what alms Peter and John gave when they healed a man who had been lame from his mother's womb. This man was "laid daily at the gate of the temple which is called beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, "Silver and gold have I none; but such as I have give I thee: In the name

of Jesus Christ of Nazareth rise up and walk." This was quite a different alms from what was expected. Notice Peter said, "Such as I have." He did not have the wealth of this world but he had something far more useful in every respect so far as helping the needy.

After this man was healed he entered with Peter and John into the temple, walking and leaping, and praising God. This was indeed a wonderful alms and had such an effect that all the people were amazed and wondered at that which had happened to this man who was above forty years old. This did not come about by the use of money, but by faith in Jesus who had given the apostles the gift of healing. Such as Peter and John had they were willing to give as alms for the benefit of the poor and needy that the name of Jesus might be honored and glorified.

Now there was a certain man of the Italian band, a very generous Gentile, named Cornelius. He was a devout man and one that feared God with all his house, which gave much alms to the people and prayed to God alway. This man had an internal principle of grace in his heart by which he worshiped God. We are not told how much alms he gave to the people but he "gave much alms" and they were of such a nature that the Lord sent an angel telling him that his prayers and alms had come up for a memorial before God. These prayers and alms were acceptable to God through Jesus Christ; they were taken notice of and remembered by the Lord. They were performed from a true principle of love and with the fear of God. Are *we* living in the fear of God that *our* prayers and alms are had in remembrance in the sight of God? Are they acceptable to Him?

The disciples, every man according to his ability, determined to send relief to the brethren who dwelt in Judea. This alms giving they did and sent it to the elders by the hands of Barnabas and Saul. Paul and Barnabas were given the right hand of fellowship by James, Cephas, and John, who were pillars, as they perceived that the Lord's grace was given unto

them; yet they were admonished that they should remember the poor. Paul said he also was forward to do this, and as he stood before Felix he said, "Now after many years I came to bring alms to my nation, and offerings."

Paul was called in question as touching the resurrection of the dead and his hope and belief, yet he reasoned of righteousness, temperance, and judgment to come, so that Felix trembled. Also as Paul spoke before Festus he affirmed that he was not mad but spoke forth the words of truth and soberness. These must have been great alms that were acceptable to God, for he was not disobedient unto the heavenly vision that he was shown of the Lord. He gave alms in giving his life in the service of God and it was by faith and grace that he was able to do so.

Jesus taught His disciples that, "He that taketh not his cross, and followeth after me, is not worthy of me." Is it not a wonderful alms to take up our cross daily and follow Jesus? He has promised that, "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." This seems like a small alms to give, but what a benefit and blessing to the one that is thirsty! We are promised a reward even when we give such in the name of a *disciple*. How much better then to give alms in the name of *Jesus*.

We are told to give, and it shall be given unto us; good measure, pressed down, and shaken together, and running over. We are to be merciful, as our Father also is merciful. Paul said he coveted no man's silver or gold, or apparel; and he labored with his own hands. He showed how that so laboring we ought to support the weak, and to remember the words of Christ, how he said, "It is more blessed to give than to receive." Jesus sent the twelve disciples to the lost sheep of the house of Israel and they were to preach that the kingdom of heaven was at hand. They were not to take gold, silver, brass, or scrip; but such as they had, at His bidding. They were to heal the sick, cleanse the lepers, raise the dead, cast out devils;

freely they had received, and freely they were to give. A wonderful journey in the giving of these alms in the name of Jesus, that the Father might be glorified.

ELDER DAILY HITE

BARREN WOMAN A TYPE OF THE CHURCH

(Concluded From August)

“And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not” (Judges 13:2). Notwithstanding, she later became the mother of Samson, who possessed great physical strength. In viewing the situation of this individual’s birth and his great strength I am reminded of the great God-given strength we must have in order to stand against the wiles of the devil, for without sustaining grace and strength of God we would completely succumb to the devil’s cunning tactics. Here we have another figure of an attribute (strength) that the Lord’s people require to fight the fight of faith in their earthly travels.

