

Advocate and Messenger

121st Year MARCH 1982 No. 3

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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David's description of the blessedness of the man unto whom God imputeth righteousness without works: "Blessed are they whose sins are covered. Blessed is the man to whom the Lord will not impute sin."
(Romans 4:6-8)

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '82

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '83

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '82

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '82

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

MARCH 1982

No. 3

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NOTE TO OUR SUBSCRIBERS

Recently our Second Class postal rates were approximately doubled. This increase alone adds about fifty dollars per month to our expenses. Such a dramatic increase does not seem reasonable to us, nevertheless it is something with which we are having to deal. We are faced with the options of either raising the subscription rate, or cutting the size of the paper. Both these options are very disagreeable to us but we are forced to take some kind of compensatory steps, so we have chosen to reduce the size of the paper by four pages rather than increase the subscription price. We hope and pray that this measure will only be temporary and that our readers will support us through these difficult times. We humbly beg an interest in your prayers.—*Editor*.

STEPHEN—FULL OF FAITH AND POWER

“And they stoned Stephen, . . . and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge” (Acts 7:59, 60).

There is much to be admired in Stephen. He was a man “full of faith and power,” and even possessed of the extraordinary gift of working miracles (Acts 6:8). He had an excellent command of the scriptures, obviously having spent much time in study, prayer and meditation. So abundantly blessed was he with the gifts and graces of the Spirit, and so keen were his resultant powers of reason, that none of those who disputed with him could resist the wisdom and the spirit by

which he spake. He was possessed of such great courage, zeal and dedication, that when it was necessary for him to face the foe he did not fail to "quit himself like a man" (I Cor. 16:13) and to speak the truth, no matter how disagreeable that truth might be to the adversary. He was a man of such great humility, and of so gentle and tender a spirit that even while being put to death for the cause of truth he emulated the example of his Lord and prayed that his murderers might be forgiven.

It was these gracious qualities which quickly drew down upon him the wrath of religious society, or, the forces of organized religion, and which resulted in his becoming the first christian martyr, and in a fulfillment of the Divine adage, "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). Much had been given to Stephen; so very, very much! and of him much was required. Let us ever remember that if, like Joseph, our Father has made for us a coat of many colors we will also, like Joseph, suffer the envy and hatred of those who are not similarly favored. If we do not want Joseph's conflicts we had best not seek to wear his coat.

The qualities Stephen possessed are the sort of things we should "covet earnestly" (I Cor. 12:31), for they are indeed the "best gifts". But let us also pray that whatever measure of these graces the Lord might be pleased to bestow upon us will be accompanied with grace sufficient to honorably bear the reproaches with which those gifts are usually attended. When we suffer for righteousness' sake, we shall need Divine strength and fortitude in order to endure it patiently and with joy, but we will need a *special measure* of grace to pray for those who despitefully use us and persecute us, as did Stephen.

Stephen was one like those mentioned in Hebrews 11:38, "of whom the world was not worthy." The evil men of this world are not worthy to have such men as Stephen living in the same society with themselves, for it is only for the sake of the righteous that the world is spared. And when unright-

teous men take the life of men like Stephen, they are, in a sense punishing themselves, for they are removing from among themselves the very preserving element in society without which lawlessness would reign supreme and none could live in peace. It would, therefore, be in the ungodly man's interest to do all he could to help the righteous along in this world, but of course ungodly men are too blind and insensitive to know what their best interest is.

Brethren, may we all seek to be as Christ-like as was Stephen. How many disputes would never have arisen among us if we had all possessed more of Stephen's spirit of forgiveness, and of those differences which inevitably will arise between good brethren from time to time, how much more honorably would they have been resolved if, coupled with that forgiving attitude, all parties had possessed Stephen's prayerfulness, respect for the word of God, and tender regard for the feelings and welfare one of the other.—*Editor.*

RIGHTEOUSNESS WHICH EXCEEDS THAT OF THE PHARISEES

“For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Matt. 5:20).

These are the words of Jesus as He taught His apostles in the sermon on the mount. For many years I was puzzled at just what these words meant. I thought perhaps it meant that I would be expected to do more good works than I ever hoped to be able to perform. These scribes and Pharisees were very zealous of the law and believed in a very strict interpretation of it. They often criticized Jesus for healing on the sabbath day. They criticized the lame man whom Jesus had healed for carrying his bed on the sabbath day. On every occasion of this kind Jesus met them with an answer which put them to silence. They looked to the letter of the law rather than to the spirit of the law. “The letter killeth, but

the spirit giveth life." "The law was given by Moses, but grace and truth came by Jesus Christ."

The Pharisee's righteousness was in themselves, in doing the works of the law. The believers hope is in the Lord Jesus Christ and what He has done for them, rather than in what they have done for Him. "For by the works of the law shall no flesh be justified in his sight." "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." The washing of regeneration is once for all time. If our faith is in Christ then our righteousness exceeds the righteousness of the scribes and Pharisees.

