

Advocate and Messenger

120th Year MARCH 1981 No. 3

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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“The Lord maketh poor, and
maketh rich: he bringeth low, and
lifteth up. He raiseth up the poor out
of the dust, and lifteth up the beggar
from the dunghill, to set them among
princes, and to make them inherit the
throne of glory.”

I Samuel 2: 7, 8

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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 April '81

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 '82

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. '81

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 '81

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, 102 Gleatons Trailer Park, I-B, Woodbridge, Va 22192 April '82

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. '81

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, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '81

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. '80

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va. Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va 22657 Feb. '82

SECOND SUNDAY

BATTLE RUN—Rappahannock Co Va Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.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. Mar. '81

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. Annual meeting 5th Sun. in October or November 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 '80

MILL CREEK—Hamburg, Va on Hwy. 211 about 2 miles west of Luray, Va 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 '82

Advocate and Messenger

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

120th Year

MARCH 1981

No. 3

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A BROTHER WHO NEEDS OUR HELP

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" I John 3:17.

Elder Roy Bowles of Winter Garden, Florida, has for many years now been afflicted with a lung disease which resulted in the weakening of his body to the point where he could not do any public work. He also has had to quit pastoring churches and to leave off preaching altogether. He has twice had extensive surgery to try to correct or prevent collapsing lungs, and though this has been partially helpful he is left with much difficulty in breathing and almost constant pain. He spends many hours in pain at night when you and I are peacefully sleeping.

Brother Roy has a good bit of expensive apparatus in his home to assist him with his breathing. Pain medication reduces his already limited ability to breath so he can only take a small amount of it. He has to have treatment at the hospital two or three times a week to keep his lungs clear. This treatment is very painful and expensive. He has had to start wearing elastic hose again because of the pain and possible blood clotting in his legs. The price of the hose has increased from \$50. a pair to \$96. Brother Roy's devoted companion, Sister Marjorie, also has poor health and besides this she cannot hold a public job because of Brother Roy's need of an attendant most of the time.

There is no way to measure the value Elder Bowles

has been to the Central Florida churches since he moved to that part of the state from Virginia several years ago. He has been a great influence for good among the Old Baptists where he has labored and is certainly worthy of any help anyone might feel impressed to send him.

We would not leave the impression that his local brethren have not come to his aid for they have been wonderfully good to him and his family, but Brother Bowles is a poor man and not only do his expenses continue on, day in and day out, year after year, but those expenses become much greater as time goes along due to his worsening condition and spiraling inflation.

I could not help but feel that if you were informed of this circumstance many of you would want to help. And none of us need concern ourselves that too much will be sent to this brother for that will not be the case, and whatever is sent, you may be sure, will be used wisely, and where it is needed.

Brother and Sister Bowles have not asked that anyone make such an appeal as I am making. There has not been the slightest hint in that respect. In fact, when I contacted them to ask their permission to make such an appeal, Sister Marjorie wrote, "I think you know we do not want to be a burden to the brethren anywhere for we do love them for Christ's sake and we know times are really hard on everyone now, but if it is your desire to print the letter go ahead, and may God bless you for this act of love."

Brethren, I have felt a strong impression to lay this matter before you and I earnestly appeal to you in behalf of this dear family that you prayerfully consider it and do whatever the Lord impresses you to do.

Contributions may be sent directly to Elder and Sister Bowles at the following address: **Elder Roy W. Bowles—285 Virginia Drive—Winter Garden, Florida—32787.**

EDITOR

LESSONS FROM THE PRAYERS OF CHRIST

(Part Nineteen)

"As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:18-19).

In studying the prayers of Christ let us not miss this vital point, that even if He had not been the Son of God we still would have to attribute sincerity to Him in His believing and being thoroughly convinced that He did indeed stand in that relationship to the Father. A man may make ever so many pretensions to religion in his *public* devotions but it is his *private* thoughts and actions which will reflect his true character. When a true heaven-born child is in the private chambers of prayer the real sentiments of his soul will spring forth from their gracious fountain, for such a person knows none but God can hear. He is not seeking to convince men of his piety or of the genuineness of his faith for he knows the only audience he has is the One who looks upon the heart and knows the thoughts and intents thereof, even before they are expressed. Hence, if Christ had been an imposter there would have been no point in His referring to Himself in *private* prayer as the Son of God for there was none but God to hear that claim.

Throughout the prayer with which we are dealing Christ makes reference to His own Deity; to the fact that He was possessed of power over all flesh and with the power to give eternal life to those the Father had given Him; to the fact that He had a glory with the Father before the world began; that He had the power to reveal the Father to whomsoever He would; that He had the power to *keep* those the Father gave Him, etc., and these are things in which He could not have been deceived, even if it had been possible for Him to be deceived in *other* things.

Christ was aware of His mission as well as His Divine authority to fulfill that mission. Hence He says, "As thou hast sent *me* into the world, even so have I also sent *them* into the world." It was a comfort to our Lord to know that He was

sent of God, and no greater joy can be had by the humble followers of Christ than to have some evidence that their Saviour has sent them upon the mission which is their's in this present world.

It should be observed that they are sent *into* the world, not *to* the world. The apostles were sent *into* the world but their ministry was not *to* the world. They had "received grace and apostleship, for obedience to the faith among all nations," (Rom. 1:5) not *by* all nations, but *among* all nations; to instruct "the called of Jesus Christ" in the precepts and doctrines of the gospel; to guide the *living* (born again) children of God, dispersed *among* all nations, into all truth. And likewise these same ends are to be sought by the true ministers of God today, and among the same kind of individuals, as they are led and directed by the Spirit.

