

Advocate and Messenger

121st Year MAY 1982 No. 5

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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If we have had a good work begun within us it was God who initiated it; and as surely as He has begun it He will not let it fall short of completion, for He will perform it until the day of Christ. See Phil. 1:6. (R.E.H.)

Send all copy for publication, before the 20th of the month, to:
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Send all subscriptions, donations and changes of address to:
Mrs. Evelyn Mellon, Sec.-Treas.
ADVOCATE AND MESSENGER, Inc.
215 S. Royal, Apt. 14, Front Royal, Virginia 22630
Published Monthly \$5.00 a Year in Advance

“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovgrace.net

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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 '82

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 '82

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 '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, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '82

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. 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 '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 '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.

121st Year

MAY 1982

No. 5

Published monthly by Advocate and Messenger, Inc.
215 S. Royal, Apt. 14, Front Royal, Virginia 22630

\$5.00 a year in advance; 50 cents a copy.

Second Class postage paid at Front Royal, Va. and at additional
mailing offices. USPS 008500

INSPIRED INSTRUCTIONS TO LIVING CHILDREN

My experience, as well as God's word, assures me that if indeed I am among that highly favored number who have been saved from the damning power of sin and who have been called from nature's darkness into Divine light and life, it was not as a result of any decision of mine, nor because of anything else I did or did not do, but it was the result of God's own purpose and grace which was given me in Christ Jesus *before the world began* (II Tim. 1:9). If this is not the clear teaching of the scripture then I must confess I do not know the meaning of language.

If I was chosen *in* Christ before the foundation of the world (Eph. 1:4), then what did I have to do with being chosen? Will any intelligent person say I had something to do with it? There are those who argue that God foresaw some would live godly lives and that He based His choice of them upon their foreseen goodness. But II Tim. 1:9 says, "not according to our works, but according to his own purpose and grace." If it is *not according to our works*, would that not also cover "foreseen" works?

The interested reader will note that Ephesians 1:4 states that the elect were chosen of God *that they should be holy and without blame before Him in love*. But does it not stand to reason that if they were chosen on the basis of foreseen merit this verse would have read thusly: "According as he hath chosen us in him before the foundation of the world,

because he foresaw that we would be holy and without blame before him in love”?

Herein is one of the major differences between Primitive Baptists and other religious orders. We believe the elect, as they are viewed *in Christ*, stand holy and without blame before God in love *as a result of their being chosen in Christ*, and because of what He has consequently done for them, while others believe our holiness and unblamableness is what ultimately determines whether or not we will *be* chosen.

Primitive Baptists believe the apostle's injunction that the living children of God *should be careful to maintain good works* (Titus 3:8), but we believe it is “they which have believed” who are thus admonished, not those who are *dead in sins* (Eph. 2:1), and incapable of pleasing God (Heb. 11:6). We believe the maintenance of good works *is good and profitable unto men* while they live here in the world, but no amount of good works can procure eternal life. We believe good works should be maintained in order to be *obedient* children—not in order to *be* children.

We believe we receive the Spirit of God “because we are (*already*) His sons” (Gal. 4:6), not in order to *be* His sons. Then *after* we have received the Spirit in regeneration we are given the power (the right or privilege), to become the sons of God *in a manifest sense* (John 1:12); that is, to live so as to manifest *outwardly* what we already are *inwardly*.

If one will read John 1:13 impartially he will be compelled to admit that those who, in verse 12, are said to be given the power to become the sons of God “*were (already) born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*”

The Scriptures abound with clear proofs of this principle. Look at Colossians 3:1 for instance: “If ye then be risen with Christ, seek those things which are above.” Language could not make it any plainer that it is those who are already *risen with Christ* who are admonished to “seek those things which are above.” Another example of this is found in I Cor.

15:1, 2 where Paul says, "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." Now who was it that would be saved if they kept in memory the things Paul preached unto them? Surely no intelligent reader will argue that it was *unregenerate sinners* he was addressing here for he makes it very clear that these were "brethren" who were *already* standing in the gospel and were *already believers*. This being true then, how could anyone contend that the "saving" spoken of in verse two is eternal? It is clear from the context that Paul speaks of a salvation *from error* which these Corinthian brethren would enjoy *then and there* if they kept in memory the things he had preached unto them. Some among them were advocating that there is no resurrection of the dead, and this is one of the errors they would be saved from if they kept in mind Paul's previous instructions to them on that subject. Many other examples might be cited but these will have to suffice for the time.