Now we come to the birth of Samuel who was born to Hannah, another barren woman. Hannah—“vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life”—(I Sam. 1:11). The Lord answered the prayer of this pious woman and she kept her vow and lent her God-given son, Samuel, to the Lord (I Sam. 1:28).

According to the book of I Samuel religion and morals were in a low state when Samuel was lent unto the Lord. But he was in favor with the Lord and was established to be a prophet and a judge in Israel. He anointed both Saul and David (I Sam. 10:1) and 16:13). It was during his reign that strict religious principles were restored and morals were enhanced among the Lord’s chosen. The Lord blessed Samuel with good judgment, which he used very wisely. Therefore,

we learn through the birth and character of Samuel that good judgment in and for the house of the Lord is not a trait of nature, because the natural man does not have the ability to generate or restore true religious principles to depraved mankind. Spiritual judgment must be implanted into our barren nature by the operation of God.

The next barren woman we will consider is Elisabeth. Her experience is recorded in the New Testament by Luke, the physician. Is it not amazing that God inspired a physician to record the circumstances surrounding the birth of John the Baptist? Being a physician, Luke understood what miraculous power it took for an old man with a barren wife, well stricken in years, to be the progenitors of a son. In view of Luke's natural profession, and the fact that he was also inspired of God, we can rely on him completely as a qualified witness.

According to Luke's writing we see the Lord once again reversing the laws of nature and allowing a woman, who was heretofore incapable of giving birth, to bear a man child. And the child being great in the sight of the Lord, turned many of the children of Israel to the Lord their God.

John came preaching in the wilderness. He came—"to make ready a people prepared for the Lord" (Luke 1:17). In Luke 16:16 we read, "The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." This definitely establishes that John was a preacher. Notice when it came time, according to the purpose of God, for Him to send a messenger before His Son He did not consult nature to obtain the required gift. Rather, He overthrew the forces of nature and brought forth a messenger (preacher) out of the barren womb of Elisabeth. The principles that applied to this preacher also applies to the gospel ministry in our time, for we see in the birth of John the Baptist that God has taught us a wonderful lesson on how He calls true gospel ministers. He calls them contrary to their human nature and gives them the desire to preach His ever-

lasting gospel in Spirit and Truth. Preaching the gospel is not a voluntary vocation.

In retrospect we see that each birth referenced, depicts a specific figure of some characteristics of the Lord's children which He alone can provide. In the birth of Isaac He is the God of promise, and if we are indeed the Lord's children we are children of promise. And if children of promise, we are elected according to the purpose of God as portrayed in Jacob. Our eternal salvation is not of ourselves but must be given to us by our Lord Jesus Christ, of whom Joseph was a type. The strength (which Samson represents) that we require to face the forces of opposition must be communicated to us by the Lord as a blessing from His bountiful hands. If we are to execute prudent judgment as Samuel, that ability must also be a gift from God. Furthermore, when men are blessed to preach the true gospel this does not come by their natural abilities but is a demonstration of God's power as reflected in John the Baptist.

When the Lord's children are blessed to have all of the above attributes they do not have anything to boast about in nature, for all our spiritual blessings come to us contrary to the forces of nature, even as we are shown in the birth of these Bible characters.

I trust I have not belabored the subject of barren women superfluously, but I felt it necessary in order for us to have a better understanding of the text in the 113th division of the Psalms. The woman mentioned there is also barren but the Lord has not changed her condition (she remains in a barren state). In addition I want to dispel the idea that the church is instrumental in giving birth to the Lord's children, for we are born again solely by the operation of God's Spirit which moves as the wind (John 3:8).

The Lord said by the Psalmist that He maketh the barren woman to keep house. Here we see the responsibility of the church is to keep house and to do it in a godly manner so the Lord's little children will have a peaceful place to live. Al-

so, this woman is not just a mother of children but is a joyful mother. She is not a volunteer but was made a mother by her husband, Jesus Christ, and displays great joy in caring for her children: the ones that have been quickened into Divine life by her husband. They come to mother plagued with sin and guilt, feeling that she would be justified to turn them away. Instead of her doing that she receives them with joy, thus manifesting her traits as a joyful mother. The joy and love manifested under these conditions are unequalled in any other sphere of life.