As we stated in our comments on verse 17, we believe one of the reasons Christ prayed for the sanctification of His disciples was because they are not of the world, and they need the saving influence of a principle of godliness in the soul as well as the leadings and teachings of the Spirit in the word of God, constantly encouraging them to a holy walk and conversation, to enable them to triumph over sin, Satan, and all the combined forces of evil inherent to this timely state. As their mission therefore was of the Lord, so He prays in their behalf for the fortification and equipage necessary for them to carry out that mission.

Though the apostles are primarily the ones in our Saviour's view in this part of His petition, yet in the next verse He makes it clear that it is not entirely confined to them for He says, "Neither pray I for these alone," etc. It is necessary for any of those who have been "sent into the world" by the Lord, whether they be ministers of the gospel or not, to be "sanctified through the truth" if they are to successfully overcome the world through faith in Him and obedience to His word.

"For their sakes I sanctify myself," etc. There seems to

be an allusion here to the sacrifices which were under the ceremonial law of Moses. The offering of these sacrifices was said to be "sanctifying" them (Exodus 13:2, 14, 15).

Our Lord was both Priest and Offering; therefore He could and did "offer himself" through the eternal Spirit "without spot to God." (Notice that He did not offer Himself to *men* as is popularly taught in the world).

His offering, as we see from the above reference, was also sanctified in the sense that it was "without spot". It was holy and pure. It was a body which the Father had "prepared" for Christ (Heb. 10:5) and which He assumed into union with His Divine nature that He might live a perfect life, as man, and die a perfect death, or make a perfect offering, in behalf of His people, and render a perfect obedience to the law of God. This obedience, or righteousness, is imputed to the saints "without works" on their part (Romans 4:6) and it is *this* righteousness which Christ is said to be "made" unto them. It is *this* righteousness *alone* by which they are accounted worthy of the glory world and without which they would not be called to a life of holiness in the present world.

"That they might be sanctified through the truth." This phase of sanctification, as we have shown, is through the truth of the gospel; the word of truth. (See our comments on verse 17, November issue).

EDITOR

THE GOSPEL MINISTRY

(Second of Two Parts)

The story of the great blessings of Christ upon the people is told in Matt. 4:23-24. He taught them in the synagogue and preached the kingdom of God, healing all manner of diseases and torments. He healed those possessed with devils, those who were lunatic and those who had palsy. Thus He comforted them. Verse twenty-five informs us that as a result of these blessings great multitudes followed Him. He loved

these people and this was displayed by His having mercy upon them.

So Jesus was not avoiding them when the fifth chapter opens saying, "And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him." All were followers of Him and were His disciples, but as always he was about His Father's business, and the day He preached the sermon on the mount was probably the only time in history that the congregation consisted solely of gospel ministers. From verse three through 10 he told these apostles about the blessed state of every obedient child of God that ever lived upon the earth. Five times he said, "Blessed are the," and three times, "Blessed are they".

After this He speaks directly to those ministers present and to all the faithful servants of God who would live afterwards, saying, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." There is reward in the higher elevations of the Church; for the watchmen on Zion's walls who bear the brunt of Satan's legions in defense of the gospel. It is always the ministry who first comes under attack and the young ministers in the Bible were charged to war a good warfare.

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It is thence forth good for nothing, but to be cast out, and to be trodden under foot of men." If we, as ministers, take care of ourselves, giving heed to our instructions from God's word, we build up influence slowly among the brethren and can both save ourselves and those who listen to us. On the other hand, if we do not give heed and we lose our influence for good so that we are ignored and useless, then the latter part of this verse is fulfilled in us.

"Ye are the light of the world." As I understand it the churches are candlesticks and are truly a delight and blessing

to God's true servants for we would have no place to stand if candlesticks were not built by the Lord in His heavenly places in Christ. It seems to me that the candlestick, which gives no light, but is the base on which the candle is set, and when the light is in the candle and is held high by the Church, can give light to all that are in the house.

God does not light a candle and put it under a bushel; neither should men. David said in Psalm 18:28, "For thou wilt light my candle: the Lord my God will enlighten my darkness." This seems to be clear when Phillip asked the eunuch, "Understandest thou what thou readest?" (Acts 8:30-31), and he answered, "How can I except some man should guide me?"

The Lord is faithful and sometimes teaches us in dreams during the darkness of night as He did the apostle Paul at times. Jesus said, "What I tell you in darkness that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops" (Matt. 10:27).

I learned at an early age that the sacred pulpit is the top of the house of God, when as a curious youngster I desired to mount the heights to see, but was forbidden by godly parents. No, it is not for curiosity seekers and parents will do well to teach youngsters the same today. Even in David's time he saw it a holy, yet lonely, place (Psalm 102:7). "I watch, and am as a sparrow alone upon the housetop."

When repentance for sins is lacking God will remove the candlestick (Rev. 2:5), and this will be disastrous for both church and pastor. The church will have no place to support a minister and the minister no place to stand. We should all take warning and worship in reverence and godly fear.

ELDER A. J. HYLTON

THE LOVE OF GOD

The love of God is probably the highest and most glorious note that may be sounded on the gospel trumpet. It has been in every generation the theme of central importance in

all sorts of religious circles. Yet, many who love God fail to see the grace that is displayed in God's love when viewed through the blessed gospel mirror (II Cor. 4:6).

God tells us twice that He is love (I John 4:8, 16). It would follow then that all must freely admit God's love is unspeakable (II Cor. 9:15; I John 4:11). Furthermore, it is incomprehensible (Rom. 11:33; Eph. 3:19). We understand in part but the Spirit which helpeth our infirmities delivers the light of the knowledge of the glory of God in the face of Jesus Christ (I Peter 1:8).