It is very obvious that most all the epistles begin with a salutation to those who are already born of the Spirit and united together in a church state. The epistle to the *Romans* was addressed to those who were "beloved of God" and who had already been "called to be saints" and whose faith was already spoken of throughout the whole known world. The epistles to the Corinthians were addressed to "the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." The second epistle to this church begins, "unto the *church of God* which is at Corinth, with all the *saints* which are in all Achaia." The *Galatian* epistle is addressed "unto the *churches of Galatia*." The *Ephesian* epistle is written *to the saints* which are at Ephesus and *to the faithful in Christ Jesus*." The *Philippian* epistle is addressed "to *all the saints* which are at

Philippi, with the bishops and deacons." The Colossian epistle is written, "to the saints and faithful brethren in Christ which are at Colosse." Likewise the two epistles to the Thesalonians is addressed to the *church* there, not to the world at large.

In the face of such overwhelming evidence it is indeed strange that men continue to try to make the Bible a guide by which to teach the dead what they may do in order to live. We Old Baptists are peculiar in that we still do not believe the dead can do anything. We believe it is the living children of God upon whom the laws of Christ are enjoined. Paul tells us in II Tim. 3:16, 17 that the Scriptures are given to "the man of God." We are just old-fashioned enough to believe what he said.—*Editor*.

IF THE FOUNDATIONS BE DESTROYED

"If the foundations be destroyed, what can the righteous do?" (Psalm 11:3).

David begins this Psalm by stating his trust in the Lord. Then he asks a question, the substance of which is; Why would anyone dare to ask him to flee to any other source for help? The wicked are continually trying to undermine the upright in heart, but I trust as David did, that we are fortified with the faith, Spirit and grace of God.

I believe the foundations under consideration here are the foundations of truth and fundamentals of sound gospel doctrine, and with a little study we can show that there is no possibility of their being destroyed. If they can be destroyed then there is no hope for the righteous. If one thing is true, how can the exact opposite be true?

Abraham "looked for a city which hath foundations, whose builder and maker *is* God" (Heb. 11:10). Since God is the maker and builder how is it going to fall? "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner *stone*, a sure

foundation” (Isa. 28:16). Since it is a sure foundation, (Christ) laid by God, how is it going to be destroyed? “For other foundation can no man lay than that is laid, which is Jesus Christ” (I Cor. 3:11). Can Christ be destroyed? “Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*” (Eph. 2:19, 20). “Nevertheless (regardless of what may be said) the foundation of God standeth sure, having this seal, the Lord knows them that are his” (II Tim. 2:19).

We feel that the few scriptures we have mentioned are so plain and positive that they need no comment. Perhaps David asked the question in order to provoke us to thought.

ELDER T. EVERETT BEAVERS

A KINDERGARTEN LESSON IN THE SCHOOL OF GRACE

When Jesus began teaching His disciples (Matt. 5:1), He addressed the poor in spirit, those that mourn, the meek, those that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers and them that are persecuted for righteousness' sake, pronouncing them blessed. These virtues and marks, which receive Divine approval, come not by one's decision or determination but are the fruits of faith,—the expression of the Spirit of Jesus Christ bestowed within their hearts in the new (spiritual) birth, sometimes called regeneration, without which no creature of Adam's fallen race can serve God on earth, much less enter heaven above or the kingdom on earth below, without being an imposter.

The person who bears the marks of the True Shepherd's call to His sheepfold and His heavenly pastures shows he is a changed person. The will of his flesh which had enjoyed sin's ways, prompted by his vanity and ego, lusts for preeminence

and popularity. But the Spirit of the Holy Redeemer has instilled in his soul a new will (Psalm 110:3) by which he is governed and exercises by faith in Jesus. Faith sees and prompts the believer to wait for the things that are unseen, yet hoped for. His flesh with his former will has been killed in a spiritual sense but only subdued in nature. (See Luke 21:22 and Matt. 12:43-45). The sin of unbelief is a common pitfall tempting one to walk by sight instead of by faith to the denial of Christ's spirit bequeathed to his soul.

In spirit we *hunger* for heavenly manna, which when it is given will often fall in (our) night; we *thirst* for living water from Jesus' well, spring or fountain; we are *meek* because our sins have condemned us; we *mourn* because we cannot free ourselves from our prison of sin; we are "pure in heart"? O, can that be, when sin is mixed with all I do? This is one of the mysteries of godliness. To us has been revealed the purity and perfection of God and Divinity. This glorious revelation shows to us our vanity and pride and the desperate wickedness in our flesh, which causes a burning remorse, repentance and shame to the satisfaction of God's mercy, although our conscience remembers and always will till death erases it to our memory. In God's sight our hearts are made contrite, which He can call pure, and not despise it. For "The sacrifices of God are a broken and a contrite heart," and these the Lord will not despise (Psalm 51:17).