Let us remember, many religious organizations advocate the theory that by spreading the gospel so men can hear it and accept Christ as their Saviour, they produce a relationship between God and man that would not otherwise exist. This unscriptural doctrine gives man-made institutions unmerited credit. So, child of grace I implore you to use God's measuring rod when seeking the identity of His true Church.

ELDER DENNIS H. JONES

PROVISION FOR THE POOR

"Thou, O God, hast prepared of thy goodness for the poor" (Psalm 68:10).

God has made some provisions for the poor, and these provisions are "of his goodness." In Psalm 132:15 we find the Lord saying, "I will abundantly bless her provision: I satisfy her poor with bread." Who is this for? the *poor*. And who are the poor that these provisions are made for? Christ says, "Blessed are the poor in spirit: for their's is the kingdom of heaven."

The provisions mentioned here has to do with gospel food. "The poor have the gospel preached to them" (Matt. 11:5). In Zephaniah 3:12 our Lord says, "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." It is the afflicted and poor people that the Lord has made special provision for. "He hath filled the hungry with good things; and the rich he hath sent

empty away" (Luke 1:53). So what do we have in these verses of Scripture? Something prepared of God's goodness, and this provision is blessed abundantly; the poor have the gospel preached to them, and they are satisfied with bread.

I know according to Isaiah 55:2 some spend money for that which is not bread, and their labor for that which satisfieth not. Not just any kind of bread (or gospel) that might be set forth will satisfy the hungry soul; it must be the provision made *for the poor*. That which will satisfy the natural man or those who are of the world, is not that provision which the Lord has made for the poor.

All who are thirsty, hungry, and poor in spirit are blessed of the Lord, and they are the ones who are taught to come and partake of these provisions freely. No doubt many are poor who fail to enjoy the gospel kingdom, but it is their's by gift and their's to enjoy when they go over and possess it.

ELDER A. D. WOOD

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GOD SOVEREIGN IN SALVATION

(No. 1)

The Scriptures teach that salvation is by grace and this matter is so presented as to heighten and intensify the idea of grace "to the praise of the glory of His grace" (Eph. 1:6).

Paul was not content to use the word "grace" alone, but he adds words to it to heighten our ideas of it. Our salvation honors and glorifies God's grace. To have the highest ideas of grace we must regard man as "exceeding sinful." Our opinion of grace will agree with our views of sin.

He to whom most is forgiven will love most (Luke 7:42, 43). The same is in the words, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins" (Eph. 2:4, 5). "Rich in mercy" indicates great sinfulness, and so do the words, "dead in sin," and we cannot regard the mercy of God as great in our salvation unless we regard our sinfulness as great too.

"That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." We live "in the ages to come;" and the "exceeding riches of his grace" are apparent to us; and in all ages, to time's end, men will admire the exceeding riches of His grace, and I think that in eternity each one will stand as an exhibition of the exceeding riches of His grace. Let us remember that the phrase, "the exceeding riches of his grace," means our exceeding sinfulness; and, as our conceptions of His grace grow higher and broader and deeper, so our views of the sinfulness of man will be enlarged and we will understand the reason of the cry, "God be merciful to me a sinner!" (Luke 18:13). "O wretched man that I am!" (Rom. 7:24).

Salvation is not a debt that God owes to us; and, in bestowing it on us He is not paying a debt He owes us. It is "not of works" (Eph. 2:9) "Not by works of righteousness which we have done, but according to his mercy he saved us" (Tit. 3:5). He could have withheld it entirely and left all to

perish in their sins. "Is it not lawful for me to do what I will with mine own?" (Matt. 20:15). If the Lord owed man salvation the case would be different, but we have no claim on the Lord arising from any cause. If any reason could be found why we should be saved either from our obedience or on account of our origin or any other cause, then the "exceeding riches of His grace" would fade away. He could have left us to perish in our sins and yet have been just and good.

