

Advocate and Messenger

121st Year

APRIL 1982

No. 4

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

If we should walk always upon soft paths and find no rough stones in our way we would become perfectly content with our present state and remiss in seeking the things which are above.

Elder John R. Daily, 1923

Send all copy for publication, before the 20th of the month, to:
RALPH E. HARRIS, Editor
Route 1, Box 186-A, Caryville, Fla. 32427 — Ph. (904) 547-4615

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

Copyright restrictions apply.

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 '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. '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, 1-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. '82

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomy Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. 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. 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. June '82

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

APRIL 1982

No. 4

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

MAN'S BOASTFUL INCLINATIONS

"Most men will proclaim every one his own goodness: but a faithful man who can find?" (Proverbs 20:6).

Since the fall of Adam man has become, by nature, a wretched being. He now possesses a heart which is . . . "deceitful above all things, and desperately wicked" (Jer. 17:9). That deceit and wickedness is reflected in many ways, but I can think of no form in which it manifests itself more vividly than in man's proclivity for boasting of his own pretended or supposed goodness. One of the most outstanding scriptural examples of this is found in a man who stood very tall in the estimation of religious society; a Pharisee, who went into the temple to pray, and who stood and "prayed with himself" and thanked God that he was . . . "not as other men are, extortioners, unjust, adulterers," etc. (Luke 18:11). Truly he was of that class who are described in Matt. 23:5, of whom it is said, "Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

Such men delight in having others think they are good and when they have done those things for which they think they shall be applauded they are careful to make those deeds known publicly. Like those hypocrites spoken of in Matt 6:2, they "sound a trumpet before them" that they may have glory of men. Our Lord says, "They have their reward." And what, one might say, is their reward? It is nothing but the praise of men. And what a vain and worthless reward that is. But it is no better reward than they deserve. Their *works* are empty

and vain and so is their *reward*.

As I consider this kind of people I am reminded of a man called Simon who used sorcery (witchcraft) in order to bewitch, that is, to confuse and amaze, the people of Samaria. It is said of this man that he was . . . "giving out that himself was some great one." He was proclaiming his own greatness and goodness. And through the exercise of Satanic powers and various feats of magic he had, over a long period of time, convinced the whole city that he was "the great power of God." And he was more than glad to accept their praise, for although his religion differed in word from that of the Pharisees, yet in principle it was the same for both his and theirs was practiced with the same end in view, namely, in order to receive the applause of men.

This man Simon even united with the church, but it was soon discovered that his heart was "not right in the sight of God" (Acts 8:21). The apostle Peter perceived or observed that Simon was "in the gall of bitterness, and in the bond of iniquity." A study of the expression "gall of bitterness" reveals that it is used metaphorically, or as a figure of speech, to denote a condition of extreme wickedness. So, we see from this and many other scriptures that at least a few bad characters got into the church even in the days of the apostles.

"Most men will proclaim every one his own goodness." Notice that the case described here is true of "most men." So then, those who do *not* proclaim their own goodness are definitely in the minority. The last part of the verse says, "But a faithful man who can find?" Faithful men, or men full of faith, are few and far between. Among the sons of men it is difficult to find a man who is faithful to confess what he truly is in and of himself. Few men are willing to acknowledge as did Isaiah that they are undone, or that they are men of unclean lips, and dwell in the midst of a people of unclean lips, or, as he says in another place, "We are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the

wind, have taken us away" (Isaiah 6:5, 64:6). There are not many men like Paul who are willing to acknowledge that, of themselves, they are "wretched" (Rom. 7:24), or that they are the chief of sinners (I Tim. 1:15).

How wonderfully blessed we are if we have been enabled to see the Lord by an eye of faith and to have such a view of Him as to bring us to a state of self-abhorrence. That is, to hate what we are by nature and what we see in our sinful flesh, and as a result to repent in dust and ashes (Job 42:5, 6). One comes to this place the same way Isaiah did, because they are blessed to see the Lord . . . "sitting upon a throne, high and lifted up" (Isaiah 6:1). One then views himself *in contrast* to this pure, perfect, and exalted King and falls prostrate at His feet in self abasement. Such an exalted view of God and such an humbling view of ourselves immediately brings down to the dust all our self-made strongholds of false religion and lays us at mercy's door as poor beggars, and no longer can we proclaim our own goodness, for our own goodness appears to us as "filthy rags." Dear Lord, we thank Thee for such a great deliverance!—*Editor.*

JUDGMENT

It is truthfully said that whom the Lord loveth He chasteneth but I do not believe that any right-thinking child of God will seek the chastisement of the Lord as proof that God loves him. As some men's sins are open beforehand, going to God for judgment before the man does, it follows that in this life here on earth we are given light to see our sinful nature and come to realize, to our very strong consolation, that Christ has purged our sins and blotted them out by His death on the cross. With these sins forgiven we should, by all accounts, grow in grace and in the knowledge of the Lord.