The text of texts is found in I John 4:10. "Herein is love, not that we loved, but that he loved us, and sent his Son to be the propitiation for our sins." The apostle John tells us, "Herein is love." Strange! He immediately tells what love is not. "Herein is love, *not* that we loved God." This negative thought alerts us that we love in a contrast to God's love. If you wish to understand God's gracious love you must conclude that human love, and even God-begotten love in us, is not like God's love in some ways. "Herein is love, not that we love God, *but* that he loved us."

The answer to this contrasting love is that God's love requires no value or excellence in the object, but our love requires that in some way our tender affection (love) is drawn by something that is of worth in the object. The wonder of love is *not* that we should love God, who is excellent in holiness, power, wisdom, and grace, etc., but the wonder is that "while we were yet sinners Christ died for us" (Rom. 5:8). It is not enough to say we were *without strength*, but we were without strength to be *anything* other than ungodly (Rom. 5:6). We were under the power of the law of sin and death so as to hate the true God and to count Him as our enemy (Rom. 5:10; 8:2-4). "Thou hast in love to my soul delivered it from the pit of corruption" (Isa. 38:17). Truly there was *not a spark of goodness* in us by which to have provoked God to love us (Titus 3:3-7; II Tim. 1:9; Rom. 9:11-13). God manifests the nature of His love in Ezk. 16:1-9 with a very special

allegory.

Having looked at the depth of God's love in its freeness and power, what about the breadth of it? Its breadth is in eternal glory from everlasting to everlasting (Psa. 90:2). God is love. He is eternal. In other words His love did not begin when we felt a tender affection toward Him. "We love him, because he first loved us" (I John 4:9). This not only tells us who loved who first, it tells us that the very cause of our loving Him is that He chose to love us. If God loved us before we loved Him, would it not be excellent to know if His love was one second before our love or one hour or one year, etc.

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through him" (I John 4:9). Now we know God's love was *manifest* (not begun) almost two thousand years ago when Christ was sent. As we look backward from our loving God to when His love to us is first revealed, we look beyond or before the foundation of the world. Christ, in His prayer to His Father (John 17), says, "Thou hast loved them (the disciples) as thou hast loved me." Then He says, "For thou lovedst me before the foundation of the world." If God loved the sheep as He did the Shepherd (Heb. 13:20), then both were loved before the foundation of the world. Peter refers to the Shepherd who became the incorruptible, precious, blemishless and spotless, substitutionary Lamb, "Who verily was foreordained before the foundation of the world, but was manifest in these last times for you" (I Peter 1:18-20). Yes, the breadth of God's love is manifested in Christ in a love covenant which is beyond time (Titus 1:2; II Tim. 1:19; Eph. 1:4; Rom. 5:28-30; I Peter 1:2).

Its' length is revealed in that His redeeming love embraced a great multitude out of *every* kindred, tongue, people and nation (Rev. 5:9, 11; 7:9). In order to be able to comprehend with all saints what is the breadth, length, depth, and height of God's love, we must look high above every sort of supposed excellence in ourselves or others as meriting God's

love (Eph. 3:17-19).

Such love accomplishes its mission in the "here and now" to give divine relationship. Again we look at Rom. 5:11. "We have now received the atonement." Accomplished! Sin is covered by the power of the blood. Thus conciliation between the ungodly enemy and the offended Sovereign is made a reality in the spirit and soul. By carefully studying John 6:44 with the 37th and 38th verses we find that God's lovingkindness draws only those that were given to the Son by the Father before Christ was sent. In Jer. 31:3 God says "I *have loved* thee with an everlasting love (before the foundation of the world), therefore with lovingkindness have I drawn thee." The reason sheep come to God is because they were given, then drawn. The use of "draw" in John 6:44; 12:32; 18:10; 21:6, means *to drag*. It does not mean to lead, as you would an animal. It does not mean to invite as you would to a party. *Draw* means to drag as you would a dead thing (Eph. 2:1, 4; John 5:25). The poet expressed it so beautifully:

My God, what silken cords are Thine!
 How soft and yet how strong!
 While pow'r and truth and love combine,
 To draw our souls along.
 Thou saw'st us crushed beneath the yoke,
 Of Satan and of sin;
 Thy hand the iron bondage broke,
 Our worthless hearts to win.
 The guilt of twice ten thousand sins,
 One moment takes away;
 And grace, when first the work begins,
 Secures the crowning day.
 Drawn by such cords, we onward move,
 'Til 'round Thy throne we meet;
 And captives in the chains of love,
 Embrace our Conqueror's feet.

There are wonderful evidences that God has placed His love in you. To be sure, the evidences are more easy to claim at some times than at others. Ignorance and disobedience can substantially cloud a once bright evidence. We hasten to remind you that your *assurance* may waver but *God's love* cannot be broken.

Adversity in life is not evidence that God doesn't love us. Some trials are God-sent in order to bring us to a greater maturity, while others are nothing more than the general trials of this mortal existence. However, there is a very special evidence which afflicts us that has removed mountains of doubt in stormy times of life. "As many as I *love*, I rebuke and chasten: be zealous *therefore* and repent" (Rev. 3:19; Heb. 12:5; Prov. 13:24). Then, we have the evidence of our love for the brethren (I John 3:11; I Cor. 8:8, 24). Also, we are comforted in that we have shared with the destitute (I John 3:16; James 2:15, 16). Above all, the richest evidence of His love to us is that we love Him. "We love him because he first loved us" (I John 4:19). Those who love God from the heart, no matter how immature, have great evidence that the riches of glory awaits them (Rom. 8:28; I Cor. 8:13).

It is as though the apostle Paul places a series of bold challenges before sin and Satan. Can Satan or any other prevail against God's love, power, and purpose? (Rom. 8:31-35). (1) Who can be against us? (2) Who shall lay anything to the charge of His elect? (3) Who is he that condemneth? (4) Who shall separate us from the love of Christ?—To these questions it is wonderful to read Paul's answer. It is Christ that died, but who now is risen, ascended, and even at the right hand of God making intercession for us. It is God that justifieth. Yet, we look with lively hope into the glory of glories, hearing Paul announce, *No separation!* God's love is unchanging in every sort of trouble (Rom. 8:35, 38-39).

