

Advocate and Messenger

120th Year

JULY 1981

No. 7

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

David was humbled before God when he was advanced to the throne of Israel. Jacob was greatly humbled before God when he recounted his wealth, for he felt he had it from God. And so we should, if we are blessed, ever remember that it should produce humility.

Elder J. H. Oliphant, 1894

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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 '82

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180, Tel. (703) 938-8169. Dec. '81

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906, Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '81

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, 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. '81

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. July '81

NEW LIBERTY CHURCH—Champaign, Ill. 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor, Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '81

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

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. 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 '81

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

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by the Old School or Primitive Baptists in all ages.

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YET WITHOUT UNDERSTANDING

Our Lord was often confronted with the formalism and traditionalism of the scribes and Pharisees, and one of the chief reasons He so often incurred their wrath and hatred was that He clearly exposed the hypocrisy of their devotions and publicly revealed them to be worshipers in word only while their hearts were far from Him.

Of course, in the religious world today things are no different, for most of that which passes for the worship of God is literally saturated and immersed in formality, ritualism and the traditions of men. And, sad to say, even in the dear old church these deadly enemies to the true, spiritual worship of God have often raised their ugly heads, and, I suppose that so far as the spiritual well-being of the true church is concerned there are no greater dangers than those of formalism and human tradition.

Those who worship according to the commandments of men must have these things in order to survive, for their continuance depends upon how well they appeal to the vanity and pride of man, but those who worship God in truth cannot survive *with* these things for *their* perpetuity and prosperity as local bodies depends largely upon their not being overcome by a state of lip-service to God and devotion to man-made rules and schemes.

One place where we may vividly observe the sad state of formality and tradition into which the scribes and Pharisees

had fallen is in Matthew, Chapter 15. Here they made a complaint to Christ because His disciples washed not their hands when they ate bread. The Pharisees had elevated hand washing into a religious rite and often engaged in it supposedly in order to keep themselves ceremonially clean, and though their practice was to a great extent mingled with human tradition, they had come to place as much, or more, importance upon their tradition, at least professedly, as they did upon Divine precept. No doubt the disciples did not eat with dirty hands, but they did not wash their hands unless they needed washing. They did not wash merely to fulfill a ritual, and this was what offended the scribes and Pharisees.

To these hypocritical ecclesiastics our Lord delivers a scathing rebuke, (verses 3-9), and then He called the multitudes, and exhorted them to "hear and understand" the teaching He was about to give them upon the subject about which the Pharisees had approached Him. He speaks to the multitudes here because He knew the blind Pharisees would not receive instruction. He says, "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man" (verses 10, 11). There was a great deal of instruction in this statement and no doubt there was much deliberation upon it for many days by at least some of those who heard it, but even the disciples did not immediately grasp its meaning for we later see that Peter viewed it as a parable (verse 13), and asked the Lord to "Declare" it unto them. Jesus answered and said, "Are ye also yet without understanding?"

One would have thought that the disciples would not have needed to have our Lord's declaration expounded unto them, but alas, they were like we so often are; they are found to be "yet without understanding" in a matter they should have understood. It was no wonder the Pharisees would not receive it, for their hearts were hardened and their judgment so deranged that they would only be offended by the light of

truth; and the multitudes were so ignorant on divine subjects that they would scarce be expected to grasp the significance of our Lord's teaching; but it would seem that with all the teachings the disciples had received from Him they would have had a quicker grasp of His meaning on this occasion and a clearer insight into its spiritual application. But we cannot be too critical of them for, as I have mentioned, we too have many times found ourselves "yet without understanding" upon matters in which, if we had applied our selves to the study of God's word as we ought and spent as much time in prayer and meditation as we should, we would have been much more perceptive and knowledgeable.

At least the first part of our Lord's statement to the multitudes is a very elementary truth. The food we eat, as well as the impurities we might ingest into our system as a result of eating with unwashed hands is not what defiles us spiritually. There is often a degree of defilement of the *body* through this channel but even this is ordinarily cast off and removed from our system through the skin, the bowels, and other bodily functions, and does not touch our souls. Our Lord asked Peter, "Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?" Meat and drink is not that which defiles us in a spiritual sense, nor can the washing of our hands undefile or cleanse us in a spiritual sense.

"But those things which proceed out of the mouth come forth from the heart; and they defile a man." The Pharisees placed great emphasis upon outward rites and ceremonies but seemed to be almost if not altogether strangers to *religion* of the heart. They were extremely cautious not to defile themselves in outward things and yet they could hardly open their mouths without exposing the terrible corruption of their minds and defiling themselves with *sins* of the heart.

If the Pharisees had not been so steeped in tradition and so engrossed and enslaved by formalism they would have been

far more concerned about the defilement of those things which our Lord says proceed from the heart, such as "evil thoughts, murders, adulteries, fornications, thefts, false witness", and "blasphemies", for it is *these* things which defile a man in a spiritual sense, not eating with unwashed hands.

Brethren, let us be careful not to exalt our own customs and procedures to the level of Divine precept by holding out so tenaciously for adherence to *them* that we lose sight of the necessity of being far more concerned about what *God* has taught us to do. And let us apply ourselves judiciously to the study of God's word and to the ordinances of His house lest it be said of us that we too are "yet without understanding" in these matters.

EDITOR

When a true minister of Christ sees evidence of the grace of God within the lives of others it greatly cheers his soul, and his exhortation to them will be "that with purpose of heart they would cleave unto the Lord" (Acts 11:23).—R.E.H.