For God's enlightened people, with penitent attitude, there is good instruction given in I Cor. 11:31-32; "For if we would judge ourselves, we should not be judged." Here

we realize the wisdom in the wise old proverb, "An ounce of prevention is worth a pound of cure," and if we examine ourselves to see if we are in the faith, bridle our tongues with a meek and quiet spirit, and make straight paths for our feet, we can avoid the latter part. But if we do not choose to continue in peace with God by taking heed to these things He will yet prove His loving care for us in this way; "But when we are judged, we are chastened of the Lord, that we should not be condemned with the world." The world of unbelievers are condemned already and God does not regard them with either love nor pity to bother with chastisement. But to a wayward and thoughtless child He proves that . . . "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Acts 17:30, 31: "... but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead." This man is Jesus Christ.

It is right and just that God should command all men to repent seeing that after He had created the father and mother of the human race it was their choice to sin against their Creator's law and bring the great tragedy of sinful death upon their posterity. If this is true it is also true that there is nothing in human nature or the carnal mind that inclines people to repent. We must be born again of the Spirit of God, and in the spirit God leads us to repentance.

The appointed day of God's final judgment will be on the day of the resurrection or afterward, and as it is in the courts of the land, or should be, the transgressors will be condemned and the righteous exonerated, for a judgment, we feel, is not only to send to punishment the wicked and convince them of their ungodly deeds, as Enoch, the seventh from Adam did testify, but also to glorify the righteous whom Jesus came to save. These shall be judged righteous be-

cause of what their Redeemer has done for them.

As the sins of God's elect people are open to them beforehand, going before unto judgment, then the family of God has already been judged for their sins and punished by chastisements in this present world so in the final judgment when every knee shall bow before God all subjects and recipients of the grace of God will be eternally justified, the infant, the dumb who never spoke a word, and the brain-retarded idiot included. But unlike these, the ungodly wicked of this world, whose sins follow after (I Tim. 5:24, 25) will see the just indignation and wrath of the righteous God, who can do not wrong, and will be sent to eternal punishment.

In seasons of peace the inhabitants of Zion do not relish hearing about hell because the sweeter things about Jesus are much more desirable. But let trouble come as it did to the church of the Thessalonians and there is comfort to know that the Lord has said, "Vengeance is mine, I will repay." Please read II Thessalonians 1:6-10.

ELDER A. J. HYLTON

BUILDING BLOCKS OF FAITH

"There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ" (Eph. 4:4-7).

This "one body" is the body (members) of Christ, chosen of God (II Thess. 2:13,) and given to His Son (John 17:9). Jesus called them "the salt of the earth" and "the light of the world" (Matt. 5:13, 14). Jesus died to atone for their sins and rose again for their justification and will eventually take them home to heaven to praise and glorify God forever.

The "one Spirit" is the Spirit of the one eternal, everlasting God who is without beginning and without end, omnipotent, omnipresent and omniscient, who used the supreme superlative, "I AM," when He referred to Himself. Neither men nor angels, nay, not even Jesus, for Himself, ever used

that term, although He did say, "I and my Father are one."

Faith in God and in Christ Jesus is bestowed in the heart of every creature who is born of the Spirit. It is the believer's access to God, in whom is all needed blessings and the fullness of heaven according to the will of God.

The one Lord is the one supreme and sovereign ruler of heaven and earth and all that is in them. He doeth all things according to His will and purpose which is to gather His chosen heirs of glory by love and mercy to the eternal throne when time shall have sufficed to have brought the last one to Christ by faith.

The "one baptism" is that baptism by the Holy Spirit of which John the Baptist told his disciples saying, "There cometh one after me whose shoes I am not worthy to bear; he shall baptise you with the Holy Ghost and with fire." That is, they would receive a burying of the old man of flesh with a cleansing and purifying of the heart, to be raised to walk in newness of life. Baptism in water is a sign following that baptism by the Spirit.

It is only by faith the above statements of the workings of grace can be understood by one's mind and received by the feeling in his heart (Rom. 10:10). Faith is a gift from God and comes not by the will, work or sacrifice by the sinner receiving fruit of the Holy Spirit. It is one of the strands of that threefold cord of salvation by grace, namely, faith, hope and charity (I Cor. 13:13).

Paul begins the twelfth chapter of his first letter to the church at Corinth saying, "Now concerning spiritual *gifts*, brethren . . ." and in the three following chapters gives heavenly instruction and admonition for the benefit of every church of Jesus Christ duly organized in the world. He closes the fourteenth chapter by saying, "Let all things be done decently and in order." The thirteenth chapter is the middle and, (on reflection of thought) the most important of this heavenly address to the Church of Jesus Christ. This precious chapter closes by recognizing the capstone of salvation (for

which the universe was created) with—"And now abideth faith, hope, charity, these three; but the greatest of these is charity." It does seem that if we have a hope as an heir of heaven we ought to strive mightily to keep our flesh in subjection that by faith we work out that heavenly love (which now, by this action, becomes charity) to the glory of God and the furthering of peace in the church. This Divine three-strand cord (faith, hope, charity) is the lifeline that secures the believer to God and heaven and opens heaven with its endless treasures to the believer, by faith. No wonder the members of the church at Smyrna could be called rich, although they were poor in worldly goods.