We would like to give a few scriptural examples of some whose righteousness did exceed that of the scribes and Pharisees. We will not go into any great detail but suggest that you read the scriptures referred to for yourselves.

A nobleman's son was sick unto death. He asked Jesus to come and heal him. Jesus said go thy way, thy son liveth. As the man returned home his servants met him and told him that his son was alive. This man's righteousness exceeded that of the scribes and Pharisees because he believed Jesus was able to heal, (John 4:46-54). Jesus said unto some of the priests and elders of the people that the . . . "publicans and harlots go into the kingdom of God before you do, because they believed the preaching of John, and ye did not" (Matt. 21:31-32).

A centurian came unto Jesus and asked him to heal his servant. Jesus said, I will come and heal him. The centurian said, I am not worthy to have you come under my roof, but only speak the word and my servant will be healed. Jesus said, I have not found faith like this even in Israel. Here was a righteousness that exceeded that of the Pharisees. (Matt. 8:5-13).

The woman at the well, after a brief conversation with Jesus, left her waterpot and went into the city and said, come see a man who told me everything that ever I did. Is not this

the Christ? The scribes and Pharisees had seen and heard Jesus many times and yet did not believe in him. Here was an immoral woman that only after a brief conversation with Jesus declared that she believed He was the Christ, (John 4:1-42).

Notice next the Pharisee and the publican. These two men went into the temple to pray, (Luke 18:10-14). The Pharisee thanked God that he was better than the publican, exalting himself, while the publican could only smite upon his breast and beg God for mercy. The publican went down to his house justified rather than the other; for every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted.

The examples which we have given here, we feel, show a righteousness that exceeds that of the scribes and Pharisees. So if your hope is in Christ rather than in yourself then your righteousness also exceeds that of the scribes and Pharisees.

ELDER T. EVERETT BEAVERS

AN EXPERIENCE OF PROVIDENCE

(As Observed By Elder Dennis H. Jones)

As reported, in the November issue of the A & M, this writer had open-heart (double by-pass) surgery on October 13, 1981. And, I would like to thank each one personally for the prayers offered in our behalf during this difficult time. However, this would be an impossibility since there is no way of knowing how many public and silent prayers were offered for us during my hospitalization and recovery period. So, I trust a humble "thank you" through this publication will suffice. Certainly, the Lord heard and answered your prayers and please continue to pray that God will grant us an extension of His mercy to the end that our efforts in the church will redound to His glory.

Open heart surgery has been quite common and successful in most cases since the early 70's but it is still a traumatic experience for individuals that must have it done. It is not an

event one can face without many anxieties; I know this by experience. Nevertheless, the Lord gave me reconciling grace not only to cope with my anxieties about my physical welfare but also to be reconciled that I would not be able to function as a minister for an extended period. During the time I was awaiting surgery, which was one month, and the subsequent convalescent period I feel I witnessed the great providential work of God as He provided for the church here in Warner Robins.

The little band of God's faithful children at Pleasant Hill Church meets every Sunday to worship the great "I AM" and it has been my pleasure to attempt to serve them as pastor since November 1971. In the past nine years I have experienced some short term illnesses during which I needed to get someone to preach for the church. On these occasions it was difficult to find a minister who was not obligated, just for one Sunday, to fill an appointment. Naturally, when I learned that due to my impending surgery I was faced with a long term absence from the church, this caused me concern about who the church could get to serve them while I was away. Based on past experience we were facing a problem trying to get a preacher for every Sunday; for in the past it had been difficult to get one just to fill one appointment. I had failed to realize that God has resources and reserves that we do not know about.

The day after I learned of my physical problem Elder Cecil Darity came to see me. It was during this visit he told me that Lebanon Church, where he serves as pastor, had liberated (a custom used among the churches in this area) Brother Fred Gordon the 4th week-end in August; that is, the church gave Brother Gordon the liberty of going into the pulpit and exercising his gift. With this knowledge some of the brethren of Pleasant Hill contacted Brother Gordon about coming and preaching each Sunday in my absence. However, he was not able to come every Sunday because he was previously obligated for the Third week-end of each

month. But he did promise to come every Sunday except the Third. Earlier this year Elder Thomas Bond moved from Alabama to our associational (The Echeconnee) area and he has filled an appointment at Pleasant Hill on the Third Sundays during this period. Also, Elder Robert Torrance who lives in the local area comes and preaches on Saturday nights before the Second Sundays. These brethren have all been blessed to preach ably and the church is enjoying good meetings.

During the first appointment Brother Gordon filled at Pleasant Hill Church a young sister came forward asking for a home with the church. She was received and subsequently baptized by Elder Thomas Bond.