Faith in God and Christ Jesus is received by the working of that Spirit by which sinners are born again, thus making them new creatures in Christ. To a babe in Christ, who is now a child of heaven's King, all things become new; a new life, new world, new will, new heart, new conscience, new attitude toward sin (hatred), and a new love for Jesus and His disciples. He is now a new creature in Christ with heaven's limitless treasures accessible to him by faith. When that veil that has ever separated him from the fullness of God (II Cor. 3:16) and His spiritual kingdom is lifted from his eyes, ears and heart, what an amazing sight greets him with an ecstatic feel-

ing of peace, rest and wonderment that engulfs his soul! A more important event cannot occur in a mortal life. It is the ground of his hope and seals salvation to his soul through faith. God's love captivates his heart and he responds with "Abba, Father!" (Gal. 4:6). God's love bequeathed to him is his passport to heaven and the seal of his hope,—that steadfast citadel that repels all attacks of Satan from without as well as all foes from within.

The Spirit of Christ will henceforth rule his heart and by faith he is now under obligation to rule his body and bring it into obedience to the law of life in Christ Jesus which is written in his heart. This new task, which is essentially a life and death matter to him, will require constant vigilance and ceaseless prayer, only to fail at times when a season of coldness and darkness will shrink his faith and chill his love so that only his hope will remain, for that is his to possess. Many times he would sell his hope for a mess of pottage but the Spirit within him will still cling to it. His faith and love are attributes of heaven, loaned to a believer in a measure of God's grace.

He is now a creature with a two-fold life. His new (inner) man is ruled, guided and supported by faith in Christ while his old (outer) man is still under the dominion of reason, sight, and sin. The remainder of his mortal life will be spent with these two opposing spirits continually warring within him, separated only by faith and the gospel. Paul gives some clarity about this mysterious warfare that is so offensive and distressing to an enlightened disciple of Jesus; to-wit, "With the mind I, myself serve the law of God; but with the flesh, the law of sin" (Rom. 7:25). The "outer" man is still under the dominion of sin and death while the "inner" man is animated, governed and kept by faith in Christ.

ELDER GALE F. HANOVER

WORTHY

Dear saints of God: As I try to write to you on the above

subject I do so with the deep feeling that I am underserving and have no merit of my own in any degree and I have often expressed my feeling as not any better than the one who cried out to the Lord, "Be merciful to me a sinner." This publican did not even lift his eyes unto heaven, he felt to be so unfit and not worthy to even look unto heaven, but smote upon his breast. The sinner must have been more worthy than the Pharisee for the Lord said he went to his house justified rather than the other. To be worthy is to be of value and quality to deserve merit. We often feel to not be worthy of any mercies, and yet there is a way in which you and I are worthy of the Lord's mercies and to be called the children of God. I may not get both phases of this covered as I should, but may the Lord bless you to share in the wonderful blessings of His kingdom.

Jacob was a man that was blessed of the Lord as he walked in His way even passing over Jordan. Yet he felt to be less than all, for he declared unto the Lord, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant." Isn't this your feeling precious ones that have tasted of the gracious truth of the Lord and His wonderful mercies? The least of His mercies is far more than I deserve any time. This must have been some of Paul's feeling also as he felt himself to even be less than the least and not even meet to be called an apostle. Nevertheless there was and is a faithful saying worthy of all acceptation, "that Christ Jesus came into the world to save sinners," and he felt himself to be the chief one. Worthy of all acceptation is this truth of salvation.

A great feeling of unworthiness is expressed in the parable of the lost son, or prodigal son. He was the son of his father before he left home, while he was gone, and after he returned home. While he was gone from home he had some very trying experiences, and thought he would even perish with hunger. Just so it is with us. The world does not satisfy the hunger of the Lord's children. When he came to himself, and this must

have been by the mercies of the Lord, he was enabled to feel that he had sinned against heaven and before the father and no more worthy to be called a son. What a wonderful feeling to experience at the Lord's merciful hand and not even feel worthy to be called a son. There is joy in the presence of the angels of God over one sinner that repenteth. They had joy and was merry upon this occasion, for they had said, "This my son was dead, and is alive, he was lost, and is found." The son confessed to the Father that he had sinned against heaven and in thy sight, and am no more worthy to be called thy son. Isn't this the true feeling of your heart, that you are not worthy to be called a son?

There was a centurion of great faith who had a servant that was dear unto him who was very sick and ready to die. He sent unto the Saviour that He should come and heal the servant, but notice how undeserving he felt as Jesus came, for he said, "I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed." It was even so, that very way and Jesus could declare He had not found so great faith, no, not in Israel. Have you not also had some of these feelings? As the precious children of the Lord come under our roof we feel to be so unworthy of their company and fellowship, yet if you deem us worthy, we say come in ye blessed of the Lord.

Let us consider for a moment the deep feeling of John the Baptist. He had been declared great, yet he felt to not be worthy of even bearing the shoes of the Saviour. He declared that Jesus was mightier than he and that he was not worthy to unloose the latchet of His shoes. Jesus came to be baptized of him, demanding that John suffer, or be submissive to this, even though he felt to be not worthy. Oh what a deep feeling of unworthiness comes upon one in following in the teaching of Jesus. So it becometh us to fulfill all righteousness. Yes, you can feel the great bond of love and affection, and it is very true that we are not worthy to unloose His shoes.