If unfeigned faith, time proven hope and godly charity be the life, strength and rule of action that prevails in any local church body it will be seen by the Lord as resting in the top of the mountains for that is where Jesus established it. The pathway that leads to it will not bear the footprints of lion's whelps, (whatever that means) nor be seen by the vulture's eye. It will be trodden by converts from all nations. Its ascent is so steep the ungodly will never try to ascend on it and the elect of God will be drawn up its steep incline by that power from above that overcomes the gravity of the earth, represented here by vanity, sin, Satan and selfishness. While God's ways seem so mysterious, even to the apostle Paul, the Lord's manner of performance is so simple that "a wayfaring man, though a fool, need not err therein."

The race a believer by God-given faith is appointed to run that he (or she) may finish in victory is so important that the entire Bible is given to the man of God to instruct, guide, sustain, comfort and encourage him, even by reproof and rebuke also, in every step taken, to remain steadfast, unmovable, always abounding in the work of the Lord. No calling or task assumed by any creature in all the annals of time is as great; no work as important; no demand as urgent; no duty as demanding and no engagement as honorable as God's call to a

penitent sinner to live a life of duty and virtue by faith in Jesus Christ.

ELDER GALE F. HANOVER

NEW HEAVEN—NEW EARTH

“For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But ye be glad and rejoice for ever *in that* which I create: for behold, I create Jerusalem a rejoicing, and her people a joy” (Isa. 65:17-18). “For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain” (Isa. 66:22).

God was displeased with His people because of their “holier than thou”, self-sanctifying attitude. He promised that He would number them to the sword but would not destroy them all, but would create a new heaven and a new earth. I am sure He was not talking about this natural earth on which we live, nor the heavens above which declare the glory of God.

This natural earth was a perfect creation. From it we get practically everything we need. The soil brings forth our food, the forests furnish us with timber, the mountains give us precious gold and all kinds of valuable minerals; oil comes from deep in the earth, and our water from underground rivers and lakes. All the rivers run into the sea, yet the sea is not full. I have seen the waters of the Niagara River pouring over Niagara Falls, millions of gallons a day, on into Lake Ontario, yet that river never runs dry, nor does Lake Ontario overflow. God’s work is perfect the first time and He never has to do it the second time. He is not going to destroy this earth until time is finished. I am also sure that the sun, moon and stars are going to remain and keep on doing their marvelous work until He is finished with them and that will be the end of time.

As Jesus said, “Destroy this temple and in three days I will raise it up again.” He was not talking about the temple at Jerusalem but the temple of His body. In like manner God

was not talking about this natural earth but the new dispensation of grace and truth. The gospel ministry began with the preaching of John the Baptist, a man sent from God, and was continued with the preaching of Jesus and the apostles for approximately three or three and one-half years until the last supper. On that occasion Jesus set up the new kingdom, the kingdom of grace and truth, the new heaven, the kingdom of God, the kingdom of heaven, the local visible kingdom, with Himself the Head and the eleven apostles as the charter members.

This new heaven or church kingdom was set up as follows: Jesus, speaking to apostles, said, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). Forty days after His resurrection He was assembled with them and told them not to depart from Jerusalem until they had received the promise of the Father. When He had spoken these words, while they beheld, He was taken up and a cloud received Him out of their sight. They returned to Jerusalem and went into an upper room where the apostles were abiding. In those days Peter stood up in their midst and spoke of the necessity of ordaining one to take the place of Judas. We are not going to discuss that ordination but want to call your attention to the fact that the number of those names together was about one hundred twenty (Acts 1:15). So at that time their number had grown to this many.

Then on the day of Pentecost when Peter preached that great sermon there were added to them some three thousand souls. Now you cannot add to something until that something exists, so I maintain that on the occasion of the last supper the church was organized, grew to 120 sometime before Pentecost then three thousand were added to them at Pentecost. Some thirty five years later, about 71 A.D., the Romans came and overthrew the city, and the Jews were scattered abroad and numbered to the sword as God had promised (Isaiah 65:

12). Thus the last vestige of the old dispensation of the law was brought to an end. But as recorded in Isaiah 66:22 their seed and their name was to remain.

Now let us turn to II Peter 3:13; "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Peter had been talking about the end of the world, wherein the elements would melt with fervent heat and the earth would be burned up. Then he made the statement recorded above. Peter may not have realized that the new heaven was already in existence, he himself being one of the charter members. Or perhaps he was talking about the final consummation of all things and the kingdom above. At any rate I believe the Church is the new heaven. It surely is a heaven to those who have been blessed to see the beauty of it.