If salvation is wholly of grace, then God is entirely sovereign in bestowing it on men. He will have mercy on whom? "He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Exo. 33:19 and Rom. 9:15). This is the language of one that understands the whole situation and who deals with it. If man had any claim on God this language would have not been used. He stands in the place of a criminal who has forfeited every right. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16).

In human governments one who is guilty of treason is entirely at the mercy of the government. The government is not bound to give him a "chance;" perhaps no government on the earth is bound to give its criminals a chance of escape. Such a claim in favor of the sinner would dim the luster of the grace of God in salvation. "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy" (Rom. 9:16).

There is no reason for the division of sin into "mortal" and "venial." "As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). "Whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all" (James 2:10).

In God's providence we find that all are liable to death at every moment, and this is a part of the penalty. "Should sudden vengeance seize my breath, I must pronounce Thee

just in death," and, if part of the penalty is now due, all is due, and nothing keeps the sinner out of ruin but the mercy of God. God is sovereign in all the steps of that grace "that bringeth salvation." "At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and every tongue shall confess."

The reader, I trust, can recall a time when he learned that his condemnation was just. The Lord intends we shall love the doctrine of grace, and see that grace alone will save us, and we can only see this by seeing our deep sinfulness.

ELDER JAMES H. OLIPHANT—1914.

THE LESSON OF THE HOLLOW LOG

Several years ago I read of an incident that impressed me and on down through the years I have noticed some things that remind me of this incident.

A farmer's corn was being destroyed by a bunch of swine. When he found the place they were entering his field he found that a hollow log that curved was placed on the ground in one panel of his rail fence. One end of the log was on the outside, the other on the inside. Through this log the swine entered his field. He turned the log so that both ends were on the outside and concealed himself to see what happened. Pretty soon a sow with her brood appeared and proceeded through the log, but to her amazement she wound up on the outside. Reversing the order she was met with the same result.

I have noticed in some instances where orderly churches have excluded members that they would unite themselves with excluded factions and after they had finished their procedure they would find themselves in about the same predicament the sow and her brood were in. They were still *out*.

Many ways have been devised by the unruly to override the sacred act of the church in their exclusion, but the church had turned the log, so to speak, and after they had tried them all they found that they were still out.

There isn't but one way to be restored to fellowship and membership in the church: repent of the wrong (This should be done on the outside,—the church is not a reformatory) and go to the church that excluded them, make due amends and be restored. No other church can do it except if the church has disbanded or has gone into disorder.

Messenger of Peace, 1945

A CURE FOR COMPLAINING

I started to Concord church one Saturday morning. I was going west, and the sun beat down on my back. I was tired when I started. The heat and dust were disagreeable indeed. I fell to complaining of my lot. Why should I, who was so poorly situated, feel that it was my duty to try to preach under such disadvantages? There were plenty of brethren, good brethren, too, who were better qualified than I, and had means so that they would not have to be burdened as I was. Why was I called if called I was, and not those who could so well serve?

Then, at that time, I was so barren of mind. I felt that I certainly had no message to deliver that day. I ought to go back home, reason seemed to say to me, but still I went on, going over and over again my complainings, and each time I weighed my burdens seemed heavier.

My way led through the town of Brookfield. My wife had given me a package to deliver to an old Sister Niece who lived there. I reached her home, got down, tied my horse and went in. She welcomed me and bade me sit down. I excused myself, that I had no time to sit down, as I had several miles to go, and would be late. She placed a chair and said, "Sit and rest while I get you a glass of cool water." She returned in a few moments, and while I slaked my thirst she talked. She said that until recently she had been much given to worrying and complaining. She had been much distressed, too, about her children. But while she worried there came to her a view of

God in whom she could trust, that brought peace to her soul. She had complained about her lot, but the dear Son of God had been tried beyond what she was able to comprehend, and that for her sake. And now He understood her perfectly, and it was a reflection on the sincerity of His love to so act and so feel as though He was not full of sympathy and love for His troubled children. She said it came to her how weak and imperfect she was, but how strong, loving and kind was the Saviour. She had found such rest in taking everything to the Lord in prayer and trusting Him to do right, and believing that in His providence He will care for us to the end of the way. She had worried about her children and her inability to direct and protect them, but now she felt relief that she could in confidence pray to Him who had more power than she.