This then very definitely brings us to the understanding that the Lord is worthy to be praised. David has declared this in 2nd Samuel and also in the 18th Psalm, "I will call upon the Lord, who is worthy to be praised." He is worthy of all praise by our walking humbly in His ways. Surely by the mercy and grace of God we are able to walk worthy of the vocation wherewith we are called. There is no greater vocation in life and we are to walk worthy of it, not in word only but in deed and in truth. We are exhorted and charged to walk worthy of God, who has called us unto His kingdom and glory. We are to walk as His children, live as His children and be humble as was John. Jesus our Saviour has fulfilled the work the Father sent Him to do and we are worthy through the blood of the Lamb, His atonement and sacrifice. The examples Jesus left for us to follow, even though we feel unworthy, are for the praise of His worthy name.

The apostle John, while on the Isle of Patmos was in the Spirit on the Lord's day, and he beheld a book written within and sealed with seven seals and a strong angel proclaimed, "Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon." Then John says, "And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Surely He, the Lamb of God that John the Baptist beheld, is worthy. And the voice of many angels rang out with a clear, loud and distinct voice, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Yea, we are made worthy in the blood of the Lamb, and though we feel unworthy and have trials and afflictions in this life, it is sweet to know that the sufferings of this present time are not

worthy to be compared with the glory which shall be revealed in us.

Dear ones, I must bring this to a close and leave room for others. May your faith be strong in the Lord, knowing that nothing shall separate us from the love of God which is in Christ Jesus our Lord. He is worthy. Submitted in a deep feeling of love.

ELDER DAILY HITE

ABOUT TEMPTATION AND BEING LED INTO IT

Frequently in prayer at our church services I say, "Lead us not into temptation, but deliver us from evil:" which I understand is the way our Lord taught us to pray in the sermon on the mount (Matt. 6:13). Temptation is one thing and to be led into it is another, and entirely different thing.

Jesus our Lord and Master went before us, His children, to blaze the trail that we would later travel in this world. He not only endured and set the example of being hated without cause—despised and rejected of men, but He knew the joy and glory of baptism and the praise from heaven for fulfilling all righteousness, the Spirit descending from heaven in the bodily shape of a dove and the voice of the heavenly Father saying, "This is my beloved Son in whom I am well pleased." If He had not met with temptation in this life then we would not have a perfect example of resistance to it nor knowledge of how or why it comes about. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15).

"In *all* points," my precious ones, let us remember this. His baptism by water was over and the rich joys therein experienced behind Him. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1). Where an evil spirit is mentioned the word *spirit* is not capitalized, but this "Spirit" was the Spirit of God. Jesus was led

by the Spirit of God into the wilderness but for one purpose — “to be tempted of the devil.”

A natural wilderness, we think, would be a vast, arid land of scrub brush where an inhabitant would be without access to food or water. Jesus was an hungered there, which would describe a child of God under the dark clouds of uncertainty, doubt, fear, worry, gloom and wretchedness; the condition in which we are most vulnerable to the wiles of the devil and do not have a thing to cling to except our faith in God. Endurance is the password, precious ones. It takes strong metal to endure the flame of a furnace—likewise strong faith to endure the temptations of the devil. Let me assure you that God does not give faith to anyone without putting it to trial. “Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ” (I Pet. 1:6, 7). James also said, “Blessed is the man that endureth temptation.” If we do so we will receive the crown of life (in this life as a reward) and should count it all joy (James 1:2). There is such a thing as suffering “according to the will of God” (I Pet. 4:19). If we doubt this we should read the book of Job and see how a man whom God had hedged in and protected was turned over to Satan to be tempted and to suffer.

I like to read the message to the angel of the church in Philadelphia (Rev. 3:7-13). God had set before them an open door and no man could shut it. They had kept God’s word and had not denied His name. The tenth verse says, “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation.” This certainly tells me, as a servant of the Most High to be patient in tribulation and that I should pray without ceasing that I might not be led into temptation, but that the God of all power might keep me from the hour of temptation, “which shall come upon all the world, to try them that dwell upon the earth.”

ELDER A. J. HYLTON

THE SAYINGS OF JESUS UPON THE CROSS

(No. 4)

“Eloi, Eloi, lama sabachthani?” (Matt. 27:46).

During the first three hours of the crucifixion, Jesus was fully aware of what was going on about Him. He spoke to men, and He spoke for them. But during the final three hours, He seems to have turned entirely from men to fix His attention upon God only. Indeed, God Himself drew a curtain of blackness over the face of the earth, so that men could only have a brief glimpse or two of what was taking place. Our Lord had won a victory over Himself in Gethsemane, and a victory over Satan in being crucified. And now, He must win a victory with God.