OUR ASSOCIATE EDITORS

For some time it has been my intention to give a little information about our Associate Editors, as well as publishing pictures of them and their wives, for the sake of our readers who may not have met some of them. Sister Mirtie Hanover passed away on September 12, 1978, but Elder Hanover has expressed himself as feeling that he would not want an image of his face to be seen without hers, seeing that she was for sixty years such a faithful and devoted companion to him. She united with the Old Baptists when she was 20, and all the other Associate's wives are likewise Primitive Baptists. The pictures of the Associates are given in the order in which they were added to the staff.



ELDER DAILY HITE
With His Wife, Cora

Elder Hite was born December 1, 1906. He has served on the Editorial Staff since July 1966. He united with "Rocky Fork" church in the northern part of Marion County, Ohio in the Fall of 1925 and was ordained in the Fall of 1937. He has served several churches in the past but is presently serving as Pastor at "Mt. Pisgah" in Morrow County, Ohio.



ELDER GALE F. HANOVER
With His Late Wife, Mirtie

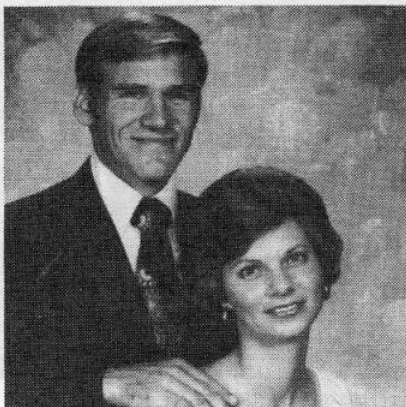
Elder Hanover was born May 19, 1888. He has been an Associate on the A&M Staff since June 1971. He is presently

co-pastor with Elder Robert Shockley at the church of his life-long membership, "Turkey Run", located on State Route 188 about 8 miles northeast of Circleville, Ohio.



ELDER T. EVERETT BEAVERS
With His Wife, Mable

Elder Beavers was born November 10, 1901. He became an Associate Editor in March 1974. He is pastor at his home church, "Lebanon", located in Mt. Summit, Indiana.



ELDER LARRY WOLFE
With His Wife, Carol

Elder Wolfe was born November 18, 1942. He has been

on Editorial Staff since March 1977. He presently serves "El Bethel" church in Tampa, Florida. The church is located at 11605 North 51st Street just off Fowler Avenue about 3.5 miles east of I-75.



ELDER DENNIS JONES
With His Wife, Minerva

Elder Jones was born March 20, 1927 near Inez, Kentucky. He has served on the Editorial Staff since March 1978. He is pastor at "Pleasant Hill" church in Warner Robins, Georgia where he and Sister Minerva are both members.



ELDER A. J. HYLTON
With His Wife, Dora Mae

Elder Hylton was born January 13, 1922. He has served as an Associate Editor since September 1979. His home church is "Blue Ridge" near Willis, Virginia. On 2nd weekends he pastors "Martinsburg" church in West Virginia. On 3rd weekends "Thumb Run" near Marshall, Virginia, and on 4th weekends and 5th Sundays, "Mt. Carmel" in Luray, Virginia.

LESSONS FROM THE PRAYERS OF CHRIST

(Part Twenty-Two)

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:22-23).

I will stress again, as I have in the previous two articles, that verses 20—23 relate to those who believe and embrace the truth as preached by the apostles. This is that comparatively small core of believers who make up the church here in the world, and it is for the spiritual union of these with one another that our Lord prays.

It appears to me that in verses 21 and 22 our Lord has reference to the *timely* union of believers as brethren which results in some segment of the world "believing", in some sense, that God has sent Him. But in verse 23 He seems to have reference to their *eventual complete and perfect* union, and this is "that the world may *know*" that God has sent Him. In other words the union spoken of in verses 21 and 22 results in someone "believing" that God has sent the Son, but the union spoken of in verse 23 results in someone "knowing" that God has sent the Son. For in the very next verse (24) Christ seems to refer again to the *whole body* of the elect, when He prays that *those whom the Father has given Him* might be with Him where He is and that they might behold His glory. It is certain that when all the elect are gathered to Christ in glory *then* the entire *world* of the ungodly will *know* for a certainty that Christ was indeed sent of God. But that

knowledge will then only be an aggravation of their misery for they will, at that time, already be in hell.

The great importance of true believers being *united* one with another in their purposes and goals and in their feelings and actions is strongly reflected in our Lord's prayer on this occasion. He foresaw all the forces of evil which would unite against *them*, thus it was, and is, highly important that *they* unite against evil. And to this end Christ has given them the same *glory*, or the same kind of honour, which the Father gave Him, as man, —that is, as the Father permitted *Him* into union with Himself, so He (Christ) permits or exalts *His people* into union with Himself.

As we go back and review all that our Lord prays for in this petition in behalf of His people, we see that it all is with a view to their unity. In verse eleven He prays that the Father would keep them, "that they may be *one*, as we are." He had manifested the Father's name unto them; He had given them His word, —and He prayed for their safe-keeping and their deliverance from evil, as well as for their sanctification, and He communicated great honour to them by taking them into a manifest union with Himself in His kingdom, all which assures their eventual oneness with Him in eternal happiness and bliss, and which should keep them ever striving with all that is in them is to "keep the unity of the Spirit in the bond of peace," so long as they sojourn in this unfriendly world.

Oh the unspeakable condescension! what unfathomable love and mercy, is reflected in the fact that our Lord would pray that such poor wretches as we might be *one* in Him! "As thou, Father, are in me, and I in thee, that they also may be one in us." And again, "I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." Beautiful words indeed! and so filled with soul-cheering truth!