I had listened to her words, and like oil on troubled waters they had calmed my spirit, and sweeter than honey in the honeycomb the blessed gospel of peace from the mouth of this dear old sister had dropped into my heart. The rebellion in my heart was quelled, and my soul said, "My Lord and my God." How changed the scene was! I came into her home full of bitterness with no message of help and comfort for those who labor and are heavy laden; but now I felt a sweet submission in my heart, and a willingness to go to the end of the world if only my Lord should say "follow me." Then, too, I felt how sweet a privilege it would be to quote the words of the Saviour to sorrowing ones—"Let not your heart be troubled, ye believe in God, believe also in me." I went on my way to the church, only wishing that I could say a part of what was in my heart to say.

Often in my memory have I rested in the home of the God-sent messenger and listened to her words of heavenly wisdom which dropped into my heart like the gentle dew of heaven.

ELDER WALTER CASH

From "Autobiography and Sermons"

"I MAKE PEACE AND CREATE EVIL."

"I am the Lord, and there is none else, there is no God before me . . . I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (Isaiah 45:5, 7).

This is the language of the God of Israel, the only living and true Lord, to Cyrus, the king of the Medes and Persians, whose religious teachers, the Magi, maintained that there were two eternal gods—Ormuzd, the god of light and good and Ahriman, the god of darkness and evil, always contending against each other, and that Ormuzd would at last conquer and destroy Ahriman.

God tells Cyrus that He is the only God, and that both light and darkness, peace and evil come from Him. In this language light represents peace, the pardon of sin; and darkness represents evil, the punishment of sin.

The Hebrew word *ra*, here translated *evil*, occurs about three hundred times in the Old Testament, and it means, in about two hundred places, sin, moral evil; and, in about one hundred places, the punishment of sin, mental or physical evil, which most certainly is its meaning in this passage, for God is infinitely and perfectly holy, and does not even *tempt* to sin (James 1:13). He made everything at first very good (Gen. 1:31), and He hates, forbids, threatens, and punishes sin, which is not a creation but is the act of a creature; the creature's transgression of the Creator's holy law (I John 3:4).

ELDER SYLVESTER HASSELL

The Gospel Messenger—1914

MEMBERS SHOULD BEAR PERSONAL WRONG

We should make a distinct difference between bad treatment of ourselves by the members, and conduct which shows disrespect for the church and is hurtful to its interests. We can afford to carry a great deal ourselves, but we must not sit by and see others tear down the home which has been established for all the children. The Saviour bore personal abuse

silently, but when He went into the temple and saw it being profaned, He drove out those who showed no respect for His Father's house. If we reverse this and give a great deal of concern to what others may do to us, and show but little interest as to what the church must suffer, we shall not be following the Master.

ELDER WALTER CASH

(Date Unknown)

(Editor's note: *So many times we have seen individuals put their own personal interests and feelings ahead of everything else, even when it meant great hurt to the church as a whole. May the Lord keep us from this great evil, and may He give us courage to faithfully defend the honor of the church, "the pillar and ground of the truth."*)

THE PROPER MODE AND THE PROPER SUBJECTS OF BAPTISM

"Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5-6).

The Christians of Christ's time are called by the Jews, in a way of contempt, apostates, that received the doctrine of baptism, and were *dipped in Jordan*. The manner in which they were baptized by him (John the Baptist) was by immersion or plunging them in the water. This may be concluded from the signification of the word here used, which in the primary sense of it signifies to dip or plunge; from the place in which they were baptized, *the river Jordan*; and from John's constant manner of baptizing elsewhere, who chose places for this purpose, where and because there was there much water (see John 1:28), and 3:23).