The gospel writers give us the Hebrew words actually spoken by Jesus first, so that we might understand the reaction of those who heard it. Certain of the Jews thought, when Jesus said “Eloi”, that He was calling for Elijah the prophet to come to help Him. Almost six hours had elapsed since His crucifixion, for it was the ninth hour now. “Let alone,” said the Jews, “Let us see whether Elias will come to take him down.”

For all practical purposes, Jesus was now alone with God. A far greater obstacle than Satan, or mortal kings, or angry men, was here. “I have trodden the winepress alone; and of the people there was none with me.” Men could realize the natural darkness of that hour; but who could know the anger of God being poured out upon His son? They could feel the earthquake rending the earth, but who could feel the rending of His heart? Wracked with pain, without a single comfort, our Lord must now endure the greatest agony of all, the full awareness of the wrath of God, the total absence of sustaining grace. These words are the only complaint made by Jesus, and it is full worthy of Him. To complain when we do not feel God’s loving presence, is to signify our love for Him, our need for Him. There is no power of word to express

the suffering of Jesus in these long hours. Indeed, God wisely hid the Master's suffering from our eyes. No man has ever suffered like this, nor ever shall. Now and then, some one of the elect family may taste just a little of it, and by it may be made conscious of the cup Jesus drank; but we can never feel what He felt.

Sometimes men have been inclined to challenge the justice of God in view of this terrible scene, saying, "A God who would do such a thing to anyone cannot be a just being." Ah! but it was not God who made Jesus suffer! It was you and me, with the sins we love to excuse as being of no consequence! My sin nailed Him to the cross, my sin made Him sweat and groan and die.

Our Lord went to the cross by an act of His own will. No power on earth could prevent Him from doing so. He would also die as an act of His own will, and no power could take that precious life from Him until He had accomplished what He set out to do. How much suffering would it take to appease the Holy law of God? If you and I had offered up, like Abraham, the children God had given to us, would that have sufficed? No. But we do love our children, and seeing one of them suffer pain or sickness or distress seems to make us forget all about any labor, worry, or distress they may have caused us. God loved His son too; and seeing that precious Son dying on the cross washed away all the anger God felt toward His wayward children. Herein is our only hope of heaven.

The loneliness and agony of Golgotha brought about in later days some very precious promises from Jesus. Knowing by hard experience what it was to be alone, without feeling approving grace of God, and without an escape, Jesus in compassion promised His servants never to leave nor forsake them. His people may strive to leave Him, but He will not leave them. "I will not leave you comfortless; I will come unto you."

ELDER RAYMOND WEBB
Carthage, Illinois

ANSWERS FOR INFIDELS

Recently I read a story of an old christian slave here in the South whose master was an infidel. One day the master went duck-shooting with his slave, and turning to him suddenly, he asked: "How is it, uncle, that the devil never tempts me, and always worries you? Why should he tempt a christian more than an infidel?"

Before the slave could answer, a flock of ducks came within range and the master fired into them. He then directed the slave to make haste to secure the wounded birds first, and let those that were dead wait til last. When the slave returned to his master he had found his answer: "You see, massa, I reckon it is this way 'bout the devil. He thinks I'm only a poor, wounded soul that he wants to make sure of, and so you can wait."

A very appropriate answer indeed! wouldn't you say? No doubt the infidel master had very little grasp of just how well he had been answered, but it was a very fitting reply. Those who are dead in sins have no spiritual life within them and consequently they experience none of the exercises of soul which are common to those who have been made alive to righteousness. The devil need do little tempting of those who are already lovers of evil and who are already participating in as much ungodliness as they think they can get away with. It is the righteous that Satan is displeased with and it is they whom he seeks to ruin.

All this reminds me of an incident which took place not far from here many years ago. A couple of young men who were well known for their impiety and rowdy living saw an elderly Primitive Baptist minister coming up the street toward them and one of them decided he would have some fun with the old gentleman. So when the old brother drew near them the young man spoke to him and said: "Preacher, I've got a question for you. If the devil were to come after one of us today, which one would he take,—you or me?" The Old

minister replied without hesitation, "He would have to take me, because he already has you."—*Editor*.

THE TRIAL OF YOUR FAITH

In chapter one of Peter's first epistle we are told that at times there is a *need* that we experience heaviness of heart and soul through manifold, or varied and numerous, temptations. The reason this is needful is that it is necessary for our faith to be tried or tested in order that it "be found unto praise and honour and glory at the appearing of Jesus Christ."

The preciousness of our faith is compared to that of gold, which is one of the most valuable metals on earth. And though this gold be ever so thoroughly refined by the melting and separating effects of the hottest of fires, and even if one hundred percent of the dross could be purged from it, it still would not be anywhere near as precious as is our faith. Gold is a temporal medium of exchange as well as a very useful material in many manufactured products, but by and by, it, together with all the things it can purchase and all the items in which it is used, shall perish, but faith enables us to lay hold upon, and to enjoy, things which will abide forever and which will therefore still exist long after this world and all its gold has been consumed in flames.