EDITOR

WATCHMAN

“Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul” (Ezekiel 3:17-19). Please read on through verse 21.

The cities of Israel in ancient times had walls around them to protect them from dangers and from enemies. Watchmen were placed on the heights to cry alarm of any approaching threat to the peace of the city. When the watchman fell asleep at his post the city would likely fall into enemy hands but the responsibility would be on the watchman, but if he cried to warn the inhabitants and they heeded not the cry, would they not be asking for destruction?

Watchmen generally are low in stature, or small in public esteem, but the requirements laid upon them by the Lord carry them into high places. Samuel was sent to king Saul to say “The Lord sent me to anoint thee to be king over his people, over Israel: now therefore hearken thou unto the voice of the words of the Lord . . . I remember that which Amalek did to Israel, . . . Now go and smite Amalek, and utterly destroy all that they have” (I Sam. 15:1-3). Later Samuel was sent to him again to carry the Lord’s message that the king had disobeyed the word of the Lord.

Nathan was sent to king David who had done much good for Israel and who was said to be a man after God’s own heart. After listening to Nathan’s riddle about the poor man and his only ewe lamb being taken by a rich man, David, in his anger declared, “As the Lord liveth, the man that hath done this thing shall surely die.” Nathan replied, “Thou art the man.” (II Sam. 12th chapter). John the Baptist, as a true watchman, said to king Herod, “It is not lawful for thee to have thy brother’s wife” (Mark 6:18).

Surely these examples should be important to gospel ministers of the New Testament. And may I emphasize the importance of Hebrews 13:17 which I quote here; "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." There are perils still facing the churches today. Perhaps not of doctrinal issues as much as our fathers faced in the past, but the filth, corruption, and moral decay of the world is constantly bombarding the walls of Heavenly Jerusalem.

I urge our precious people to resist this temptation strongly, knowing that if we live after the flesh we shall die, (die to the respect, esteem and fellowship of our brethren in Christ) but if we through the Spirit do mortify the deeds of the body we shall live.

The airwaves carry the filthy ways of the world into our living rooms via radio and television which will influence our way from a godly walk if we allow it. The most popular songs on the airwaves insinuate, if they do not actually say, that wives should cheat on their husbands and husbands should cheat on their wives. Men and women live together out of wedlock and this is not limited to the younger set but is practiced by some senior citizens as well. Precious brethren, this must not be allowed within the Israel of God. May we have the "backbone" to execute firm and swift church discipline if and when such sins are committed among us, even though, like king David, those who commit them may have won many battles for Israel in the past.

The words of Ezekiel clearly tell how serious it is for watchmen to be soft and spineless about giving warning. The sinner, though unwarned, shall die in his iniquity, but his blood will be required of the watchman's hand by the Lord. If we are faithful to our calling to "exhort, rebuke and reprove" it will be much better for us, even though we may be

placed in a dungeon like John the Baptist, or put to death as he was; not forgetting it was said by the apostle Paul before us, "To live is Christ and to die is gain."

ELDER A. J. HYLTON

WISDOM

Dear children of the Heavenly King, "As ye journey sweetly sing; sing your Saviour's worthy praise, glorious in His works and ways." I feel to be such a wandering pilgrim here. Sometimes dark clouds shut out the light and gloomy is the hour; my way is hid, and I seem quite overcome by Satan's power. Thank the Lord for His wonderful mercy, for returning light restores my hope and drives my doubts away. With such a feeling I shall attempt to write a little on the above subject, knowing full well that there is a vast difference between natural wisdom and spiritual wisdom. There are only these two kinds of wisdom and the Lord's children have both. But thank the Lord the time is coming when we will be in the very presence of Jesus our Saviour and we will not have any worldly or natural wisdom but just one eternal, glorious wisdom in the very fullness of heaven itself.

Wisdom is the quality of being able to use sound, true, and proper judgment in all our dealings with our fellow man, and especially so as we walk before God. It is the opposite of folly and ignorance and leads to a true course of procedure that will result in a good end. A clear understanding of the truth and a proper enlightenment of the knowledge involved will always lead to a good result. Some may feel that wisdom and knowledge are the same thing, which may be true in lots of circumstances, but I feel that true wisdom is to rightly apply the knowledge we have in such a way that it will be to the glory of God. Knowledge directs a man in what is, and is not, to be done, while wisdom directs a man in how to do it right, with discretion, gentleness, humility, and with great

earnestness. It is the sort of wisdom Solomon entreated of God and God granted. While the Lord appeared to Solomon in a dream, Solomon felt to be but a child and not knowing how to go out or come in, so he asked the Lord for an understanding heart to judge the Lord's people and that he might know between good and bad. The saying pleased the Lord and He told him, "I have given thee a wise and an understanding heart." There were none like him before, nor would any arise like him, and the Lord told him that because he had this in his heart and did not ask for riches, honor, nor the life of his enemies, neither long life for himself, he had given him wisdom with an understanding heart and also what he had *not* asked for of this world.

When two women claimed to be the mother of the same child, the wisdom Solomon used to determine the right mother was of such a degree that, "All Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him to do judgment." This is the great wisdom of God and it is God-given in giving a new heart of love and understanding to exercise by faith with the power of the Spirit; the wisdom that gives divine light to see the need of a Saviour. Dear ones, your Saviour has declared how God takes care of the ravens and the lilies and yet Solomon in all his glory was not arrayed like one of these. So He takes care of you, and while the queen of the south came from the utmost parts of the earth to see and hear the wisdom of Solomon, behold a greater than Solomon is here. He, Jesus, is here in all truth, wisdom and righteousness, for He is made unto us wisdom, and righteousness, and sanctification, and redemption. Unto them who are called, Christ is the power of God and the wisdom of God and in whom are hid all the treasures of wisdom and knowledge.