In general this entire experience, though it was traumatic naturally, has been a blessing in many ways. Because we have witnessed God's power to supply our needs when circumstances warrant. Certainly, the Lord has verified His promise that He will not forsake His people. The wonderful part about it, is that it seems every member and friend of Pleasant Hill church has been made keenly aware of God's providential care for His church.

The events covered in this article may seem trivial and insignificant to some but to us, at Pleasant Hill, they have miraculously manifested God's providence and we trust our faith has been strengthened by the experience. May God be praised for His magnificent power and mighty works. *He will provide.*

TESTIMONY

Dear ones; may we bear testimony together in our writings as well as in our speech, our walk, our service in the Lord's kingdom, and our fellowship as we live here in this world. A testimony is a solemn declaration affirming some fact or principle of fundamental truth. It is to bear witness of a fact or truth. The Bible, or written word of God, bears a far deeper and more solemn and consecrated testimony of God the Fa-

ther, Christ the Son, and the Holy Spirit in the full and complete salvation of sinners as revealed in their heart by the witness of the Spirit and the testimony they have received.

So let us look at a few instances of this testimony as taught in the Bible. In Psalm 19 we are told that not only is the law of the Lord perfect, converting the soul, but the testimony of the Lord is sure, making wise the simple. Yes, the Lord has a testimony that is very stable and secure. Man's testimony has become very unstable in this time world and does not always bear witness of the truth, but the Lord's testimony is always sure and it does something. It surely embraces the Holy Scriptures which testify of Christ as His only begotten Son, in whom He is well pleased. Almighty God Himself bore witness and testimony concerning His Son and eternal life by Him and it is sure and can be relied upon. It bears testimony of a complete salvation and of the glory that shall follow in eternal heaven with Jesus. It embraces the complete word of God in all His ways from first to last.

He makes wise the simple even today by revealing His testimony of truth in giving an understanding that salvation is of the Lord. The simple are not ignorant or simple-minded people of an elementary character, but babes and children, not in years but in understanding. Such are made wise through the testimony of the Lord being revealed unto them. Then they flee to the law for refuge, and the law of the Lord is perfect, so when all the works of the law has condemned them, then they cry for help, "Lord save or I perish." How sweet comes the testimony to our soul as we hear, "Thy sins are all forgiven thee." This is something we are not to be ashamed of as we are told, "Be not thou therefore ashamed of the testimony of our Lord", "for God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." "This is the Lord's work and it is marvelous in our eyes."

The testimony of the Lord reaches to all generations and all times, even to Moses when he was upon Mount Sinai, for there the Lord communed with him. When the Lord had

ended conversing with Moses He gave him two tables of testimony, tables of stone, written with the finger of God. This testimony contained the law of the ten commandments and was a witness of the covenant between God and His people. We need to live by these blessed truths of God and serve Him with reverence and godly fear for our God is a consuming fire. We have testimony today of His covenant to His people for we have day and night that move round at His command and we have the rainbow in the cloud and we have the promise of the Saviour, "I will not leave you comfortless." We have the amazing grace of the Lord today that through the testimony of His purpose that pleased Him we were lost but now are found, blind but now we see.

The apostle Paul teaches that in every thing you are enriched by Him; that is, you are richer and better off; but notice that the promise does not embrace the wealth and riches of this world, but "in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you." Brethren this is a most heart-warming confirmation of a testimony of Christ that you be not slack or wanting in utterance or knowledge but patiently waiting for the coming of our Lord Jesus Christ. He shall also confirm and comfort you unto the end, "that ye may be blameless in the day of our Lord Jesus Christ." Jesus has said that He loved His own even unto the end and I believe this testimony still stands secure today and is good for all time. We are not to be ashamed of this, the testimony of our Lord, as we become partakers of the afflictions of the gospel for this is according to the power of God. May we be ready to give an answer to every man that asketh us a reason of the hope that is in us, for it is the power of God that hath saved us and called us, and it is a holy calling, not according to our works but according to His own purpose and grace which was given us in Christ Jesus before the world began. A very true and wonderful testimony that is sure and stands forever, for it is of God that cannot lie or make a mistake or fail.

We are told that we should walk worthy of God, who hath called us unto His kingdom and glory. This is a blessed life to live in honor to our God and the testimony we have received. The old patriarchs of old were able to live such a life and by the grace of God we also can walk worthy of this vocation (calling) today. Noah was a just man that found (or was blessed with) grace in the eyes of the Lord, for he walked with God. Likewise Enoch walked with God, and he was not, for God took him. That is, Enoch, by faith, pleased God in his walk in life and was translated, or taken away, that he should not see death, and he was not found anywhere because of this. But notice a very special blessing of the Lord, for before his translation he had this testimony, that he pleased God. A wonderful testimony indeed, not only that Jesus was the Saviour and the resurrection and the life, the way and the truth, but that he pleased God by faith and the exercise thereof. Oh! dear brethren, the thought comes home to me very strongly, do I please God? This would be a supreme testimony for one to receive before he leaves this world, as Enoch did; but we leave it in the mercies of an all-wise God.