The apostle Peter tells us that faith enables us to love Jesus and to believe in Him even though we have not seen Him. And so strong is this love and trust, that it causes us to . . . "rejoice with joy unspeakable and full of glory." Faith also enables us to rest and rejoice in the sweet assurances and the precious evidences which are tendered to us from time to time by the blessed Spirit of God that we are among that happy number who will one day live with Him in the glory world. This is "the end of our faith," for what are all the revelations of the Spirit unto us if we have not a sweet and lively hope of one day being with Jesus in glory? What are all timely

comforts unto us if we are not able to "receive" in this sense "the salvation of our souls"?

But faith, like gold, must be tried and tested. It is not tried in order that God might find out how it will stand up under temptation, for He knows all things, but it is tried for *our* benefit and for the benefit of those who observe our faith in action. It is tried in order to purge out those strong tendencies toward unbelief which have such deep roots with our carnal nature. It is tried in order to assure us, as well as to attest to the world and to all the powers of hell, that it is a faith which will not ultimately or totally and finally fail but will one day be brought to a full fruition and shall give way to the glorious reality and the joyous realization of all those future glories of which it had been assured here in time. Truly, truly our faith is far more precious than gold.—*Editor.*

WHAT MAKES YOUR FACE

Leonardo Da Vinci painted his "Last Supper" on the rear wall of a church in Milan, Italy. Napoleon stabled his horses in the church. The horses kicked away much of the painting. People from all lands visit the old church each year, and as they study the beautiful face, now grown dim, they moralize about Napoleon, about Da Vinci's peasant mother, about time's ravages and other things.

They might well moralize over the story of Da Vinci's great model—if they knew it. Here is the story; it applies to every human being. You can make it of use to yourself without going to the church in Milan.

The artist sought to express the widest possible range of character study in his great painting. Laboriously, during many years, he sought and sketched types of men. The eleven good disciples were first painted, and then Da Vinci began eagerly seeking for a face worthy to serve as a foundation for his inspired portrait of Christ.

He found a face that pleased him at last. It was that of a young man singing in the Milan Cathedral. It was a beautiful face, breathing a spirit of truth and of lofty idealism. The young man gladly accepted the honor offered him, and posed for the face that today looks out so calm and gentle among the twelve disciples.

Only one face then remained to be painted—that of Judas, the traitor. Throughout the jails and through haunts of crime Da Vinci sought a face that should embody the hideous depravity, the utter baseness of a spirit that could betray the gentlest of men. He found his model at last, in a prison cell in Rome. The face was not that of an old man. But vice, evil thoughts, evil living gave it the stamp of sunken humanity which the painter sought.

That face was painted as the face of Judas—and after the work was done, Da Vinci learned, through an accident, that the young man who had posed for the face of Jesus was the same as he in the prison cell, who had posed for the face of Judas. A few years of evil living had done the work. Such a change had been made in those few years that the painter himself, familiar through long work with the model's face, failed utterly to recognize it.

This story is often heard with incredulity. But why should it be heard with incredulity? Can you recognize a stream of pure spring water after it has run through the gutter of a city? Can you believe that the face twitching under the black mask as the hangman mounts the scaffold was once the face of a pretty young child, loved by its mother, and seeming in every man's eyes the embodiment of permanent innocence?

Each city magistrate, when he climbs to his police court seat, sees a row of unhappy women before him. They vary in age from twenty to sixty. Listlessly he sentences these women, sometimes for drunkenness, sometimes for "crimes" in which the responsible criminal goes free. Would one of these miserable women be recognized by those who knew her when her face reflected a pure mind? No one, except, perhaps, some

mother whose eyes see through all the marks of a hard world and into the soul that cannot be destroyed.

Have you ever seen a photograph of yourself made when you were a child? You have laughed at the old picture, probably, at the old-fashioned clothing, the "best suit" with the wide black braid, or the funny old dress. Look again at the picture of your childhood, and look seriously. You will be a fortunate man or woman if you can look and not miss anything. Look carefully at the eyes and mouth. Study the expression. Do you find none of the frankness, freshness, truth or other good qualities missing?

The woman who has devoted her life to pleasure, to dismal social vanity, to eager pursuit of worthless excitement, looks bitterly in her glass as the years go by. The peace has gone, the youth has been replaced, not by calm, self-respecting age, but by bitter regret that stains all the expression, deadens the eyes, and makes the face look out at its owner as different from the girl of ten or fifteen years ago as is the face of Judas from that of Jesus in the great picture in Milan.

The moral in the story of Da Vinci's model does not apply to extreme cases alone. It applies to the middle-aged man made hard, hard inside and out, by persistent, selfish hunting for money. It applies to the gourmet or gourmand who has devoted his intelligence exclusively to the service of his stomach. It applies to the newspaper man who thinks that "journalism makes men pessimistic," but who ought to know that lack of sincere interest in other men is what "makes men pessimistic."