"The spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa.

11:2). The very life of Jesus with all the healing He performed in loving compassion to all, with the great miracles, such as raising the dead, prove beyond all question that the essential, eternal, wisdom of all treasures of truth was committed unto Him. He was set up and anointed from everlasting, before all time, to be the One Wisdom by whom the Father resolved to do all His works, even the creation of all worlds, and then to uphold, govern and judge and redeem and save the world of His elect. All Scripture ascribes this honor and glory to the Father.

Wisdom is important and of great value for in Job's affliction he confessed that the price of wisdom is above rubies, and that wisdom is God's gift. The question was asked by one of the miserable comforters, "But where shall wisdom be found? and where is the place of understanding?" Then Job declared the great wisdom of God in all His works and ways, then, unto man God said, "Behold, the fear of the Lord that is wisdom; and to depart from evil is understanding." "Happy is the man that findeth wisdom, and the man that getteth understanding." So there is a wisdom for us to apply ourselves to in order that we may live honorably to our God. Oh! that the younger people of today would be as children that Solomon taught to hear the instruction of a father and attend to know understanding. This is taught so much in Proverbs, 2nd through 5th chapters.

The wisdom of God is spoken of and preached by Paul as a great mystery, even a hidden wisdom which God ordained before the world unto our glory. It was hid so that none of the princes of this world knew, for had they known it they would not have crucified the Lord of Glory. I am quite sure the Lord is still able to hide whatever He pleases, and the world by wisdom of their own, never will know the Lord. James speaks about some of the wisdom of this world as the tongue speaking in an evil way, being a world of iniquity, a fire that defileth the whole body, etc. Now this wisdom "de-

scendeth not from above, but is earthly, sensual and devilish." This we are to turn away from. But notice what a vast difference there is in true wisdom; "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. This wonderful wisdom has the quality of purity. Surely, surely there can be no other wisdom that can meet this claim. True wisdom will always be pure, not contaminated with carnal wisdom, for it is from above. It sows humility and is pure in all its ways. May we abide in this, and set our hearts to abide in it all the days of our life.

Brethren I have only hinted at the true and pure wisdom from above to admonish one another to, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Wherefore as Christ dwells in your hearts by faith, may ye be rooted and grounded in this wisdom and labor of love, that ye may be able to comprehend with all saints, the breadth, length, depth and height of such a wisdom to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.

Wisdom is the principal thing, far above the price of rubies, therefore get wisdom and bind it on thy heart continually. Submitted in need of wisdom.

ELDER DAILY HITE

ALL OUR BLESSINGS ARE OF GOD'S MERCY

Paul says, "The love of money is the root of all evil" (I Tim. 6:10). It is not money itself that is evil, but the *love* of it. Money represents that which supplies one's needs and beyond that the love of it is used to supply, encourage and promote our pride and selfishness. Man in his fallen state of vanity and ego wants everything to be secondary to his wants and

whims and sometimes talks and acts as if he is superior to all, including God Himself.

Many are Satan's traps and pitfalls to ensnare our daily footsteps. For one to complain of or condemn the weather is a common weakness by which we express judgment against (superior to) God. For one to be able to say from his heart, "Let not my will but Thine be done," is to express complete and absolute submission to our Creator at all times and under all circumstances.

To be submissive to God in all things is to be content and thankful for all mercies received in both nature and grace. We should remember we are sinners by nature and totally undeserving of the least of God's mercies. All that we enjoy in this natural world is of God's gift to us through mercy and we are even more undeserving of His favors in the realm of grace. God is ruler over all people, kingdoms and nations as well as in heaven.

In the Holy Scriptures God's works in the spiritual realm are typified by His works in the natural realm. Man cannot command the sun to shine nor cause it to cease. He cannot cause the wind to blow nor the rain and snow to fall. Neither can man command the work of the Holy Spirit in our souls. God is sovereign!

ELDER GALE F. HANOVER

THOUGHTS FOR YOUNG CHURCH MEMBERS AND THEIR PARENTS

(Concluded From June Issue)

Perhaps I should address my next thoughts to parents. The world does all it can to take the young folks away from you. Do you care? How many young folks do you have left in your church?

If you have children of school age, chances are that there will be activities six nights per week, and maybe seven. You

will hardly be able to get them all to sit down together at once to eat a meal, and doing chores at home is nearly impossible. Of course, if your children need advice, there are "counselors" at school, or if they don't suffice, there are psychiatrists waiting. What are you going to do about it?

One of the most effective things parents can do to influence children in the right way is to set a good example for them. Children have a most disconcerting way of doing as adults *do* rather than as adults *say*. If adults talk about their experience, about how the Lord has blessed them, and how much the church does for them, the children will not forget it. On the other hand, if adults criticize other church members, if they make excuses about not being at church, if they express dissatisfaction with their preaching, then they need not expect their children to respect the church either. Tell me, have your children heard you tell your experience?