The apostle John tells of being in the isle of Patmos for the word of God and for the testimony of Jesus Christ. He declares that he was in the Spirit on the Lord's day and heard behind him a great voice, as of a trumpet. This was the revelation of Jesus Christ that God gave unto him and was sent and signified by His angel unto John. John bare record of the word of God, and of the testimony of Jesus Christ, and of all things that He saw. And this record was to be sent to the seven churches of Asia, and is certainly good for the churches today.

There are three that bear record in heaven, and there are three that bear witness in earth, and the apostle John bear witness also of this great record of testimony. "And this is the record, that God hath given to us eternal life and this life is in His Son. Yea, and we also bear record, and ye know that our record is true." What a wonderful, sure testimony we

have, for Jesus is not dead but is alive forever more. Submitted in sweet testimony.

ELDER DAILY HITE

FOREKNOWLEDGE AND PREDESTINATION

“Many are the afflictions of the righteous: but the Lord delivereth him out of them all” (Psalm 34:19). We see many of those afflictions and the suffering of those who have walked the trail of tears through the divisions of the Baptist churches of America. We have but to read the writings of those historians who honorably devoted their time and labor that we may know. It seems that all along the early Baptists had an element among them that believed that Jesus’ blood was shed for Universal atonement and that it was necessary that the gospel be sent and preached to the heathen or else they would miss their chance for salvation. As time, and I suppose people, progressed, the schools, both Sunday and ministerial, were set up and collections made for them and for foreign missions.

Some then who opposed this system of works and means were hurt and thought it cruel and unfair when they were accused as being ultra-Calvinistic. But from our position we see very clearly the two extremes in the middle of which these dear old brethren were caught. It has long been evident that those who were the quickest to oppose the introduction of the so-called “benevolent institutions”, held the belief in the absolute predestination of all things.

We are sure that then, as always, God was with His people and raised up able men whom He taught in the school of grace to lead. And, as “no man taketh this honour unto himself, but he that is called of God, as was Aaron”, a seminary is not needed; neither does God send men to the heathen saying, “know the Lord”, for all embraced in His covenant have His law written in their hearts and mind, and all in this blessed state . . . “shall know me from the least to the greatest” (Heb. 8:10, 11).

It is my greatest peace and delight to be numbered with the people who occupy the happy median or middle ground between the two extremes previously mentioned, which, in the light of Holy Scripture are shown to be falsehoods. Surely this is the fertile ground of Zion, a place of green pastures; a place where it is known that "knowledge puffeth up, but charity edifieth", and that God "taketh the wise in their own craftiness"; where Jesus is the true Vine and the Father the Husbandman; where every branch in Jesus that bringeth forth fruit, He purgeth it that it might bring forth more fruit. "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. We have seen it happen because men did not learn from history.

In the back of Hassell's Church History can be read an editorial by the late Elder Gilbert Beebe entitled: "Absolute Predestination of All Things." Twice in this editorial Elder Beebe quotes Rom. 8:28, "And we know that all things work together for good to them that love God", without telling his readers what the "things" are. We hope by the light of grace we may now tell our readers more about them.

The "all things" of Romans 8:28 are the same as "these things" of Romans 8:31, and the people are "them that love God", "to them who are the called according to his purpose. For whom he did foreknow" (Ver. 29). I do not believe we should take God's foreknowledge, as stated here, as meaning that He is ignorant of anything, for we believe the all-wise God is ignorant of nothing and that no event takes Him by surprise, but rather as dealing with a special and particular people,—such as 2nd Tim. 2:19; "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And as Jesus stated in John 10:14, 27, He knows His sheep. When we lay this beside Matt. 7:22 and 23, in which Jesus says, "I never knew you: depart from me, ye that work iniquity," it shows how God embraces in His love a special people of His own choosing and did it before the

world began.

"He also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Jesus said to the Father, "I and the children thou hast given me." The Elder Brother of the family is He who laid down His life for us. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your soul" . . . in this life.

"Moreover whom he did predestinate, them he also called." Oh, praise the Lord who has not let us pass through our life-span on earth without knowledge, and a growth in grace and the knowledge of the Lord having called us by His grace. This high and holy calling is not by works of righteousness which we have done but by His saving mercy, and this calling, along with foreknowledge, predestination, justification and glorification are wonderful "things" to them that love the Lord. Why do the heathen rage and the people imagine vain things when I rejoice evermore because of what I believe my God has done for me? He loved me of old and I hope He loveth me still. What shall we then say to these wonderful, beautiful, truthful things? "If God be for us who can be against us?" Praise Him from whom all blessings flow.

ELDER A. J. HYLTON

THE SAYINGS OF JESUS UPON THE CROSS

(No. 2)

"Woman, behold thy son!" "Behold thy mother!" (John 19:26-27).