When your life is ended, so far as material accomplishments goes, you may have money, you may have fame, you may be envied by others; but for yourself you will only have one possession really important—your opinion of yourself, based on your knowledge of what you have really aimed at and really done.

Your face will tell the story of your life at its various phases. It will tell the whole story toward the end, as you look

in the glass and see in every line and in the whole expression whether you have been true or false to the start and the possibilities that nature gave you.—*Selected.*

(There is an expression or two in the above writing which may be questionable, but the lesson it sets forth is one which is worthy of serious consideration by us all.—Editor.)

LEARN TO CONDENSE

Long visits, long stories, long essays, long exhortations, and long prayers seldom profit those who have to do with them. Life is short. Time is short. Moments are precious. Learn to condense, abridge, and intensify. Learn to be short. Lop off the branches; stick to the main facts in your case. If you speak, tell your message, and hold your peace; if you write, boil down two sentences into one, and three words into two.

Primitive Monitor, 1912

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THE ELECTION OF GRACE

In uniting with the church a sister first told us how she had hated the doctrine of our people, how utterly unreconciled to it she had been. She would hear our people state the doctrine and their arguments in favor of it and she told how bitterly she despised it all. But she became concerned about herself, and as she saw her own sins and her inability to do good she became more and more afraid the doctrine was true.

She spoke of hearing a sermon that was convincing and said she cried all the way home over it, thinking, "Is it possible that it is true and that I must believe it?"

She told of being convinced that the hold sin had upon her rendered her unable to perform conditions of salvation, and how her confidence in "the work system" grew less and less, and she saw that grace alone was suited to her condition, and her hatred for the doctrine died, and she came to see things in it that were suited to her needs; and, at last, that no other doctrine was adapted to her state. She felt the burden of her sins pass away and was blest with hope in the Saviour, and "all things became new" to her, and the things she had hated she now loved, and she loved the people that believed it. Experience is a great teacher, its teaching is longest remembered and best understood.

My own experience was much like the above. I, too, was utterly opposed to the sovereignty of God in election and redemption and like sentiments, but I was divorced from all conditionality in salvation in my experience, and all through life I am confirmed in this sentiment: "By grace are ye saved." I love this sentiment dearly, and will, I trust, to the end of my stay on earth.

ELDER J. H. OLIPHANT
The Gospel Messenger, 1916

A.D. 1792. The first Baptist Missionary Society founded at Kettering, England. (Baptist in name *only*, Editor).

S. Hassell, in *Gospel Messenger*.

When a man finds within himself a desire to do that which is right and good but at the same time finds within himself a propensity to do just the opposite, this is to him a good evidence that the Spirit of God has come into his soul, for when a man is void of the Spirit he has no such warfare within (Rom. 7:15-25, and 8:7-16). Without the Spirit his whole being is bent only toward evil.—R.E.H.

CORRESPONDENCE AND NEWS NOTES

In the March issue we published a letter from Brother Silas Norwood in which he mentioned a church with which he is acquainted that granted a letter to a wayward member to keep from having to exclude him. I remarked at the close of Brother Norwood's letter that he did not tell us whether the wayward brother was received by a sister church or not, and that it was not needful that we know, but that no church should knowingly recognize such a letter since it was illegally issued. This prompted the following additional information from Brother Norwood:

"The church that accepted that letter had no knowledge of the circumstances under which it was granted, for it was worded, as most letters of dismissal are, that he to whom the letter was granted was a member in full fellowship. What deception! So, the church that received the member did it in good faith, not knowing the circumstances under which it was granted by the sister church.

"Sure enough, the church which received the man in question had to exclude him a short time later.

"I might add, that the church which granted the letter is now infected with 'no-hellism'."

It comes as no surprise to me that the church which issued the illegal letter is currently infected with heresy. No church can practice such deceit and dishonesty for very long without losing their identity as an apostolic church. We cannot violate God's laws, either as churches or as individuals, without suffering for it. Thanks again, Brother Norwood, for your correspondence.—Editor.

AN EXPLANATION CONCERNING ONE OF OUR ASSOCIATE EDITORS

Some of our readers may have noticed that Elder Larry Wolfe's name has been removed from the masthead. We wish to make it clear that this is not the result of any dissatisfaction on our part with Elder Wolfe but is due to the fact that other obligations and responsibilities have not left him with sufficient time to write for the paper as he has desired, and as we had hoped he would be able

to do. We deeply appreciate the articles Brother Larry has submitted in the past and we hope that in the future he will be able to write more frequently for we feel that his efforts in that respect have been worthwhile.

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

GOOSE CREEK—First Sunday, June 6, 1982, and Saturday before. All day both days. Elder J. E. Alderton, Pastor.

ALMA—First Sunday, June 6, 1982. All day Sunday only. Elder E. S. Skeen, Pastor.