I know there are folks who think the church should not accept little children as members until they get old enough to know what they are doing. Well, did you understand what you were doing when you joined the church? I have baptized some rather young children, and while some of them may have gotten away from church later on I have never known a child to cause serious trouble in a church. Have you? I have baptized some adults who did so. I can think of no better influence for children than the church during their impressionable years. No, I do not think we should push them into the church; but when they show a desire to become members I think we do them (and the church) wrong if we do not allow them to come. If we are to err I prefer to err on the side of loving kindness.

How old should a child be? Why, old enough to know that he loves the church, the people, the songs, the Lord, or that he wants to be a part of the church. Joining will not change the fact that the child is still a child, and still needs to be trained, but if we have a duty to encourage them to seek

out good activities, good friends, good ways to spend their time, I cannot see how we can reasonably refuse them the very best of those things when they express a desire for them. I know of some parents who failed to encourage their children when they wanted to be baptized who are still waiting, after many years, for those children to come. (I have witnessed the same thing Elder Webb. How sad it is when parents make this mistake.—Editor).

If the world can occupy our children with a multitude of projects, what would be wrong with Primitive Baptists doing something of the sort themselves? Why should parents not deliberately plan to be in church every Sunday? And why should there not be a designated day, or evening, out of each week for visiting the homes of church people? And why should Primitive Baptists not get together in their homes for visiting on the Scriptures, talking about their experiences, or practicing a little on some of the old songs? Why should not our young folks have the opportunity to meet others of their own age, so that when they get ready to make lifetime relationships they can choose from among other good young church friends? I have known of churches that literally died out because their young folks all married away from the church. It is not enough, brethren, to tell your children to leave the world alone; you must fill the void with profitable things for them to do.

From my early memories I recall scenes of these very things, and they are very precious to me today. Do not tell me that children are not interested in such things, for I don't believe it. Even as a child I loved to hear the older folks discuss the Bible; I would gladly give up my play time to hear them tell their experiences. Do not tell me that children cannot understand such things because I know from my own experience that they can; and moreover, I can show you a number of very precious young folks who are the living proof of it.

In those meetings in the homes, sometimes the sisters, both old and young, who never would think of speaking out at church, would speak up in the privacy of their own homes. Young men who would not have dared to read Scripture or offer prayer from the pulpit, would do so in the home. Brethren, do not tell me you don't have time for such things. It will do no good at some later time, to wring our hands and bemoan the state of things in Zion, if we fail to do them. It is high time for Primitive Baptists to pay some attention to the causes of some of their problems. And please observe, I am not asking one thing of anyone that is not already known to be right, scriptural, and reasonable. "If ye know these things, happy are ye if ye do them."

I do hope when I am old to still have a church where I can meet with God's people, young and old, to worship in the Bible way. I hope the children will still come, as they do sometimes now, to talk or maybe just to give me a little hug. Children, you cannot know what it means to us who are a little older, when you come to talk with us. Please remember that the next time you see some old person sitting alone at your meeting. If I have that privilege, it will be through the mercies of God, and because He has judged the church to be faithful in caring for the talents (responsibilities) which He gave. He who gave them can also take them away.

As a young man, I had to get quite a distance from home before I truly began to appreciate how much the church meant to me, but how glad I am for the faithful members who continued to keep house for the Lord until I got back to it. May we all have that grace to leave the church in the same sweet, sacred spirit that we knew it to possess when we first found it.

ELDER RAYMOND WEBB

Carthage, Illinois

A TRUTH MUCH DENIED

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day" (John 6:44).

Even if I did not know where the true church was, or if I did not know whether there was such a thing as *the true church*, I believe I would still be able to recognize the fact that there are many things taught in the Bible which the vast majority of professing believers do not and will not accept. One such teaching is that which is embodied in the above scripture.

The armenian view of salvation, which is held by most professors of religion, is based upon the assumption that *any* man, professing or profane, has the ability to come to Christ in the sense of meeting whatever conditions God supposedly requires of him in order to be saved in an eternal sense. And, of course any attempt to reconcile this view with what our Lord taught must of necessity involve a denial of His word. Men can either come to Christ *without* being drawn by the Father or else they cannot. It cannot be both ways. Christ says they *cannot*, and that *should* settle it, but it does not settle it so far as the masses are concerned, because they simply do not take the same position on the matter that our Lord taught.

In an attempt to avoid the clear intent of John 6:44 some have cited John 12:32 and arrayed scripture against scripture, saying God "draws" *all men* and therefore "all men" have the ability to come to Christ. But any time we use scripture to try to deny scripture we will find ourselves involved in hopeless difficulties. The "all men" of John 12:32 are clearly drawn "unto" Christ; not just drawn into a state whereby they are given the ability to come to Christ, but drawn all the way "unto" Him. Consequently if the "all men" of that text means all of the race of mankind then all the race of mankind are drawn *unto* Christ and shall therefore be saved, a heresy I suppose no intelligent person would advocate.

But so far as the denial of our Lord's statement that no man can come to Him except the Father draw them, this is no new thing among the religious world. We find that no sooner had Jesus spoken these sentiments than many of His professed followers turned from Him and walked no more with Him, and it is no different today. Men who have no experimental acquaintance with the doctrines of grace still have no use for them.

Which category are you in, dear ones? Do you turn away from this teaching of our Lord and say as some on that occasion, "This is a hard saying; who can hear it?" Or do you say with Peter, when Christ asked the twelve if they too would go away, "Lord, to whom shall we go? thou hast the words of eternal life."