The character of the persons baptized by him is this, they were such as were confessing their sins. They were called to repentance by John's ministry, and had the grace of it bestowed upon them; being thoroughly convinced of sin, and truly sorry for it. They were ready to acknowledge and confess it to God and men; and such an abiding sense they had of

it upon their minds, that they continued doing it. They were not only confessing their sins before baptism, which engaged John to administer it to them, since we find afterwards he refused to admit others because of their want of repentance and fruits meet for it; but also whilst they were going into the water, and when they came up out of it, so full were they of a sense of sin, and so ready to own it.

Even in baptism itself there is a tacit confession and acknowledgment of sin, for it represents the sufferings and death of Christ which were for sin, into which persons are baptized, and profess to be dead to sin thereby; and also the resurrection of Christ for justification from sin, which obliges the baptized person to walk in newness of life (see Rom. 6:3-5), besides, in this ordinance believers are led to the blood of Christ, both for the cleansing and remission of their sins, which suppose filth and guilt (Acts 22:16 and 2:38).

Now this is the character given of the very first persons that were baptized by John, and ought surely to be attended to by us; and as much care as possible should be taken, that none but such as have a true sense of sin, and are brought to an humble and hearty acknowledgment of it, be admitted to this ordinance.

JOHN GILL, 1697-1771

CORRESPONDENCE AND NEWS NOTES

UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA AND PENNSYLVANIA

TONOLOWAY—Fourth Sunday, September 26, 1982. All day Sunday only.—Elder Douglas Heare, Pastor.

GREENWOOD—First Sunday, October 3, 1982. All day Sunday only.—Elder Hollie Redmon, Pastor.

SIDELING HILL—Third Sunday, October 17, 1982. All day Sunday only.—Elder W. Russell Sutphin, Pastor.

MT. CARMEL—Fourth Sunday, October 24, 1982, and Saturday before. All day both days.—Elder A. J. Hylton, Pastor.

MIAMI ASSOCIATION

The next session of the Miami Primitive Baptist Association will be held, the Lord willing, on September 11 and 12 with the Miami Church in West Charleston, Ohio. It is to begin at 10:00 A.M. Saturday.—Elder Tom Pitney, Moderator; Brother Bill Cusac, Clerk. (*This announcement was received too late for the August issue.*—Editor.)

CIRCULAR LETTER—KETOCTON ASSOCIATION—216th SESSION

To the churches composing the Kectocton Association of Old School or Primitive Baptists, meeting with Bethel Primitive Baptist Church for the 216th annual session August 13, 14 and 15, 1982, being held in Osbourn High School, Manassas, Virginia.

Greetings to our Brothers, Sisters and friends in Christ:

I feel one as unworthy as I have been greatly blessed to be appointed to write the Circular Letter to the Association this year.

I know many of us don't see as well as we would like to with our natural eyes, but as long as the Lord blesses us to walk by faith and not by sight (II Cor. 5:7), we will be much better off.

I think the Primitive Baptist people must be the most blessed people in the world to see, hear and understand salvation by grace that is the gift of God. Preachers from all over our country come and preach the same doctrine that we believe in, so it leaves us to believe it has to be a gift of God and I hope and pray that this freedom will never be taken away from us. I feel as we go about our daily chores we should pray without ceasing for our churches and all of God's people everywhere.

How sweet it is when we can meet around the Lord's table in sweet peace, love and fellowship and dine together. It is a joy unspeakable and full of glory, when God's dear children meet to worship and praise His Holy Name.

Oh, how thankful we should be that God has made us willing to worship Him and to sit together in heavenly places in Christ Jesus all of one body being the church that Jesus established when he said to Peter: "Upon this rock I will build my church and the gates of hell shall not prevail against it." In humble hope,
—Evan Olinger.

Approved: Elders J. E. Alderton, W. G. Fletcher and Raymond Pressley.

FIFTH SUNDAY MEETING AT BRISTOW, INDIANA

The Lord willing there will be a Fifth Sunday Meeting at "Mt. Gilead" Primitive Baptist Church in Bristow, Indiana in October, 1982. Services are to begin on Saturday night at 7:00 o'clock, with services all day Sunday. This time has been set aside as a commemoration of Elder George S. Aders' 50th year as an ordained minister. An invitation is extended to everyone to worship with "Mt. Gilead" at this special time.—Lana Lanman, Clerk.