Now let us go to Rev. 21:1, 2; "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Thus we see that Isaiah prophesied of it, Peter looked for it, and John saw it. So what is the new heaven? It is the Church, the new Jerusalem. And where does it come from? From God out of heaven inasmuch as it is composed of people born of God, born again, born from above, born of water and of the Spirit.

What about the new earth? "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Thus the new earth is the new man, created in righteousness and true holiness, made new and prepared to live in this new heaven. John said that there was no more sea. What about that? I believe the *sea* represents unrest, trials, and troubles. In the true church we are free from the false teachings of the world and its corrupt practices. True, we have differences of opinion, misunderstandings etc., but we also have the grace of God in our hearts

to overcome such things. We sometimes have personal trials, such as sickness, death, finance etc., but like the apostle Paul we feel that in whatever state or condition we are in we are content.

ELDER T. EVERETT BEAVERS

PURPOSE

Dear Kindred in the Lord: I purpose to come to you again with a few thoughts about the word *purpose*. To purpose is to set before one's self an object to be attained or accomplished; to intend to do and obtain; to act in a certain way so as to attain the result desired; the object or action toward which one's thoughts or deeds are directed. I well know that I may purpose and the desired end *not* be attained by reason of my frailty. The Lord is always able to fulfil that which He purposes, but not so with man.

Boaz, during the barley harvest, commanded the reapers to "let fall also *some* of the handfuls of purpose" for Ruth, "and leave *them*, that she may glean *them*, and rebuke her not" (Ruth 2:16). This does not license anyone to be wasteful in any degree, but to be ever mindful of the Lord's way. He feeds the raven and has given us all things necessary according to His will and purpose. The reapers were to let some grain fall on purpose to the end that Ruth could "glean among the sheaves" for the purpose was that she and Naomi would be fed and cared for, for the Lord had not left them desolate or forsaken. Naomi felt the Lord had dealt very bitterly with her in removing her husband and sons in death; that she had gone out full and the Lord had brought her home empty, so the Lord showed mercy and grace as the reapers let handfuls of barley fall on purpose. In like manner I feel there is a purpose in the preaching of the gospel, to feed the sheep and lambs and even let fall some handfuls on purpose that they may glean therefrom and be fed with the sincere milk of the word as well as find meat to their souls.

There are several thoughts in regard to the purpose of the church which we might briefly mention. We are told by the prophet Isaiah, "Comfort ye, comfort ye, my people, saith your God." It is certainly a comfort to the Lord's sheep to have a place of refuge from the cares of the world, that their souls may be edified. The purpose is that the Lord might be honored and glorified, for Christ is the head of the Church in all things and has given the gospel kingdom to enjoy. The purpose of the church is not to *make* sheep or lambs, but to *feed* the lambs and sheep by the preaching of the gospel. Therefore the ministers must be called of God as was Aaron. Jesus said, "Where two or three are gathered together in my name, there am I in the midst of them." We must be gathered, or assembled, in Jesus' name only.

The last two verses of the book of Matthew describes what we are to do as *living* children. We are to observe whatsoever Jesus commanded, and it has a very sweet promise, that He is with us always, even unto the end of the world. Paul also stated that the purpose was that we might know how to behave in the house of God, which is the Church of the living God, the pillar and ground of the truth. The Church is built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit. So the purpose must also be a place where God meets His children through the Spirit.

The purpose of the gospel church and preaching is not to give life, but to bring life and immortality to light. May we know some of the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord. It most surely must be according to His good pleasure which He hath purposed in Himself. This is the only way that we come into possession of a new birth by the Spirit of God, that we have forgiveness of our sins, having redemption through His blood, and have obtained an inheritance, being predes-

minated according to the purpose of Him who worketh all things after the counsel of His own will; and please notice dear ones, the end result, "That we should be to the praise of his glory, who first trusted in Christ." Not, all the evil of the world, but that we should be to the praise of His glory. The all things that work together for good is directly to them who are the called of God according to His purpose. It is God that calls you and it must be according to His purpose or in harmony with His will. It is God's purpose and calling, it is of the Lord's mercies and grace that we have a sweet hope of eternal life beyond this world. God's purpose stands, just as He said, "Let there be light and there was light." Also in regard to the twin boys, Jacob and Esau, it was said, "The elder shall serve the younger," that the purpose of God according to election might stand, not of works, but of him that calleth. These boys were not yet born when this was said of them, and not having done any good or evil, it cannot be of works but of the purpose of God according to His divine power of electing grace. The Lord will have mercy on whom He will have mercy and he will have compassion on whom He will have compassion. Even for this same purpose has he raised up Pharaoh that He would show His power unto him, and that His name might be declared in all the earth.

Paul had a very special calling for the Lord had told him to rise and stand upon his feet, "for I have appeared unto thee for this purpose." A very special and powerful purpose, "to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee." This is a very worthy purpose and the only way a man, *not a woman*, becomes a minister today. Who can deny such a powerful purpose?

Little children, let no man deceive you for he that doeth righteousness is righteous, even as He is righteous. That is, even as Christ is righteous, for it was manifested that He might destroy the works of the devil. For this purpose the Son of God came to take away our sins, and in His is no sin. He who

knew no sin bore our sins in His own body and by His stripes you are healed. Jesus had a natural, physical body just like our body, yet no sin was in Him, but it is written of Him, "I come to do thy will, O God." For this purpose He was declared to be the Son of God with power, and He came to do the will of God and to fulfil His purpose in the full and complete salvation of sinners. We feel the most effectual words of Jesus as He prayed to the Father, "I pray not for the world, but for them thou hast given me." He prayed that the Father keep through His own name those whom He had given Him, "That they may be one, as we are." A wonderful purpose of God being carried out to the fullest and most complete way by the one offering that was acceptable to the Father. The purpose of the Father was fulfilled in accepting the resurrected Jesus back to glory, where we shall be when we meet Him in the air and are taken home to that eternal inheritance that is incorruptible and undefiled and that fadeth not away. Wonderful purpose of God.

ELDER DAILY HITE

THE SAYINGS OF JESUS UPON THE CROSS

(No. 3)

"This day shalt thou be with me in paradise" (Luke 23:43).

During the first three hours of the crucifixion, there was much verbal abuse of the Master by the Jews gathered about, and some also from the two thieves crucified with him. As we have said earlier, it seems strange that the Roman soldiery, hated as brutes though they were, offered Jesus the only material relief that was given; and Jesus refused this, for good reason.

In the hours just before noon, something different began to happen to one of the thieves. He left off his railing, and rebuked his companion in crime; "Dost thou not fear God, seeing thou art in the same condemnation? And indeed, we justly; for we receive the due reward of our deeds: but this man

hath done nothing amiss." And then he said to Jesus, "Lord, remember me when thou comest into thy kingdom."

How and when does faith come? If salvation is by water baptism, as many nominal christians claim, this man was lost. If it comes by righteous living, or by publicly following Christ, this man awoke to his condition too late. He had never had the instruction of gospel preaching. And yet, he spoke these words without threat or coercion, without any hope of earthly relief.

It has been noted that these three men upon crosses were somewhat figurative of the human family. The first, corrupt and bitter and mocking, seeking only to escape punishment, was dying *in* sin. The second, a penitent and broken sinner in need of Christ, was dying *to* sin, even in the very last hours of his earthly existence. And the last, meek and holy and reconciled to the will of God, was dying *for* sin and sinners. There are those who believe that this account is the result of erroneous translations, for it does not agree with their systems; they cannot believe the truth when they see it. But, the fact remains that no child of God, regardless of age, profession, or condition of life, shall leave this world before they are sealed with that holy spirit of promise, the gift of life. This man could not die without hope.

In view of the fact that all of the disciples, until that moment, had expected the Lord's kingdom to be an earthly realm, one in which they would have a very active role, the confession of this dying thief is most remarkable. To the disciples, the hope of a kingdom was ended with the death of Jesus. But to this man, Jesus was only entering into His kingdom. He had none of the doubts to be later voiced by the two disciples on the road to Emmaus. Who had taught this man about the spiritual kingdom? None of the disciples understood that point yet.

The dying thief had no expectation of escape from earthly death. Jesus answered him in the same plane of truth. "This day"—not two thousand years later, but today, after

your body dies—"thou shalt be with me." In the grave? In the bonds of death? In judgment before God? No. "In Paradise." Where does the soul, the rational part of man, go at death? "Thou shalt be with me in paradise." The body goes to the grave, but the soul of the elect people returns to the God who gave it. Jesus Himself had said to his apostles, "If ye loved me, ye would rejoice, because I said, I go unto the Father."

The man's confession did not save him, however. He did reap a wonderful promise, a great comfort, by his confession; but that confession was the result of a soul-saving, mind-enlightening spiritual birth, giving full proof that he had an experience of grace. It is never too late for the Spirit of God to act, not even in a sinner's dying hour. Men had condemned the man, but God had freely justified him.

ELDER RAYMOND WEBB

Carthage, Illinois

WALK WORTHY OF THE LORD

"That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10).

To walk worthy of the Lord means to be fruitful in every good work. How do we measure up? Are we abounding in the work of the Lord, stedfast in all good works? To obey the admonition in this verse we must be diligent; up and about the Master's business. You know that slothfulness is condemned in the Bible, and we are encouraged rather to be active daily in the service of God. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). This gives us the pattern to follow if we would be fruitful in every good work. There is a *right* way to do the good works. It must not be done to be seen of men, or with a selfish attitude.

The greatest problem we have is denying ourselves and being submissive to the Lord. Temptation in this world has much to do with influencing us in the wrong direction as far as service is concerned. We should be on guard each day of our lives, asking the Lord to direct us in the ways of truth. We are taught to examine ourselves to see whether or not we are in the faith.

Our sinful nature will run after the things of the world if we do not bring our bodies into subjection. In other words we are taught to make no provision to serve the flesh in the lusts thereof, but rather to put on the Lord Jesus Christ. The service of God demands that we be submissive unto God and resist the devil. Let us abound unto every good work, following the Lord in the way of righteousness, and He will be pleased with us.

ELDER A. D. WOOD

OUR ABSOLUTE DEPENDENCE UPON GOD

“Without me,” says Christ, “ye can do nothing” (John 15:5). “In Him” (that is, in God) says Paul, “we live, and move, and have our being” (Acts 17:28). God is the Source and Support of every natural and spiritual being, the Author of every natural blessing. He is everything to us; we are nothing without Him. But for His creation we would never have had any being; but for His preservation, we would have no existence now. He numbers all the hairs of our heads; not a sparrow falls to the ground without Him.

Independently of Him we would have no power to breathe, or to think, or to feel, or to act, or to eat, or to drink, or to sleep, or to plant, or to reap, or to obey Him. We may, by His power, plant and water, but only God can give the increase. We cannot make it rain, when we think it needed; nor can we stop it, when it seems excessive. We cannot make the wind blow or cease. We cannot make even our own hearts beat, and our blood circulate. We cannot make the sun or

moon rise or set, or the stars shine or quit shining. We are utterly dependent upon God for every natural blessing, and upon Christ, the Son of God, for every spiritual blessing.

Christ is the Incarnation, the Power and the Wisdom and the Salvation of God. Without His atonement we could not be pardoned; without His resurrection we could not be justified; without His Spirit we could not be regenerated or sanctified or glorified; without His love we could not love and obey and be reconciled to God; without His teaching and example we could not know the Divine perfection; without His mediation, we could not enjoy the favor of God; without His promises, we would sink into despair; without Him we could never enter heaven, and enjoy its pure and everlasting pleasures. But we can do all things through Christ who strengthens us, that is, by the power of His almighty, indwelling Spirit.

We can imperfectly, but sincerely, love and obey and be resigned to God, crucify the old man with his affections and lusts, do justly, love mercy, and walk humbly with our God, live soberly, righteously, and godly in this present evil world, live in peace with all men, love and forgive and forbear with our brethren, and love and forgive and pray for and do good to our enemies; and, in this way, as living branches of the true Vine, bear much fruit unto God, and glorify Him in our bodies and spirits, which are His. O for His grace to enable us thus to live!

ELDER SYLVESTER HASSELL

The Gospel Messenger, July, 1911

A WONDERFUL INSTANCE OF GOD'S PROVIDENCE

Precious brother, I hope in a wise and gracious Redeemer; You asked me to tell you in writing the experience I at one time had with two Mexicans. There are many seasons in our lives that we would blot out from memory's page, but this is not one. for I would remember it always. It was such

a positive evidence of the watchcare and power of God, and was so indelibly written on my memory that it seems but yesterday:—Two wicked men standing there,—one with a bar of iron in his hand,—both with murder in their hearts; about twenty feet from the men stood a woman with two little children, helpless, as it seemed. That is the picture.

This is the way it came about: We had our boys in a nearby town going to school, a woman taking care of them. That morning we sent the house help with provisions for the boys. That left two hired men, Mr. Dawson, the two small children and myself at home. Mr. Dawson said, "I guess I will ride up the Rail Canyon and kill a turkey and get back by 8 o'clock." "All right," I said, and he went. The two men were working near the house. I saw them quit work as usual and go to the barn to do their chores. I went into the kitchen with the intention of fixing something for the children to eat, but could not stay there. A feeling came over me I cannot explain. It did not appear to be a feeling of fear exactly, and yet there seemed to be danger somewhere. I was commanded, as it were, to take the children and go out of doors, and I did so. When I got out in the yard I heard a little chicken at the chicken house. At the same time I saw the two men coming from the barn, one carrying the milk bucket. I said to Edwena,—my little daughter, "Go down there and look if you can see that little chicken. She went part of the way and called back that she could not hear any chicken now. The men had come and put the milk down in the usual place, but instead of going on to their home they walked up on the porch between me and the door and stood there. One of them picked up a bar of iron. I said to Edwena, "Well, come back, I guess the chicken has found its mother." As I said this, I looked across the field and saw Mr. Dawson coming, riding as though he was in a hurry. I said, "Come on, little one, and never mind; there comes your father." The man quietly dropped the bar of iron and they both walked out where they could see Mr. Dawson coming; they then turned and went home.

I felt relief at once and began to tremble; I was weak. I could only thank God in my heart, for I could not talk. To me it was deliverance from death by the hand of the Lord, whose eyes are never closed in sleep, and His hand is truly over the little ones. That was such a clear manifestation of His providence that I ask sometimes, "Why these doubts and fears?" Yet the doubts come. Then I wonder if I can truly exclaim with Thomas when his eyes were opened. "My Lord and my God!" Is the God of Abraham, Isaac and Jacob my God? Can He look upon a sinful worm of dust like me and have mercy? Yes, He is God and changes not. His mercy endureth forever, and in that I have hope—a hope I cannot put away, and with which I do not want to part.

I said nothing to Mr. Dawson until I had put the children to bed and we were alone. I said, "Those two Mexicans acted rather queerly this evening," and at his request I related the circumstances. He was very quiet for a little while; then he said, "I see that is why I came home. I found the turkey roost, hitched my horse out of sight, got behind some bushes, loaded my gun and laid some extra cartridges out on the grass, and was waiting for the sun to go down so the turkeys would come. All at once something said to me as plainly as I ever heard a voice, 'You'd better get on your horse and go home, your wife is in danger.' I got on my horse as quickly as I could, and I could not come fast enough. When I got home and found you and my babies safe I felt a great burden lifted, and I was relieved. It was God alone who saved you, for there was no human near to speak to me."

It was indeed the Lord. He was there and we knew it not. Tears fill my eyes as I write this, my dear brother, for the more I think of that day the more distinctly I seem to see the hand of the Lord in it all. The Lord has taken my dear husband, but He has left my two children, who were with me then, to take care of me in my old age. I receive so many blessings from the Lord. I try every day to thank Him for His goodness, but so many thoughts come unbidden and sin is

mixed with all I do.

I have written this but you will have to cast the mantle of charity over my imperfections. I have seen the hand of God many, many times along the way—every day—as it were. In the deepest sorrow, there is a great and lasting comfort when we can grasp the hope, the anchor of the soul—the shadow of a great rock in a weary land. We sometimes hang our harps on the willows and lose sight of the hope within us.

I will not write you any more now, for I will weary you and try your patience. If I have said anything of comfort, give God the glory. I want to say with David, “Bless the Lord, O my soul, and forget not all His benefits.” His name let us exalt above all others, for He alone is worthy of our praise. Pray for me that my faith fail not. Saved by grace and grace alone. Your sister in tribulation.

LOVINIA J. DAWSON
Advocate and Messenger, 1923

EDITORIAL STAFF

RALPH E. HARRIS, Editor Route 1, Box 186-A, Caryville, Fla. 32427
Associate Editors:
DAILY HITE 5015 Upper Sandusky Road, Marion, Ohio 43302
GALE F. HANOVER 17147 Ward Rd., Ashville, Ohio 43103
T. EVERETT BEAVERS Route 5, Box 165, New Castle, Ind. 47362
LARRY WOLFE 706 Aberdeen Circle, Temple Terrace, Fla. 33617
DENNIS H. JONES 927 McArthur Blvd., Warner Robins, Ga. 31093
A. J. HYLTON Route 2, Box 603-H, Amissville, Va. 22002

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

KARL F. BOBZIEN, Pres. 5911 Camberly Ave., Springfield, Va. 22150
L. E. FARLEY, V. Pres. Rt. 3, Box 168, Williamsport, Md. 21795
GEORGE E. ROTHGEB Route 3, Box 403, Luray, Va. 22835
LEWIS RUDACILLE 17 E. Stonewall Dr., Front Royal, Va. 22630
CLARENCE MOYER Rt. 2, Luray, Va. 22835
HARVEY CORNWELL Rt. 3, Box 38, Culpeper, Va. 22701
A. T. O'DELL 3935 Fairview Dr., Fairfax, Va. 22030
AUBREY UTZ Star Route 5, Box 9, Madison, Va. 22727
W. W. WOODWARD Lignum, Va. 22726
R. W. PAYNE Upperville, Va. 22176
MRS. EVELYN MELLON, Sec.-Trea. . . 215 S. Royal, Apt. 14, Front Royal, Va. 22630

FIRST LOVE

It is good to call to remembrance "the former days," and especially our first days in the church. Many things were hidden from our view, many of the Bible truths learned later were wrapped in mystery, but duties were delightful, ordinances highly prized and beautiful, and the soul longed for the day of service to come. How pleasant it was when church day came and we felt to say, "Let us go up to the house of the Lord!" Much time was spent in meditation, prayer and praise.

It can be said of many today as it was said of the church of Ephesus, "I have *somewhat* against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works" (Rev. 2:4, 5).

It was not so much the greatness nor the value of what we did, but the zeal and early love that made doing a delight and that made the former days so happy. Let us pray that we may grow in this grace instead of falling from it.

ELDER J. HARVEY DAILY
Primitive Monitor, 1923

A BEAUTIFUL ANECDOTE

A happier illustration of the wonderful character of the Bible, and the facility with which even a child may answer by it the greatest of questions and solve the sublimest of mysteries, was perhaps never given than at an examination of a deaf and dumb institution some years ago in London.

A little boy was asked in writing, "Who made the world?" He took the chalk and wrote underneath the question, "In the beginning God created the heavens and the earth."

The clergyman then inquired in a similar manner, "Why did Jesus Christ come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow as he wrote: "This is a faithful saying, and worthy of all ac-

ception, that Christ Jesus came into the world to save sinners.”

A third was then proposed, evidently adapted to call the most powerful feelings into exercise; “Why were you born deaf and dumb, when I can hear and speak?” “Never,” said an eye witness, “shall I forget the resignation which sat upon his countenance as he took the chalk and wrote:” “Even so, Father, for so it seemed good in thy sight.”

Primitive Monitor, January 1919

“If we attach no value whatever to obedience we destroy the basis of all exhortation; for if right living is of no value whatsoever, to any end, there can be no valid reason why we should live right ourselves, or labor to induce others to do so.”
—*Elder R. W. Thompson.*

ANNUAL MEETINGS
IN VIRGINIA AND PENNSYLVANIA

BENTONVILLE—First Sunday, May 2, 1982. All day Sunday only. Will be held in South Warren Volunteer Fire Dept. Building. ½ mile north of Bentonville, Virginia on Route 340. Elder Tolliver Utz, Pastor.

MILL CREEK—Second Sunday, May 9, 1982. All day Sunday only. Elder Hollie Redmon, Pastor.

HAWKSBILL—Third Sunday, May 16, 1982, and Saturday before. All day both days. Elder Ernest Long, Pastor.

THUMB RUN—Third Sunday, May 16, 1982, and Saturday before. All day both days. Elder A. J. Hylton, Pastor.

SIDLING HILL—Third Sunday, May 16, 1982. All day Sunday only at Needmore Meeting House, 6½ miles north of Needmore, Pennsylvania. Elder Russell Suthphim, Pastor.

HAPPY CREEK—Fourth Sunday, May 23, 1982. All day Sunday, Friday night and all day Saturday before. Elder Gary Utz, Pastor.

ROBINSON RIVER—Fourth Sunday, May 23, 1982. All day Sunday and Saturday before. All day both days. Elder Tolliver Utz, Pastor.

SALEM-HOPEWELL—(To be held in Salem Church meeting house, Richmond, Virginia) Fifth Sunday, May 30, 1982. All day Sunday and 2:30 P.M. Saturday before. Elder Hollie Redmon, Pastor.

TIMBER RIDGE—Fifth Sunday, May 30, 1982. All day Sunday only. Elder Gary Utz, Pastor.

Obituary

BROTHER JAMES FULTON McELDOWNEY

Brother Fulton, born August 11, 1909, passed away on the evening of February 16, 1982 at home. He was the son of the late William and Lidia Boward McEldowney. He is survived by his dear wife, Carrie Ambrose McEldowney and a number of nieces and nephews.

Brother Fulton joined Sideling Hill Primitive Baptist church near Needmore, Pennsylvania. He was baptized July 10, 1938 and was a faithful member of the church for over forty years. He will be greatly missed by his church and the many other churches where he visited.

He was ordained a deacon in 1942. Sideling Hill church liberated him on the Third Sunday in April, 1970, to speak whenever called upon. He was blessed of the Lord as called upon from time to time to speak in His name.

A funeral service was conducted by his pastor and former pastor, Elders W. Russell Sutphin and Raymond Pressley at Sideling Hill church near Needmore on Saturday, February 20, 1982 at 2:00 P.M. The following Elders also took part in the service: E. S. Skeen, Tolliver Utz, Gary Utz, Douglas Heare, and Lic. Frank Coppedge.

Brother Fulton was laid to rest in Sideling Hill Cemetery beside the church he loved so well, to await the resurrection morning. The arrangements were handled by Harold L. Sipes Funeral Home, Harrisonville, Pennsylvania. Brother "Mac" will be missed by this unworthy one more than words can express. Humbly Submitted—Elder W. Russell Sutphin.

DONATIONS TO THE ADVOCATE AND MESSENGER

Marion and Dorothy Dillon, Mississippi, \$5.00; Sister Edna Salyer, Ohio, \$5.00; James W. Clemmer, Indiana, \$15.00; Mrs. Betty Ann Riggenbach, Ohio, \$2.00; Isaac Reams, Florida, \$5.00; Mrs. Earl E. Durban, Ohio, \$10.00; Ray Rountree, Georgia, \$5.00; A. M. Modisett, Virginia, \$5.00; Margie Swinger, Michigan, \$25.00; A Friend, Virginia, \$5.00; Mrs. Winifred A. Cusac, Ohio, \$10.00; A Friend, Ohio, \$15.00; Mr. and Mrs. Bob Lake, Virginia, \$2.00; Mrs. J. A. Hinson, Florida, \$5.00; Clyde C. Dickens, Virginia, \$10.00; Sister Nancy C. Webb, Illinois, \$5.00; Bille Richardson, Virginia, \$10.00; A Friend, Indiana, \$5.00; Mrs. Bertie A. Boyd, Ohio, \$10.00; Mrs. Walter G. Smith, 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, 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. '82

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. 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, Amisville, 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 '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, Amisville, 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