Yes, we are more than conquerors through Him that loved us. No wonder Paul could say, "For I am *persuaded* that neither death, nor life, nor angels, nor principalities, nor powers, nor *any* other creature (this includes you and me, plus anything else Paul may have missed) shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

There have been mighty men of war, such as Alexander the Great, who have conquered nations, yet all will lose every victory to the last enemy, death. But Paul says that the be-

loved of God are "*more than conquerors*". We are *more than* conquerors through Him that loved us in that He secured a *permanent* victory as King of kings. "Death is swallowed up in victory" (I Cor. 15:54). No wonder Solomon wrote, "... Love is strong as death" (S. of S. 7:6, 7). "O grave where is thy victory? But thanks be to God, which *giveth* us the victory through our Lord Jesus Christ" (I Cor. 15:55-57).

ELDER LARRY WOLFE

FAMINE

Dear christian friends and brethren: May I come unto you with a few thoughts about a famine. A famine is something all of us would like to be free from and yet it might be a blessing to us to try our faith or to make us submissive to the Lord's will. To have a famine is to be without those things necessary for the general sustenance of life, destitute, hungry, starving, there being an extreme scarcity of the things which are needed. The Lord knows best and we are so dependent upon Him for all natural and spiritual blessings. He gives the increase, or harvest, from time to time in accordance with His will.

The Scriptures speak of several famines in and around Palestine, and, in the time of Abraham, Isaac, and Jacob there were grievous and sore famines in the countries round about. Possibly the most remarkable famine referred to is the seven year famine in Egypt and all the land round about. The extent of this famine was great indeed. Egypt was a country known for its fruitfulness and ability to produce the needed substances for the Nile river overflowed in season and the rains fell in Jordan. But when the Lord withheld these, there was a great calamity and famine was in the Land.

Notice how the Lord moved in a mysterious way in the case of Joseph's brethren, for they intended evil toward him but the Lord used it for the good of all the land during the great famine. An officer of Pharaoh bought Joseph from the

hand of the Ishmaelites and he was put in prison. While in prison with others Joseph was able to interpret dreams, so he was brought before Pharaoh to tell the interpretation of his dreams. You can read about this great famine in the last several chapters of Genesis. Joseph told of the coming of a famine; they were to have seven years of plenty followed by seven years of great famine. Joseph was thirty years old when he stood before the king and told him of these happenings; so he was made head over all, and whatsoever he did, the Lord prospered it. The seven good years brought forth plenty and was gathered up and stored for the years of famine. Then seven years of dearth came over all the land, even in the land of Canaan where Joseph's brothers and his father Jacob dwelled.

So all countries came into Egypt to Joseph to buy corn and bread for the famine was over all the face of the earth and was sore in all the land and in Egypt. Joseph made himself known unto his brethren after a very trying test of their faith and trust, and they were sent to bring Jacob and family. Surely this must be a type of Christ Jesus our Saviour over all the Lord's house and He will bring them unto Him.

The Lord being displeased with Israel's doings in the days of David, called for a famine against His people by the power of His wrath. David had numbered the people and the Lord sent a prophet unto him giving him a choice of afflictions for his sin of numbering the people and one of them was, seven years of famine upon him and his land.

When Elisha restored a son to life he spoke unto the mother of the son to, "Arise, and go thou and thine household, and sojourn wheresoever thou canst sojourn: for the Lord hath called for a famine, and it shall also come upon the land seven years." The woman did as Elisha said and she found a sojourning in the land of the Philistines for seven years, and returned at the end of the seven years.

Many famines have been recorded throughout the past ages and we cannot say we will not have one today. "Shall

mortal man be more just than God? Shall a man be more pure than his maker?" While these questions were asked Job by one of his comforters, we are assured that "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." And, "In famine he shall redeem thee from death; and in war from the power of the sword." A wonderful promise of the Lord with sweet hope and consolation to our soul that in famine He shall redeem us from death.

We ordinarily think of a famine as being a want for bread and a thirst for water, but Amos declared in regard to Israel; "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." Behold, Israel today, what a famine this is when your feasts are turned into mourning and all your songs into lamentation as we behold a famine, not of bread or water, but of hearing the Lord's words. If we are deprived of hearing the gospel of Christ preached to our hungry soul it is indeed a spiritual famine and we lose the great blessings therefrom because we do not heed the Lord's teaching. Thus a famine ensues. Israel's ten tribes were taken captive and became desolate in a spiritual famine, as we will also if we do as they did.

When Jesus had read in the synagogue and sat down the eyes of all that were there fastened on Him as He instructed them further, for He spoke with much authority and sincerity. They all wondered at the gracious words that proceeded out of His mouth and they said, "Is not this Joseph's son?" Then Jesus referred to a great famine when He said, "Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land." Yes, there was such a famine, but Elias was not sent unto any of them but unto a certain widow whom he commanded to make a little cake first and bring it to him. While there was only a handful of meal in the barrel and a little oil in the cruse she did as she was instructed, and she and Elias and her house did eat many days, and the

barrel of meal wasted not, neither did the cruse of oil fail, for the Lord had spoken. Thus they survived the famine.

The parable of the lost son brings to our understanding some thoughts about a famine as Jesus speaks in parables to all that were there, especially the pharisees and scribes who murmured because Jesus received publicans and sinners and ate with them. A certain man had two sons and the younger asked the father to give him the portion of goods that fell to him. This was done and not long after the son spent all that he had and wasted it in riotous living in a far country. There arose a mighty famine in that land and the son soon began to be in want, for he became so hungry he would have eaten the husks that the swine ate. This was a *mighty* famine, and it takes that kind to bring one to himself or to a proper sense of his condition. So he arose and went home to his father, confessing he had sinned against heaven and before his father. He was not worthy to be called a son any more, but only asked to be as one of the servants. His father beheld him when he was a great way off and ran to greet him with a kiss and gave him his best robe, etc., for the father said, "My son was dead, and is alive again; he was lost, and is found." In this far country of sin there is a mighty famine for sin strips a man of all that is good even of moral righteousness. He is in a pit wherein is no water and moral man, in that country, lives on the bread of deceit and labors after that which satisfies not and becomes destitute of all, so that he cries out, "Lord save or I perish."

May we be comforted and assured that *nothing* shall be able to separate us from the love of God which is in Christ Jesus our Lord. We read in Romans, chapter eight, and find famine named with many other things and we have the precious promise that none of these things shall separate us from the love of God. This does not put us in the state of fatalism and indifference; that there is nothing for us to do, for the Lord has commanded His people to "Come out of her," (the Babylon of sin) "that ye be not partakers of her sins, and that ye receive not of her plagues, for her plagues shall come in one

day, death and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord who judgeth her.

ELDER DAILY HITE

TRUE AND FALSE WORSHIP

Since our first parents were driven from the garden of Eden it is man's nature to worship a supreme being. God gave no commandment of divine worship to Adam because in their innocent state God condescended to visit and commune with them. Since creation man's state before God is as the clay in the hands of the potter (Lam. 4:2). The clay is absolutely passive in the potter's hands and God is sovereign over mankind and all creation.

Even while in their innocence Adam and Eve could not come to God for He is a Spirit and Adam was and is of the earth, earthy. Being an earthy creature there was not a spark of spirit (life) in him. If created man could not come to God while innocent, is there any reason to think he improved his state by transgressing God's law and suffering its penalty of death? And besides, after they were driven from that earthly paradise, God placed a flaming sword around the tree of life lest man should reach forth his hand and take also of that tree and live forever.

In this fallen state there is no salvation for man, other than God's provision in mercy, which is by faith in Jesus Christ. God has chosen out of every nation, tongue and tribe a remnant in all ages to be disciples and witnesses "to the praise of the glory of his grace, wherein he has made us accepted in the beloved" (Eph. 1:6). Jesus said to the doubting Jews, "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:26-28). And again, the promise "is of faith, that it might be by grace; to the end the promise

might be sure to all the seed" (Rom. 4:16).

Seeing salvation is "by grace through faith", we observe also that as faith without works is dead, good works will be the result of a lively faith. Remembering that while faith is of the Lord and "all men have not faith" there are many works of faith and labors of love by the righteous that accompany faith, which can and will be seen by one's friends and neighbors who have not, and know not, faith. The apostle Paul observed this by saying, "For the grace of God that bringeth salvation hath appeared to all men" (Titus 2:11). Those who are strangers to grace and faith will naturally conclude that the works and deeds of the righteous which can be seen by one's eyes are their religion. The exercise of one's faith necessitates good works and it is the motivating power that produces them. The carnal mind perceives and accepts only by sight and reason while faith comprehends and accepts the unseen (Heb. 11:1). There is a difference. No wonder the blind fall into the ditch (of error)! The unbelieving will reject some of the works of the righteous they see and modify and modernize the remainder to suit their fancy.

Paul, in his day observed there were some who had a form of godliness but denied the power thereof. They substitute reason for faith, education for the Holy Spirit, human wisdom for hope, and the law for the blessed gospel of love and mercy, while they wonder why those who live and serve both God and their neighbor by faith are so ignorant and backward in their "hardshell" doctrine. Jesus translated the law of Moses into the gospel kingdom when He said to an inquiring Pharisee, (Matt. 22:37-40) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." In His "sermon on the mount" Jesus greatly intensified the second commandment of Moses' law by applying it to the intents and thoughts that arise from the heart

(inner man). Where is the creature that can say he is without sin? Paul reminded the churches of Galatia that, "if there had been a law given which could have given life, verily righteousness should have been by the law" (Gal. 3:21). "The just shall live by faith" (Rom. 3:11). The just are those who have been sanctified, justified and set apart by Jesus' atonement on the cross. God had given them to Him; He died for them; arose for them and will come again for them that they all be united with Him in body, soul and spirit. Meanwhile they "are kept by the power of God through faith unto salvation ready to be revealed in the last time."

ELDER GALE F. HANOVER

THE ELECTION OF GRACE, OR, ELECTION IN CHRIST

In previous articles we have shown that God has a people. Now we plan to show when and by what method or process He came into possession of these people. This process is known as the election of grace. *Election* means *choice*. In our civil elections someone is chosen and someone is passed by. In the election of grace we are not chosen according to our works, but the electing or choosing took place before the beginning of time according to the will and purpose of God (Eph. 1:4). It originated in the mind of God and is embraced in His foreknowledge.

The people chosen are redeemed, justified, and glorified by the Son, and regenerated, or given the new birth, and called by the Spirit. Thus God's people belong to Him by birth, by redemption, and by choice. Jonah said, "Salvation is of the Lord." From the foreknowledge of God to the final glorification and deliverance of his people to their eternal home in heaven above, this is the work of the powerful, unchangeable, triune God.

Since our purpose in these articles is to show the involuntary nature of the new birth, and that it precedes belief,

our main emphasis in this article will be on the choice or election of God's people in Christ. First we will note the *nature* of God. He is *sovereign*, possessing supreme authority, accountable to no one but Himself, *immutable* or unchangeable, *omnipotent* or all-powerful, absolutely without limitations of any kind so far as His power is concerned. He is *omnipresent* (always present, and everywhere present) and with Him time is ever in the present tense.

He is rich in mercy; justice and judgment are the habitation of His throne. If we could but get our little, puny, finite mind to understand and know these things and to see the greatness and completeness of God in all His attributes, characteristics, and personalities it would be much easier for us to understand His actions, which are in harmony with His eternal purpose. We have shown in previous articles that we are to never, never, question His actions, and if we do He is not obliged to give us any answer (Job 33:13). He foreknew all people and all events. Nothing is hidden from the eyes of Him with whom we have to do. Not only did He *know* the end from the beginning but He *declared* it. "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isa. 46:9-11).

We see from these words that God has a counsel and purpose that He brings to pass according to His pleasure. These things embrace God's foreknowledge and His determination to act according to it. It embraces salvation, a Saviour, and a people to be saved. This foreknowledge was from eternity so that no event of any kind has ever caught, or will ever, catch God unawares.

When sin came into the world, the remedy for it was al-

ready in the mind and purpose of God. That remedy was Christ. Since Christ came into the world to save His people from their sins (Matt. 1:21) the foreknowledge of God necessarily embraced a people to be saved. He came to make salvation sure to His people, not to try to save them, nor to give them a chance to save themselves, nor to offer salvation to any man. This foreknowledge does not mean that He chose those that He foresaw would do good, and rejected those that He foresaw would do evil. *All* have sinned and come short of the glory of God, therefore He could not choose on that basis.

In a special manner He foreknew His chosen people and elected them to salvation by the election of grace, and gave them to His Son, and gave His Son to them and charged His Son with their eternal salvation. "All that the Father giveth me shall come to me" (John 6:37). "No man can come unto me, except the Father which hath sent me draw him" (John 6:44). These are the words of Jesus and from them we learn that God has given somebody to Christ; that all those given shall come to Him, and that none can come unless drawn by the Father; and notice that all are going to come. (*To be continued, D.V.*)

ELDER T. EVERETT BEAVERS

AN HERETIC

"A man that is an heretick after the first and second admonition reject" (Titus 3:10).

In Paul's definition of an heretic, he seems to denote a professed christian, who obstinately denies and opposes some fundamental doctrine of the Gospel, as taught by the apostles, and especially so if he is striving to be a head or leader of a party, and make division in the church. He who forsakes the truth as it is in Christ Jesus, and teaches false doctrine, to the corruption of the faith, as set forth by our inspired writers, Paul would say, first admonish him, and if he heed your admonition let the matter end there, but if he still persists in his

course, and you admonish him again, and he will not heed, the only thing left is to reject him, and this is what Paul told Timothy to do. But in this latter age some have so broadened their platforms of fellowship that they would ignore Paul's instruction and still hold him in fellowship and raise no bars against him.

Those who will not be reclaimed by admonition, but are obstinate in their determination to propagate their errors, are truly *self-condemned*; they throw themselves out of the church, and throw off their professed love for the church, and are therefore *self-condemned*. It is no small matter to be guilty of propagating heresies in the church of God. But few heretics have ever been reclaimed to the true faith, because heresies don't seem to arise so much from a defect of judgment as from a perverseness of the will in the case. Heretics generally become ambitious, and self-willed, and you can readily see in them that disposition to rule or ruin, or rather *to rule to ruin*.

Of course the proper way to deal with an heretic is in a *persuasive way* and in a rational way, but where they will not heed the entreaties of the brethren, there is but one remedy given in the word of God, and that is *reject him*. Solomon said: "He being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy." I have never learned any other way to deal with heretics but this; when they will persist in setting forth their errors, and admonitions fail to have any (good) effect on them, they can only be destroyed, for there is no other remedy. But it always seemed to me that if I was teaching a heresy and my brethren were to come to me, in the spirit of love, and tell me of it and tell me that it would bring confusion and perhaps division in the church, I feel now like I would lay it down, even if I thought it was right. Solomon said; "In a multitude of counselors there is safety." And Paul said; "If (eating) meat make my brother to offend, I will eat no flesh while the world standeth."

God knows my poor heart; I never want to lose the sweet

fellowship and communion of my dear brethren. I can see how they could well live without me, but I can't see how I could live without their sweet fellowship in this sin-cursed earth. Brethren, if I go astray, admonish me as a brother; if I depart from the faith, once delivered to the saints, come in the spirit of the Master and try to reclaim me, but if I get so heady and high-minded that I refuse to hear your admonitions, then reject me, and never let me continue until I have brought trouble and division in the dear old church.

When I think of some that have lately gone from us my poor heart bleeds and I can't help but try to send up a petition to the dear Lord to restore them back to us; it was like tearing my heart-strings out to give up some of them, but to follow them into their heresies and give up the sweet fellowship of the dear old church that I have loved so long and whose doctrines have been so sweet and dear to my heart, I cannot.

Therefore the only thing I can do is to turn my back upon them and reject them, as Paul instructed.

May God preserve His dear people in peace, and may sweet union and fellowship abound among them until Jesus comes to gather His loved ones home to Himself is the prayer of a poor, weak child, if one at all.

ELDER T. S. DALTON

Zion's Advocate October 1907

CHRISTIAN VOCATION

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

Though Paul was a prisoner at Rome, and all his earthly comforts were taken from him, yet his interest in his brethren and love for them remained unabated. The church needed such a servant who loved the cause as a true mother loves her family. Such servants cannot be hired to preach or not to preach. We need such men among us now, and the Saviour

directs us to pray the Lord of the harvest to give us such men. If a church has a service of a true minister of the gospel—not of the letter only but of the Spirit, one who knows truth experimentally—such a church is blest and should be thankful to God for such a gift.

Paul recounted his trials to the elders of Ephesus and said, “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and finish my ministry, which I have received of the Lord Jesus.”

He felt it was better to die than to fail as a minister. No trial, no persecution, no opposition moved him from the purpose or dampened his zeal. He knew that Jesus had bestowed on him the office and gift of the ministry, and he longed to finish his task without reproach and to the honor of the cause. It is a high office, one of toil and reproach. It is not one of honor, as seen from the world’s point of view.

I have feared many times that I am mistaken as to my calling. I see so much imperfection in myself, incompetence and unworthiness. But the church has been a burden to me many years. I have rejoiced when prosperity has come, and I have wept in adversity. I have been saddened by fresh views of my own imperfection. When we pretend to be called to the work of the ministry, we make a high claim, and to make proof of it we should walk worthy of so high a calling.

Paul desired the saints at Ephesus to walk in a manner to honor the profession they made. Here is a theme worthy of solemn reflection of every professor. You profess to be born of the Spirit; to be dead to sin; you profess to love the Saviour and His people and His truth in the world; in baptism you did make a solemn vow to live in a worthy way before the world. See what profession you have made and what a vow you have taken! The great apostle says, “I beseech you that you walk worthy.” A true minister delights to see the members of his church faithful; he loves to see them loyal to the cause and is grieved when he sees them grow worldly,

careless of their duties, and cold. Exhortation is good for us all. We all need to be reminded of our duty. We need to be reminded of the "mercies of the Lord," and exhorted by them to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. It is good for us to think of the mercies of God, temporal and spiritual. We are a blest people. The earth and all about us yield us good—the sun, moon, and all the elements about us do us service.

The Saviour lived and died. He rose from the dead and ascended on high, and this for us. He ever lives and intercedes for us. When we were lost and ruined, had no mercy on ourselves—"even when we were dead in sin," He pitied us, and quickened us. How hard the heart when these things will not move us to duty! How vain is that poor man who forgets and neglects every duty—who burdens his pastor and brethren with his neglect, carelessness and cruel indifference! The wealth of this world is only a temporal good. Your home, however sweet and good, is only temporal. Think how often death comes in sight of your home. Yea, how often has it visited your homes, and be sure it will call for you soon, and then what will it profit you if you have your millions? All will be as nothing to you. One whisper of God's love to you will be better than wealth or the vain, empty honor of the world. Oh, how sweet it was to Paul to say, "I have fought a good fight." As the world sees things Paul's life was a failure—no vast estate, no worldly honor, no exhibition of earthly splendor, but the sweet consciousness that he had been faithful to the truth; that he had not been swerved this way or that by the love of money or honor; that he had sought for the path of duty and truth without regard to consequences, was better to him than the greatest riches.

When we see the subject clearly, as we do at times, we are astonished at our coldness and neglect, and we promise to do better; we are again blinded by Satan and led as captives by our lusts of the flesh, by our greed and covetousness. O, how we should long to see true piety among all our people;

to see our churches places of devotion and worship, and to see faithful men and women come to us for a home! We long for this, and this is one thing that makes the hope of heaven sweet. The Lord our Redeemer will be there. It will be a happy, sinless and deathless world. "O, what a blessed hope is ours!" and what should be our behaviour in life!

ELDER J. H. OLIPHANT

From *Primitive Monitor*, March 1908.

Submitted by Elder Gale Hanover.

Satan will seldom come to a Christian with a gross temptation; a green log and a candle may be safely left together, but bring a few shavings, then some small sticks, and then larger and you may soon bring the green log to ashes.

—John Newton

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HOW OFTEN

He strode the fields,
Just a wee lad,
Carefree and romping
With his dad.
Espying a boulder
Resting alone,
Determined at once
To roll the stone.
The harder he pushed
The less it moved,
Though making no headway
His ardor he proved.
"Have you used all your strength?"
Kindly chided his dad.
"Yes, oh yes
All that I had!"
"No you haven't
For I have been here,
But that you never asked
For my help is quite clear."
How often do we
On ourselves rely
When our heavenly Father
Is waiting so nigh?
If only His Word
We'd completely believe
We need never His help forego,
Never His Spirit grieve.

Name withheld by request.

IN COMMAND

I see the wild waves of the ocean,
The foaming, and rollicking tide,
But God gave the waters a bound'ry,
Within which they each must abide.
I hear the deep rolling thunder,
The storm in its fury unfurled;
And remember God's promise to Noah,
"I'll never again flood the world."
I hear the fierce roar of the tempest,
That brings such destruction to men,
But I know Jesus once stilled the waters;
The winds will obey Him again.
I tremble at God's mighty power,
Creation was formed by His hand;
His will shall control earth and heaven;
All things will obey His command.

Sister Violet M. Hiatt—1980

GRACE PRIMITIVE BAPTIST CHURCH

The Church was constituted on the Fifth Sunday, December 30, 1934, in the Lyon Park Community Center, Fillmore Street and Pershing Drive, Arlington, Va., where all subsequent meetings were held during its entire existence.

The Constitution Presbytery was composed of:

ELDERS

Alderton, J. E. L.
Alderton, T. W.
Garland, A. J.
Harrison, A. L.
Jenkins, John B.
Seekford, Ben. H.

DEACONS

Alderton, Kirk Iden, James
Alderton, O. H. Kincheloe, A. J.
Alexander, L. F. Messick, C. L.
Compton, O. P. Payne, Frank
Hickerson, L. H. Utz, Lester T.
Whittemore, W. W.

<u>PASTORS</u>		<u>CLERKS</u>	
Elder A. J. Garland	1934-1944	Mrs. W. A. Long	1934-1940
Elder A. J. Garland)		Mr. W. A. Long, Jr.	1941
Elder E. S. Quinn)	1945	Mr. W. A. Long, Sr.	1942-1944
Elder A. J. Garland)		Mrs. W. A. Long	1945-1946
Elder E. S. Quinn)		Mrs. Anna Jacobs	1947-1957
Elder T. P. Dalton)	1946	Mrs. Jane Slothouber	1958-1960
Elder T. P. Dalton)		Mrs. Blanche Hitchcock	1961-1966
Elder L. S. Dove)	1947-1948	Miss Cynthia Dindlebeck	1967-1969
Elder F. E. Thompson	1949-1957	Mrs. Helen H. Hall	1970-1971
Elder T. E. Majors	1958-1971	Mr. W. A. Long, Sr.	1972
No Pastor	1972	Mrs. Helen H. Hall	1973-1981
Elder J. E. Alderton	1973-1981		

The Church was blessed with many periods of spiritual prosperity, and was visited by numerous visiting ministers from various parts of the country. The total membership varied from a high of 18, declining gradually beginning about 1971 to a low of two active members for the last few years. Finally with the death of Brother C. D. Hall in 1980, only one active member remained; Sister Helen H. Hall, Clerk, widow of Brother Hall, and it was regretfully decided to dissolve the church, which was done on the Third Sunday, January 18, 1981. All during its life, however, the Church was blessed with continuing good attendance and interest, both from members of surrounding sister churches and from friends.

During the year 1935 regular meetings were held on the Third Sunday morning monthly; in 1936 meetings were held on both the First and Third Sunday; and from 1937 thru 1945 monthly Third Sunday services. For a three year period from 1946 thru 1948, there were regular services every Sunday evening at 7:30 p.m., and during 1949 and 1950, Sunday evening meetings were held on the Second Sunday only. In 1951 there were bi-monthly meetings; Second Sunday evening and Third Sunday morning; then from 1952 thru 1957, the Third Sunday service was eliminated. In 1958, when Elder Majors was called as pastor, monthly Third Sunday morning service was resumed and continued thru 1966. For a short period beginning in 1967, meetings were held at 2:00 p.m. on Third Sunday afternoon to fit into the commitments of the Lyon Park Community Center, then were resumed on Third Sunday morning thru the remaining years until January, 1981. Any special appointments for visiting ministers were held at night. One reason for the consistently good attendance at regular Third Sunday meetings was the fact that no other orderly Primitive Baptist Church in the immediate area held services on that Sunday. Beginning in February, 1981, Bethel Church instituted regular Third Sunday meetings in addition to their First Sunday services.

After dissolution of Grace Church, the one remaining member, Sister Helen H. Hall, moved her membership to Washington Church.

Elder J. E. Alderton, Pastor
Sister Helen H. Hall, Clerk

Information assembled by Brother Karl F. Bobzien.

CORRESPONDENCE AND NEWS NOTES

ANNUAL OR UNION MEETINGS IN VIRGINIA

BETHEL PRIMITIVE BAPTIST CHURCH—Leesburg Pike, Fairfax County, two miles west of Tyson's Corner. Third Sunday, April 19, 1981; all day Sunday only. This replaces all day meeting previously held by Grace Church on this date. **Elder Gary Utz, Pastor.**

WASHINGTON PRIMITIVE BAPTIST CHURCH—Fourth Sunday, April 26, 1981. All day Sunday only. **Elder Phillip Johnson, Pastor.**

BOOK SOUGHT BY ELDER McGUIRE

If anyone has a copy of "Biographical History of Primitive Baptist Ministers" compiled by Elder R. H. Pittman in 1909, and if they would be willing to part with it, Elder G. C. McGuire of Mississippi would like to hear from them. Responses to his search for this book may be addressed to: **Elder G. C. McGuire—325 Lucas Street—Kosciusko, Mississippi 39090.**

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Gladys Clem, Virginia, \$20.00; Earl D. Durban, Ohio, \$5.00; Isaac Reams, Florida, \$5.00; Mrs. Lelia Danderson, Virginia, \$5.00; Mrs. Mabel Rinehart, Miss., \$10.00; Homer C. Gunter, West Virginia, \$1.00; Roscoe I. Cliett, Georgia, \$5.00; Donald and Ruby Beck, Missouri, \$5.00; Mrs. Bessie V. Spitler, Virginia, \$5.00; Mrs. Margaret Saul, Ohio, \$2.00; Mrs. Alice H. Darby, Maryland, \$5.00; L. E. Farley, Maryland, \$5.00; Georgia S. Agnew, Virginia, \$25.00; Elder V. V. Willard and Pauline Willard, North Carolina, \$5.00; Karl Bobzien, Virginia, \$5.00; A Friend, Ohio, \$10.00; A Friend, Virginia, \$5.00; Mrs. Daisy Cozart, West Virginia, \$5.00; Carroll Shuler, Virginia, \$5.00; James Bowers, Georgia, \$5.00; Elder Ray Raybon Lord, Georgia, \$1.00; Little Zion Primitive Baptist Church, Michigan, \$10.00; Brother and Sister Ralph Hargrave, Virginia, \$5.00; Mrs. Mildred Carter, West Virginia, \$5.00; Mrs. Elsie M. Jones, Virginia, \$5.00; Mrs. P. J. Boyd, Ohio, \$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. Amisville, Va 22002. Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401. Tel. 267-7356. March '81

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, Rt. 1, Box 2D, Purcellville, Va 22132 May '82

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. Dec. '80

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. '81

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. '80

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 '81

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. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va 25411. Tel. (304) 258-3370. Aug. '81

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 '82

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. '81

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. Mrs. Vergie Mc Bride, Asst. Clerk, Three Churches, W. Va 26765. Tel. (304) 822-3675 Aug. '81

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 Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715 July '80

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 '81

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. Janet Yates, Clerk, Sperryville, Va 22740, Tel. 987-8220
Jan. '82

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, Amisssville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171
April '82

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. '82

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 '81

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 '81

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 '82

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 605-H, Amisssville, 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. '81

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. '81

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. '82

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. '81