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EXPERIENCE OF EDMUND DENNISON

There are two kingdoms in this world, the kingdom of darkness and the kingdom of light. They are always at war with each other. No rest day nor night. So enraged was the adversary at the conduct of Immanuel's coming upon his territory that he determined to drive His whole force out of the country. Thus he mustered all his skill, and employed all his implements of war, called for his battering ram, and set them to operate against her bulwarks to destroy the ramparts of the heavenly kingdom, but all in vain. This little colony, so to speak, is but a handful compared with the overwhelming numbers they have to contend with. They are compared to a little flock of lambs in this wilderness where wolves and lion's dwell, and truly, but for the power that keeps them through faith in the promises, they would soon fall a prey to the Prince of despair.

I believe if anything could occur to cause a shout in hell, it would be the capture of one of Immanuel's true and loyal subjects.

When the preliminaries of the kingdom were settled, He left His house or kingdom and ascended upon high, where He was before. Before His ascension He chose out of Adam's children His cabinet, or princes, (the twelve apostles) to rule in judgment, as to matters pertaining to the kingdom, and ordered them, when endowed by the Spirit, under its inspiring influence, to copy His last will and testament, in which He bequeathed a rich inheritance to all His soldiers when war and strife is done, to be enjoyed in joint heirship with him in the heavenly world. We find recorded in this testament a code of laws and rules of discipline for the direction of this little colony till He comes the second time in person to gather up from the east, west, north and south, His loyal subjects and give them their full discharge from the field of battle and take them to a land of peace and rest. For our guide through these days of war and fighting we have His written Word and Spirit to direct us through the wilderness.

In an early day I was alarmed, by good authority, that to spend my days in sin I could expect nothing but eternal death. The services of my master (Satan) were hard, and the wages harder. I began to cast about in my mind how to escape the wrath to come, and, like all other Arminians, I began to vow and make promises to do better. My old Prince came to me in disguise and tried to dissuade me from my purpose, but failed in the attempt. When he found I had in contemplation to desert him, he deceived me and by his craft laid hold on me and shut me up in a dark, loathsome prison (self-righteous Phariseeism) and kept me there for a number of years, and fed me on husks until I had well-nigh starved, when God thought on me and in His love and mercy visited me in the dark dungeon of unbelief and unbolted and opened the prison door and bade me go forth. I then determined, by the help of God to utterly abandon his service and avow loyalty to King Immanuel.

I had by this time, by revelation of the Spirit, obtained some knowledge of the manner of His kingdom, service and wages, then, through grace strengthening me, I deserted my old master, but did not avowedly enlist for three years after. I then, God helping me, rallied to the banner of heaven to seek protection under its colors, not fearing the wrath of the Prince of this world. By faith I saw inscribed on Immanuel's ensign victory and eternal life. I then and there assigned my reason for deserting, and my desire to become a soldier in a better cause, (my experience), took the bounty (the precious promises) and my rations (love) secured to me, thus I, by the grace of God enrolled my name, (Christian), enlisted for the duration of the war. By faith I put on my soldier's dress, (a robe of righteousness); by faith and love to my King I put on my armor, and so I was equipped, with a charge to endure hardness as a good soldier. On the same day, it being the 4th day of July, the day of American Independence, I followed my Lord and King to Jordan, to fulfill all righteousness and to ratify the whole proceedings, was baptized, turned my back

upon the world, avowedly refused allegiance to the Prince of darkness, vowed fidelity to Immanuel, and went into the service of the King of Heaven.

During my time of service I have tried to abide by the rules and discipline, but oh, how often have I found the members of my flesh warring against my inward desires, casting stumbling-blocks in my way, which causes me often to mourn over a hard, deceitful heart, and to cry out in the bitterness of my soul, O that I could love Him more and serve Him better! True it is, to will is present with me, but (how) to perform that which is good I find not. I have experienced many hard fought battles with unbelief and other foes. (To be continued, D.V.)

From *Zion's Advocate*, 1876

PASS UNDER THE ROD

Is sorrow breaking your heart tonight?
 Is a loved one gone from your home?
 Not a ray of sunshine brightens your sky;
 Has your Father left you alone?
 Says a still small voice from faith in your heart,
 "'Tis the way of life, we all must part.
 still and know that I am God,
 know ye not that my own must pass under the rod?"

Are you sick of this life and its cruel ways?
 Is it dealing you only strife?
 From fighting life's battles you're weary and worn,
 and long for that *Better* life?
 Comes a whisper, "Your days are as the grass,
 Just a little while now and your troubles will pass.
 Be still and know that I am God;
 I love thee, I love thee; pass under the rod."

Sister Violet M. Hiatt—1981
 (Written after the Frazier tragedy)

CORRESPONDENCE AND NEWS NOTES

UNION MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA, WEST VIRGINIA AND PENNSYLVANIA

SOUTH RIVER—(Browntown, Va.) First Sunday, August 2, 1981. All day Sunday only.—Elder Phillip Johnson, Pastor.

NEEDMORE—First Sunday, August 2, 1981. All day Sunday only.—Elder W. Russell Sutphin, Pastor.

LITTLE FLOCK—Fifth Sunday, August 30, 1981. All day Sunday, Saturday before 1:30 p.m., supper, night service.—Elder Raymond Pressley, Pastor.

TIMBER RIDGE—Fifth Sunday, August 30, 1981. All day Sunday only.—Elder Gary Utz.

A LITTLE SISTER IN NEED

There are probably a sizable number of needy brethren and sisters among the ranks of the Old Baptists of whose circumstances we are not aware, but one case that has come to our attention is that of one of Elder and Sister Hartsel Cayce's daughters, Sister Joannie Sledge.