There is no evidence in the Scriptures to make us believe that Mary was even a disciple before the crucifixion. The relationship between them was that of mother and son; far from being "Mother of God" as the pope pretends, she had little or no influence over any of his actions. But she was his mother, and he loved her; as a person, she had been blessed by the Lord in a very special way, though perhaps not yet with

christian faith. It was an act of great Providence that she was in Jerusalem at this time.

We do not know when Mary discovered the arrest of Jesus. Perhaps the disciples fleeing from the Garden had told her; perhaps the news of his crucifixion had come from the crowds in Jerusalem. But she was at the scene that morning. Shortly after he was lifted on the cross, Jesus saw her standing, and the Apostle John whom he loved dearly, and who was the only one of the apostles to have actually continued with him throughout the entire trial.

Many events were written on Mary's heart since before the birth of Jesus. The message of the Angel before his birth, and the visit from the shepherds and the wise men at Bethlehem, the flight for safety to Egypt, the occasion of Jesus remaining at Jerusalem in the temple at 12 years of age, and his leaving his home to obtain baptism from John: all these were written upon her heart, and she pondered them. But now, as though to uproot every particle of motherly pride, of expectation, of trust in Jesus as a man, she is hurried to the hill of Golgotha. Her greatest fears for her son were far less terrible than the scene that met her eyes there. Many a mother has sat helplessly by a suffering child, even to watch them die, but none have gone through greater agony than did Mary. Not one word, not one comforting act, would she be allowed to offer her dying son. She would not even be allowed to help bury him. Surely, the prophecy of old Simeon came to pass on that hour, "A sword shall pierce through thine own soul also!" And the age-old question, "Oh God! why must this be?" again and again on her heart.

Though Jesus was her first-born, and hence responsible for her latter-day care, there is no indication that Mary was concerned for herself. But Jesus loved his mother, and in that great moment after he had showed such great concern for all his anguished people, he could not forget her. Therefore, he said, "Behold thy son," meaning that Mary was to consider John, standing near her, as her son from that moment; and to

John, he said, "Behold thy mother". From that hour, John took Mary into his own home. Isn't it a precious thought that Jesus would make such provision for his mother that from that time on, she would have easy access to the church and its ministry?

There has been much said, by those who believe in salvation by works, of falling from grace. This moment in time shows the weakness of such a belief. Not Mary, nor loving John, nor Peter, James, or the other Apostles, and not one of the multitude who had been fed, healed, and taught by Jesus, did one single thing to justify themselves at that time. But how truly is this event a proof of Paul's words, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

But, the Psalmist once said, "Weeping endureth for a night, but joy cometh in the morning." Presently Mary, and other women, would come to the tomb to be greeted by an amazing sight of angels, and the more amazing sight of the risen Lord. It seems that when Mary saw her son again, it would be no more as her son, but now as her risen Lord, and she was one of the disciples. Finally she came to comprehend the necessity of his death; and God answered her question, "Why must this be?" in his own time and way, just as He does ours.

ELDER RAYMOND WEBB
Carthage, Illinois

BLESSED ARE THE THIRSTY

"As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?" (Psalm 42:1, 2).

This reference to the hart panting after the water brooks is a figure of a soul longing for communion with God once

one has tasted of the preciousness of Jesus. It reminds the writer of that peace and rest found, to my surprise, "under the shadow of His wings." While yet without hope, but concerned about the welfare of my soul, I was in darkness and confusion and knew not what to do until Jesus was revealed. My flesh is still "bound" in sin and I must constantly long for a draught of living water to refresh my soul with peace and rest.

The key to obedience and communion with God is through faith in the righteousness of Jesus, if we are a chosen heir to heaven. Faith is as much a gift from God through grace as is the salvation of one's soul. It is also "not of works, lest any man should boast." If one's conscience is not seared and his soul not bound by Satan's work-system the once-delivered soul will long and pant for the living water Jesus gives to all who ask it in faith. Faith binds the soul of every believer to heaven and opens the treasures of heaven to that creature, according to the will of God, through faith and hope.

David also says, "When shall I come and appear before God?" When Jesus calls one of His sheep (it is always the Shepherd that chooses His sheep, not vice versa) He makes it alive to God and subject to His will. He is called by God's grace, justified by the blood of Jesus and sanctified by the Holy Spirit. He is not fed heavenly manna and given to drink of the water of life and then left without obligations to respond. He is called to a life of duty and virtue. David recognizes this by saying, "When shall I appear before God?" Christ's Spirit within David animates him to pay tribute by giving praise, honor, glory and thanksgiving to God for His unbounded mercies to an undeserving sinner. May our hearts unite with David's when he said, "I was glad when they said unto me, Let us go into the house of the Lord."