MARTINSBURG—Second Sunday, June 13, 1982. All day Sunday and 2:30 P.M. Saturday before, supper, night service. Elder A. J. Hylton, Pastor.

UNION (Summerduck)—Second Sunday, June 13, 1982, and Saturday before. All day both days. Elder J. E. Alderton, Pastor.

BARROWS RUN—Fourth Sunday, June 27, 1982, and Saturday before. All day both days. Elder Raymond Pressley, Pastor.

NEWS FROM CHAMPAIGN, ILLINOIS

Dear Elder Harris; The "New Liberty" Primitive Baptist church of Champaign has called for the ordination of Brother Dale Lester to the full work of the ministry. Our Annual Meeting begins on Friday night at 7:30 before the First Sunday in July and continues on through Sunday. The ordination service will be held on Saturday morning at 10:00.

Elder Jack Allen from Ohio will be our visiting minister and we hope others will be with us. At this writing Elder B. T. Stevens has improved from recent heart attacks. We have met a few times in their home and sung hymns and had prayer. May God bless him and his wife, Tacy, during his illness and we pray for a speedy recovery.—Elder and Mrs. Lloyd Clapp.

ORDINATIONS OF DEACONS

On March 7, 1982 Alma Primitive Baptist church of Alma, Virginia, met for the purpose of ordaining brethren Dewey Jenkins and Michael Bauserman to the office of Deacon. Having issued a request for ordained help from other churches, a number of Elders responded, by whom a presbytery was formed. They consisted of Elders: Andrew Hylton, Ernest Long, Elmer Skeen, Gary Utz, Toliver Utz, Emory Alderton and Russell Sutphin. The following Deacons were also present: Carlton Priest, Waldo Rudacille, Warren Wilson, John Moore, Lewis Judd, Aubrey Utz, Clarence Moyer, John Wayland, Harvey Painter, J. Rex Burner,

Johnny Huffman, Lewis Hite, Ross Payne, E. Clifton, and Frank Coppedge.

Elder Skeen was elected Moderator and Brother Emory Clifton, Clerk. Brother John Wayland was chosen to speak for the church, Elder Russell Sutphin to question the church, Elder Andrew Hylton to question the candidates, Elder Ernest Long to offer the ordination prayer, and Elder Emory Alderton to deliver the charge.

These functions being performed to the satisfaction of the church, Brethren Jenkins and Bauserman were turned over to the church as duly ordained Deacons.

Obituary

FLORENCE PUTNAM HACKLEY

Sister Florence was born August 2, 1918 in Fauquier County, Virginia and passed away March 19, 1982 at the age of 63. She is survived by two daughters, Ethyl and Judy; three brothers, Marvin, Elmer, and Robert Putnam; one sister, Mrs. Mary Grimsley; one uncle, Strauser Payne, and several nieces and nephews.

Sister Florence joined Battle Run Primitive Baptist church in August of 1958. She was baptized September 14, 1958 by Elder Thompson, who was pastor at that time. She was a faithful member for 23 years. She did so much for the church. Everywhere she went to all-day meetings she felt she had to help out by furnishing an abundance of good food. She was the church's housekeeper for many years. All at Battle Run will feel a great loss because Sister Florence was so kind and considerate.

Funeral services were held for her at Royston Funeral Chapel, Marshall, Virginia on March 23, conducted by Elders A. J. Hylton and Elmer Skeen. Her body was laid to rest in Orlean Cemetery to await the glorious second coming of our Lord, when she, along with the rest of His people, will be called forth from the sleeping dust to be like Him and be satisfied. May the reconciling grace of God comfort all that loved her. Humbly submitted,—Elder E. S. Skeen.

DONATIONS TO THE ADVOCATE AND MESSENGER

Willard Davis, Illinois, \$5.00; Fred M. Griffith, Alabama, \$3.00; Mrs. Mildred M. Mize, Georgia, \$50.00; Dr. A. B. Phillips, Georgia, \$5.00; Mrs. Fern B. Bybee, Nebraska, \$2.00; A. L. Hendrix, Florida, \$10.00; Mrs. Violet C. Newman, Virginia, \$5.00; Jearl Sutherland, Virginia, \$5.00; Louise Sims, Ohio, \$5.00; Julian Cunningham, Florida, \$15.00; Crilly Lunsford, Virginia, \$10.00; Elder A. J. Hylton, Virginia, \$20.00; Elder and Mrs. Elmer Skeen, Virginia, \$5.00; G. R. Reams, Virginia, \$5.00; Lewis Judd, Virginia, \$5.00; Chloe E. Boyle, Pennsylvania, \$5.00; A Friend, Ohio, \$50.00; Lura D. Carper, Maryland, \$5.00; Ray Rountree, Georgia, \$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, Rt. 1, Box 2D, 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 '82

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-I, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '82

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 '82

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 Parlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '82

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. 64/ 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. '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 '82

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 '82

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 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. '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. '83