Sister Sledge's mother says in a letter which appeared in the May issue of "The Christian Baptist" that after they had gotten all the reports from Sister Sledge's surgery she was diagnosed as having a more serious type of cancer than they had first thought, called Lymphomia. She further states, "This is usually a more aggressive and faster-spreading cancer, but, as the doctor says, she has had it for over a year before they found it and this may not be true in her case. Also, she says God is no less able to cure her of this kind than the other. Her faith seems not to falter."

I humbly pray, if not asking amiss, that the desire of the family might be granted, in that Sister Joannie might experience a complete recovery from this affliction, and I am sure you all join me in this prayer. But regardless of what the future holds for Sister Joannie and her family she is already faced with medical costs which she could never handle alone.

To help defray these expenses a fund has been set up at a local bank for Sister Joannie by the church of her membership, "Cane Creek" at Thornton, Arkansas. I know our readers who are able will be pleased to help this dear Sister in her time of need. If checks are made to "Cane Creek" Primitive Baptist Church, for Joannie, whatever you send will be tax-deductible. Contributions may be sent to: Wayne Meece—Morton Street—Fordyce, Arkansas 71742.

IMPROVEMENTS PLANNED AT PLEASANT RIDGE

Pleasant Ridge Primitive Baptist Church, the only church of our faith in Attala County, Mississippi, has undertaken a building and remodeling project. We plan to brick the entire structure, re-roof the entire top, add new front porch, install some electrical work, add seven feet to the rear, and a few other minor improvements. Due to the fact that materials and labor are so expensive and interest rates so high, we will have to depend in large part on outside help. Also, our membership is small and most of them up in years and unable to do any of the work themselves. If any of the readers of the A&M should feel led to contribute to these expenses we would deem ourselves honored. We will try to reply to all donors by personal letter of thanks. We feel the Lord is in this matter and trust that we are

undertaking it in faith. Donations may be sent to either of the following addresses: Elder G. C. McGuire—325 Lucas Street—Kosciusko, MS 39090— or —Mr. G. C. Lansdale—Rt. 1— Ethel, MS 39067.

MUSKINGUM ASSOCIATION

The Muskingum Regular Predestinarian Baptist Association will convene, the Lord willing, with the Friendship Church of Newark, Ohio, with the St. Louisville Church assisting, on July 24, 25 and 26, 1981, beginning on Friday morning at ten o'clock. The Friday and Saturday meetings will be held in the Methodist church building in St. Louisville and in the St. Louisville Primitive Baptist Church building on Sunday. Both buildings are on Sugar Street in the north end of St. Louisville, about a block apart. St. Louisville is about 8.5 miles north of Newark on State Route 13. We invite all lovers of the truth to come and meet with us on the above dates. For further information contact: Brother Charles H. Funk—3551 Raccoon Valley, R.R.—Granville, Ohio 43023.

LEBANON ASSOCIATION

The "Lebanon" Association of Primitive Baptists will be held, the Lord willing, with "Mt. Carmel" church, south of Fortville, Indiana, on August 14, 15 and 16, 1981, at 10:30 a.m., all day all three days. For further information contact: Brother John Edward Johnson—Route 2, Box 67— Gaston, Indiana 47342.

Obituary

BROTHER JAMES BOOTEN PRIEST

Brother Priest was born October 5, 1897 in Rappahannock County, Virginia, the son of the late Mason and Jockoliner Payne Priest, and passed away May 10, 1981 at Oak Springs Nursing Home, Warrenton, Virginia, making his stay on earth 83 years, 7 months and 5 days.

He was married to Susie Hitt June 23, 1923 and to this union was born one son, Charles Robert of Amissville, Virginia, and one daughter, Mrs. Peggie Priest Rhoads of Dale City, Virginia. He is survived by his precious wife and children and six grandchildren.

Brother and Sister Priest celebrated their Golden Wedding Anniversary in 1973. Brother Priest joined Battle Run Primitive Baptist Church on June 10, 1917 and was baptized on July 8, 1917 by the late Elder A. L. Harrison. He was ordained to the office of deacon on October 7, 1961, serving faithfully in this office almost 20 years.

Brother Priest was a crippled man, walking with a crutch all his life. He worked as a farmer to provide for his family. He never accumulated much of this world's goods but was so rich in the spiritual blessings of our Lord. I never visited him that I didn't come away richer. He loved the church above all else. A funeral

service was conducted at the Amissville Baptist Church by his pastor, Elder E. S. Skeen and by the pastor of some of Brother Priest's family, Rev. Stirman. His body was laid to rest in the church cemetery nearby.

We have lost a wonderful friend and church member, but thankful that Brother Priest didn't have to suffer longer in this unfriendly world. May the Lord of Glory bless his dear wife, family, friends and loved ones with reconciling grace. Submitted in love.—Elder Elmer S. Skeen.

SISTER LINDA PAINTER BRADLEY

Sister Bradley, of Stanley, Virginia, passed from this life on August 24, 1980 in the Rockingham Memorial Hospital where she had been confined for four weeks with cancer. She bore her suffering with patience and surely a demonstration of her love and faith. She was born February 25, 1911 to the late Harvey M. and Della Petefish Painter, both of whom were devout and esteemed members of the Alma Primitive Baptist Church. In October, 1930 Sister Linda united with the same church and was baptized along with her father by the late Elder R. H. Pittman.