Jesus appointed a kingdom unto His disciples as the Father had appointed unto Him (Luke 22:29). Jesus established His Church with His apostles to be the meeting place of His disciples until the end of time, saying, "Where two or three are gathered in my name, there am I." And the banquet table

is set within the church. These provisions and commands are given, lest we forget; *lest we forget!!*

ELDER GALE F. HANOVER

SOW ONLY THE SEED GOD GIVES US

“Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled” (Deut. 22:9).

The Lord has given His people good doctrine, everything that pertains to life and godliness. He would not have His followers to introduce anything new, add to or take from His word, for it is a perfect rule. If any man add unto the word of the Lord or take from it, “God shall add unto him the plagues that are written in this book” (Rev. 22:18).

We are taught to sow the gospel seed. “In the morning sow thy seed, and in the evening withhold not thine hand” (Eccl. 11:8), and the Bible speaks in other places of sowing thy seed. And what are we to sow? The seed given us, the word of God. Paul says, “As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. 1:9). The apostles preached that which was given unto them and we should continue to declare the great truths of God. We are to stand in opposition to untruth and make a godly fight against it in love for our Lawgiver.

Why be such sticklers for the word of God? Why do we want it just like it was given to His people? Because we want to honor our Lawgiver and because His word is a thorough furnisher unto every good work (II Tim. 3:16, 17). “Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee” (I Tim. 4:15, 16).

So there is salvation unto the Lord’s people who take the word of God, meditate upon it and continue in accord with the same. The elders who continue in the word of God

will not only save themselves but those who hear them. If divers seeds are sown it will defile the vineyard and create confusion among the Lord's people. We should examine ourselves daily to see whether we are holding to the faith once delivered unto the saints. There is freedom in knowing and living in the truths of God.

ELDER A. D. WOOD

THE RICH MAN AND LAZARUS

It is exceedingly marvelous, the wonderful revelations that often come from a single beam of light. This incident (Luke 16:19-31) completely refutes at least *four* false doctrines which are now being stressed among us.

(1) If Jesus did not misrepresent things there is no such thing as "soul-sleeping" after death. Neither Lazarus nor the rich man was asleep.

(2) If the doctrine Jesus taught is true, *the doctrine of annihilation* is necessarily false. These were not annihilated. Both were in conscious existence.

(3) *The doctrine of a second probation* is forever swept from the arena, for Jesus tells us Abraham said, "There is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Ver. 26).

(4) *Universalism* is forever false. The salvation of all cannot be, for the rich man was lost. "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments" (Ver. 22-23).

From *Western Recorder*
Via *The Gospel Messenger*, 1914

AN ENDORSEMENT

Dear Brother Harris: Just received my A & M today and, as usual, enjoyed its contents immensely. I would like to com-

ment briefly on Elder Hylton's article, "Thoughts On Practical Matters," especially concerning the use of deacons in presbyteries. It has, almost from the beginning of my spiritual experience, seemed that a deacon was very much "out of place" functioning in an ordination, *even of deacons*, let alone elders! Like Elder Hylton though, I've seen it done quite a few times; but I have not yet found a scriptural reason for it.

Deacons were first set apart for the purpose of watching over poor widows and other destitute members of the church, and distributing honestly and fairly the food and other necessities furnished by the church.

I'm also in accord with Elder Hylton on the granting of letters to members wishing to move their membership to some other church. I knew of a church several years ago which had a member who was kind of "out-of-step" in deportment, and he kind of figured the church was going to exclude him; so he asked them to grant him a letter so he could move his membership to another church in that same association. Well, the other members went out to discuss the matter privately before entering into conference. Some members were opposed to the idea, rightly so, but others said, Let's grant him a letter, and let the other church do the excluding. Now how's *that* for order? How's that for a manifestation of love for the sister church?

Brother Harris, I think you are doing an *excellent* job of editing. It is my sincere prayer that you be blessed to continue just as efficiently as you have so far. The least of all your brethren.

BROTHER SILAS B. NORWOOD

Tarpon Springs, Fla.

(Editor's note: *Thank you, Brother Norwood, for your endorsement and for your prayers and good wishes. You did not state whether the wayward brother was received by a sister church or not, and it was not needful that we know, but in such a case as you describe no sister church should recog-*

nize a letter which they know to have been granted under such circumstances for it was illegally issued. If all sister churches would reject such invalid letters the problem would of necessity remain with the church which should have dealt with it in the first place. The granting of such illegal letters is, as you suggest, a strong indication of contempt and disrespect for sister churches and a sign of great spiritual weakness. As for deacons participating in the "laying on of hands" I agree that there is no scriptural warrant for such a practice.)

THE LITTLE BOOK

"And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter" (Rev. 10:9-10).

I suppose that when the true minister of the gospel of the grace of God is preaching Jesus fully, as the way, the truth and the life, having a door of utterance opened unto him, and in the fullness of the blessing of the gospel, he is then eating the little book and O! how sweet it must be. But after he has eaten the little book—preached the gospel of Christ—told the truth faithfully and in love and with a zeal according to knowledge, as taught in the Old and New Testament Scriptures, and gets off to himself and begins to reconsider, as best he can, what he said and how he said it—begins to try to digest it—it begins to grow or taste bitter, because of the imperfection, selfishness, vain-glory, weakness, and great unworthiness which he experiences or realizes in his own heart, and so far as he is concerned he feels to be a man of unclean lips, and hence inclined to adopt the language of Paul and say, "O wretched man that I am! who shall deliver me from the body of this death?"

I suppose, though, that he tries to eat the little book sometimes when it is not given to him by the angel, the Spirit, and then it is not sweet at all. It is bitter even while he is try-

ing to eat it and far more bitter afterward. If a minister does not experience this bitter taste, it is a sign that he has not eaten the little book.

Elder Henry Petty was one of the pioneer preachers of West Alabama, and it is said by those who heard him that he was a great preacher, and it is related that on one occasion, after he had preached, a brother met him just as he came out of the pulpit and said, "Brother Petty, you have just preached the most wonderful sermon I ever heard," to which Elder Petty replied, "Ah! you are too late, my brother, the Devil has already told me so."

ELDER G. W. STEWART
The Gospel Messenger, July, 1911

"It cannot be repeated too often that each gospel church is according to Christ and His apostles, the highest ecclesiastical authority on earth."—*Elder Sylvester Hassell.*

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“What does not tend to humble the sinner, and exalt the Saviour, is not of Christ.”—*Hawker*.

CORRESPONDENCE AND NEWS NOTES

TEMPORARY ELIMINATION OF SATURDAY MEETINGS AT “BATTLE RUN” CHURCH

For the month of March, 1982, “Battle Run” church will not hold services on Saturday before the Second Sunday. In other words, Sunday only services. Beginning in April 1982, both Saturday and Sunday meetings will be resumed. —Elder E. S. Skeen, Pastor; Brother John Power, Clerk.

ANNUAL OR UNION MEETINGS IN VIRGINIA

BETHEL PRIMITIVE BAPTIST CHURCH - All day meeting Third Sunday, April 18, 1982; all day Sunday only. Elder Gary Utz, Pastor.

WASHINGTON PRIMITIVE BAPTIST CHURCH - All day meeting Fourth Sunday, April 25, 1982; all day Sunday only. Elder Phillip Johnson, Pastor.

NOTE CONCERNING ELDER B. T. STEPHENS

We have received a letter from Brother Dale Lester of Rantoul, Illinois informing us that Elder B. T. Stephens has had three heart attacks recently, two in October and another just before Christmas. The damage which has been done to the muscle tissue of his heart is too severe to be corrected by surgery, so what is called for now is medication, therapy, lots of rest, and time. He was at home as of February 8, and progressing well considering the seriousness of his illness.

Elder Stephens, Sister Tacy and the family are extremely grateful to all who have sent cards and letters and who have offered prayers in their behalf, and they ask a continued interest in the prayers of those who feel impressed to remember them. The doctors expect Elder Stephens' recuperation to be slow, but we know that the Great Physician many times does that which the doctors cannot do. We wish for him the choice of God's mercies during this time of convalescence. Anyone wishing to send cards or letters should mail them to the following address: Elder B. T. Stephens - 411 Avondale - Champaign, IL 61820.

LOCATION OF “SHARON” CHURCH

Brother Wayne Bledsoe has asked that we publish the location of his home church, “Sharon,” on Schneider Road, in the Fenton area of St. Louis, Missouri. Directions are as follows: take Highway 270 south, go south on Highway 21, turn

right on Highway 141, go two-tenths of a mile to Schneider Road, turn left and go one-half mile; road makes a right turn half-way to church. Church is 4th house on left. First and Third Sundays, 10:30 A.M. and 2 P.M. Phone—343-7059. Wayne Bledsoe — 15 Claraned Heights — Fenton, MO 63026.

Obituary

SISTER MINNIE WHITLOW HASH

We at White Oak Primitive Baptist church bow in humble submission to God's will in removing from our midst Sister Minnie Hash, a faithful member of this church for many years. She passed away July 11, 1981 at the Fredericksburg Nursing Home at the age of 96 years. She is survived by 14 children, 21 grandchildren, 34 great-grandchildren and 2 great-great-grandchildren, plus other relatives and a host of friends.

Funeral services were held in Wheeler and Thompson Funeral Home July 13, with interment in Oak Hill Cemetery beside her late husband.

Sister Hash lived a faithful, full and fruitful life and shall be greatly missed by all who knew her. We beseech God to bless her family and the church she loved so dearly. Humbly written by her pastor—Elder J. E. Alderton.

SISTER SARAH HILDA SULLIVAN

Sister Hilda, as she was known, was the daughter of the late James O., Jr. and Lucy Lee, born unto them April 9, 1896. She married Charles W. Sullivan in 1917. To this union were born two children, Leroy of Fredericksburg, Va., and Mrs. Robert (Nancy) Dow of Alexandria, Va.

Sister Hilda asked for a home in the church during the Kettocton Association in 1920 and was baptized into White Oak church the Third Sunday in September of that year. Sister Sullivan remained a very faithful member as long as she was able to come. Many times she came to church when others would have stayed home. Sister Hilda was loved by all who knew her both far and wide. She enjoyed sharing her blessings with others. She passed away October 22, 1981 in Alexandria Hospital, suffering a severe stroke a few days prior and never regaining consciousness. She is survived by her two children, 4 grandchildren and 2 great-grandchildren.

Funeral services were conducted by her pastor from the Wheeler and Thompson Funeral Home October 25, with interment in White Oak Cemetery beside her late husband. We pray God's blessings upon her family and the church she loved so much. Humbly submitted by—Elder J. E. Alderton.

BROTHER ALFRED PEARSON, JR.

Brother Pearson passed away Tuesday morning, November 17, 1981. He was born November 4, 1935 in Kalamazoo, Michigan, son of Alfred Pearson, Sr.,

and Mary M. Green Pearson. Both his parents preceded him in death. Brother Pearson had been a resident of Kalamazoo all his life. He had served in the United States Army, and was self-employed as a salesman. He asked for a home in Little Zion church, Dearborn, Michigan, confessing he loved the Lord and his church, and was baptized April 23, 1978.

He leaves to mourn his passing his wife, Luella M., two sisters, Mrs. Max (Mary) Doolittle and Miss Anne M. Pearson, both of Kalamazoo; a half brother, Michael L. Harris of Southfield, Michigan, several nieces and nephews.

Funeral services were conducted at the Langeland Memorial Chapel on November 19, 1981 with Elders Howard Edwards and Vernon Booth officiating. His interment was in the Mount Ever-Rest Cemetery, there to await the second coming of our Lord and Saviour Jesus Christ —Elder Howard Edwards.

BROTHER NEAL DICKENS

Brother Dickens was born June 30, 1890 and passed away January 9, 1982. He was a faithful member of the Primitive Baptist church for over 68 years. He joined in December 1913 at the Fellowship church (Snake Creek church). He was baptized by Elder C. C. Phibbs and moved his membership to Front Royal (Happy Creek church) where he was deacon for many years. He moved his membership to Winter Garden church. When he moved back to Virginia in his later years he again moved his membership to "Fellowship" where he attended until his death.

Surviving are three sons, Clyde and Oden of Salem, Virginia; Bradford, of Mt. Airy, North Carolina; two sisters, Lillie and Beulah of Hillsville, Virginia; one brother, Ray Dickens of Salisbury, North Carolina; seven grandchildren and eight great-grandchildren.

Funeral services were held January 11, 1982 at Vaugh-Guynn-McGrady Funeral Home; Elders Ray Rotenizer and Carbon Vass officiating. He was laid to rest in the D. P. Dickens Cemetery. He was interred between his two wives, Wilda Ette and Grace.

He made his home with my wife and I for twelve years. We gave him a good home but the Master had a greater and Eternal home. I know that he was looking forward to that home. In loving memory —Belvis and Clyde Dickens.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. I. O. Kibler, Virginia, \$5.00; Daily G. Law, Florida, \$5.00; Brother and Sister O'Dell, Virginia, \$5.00; Elder Leonard Hopper, Indiana, \$5.00; Mary Chastain, Indiana, \$2.00; Mrs. Elizabeth Jones, Indiana, \$5.00; Mrs. John D. Hawkins, Virginia, \$5.00; Noah Jennings, Virginia, \$5.00; Carroll Shuler, Virginia, \$5.00; Mrs. B. H. Spittler, Virginia, \$5.00; Wayne Pile, Nebraska, \$2.00; Mrs. Daily Cozart, West Virginia, \$5.00; Mrs. Elva Payne, Virginia, \$5.00; Mrs. Margaret Saul, Ohio, \$2.00; Mrs. W. E. Norsworthy, Georgia, \$5.00; Little Zion Primitive Baptist Church, Michigan, \$10.00; Elder and Mrs. H. E. Harris, Florida, \$5.00; Elder Kenneth Cadle, Florida, \$3.00.

MARTINSBURG—Martinsburg, W.Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002. Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356.
March '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. '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 '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 '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. 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 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. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713. Tel. (703) 547-2364.
Jan. '83

THUMB RUN—Near Marshall, Va Take Rt. 64/ off of Rt. 55 (Hint 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 '82

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

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385
Dec. '82

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895
Dec. '82

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529
Dec. '82

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

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 P.M. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134
Mar. '83