ORDINATION

Pursuant to the call of "New Liberty" Church, Champaign, Illinois, for ordained help to consider the ordination of Brother Dale Lester to the full work of the gospel ministry, the following Elders and Deacons assembled on Saturday, July 3, 1982 for that purpose:

Elders Lloyd Clapp and Ben Graves of "New Liberty" Church, Champaign; B. T. Stevens of "New Hope" Church, Douglas County, Illinois; Orval B. Prior of "Smyrna" Church, Hancock County, Illinois; Robert Webb of "Providence" Church, also in Hancock County; Jack Allen of "Harmony" Church, Licking County, Ohio.

Deacons Otis Pile, Olad Allen, Lilburn Davis and Daniel Aders, all of "New Liberty" Church, Champaign; Archie Beard of "Salem" Church, Clay County, Illinois; W. H. Henegar of "New Hope" Church, Douglas County, Illinois; John Crary of "New Liberty" Church, Boone County, Illinois; Otha Rhodes of "Mt. Zion" Church, Lake County, Illinois; Junior Dittmer and Richard Prior of "Smyrna" Church, Hancock County, Illinois; and Walter Pile of "Providence" Church, also in Hancock County.

Elder Orval Prior was chosen moderator and Elder Robert Webb, clerk. The presbytery chose Elder Clapp to deliver the charge and Elder Jack Allen to offer the ordination prayer. These functions being satisfactorily performed, together with the laying on of hands by the presbytery, Brother Lester was returned to the church as a duly ordained minister of the gospel.

The Minutes were read and approved and signed by the presbytery and the presbytery was adjourned.

DONATIONS TO THE ADVOCATE AND MESSENGER

Garland H. Lyon, Texas, \$5.00; Lois Y. Giltinan, Virginia, \$5.00; Ruby M. Ferrell, Virginia, \$5.00; Mr. and Mrs. Delbert A. Senff, Indiana, \$2.00; Roscoe Cliett, Georgia, \$5.00; Howard B. Smith, Ohio, \$1.00; Mattie Martin, Virginia, \$5.00; J. W. Perry, Tennessee, \$25.00; Mrs. Verta Haning, West Virginia, \$10.00; Elder and Mrs. Harry Booth, Michigan, \$5.00; Mrs. Edith Green, Tennessee, \$5.00; Sam Baggardy, Virginia, \$5.00; Mr. and Mrs. Nelson Long, Virginia, \$3.00; Elder Clarence Davis, Ohio, \$5.00; Mrs. Jerry C. Hancock, Georgia, \$5.00; C. F. Taylor, Ohio, \$5.00; Paul F. Dove, Ohio, \$2.00; Mr. and Mrs. Louis Hite, Virginia, \$5.00; A Friend, Virginia, \$85.00; T. C. Oakford, Illinois, \$5.00; Mrs. Leora Manifold, Indiana, \$5.00; Marvin Galyen, Virginia, \$5.00; Mrs. Garland Snapp, Virginia, \$5.00; Julian Bly, Virginia, \$15.00; A Friend, Virginia, \$200.00; Elder Hassell Peck, Ohio, \$5.00; Elder Lawrence Motsinger, Indiana, \$2.00; Elder Roy Mottsinger, Indiana, \$7.00; Martha M. Johnson, Indiana, \$5.00; A Friend, Texas, \$10.00; Sister Lottie Alderton, Maryland, \$5.00; W. W. Woodward, Virginia, \$5.00; Sister Betty Corbin, D.C., \$5.00; Rebecca Donaldson, Maryland, \$20.00; Minnie Dupont, Virginia, \$10.00; Nellie Lawler, Virginia, \$5.00; Olga Arnold, West Virginia, \$5.00; Martha Reynolds, D.C., \$5.00; Lessie Frazier, Virginia, \$5.00; Gerald Fox, Ohio, \$5.00; William R. Metzinger, Colorado, \$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—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '83

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963. Tel (804) 589-8551. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713. Tel. (703) 547-2364. Jan. '83

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

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '83

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

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

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

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