On January 17, 1931 she married Ervin A. Bradley and to this union two lovely daughters were born, Mrs. John (Delores) Wayland and Mrs. David (Nancy) Turner. Her husband predeceased her on July 23, 1976. She is survived by her daughters, two devoted sons-in-law, six grandchildren, five great-grandchildren, one sister, Mrs. Fred (Jeanette) Walters of Kernersville, N.C., two brothers, Harvey G. and J. Medford Painter, both of Stanley; also nieces, nephews, cousins and christian brethren who mourn her passing. However, we feel that our great and sad loss is her eternal gain for we believe Linda is resting from her pain, toil and trials in that perfect Home not made with hands but prepared by our Heavenly Father for His children. Sister Linda was a most devoted and faithful wife, mother and grandmother, administering to the needs of her family and to her invalid husband to his end, uncomplaining, even when she too was often enduring pain from injuries sustained in a fall.

A long time favorite song of hers was "Pass Me Not O Gentle Saviour." There was indication that He did not pass her by but rather did indeed give reconciling grace for she seemed so willing to "go home" and did "go" so quietly and so peacefully in a short time after Elder A. J. Hylton had offered a comforting prayer. We are also grateful for the visits and prayers of Elder and Sister Ernest Long, Elder and Sister Elmer Skeen, Sister Hylton, relatives, friends and christian brethren who visited, especially those who were with us when Linda "fell asleep" and in the days that followed. These kindnesses were a great source of comfort to us as was the beautiful funeral service conducted by her pastor, Elder Elmer Skeen, and Elders Ernest Long and Andy Hylton in the chapel of the Bradley Funeral Home in Luray, Virginia, on August 28th. Interment was in the Painter Family Graveyard in Stanley.

Thanks be to God we mourn not as those who have no hope, and for His reconciling grace to us all, and we can say . . . "not my will but thine, Oh God, be done." Submitted in love by her sister—Jeanette Painter Walters.

BROTHER HENRY RUBLE DUNLAP

Mountain Home Primitive Baptist Church was saddened by the loss of our faithful brother, Ruble Dunlap, on April 10, 1981, making his stay on earth 56 years, 8 months and 16 days. He leaves his wife, Sister Laverne Hushey Dunlap, his mother, Elsie Enloe Dunlap, and one brother, O'dell Dunlap.

Brother Ruble was born in Swain County, December 26, 1924 and was married to Sister Laverne October 25, 1954. He joined Mountain Home, Ashville, N.C., July 22, 1979 and was liberated to speak by the church on August 19, 1979.

His funeral was conducted by Elder R. A. Tendall from Texas assisted by Elder Orvin Huffman, Pastor of Mountain Home church. Burial was in the Yellow Hill Veteran Cemetery, Cherokee, N.C. Our heart-felt sympathy goes out to this family.

We at Mountain Home miss our Brother deeply, yet we are humbly submissive to God's will. Our prayers are for Sister Dunlap, whose loss is tremendous. Submitted in Christian love and approved while in conference, May 17, 1981.

SISTER MAE STEEN FISH

Sister Fish, 81, was born April 30, 1899 in Portage Township to Chauncy and Augusta (Stahl) Steen. She married H. Andrew Fish on June 10, 1924, and he died April 7, 1950. Sister Mae died April 11, 1981. Surviving are two brothers, Mearl D. Steen and Gale N. Steen.

Sister Mae joined Van Buren Primitive Baptist Church on October 14, 1911 and was baptized by the late Elder Adam Dove. She has been a faithful member for 69 years. Health did not permit her to come to the church for the last couple of months of her life, but her faith and hope remained strong. She was an inspiration to us and we will greatly miss her. Our loss is her gain. We pray that the Lord will comfort her family.

Funeral services were held at Coldren-Crates Funeral Home, Findlay, Ohio. Services were conducted by Elder Durward Edwards. Interment was in Pleasant Hill Cemetery.—Sister Martha Edwards.

DONATIONS TO THE ADVOCATE AND MESSENGER

Carlton A. Wells, Florida, \$5.00; Willie B. Parker, Alabama, \$2.50; Virginia P. Kane, Virginia, \$5.00; Elder A. J. Hylton, Virginia, \$5.00; Mrs. Preston Morrow, Alabama, \$3.00; Floyd DeJarnette, Arkansas, \$15.00; Mrs. H. E. Maxwell, Georgia, \$15.00; Lelia B. Anderson, Virginia, \$5.00; Eva H. Woods, Illinois, \$5.00; Mrs. A. D. McLamb, North Carolina, \$5.00; Mrs. Violet C. Newman, Virginia, \$3.00; Gladys L. Lomano, Florida, \$5.00; Virginia Alexander, Virginia, \$5.00; Martha A. Edwards, Ohio, \$5.00; Lelon Yawn, Georgia, \$5.00; Earl Nettles, Florida, \$5.00; Harriet H. Armentrout, Virginia, \$5.00; Mrs. Vallie V. Postelle, West Virginia, \$5.00; Mrs. Mae D. Wynes, Virginia, \$2.00; Brother and Sister Findley Ratliff, West Virginia, \$5.00; Mrs. Marguerite Kyhl, Virginia, \$5.00; Russell Griffin, North Carolina, \$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 '82

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va 22132 May '82

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '81

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. '81

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '81

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727. Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va 25411, Tel. (304) 258-3370. Aug. '81

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '82

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '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. Mrs. Vergie Mc Bride, Asst. Clerk, Three Churches, W. Va 26765, Tel. (304) 822-3675 Aug. '81

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715 July '81

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '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. Janet Yates, Clerk, Sperryville, Va 22740, Tel. 987-8220 Jan. '82

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, 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 '81

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '82

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 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. '81

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874 Dec. '82

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '82