

Advocate and Messenger

122nd Year

AUGUST 1983

No. 8

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

**"Trust in the Lord with all
thine heart; and lean not unto
thine own understanding. In all
thy ways acknowledge him, and he
shall direct thy paths."**

Proverbs 3: 5, 6

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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 '83

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 '84

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1 Sun. 10:30 a.m. Sat. before 7:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 543-2353. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '83

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '83

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, Gleastons Trailer Park, 1-B, Woodbridge, Va 22192. April '85

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. '83

MT. ZION—Waukegan, Ill. meets 1st Sunday in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder B. T. Stevens, Pastor. O. T. Rhodes, Church Clerk. For direction or other information call (312) 623-6896 or (312) 244-0946. Feb. '85

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. '84

SHARON—Fenton, Mo. (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo. 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk, 15 Claraned Hgts., Fenton, Mo. 63026, Tel. (314) 343-7059. June '85

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 524, Front Royal, Va 22630, Tel (703) 635-5942. Feb. '84

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '84

LITTLE FLOCK—Nine miles southeast of Amelia, Va. Take Rt 58 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. 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 '83

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.

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CHURCH COUNCILS

“Let all questions of doctrine, discipline, or church order be settled or adjusted by the churches, the only disciplinary bodies authorized by Christ, the great Head of the Church, in His will, the New Testament.

“Councils or disciplinary or advisory bodies or institutions are of human origin, and unauthorized by the New Testament. The Roman Catholic ‘Church’ is the highest authority for them among men. While all this is true, councils are sometimes held by our people, and no doubt they have sometimes suggested prudent and scriptural methods for settling, adjusting or disposing of church troubles. I have been in two or three such councils. But it should be remembered that the advice of Associations and of councils may be by the churches ‘accepted without praise or rejected without censure.’ The councils of which I have been a member declared the church to be the only disciplinary body or authority recognized by the New Testament.

“On account of a certain church trial in court in the State of Indiana, a certain attorney of that state visited two well-known Primitive Baptist Elders of the South to get their depositions under oath, or solemn affirmation, concerning certain points of discipline. In answer to his questions the first Elder testified as follows:

“*Question:* If excluded members from a Regular (Primitive) Baptist church consider themselves wrongfully excluded, what right have they to demand a Council to consider their

case? *Answer:* None whatever.

Question: If excluded members, together with their sympathizers, do convoke such a Council, what authority, or power, has it? *Answer:* The Council has no power. It is without scriptural authority.

Question: Should a Council declare such members improperly excluded, of what effect is such a decision? *Answer:* It has no authority to restore the members. Their only recourse is to go back to the church that excluded them. For such a Council to assume such authority is sapping the very vitals of the Primitive Baptist church. For these reasons Councils cannot be scripturally recognized.

"The second Elder, living in another State and knowing nothing about the answers made by the above, answered the questions as follows:

Question: In case excluded members, together with their sympathizers, call a Council, to consider the act of the Church in excluding them, what power or authority does such have? *Answer:* It has none.

Question: Where such a Council assumes to act in the absence and over the objection of the Church body, of what force is its decision? *Answer:* None whatever.

Question: When a Council is resorted to, what are the proper steps? *Answer:* For the *contending parties to agree among themselves* (Emphasis mine—Ed.) *to hold a Council*, in the first place; and in the second place, they should agree as to the membership of that Council"—Elder G. W. Stewart, *Gospel Messenger*, July, 1917.

Where an offending church has violated a known rule of order and the corrective steps necessary to restore themselves to the fellowship of their sister churches has long been established among Primitive Baptists, such a church has no valid and proper right or reason to call for a Council meeting.

A proper Council meeting cannot be formed either by an *offending* or an *offended* church simply by announcing that they will, at an appointed time, hold such a meeting. Such

meetings must be agreed upon by *both* groups involved in the dispute in order for them to be legitimately composed.

Elder W. S. Craig, a very able, highly respected, and representative minister of the early part of this century, being ordained in 1901, wrote the following in 1926: "It seems that while a party of offending brethren may previously (and I think should) bind themselves to submit, accept, and quietly abide by the advice, recommendations or decisions of any Church Council that they may ask and agree to be called; yet such a Council's actions, to be really considered as legally binding on the church, must first be accepted by her in a regular business way. This acceptance is what gives it valid church authority, and recognizes church authority as being above that of the Council. Surely no Council has the least right whatever to dictate to a Primitive Baptist Church.

"But in my opinion, Church Councils should most carefully, and only, be resorted to *in very rare and extreme cases*, for if this assumed, or almost altogether assumed, course of action is abused, sorrowful results I fear are almost certain to follow. The Bible sovereignty of each individual church, to attend to her own business, and discipline her own members, (though she may err and make mistakes therein), must not be surrendered to other parties or bodies, but should be carefully respected by all others. This is true because the church alone is, and therefore must be, considered and recognized as the highest ecclesiastical authority on earth."

Based upon my research the above is the position occupied by our most able and representative ministers of the past. The Lord being our helper we will take our stand upon these time-honored principles and refuse to be moved therefrom. May God give us more of that breed of men who are willing to search out the *old paths* and who have the courage to walk therein.—*Editor*.

WHITE HORSES

The Lord Jesus Christ is revealed in scripture as "Faithful and True;" waging war and executing judgment in righteousness; with eyes as a flame of fire; many crowns upon His head; clothed with a vesture dipped in blood, and His name being called "The Word of God." All this is said of Him as one who sat upon a *white horse*. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean" (Rev. 19:11-14).

How unspeakably precious it is to have One who is all-wise with many crowns, to execute judgment and fight for us, so that all we have to do is follow Him in the church heaven where we dwell. To His bride, the church, was granted that she should be adorned in fine linen, clean and white, which is the righteousness of saints. This apparel replaces the filthy rags of any self-righteousness we may have had, and besides this He has given us a steed to ride. We do not wage a warfare any more except in keeping ourselves unspotted from the world, for it is written, "They shall not hurt or destroy in all my holy mountain." Blessed Jesus wages our warfare, being redeemed by His vesture dipped in blood.

David and Solomon used horses in the armies of Israel to provide speed, strength and height to elevate the riders above heathen soldiers; and it is certainly fitting, we think, that gospel virtues of purity and truth be portrayed by horses that are white in color. And if we (if I may include myself) are followers of Christ may we be strong in the right as portrayed by our mount which we ride. Be strong in the grace which is in Christ Jesus. Be strong to resist the moral decay of the society without, and never dismount to open a gate for the flood to flow into our churches. Look upward, and press onward Christian soldiers.

The apostle Paul gives us a loving but serious admonition when he says, "Let every soul be subject to the higher powers. For there is no power but of God: the powers that be are or-

daind of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shall have praise of the same." Who is this power? "For he is the minister of God to thee for good. But if thou do that which is evil, be afraid" (Rom. 13:1-4). There is surely much to be gained in being willing and obedient for it is declared that they shall eat the good of the land; and if we are to receive, to the fullest, the riches of God's kingdom we must desire an entrance to be ministered unto us abundantly into the everlasting kingdom of our Lord Jesus Christ (II Peter 1:11). Then we must give all diligence to "add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." If these things be in us, and abound, we will not be barren nor unfruitful in the knowledge of the Lord, and it will be for all to see that we are mounted upon a horse white in color and that we are followers of the Lord Jesus Christ. Then men of God will be eager to visit us in our meetings and an entrance will be ministered unto us abundantly. There is no better invitation than this.

ELDER A. J. HYLTON

SHADOW

May the Lord of all light and mercies lead my mind and heart to write in such a way that I do not cast a shadow of darkness upon anyone. A shadow cannot be made without some rays of light, and an object that leaves an image of itself. A shadow forms a shade or darkened place within a space from which the source of light is cut off by the object it is shining upon, and it moves as the source of light moves.

Day and night come and go according to the decree of

the Lord. The Lord said, "Let there be light, and there was light." He then divided the light from the darkness, and He called the light Day and the darkness He called Night. So as night approaches each day we can surely see the shadow of night come upon the face of the earth as it pleases the Lord. The sun arises in the morning on a clear firmament and shines all day, producing shadows of objects that move as movable objects move, and the sun moves in its course, and yet the objects that do *not* move produce images that *do* move. The shadow, or image, is always similar to the object but is not the object itself.

The life of man is compared to a shadow. In blessing the Lord before all the congregation at the temple building, David said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." Then he confessed, "We are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow . . ." Job even said, "Mine eye also is dim by reason of sorrow, and all my members are as a shadow."

In David's prayer for the Lord to "hear the right" (Psalm 17), he expressed a deep trust in the Lord and yet desired for the Lord to "keep me as the apple of the eye, hide me under the shadow of thy wings. This must be a great shadow, for it is the shadow of the Lord's wings; wings of love and mercy that know no bounds and are able to go everywhere, and as David said, "Therefore in the shadow of thy wings will I rejoice." This is a wonderful shadow, and though it may be dark to the world, yet to you, the chosen of the Lord, it is a refreshing place to rejoice and a comfort to your souls. We are able to find shelter today from the heat of the sun as we rest in the shade or shadow; but oh how much more when we rest in the shadow of the Lord's wings of love and grace. Solomon's Song of praise surely portrays the same wonderful truth as he declared, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his

shadow with great delight, and his fruit was sweet to my taste.”

It seems to me that the prophet Isaiah spoke of a tabernacle like unto the church; for he declared, “And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.” Surely the Church is this to us today as we find it a refuge from the storm of life. It is a shadow from the heat of the trials we face and we find rest to our souls. Our Lord reigns in righteousness and is Head over all things to the Church; He is an hiding place from the wind and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land. He is the Rock that is higher than any other and He is a shelter to His children in His kingdom that is very refreshing as the shadow of His word and ordinances enable them to find joy, peace and comfort while traveling through this weary land.

The Lord spared the city of Nineveh and Jonah became angry because it was not destroyed. So he built himself a booth on the east side of the city, that he might sit in the shadow while he waited to see what would become of the city. The Lord prepared a gourd and made it come up over Jonah that it might be a shadow over his head to deliver him from his grief. Jonah was glad for this, but God prepared a worm that smote the gourd so that it withered and was gone. So the sun beat upon his head that he fainted and wished to die. God had prepared a great fish to swallow Jonah, prepared a gourd to shadow him, and a worm to destroy his shade and try his patience. So the Lord brought a great lesson to Jonah and to all of us; that Jonah had pity on the gourd and pleasure in its shadow, for the which he did not labor, yet it came up in a night and perished in a night; so the Lord had all right to spare Nineveh and do as He pleased. May we patiently wait upon the Lord and know that He does all things well.

Christ is the sum and substance of all the shadows of the old law service. He is the very reality of our hope today. “For the law having a shadow of good things to come, and

not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." The ceremonial law was a shadow, a figure representing something true and real, and while it was dark and unable to make the comers thereunto perfect, yet it contained some light and was a shadow of good things to come, which is Christ Jesus Himself. He is the body, the sum and substance of good things to come, even a justifying righteousness which gives peace, reconciliation, forgiveness of sin, eternal life and the blessed assurance of the resurrected saints to glory. While the ceremonial law was in force the shadow was in effect and was an image of the real substance in Christ. The sacrifices offered year by year continually, pointed to something better. Legal sacrifices could not atone for sin, but the blood of Christ did, so we have spiritual saints made perfect by the sacrifice of Jesus, being born again by the incorruptible Word of God, which liveth and abideth forever. Christ is the end of the law for righteousness, the shadow is now gone and the real substance is come. He is the brightness of the Father's glory and the express image of His person, upholding all things by the word of His power; "And when he had by himself purged our sins, sat down on the right hand of the Majesty on high" For by His own blood He entered in once into the holy place, having obtained eternal redemption for us. And He is not entered into the holy places made with hands, which are the figures and shadows of the true, but into heaven itself, now to appear in the presence of God for us; the true substance of all life and glory, with whom there is no variableness, neither shadow of turning. This is certainly sure for the foundation of God has a seal upon it which cannot be altered, for the Lord knoweth them that are His.

I hope I have not written anything to darken counsel, but under the shadow of His wings do we trust in the real substance of all hope and salvation through Jesus, our complete Saviour.

ELDER DAILY HITE

TULIP—No. 3

The third letter (L) of our spiritual tulip garden stands for limited atonement. Atonement means reconciliation, satisfaction rendered, or payment made where there was a difference between parties. The parties who at one time were at variance with each other are now at peace with each other. By breaking the word into three parts we have *at-one-ment*, and we see that the parties are now in agreement. They are *at one* or as one with each other.

Christ made an atonement for the sins of His people when He died on the cross. Paul says in Romans 5:10 that we were reconciled to God by the death of His Son; Then, in verse 11, that by Jesus Christ we have received the atonement. So, there is no doubt that Christ made an atonement; that is, He made payment for our sins. He satisfied the wrath of God.

Now, three questions arise: 1. Did Christ die for all the sins of all the people? or, 2. Did He die for some of the sins of all the people? or, 3. Did He die for all the sins of some of the people? In other words, was the atonement limited or unlimited; for if He died for all mankind there is nothing to keep all mankind from entering heaven and immortal glory, seeing their sins were atoned for by Christ's death. However we need only one scripture to disprove such a theory. We could produce many, but one will do. "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). There could be no atonement for those that will be turned into hell. Therefore we answer question # 1 with a "no". If we answer # 2 with a *yes*, then there are some of the sins of all the people that will have to be atoned for by some other method than the death of Christ, and the Scriptures say nothing about sins being covered or atoned for by any method other than the death of Christ. Paul states that Christ "by himself purged our sins." Therefore we answer # 2 with a "no". We answer # 3 with a *yes*. The atonement was limited to those that God gave to His Son before the foundation of the world. Jesus said in

John 17, which is the true Lord's prayer, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." No more and no less than the Father had given to the Son. If He gave them eternal life then an atonement was certainly made for them.

A discussion concerning the atonement could go on and on, and no doubt has filled many books. All the ideas of men concerning coming to, believing in, placing faith in, or accepting Christ, cannot stand up against the words of Jesus in this prayer to the Father. Dozens of scriptures could be brought forth to prove that the atonement was made for a particular people, but we believe that the words of Jesus Himself should be sufficient. However we bring forth one more; this from an angel of God. This angel said to Joseph, the husband of Mary, the mother of Jesus, "She shall bring forth a son, and thou shalt call his name *Jesus*: for he shall save *his people* from their sins."

ELDER T. EVERETT BEAVERS

EXPERIENCE OF ELDER G. W. STEWART

In the year 1868 I read for the first time the Bible. I was then seventeen years old. I did not commence reading with the intention of reading it through, but just thought I would read some in it for the sake of improving my limited education, and just to see what it spoke of in the book of Genesis. I had not read far before I became deeply interested in the historical facts therein recorded; and the more I read the more I became interested in the wonderful things related in the Scriptures, and so continued to read till I had read to the last of Revelation. I thought the Bible was a wonderfully good book, and if anyone had told me that I did not believe the doctrine set forth there I would have felt sure they told a falsehood. I think I read it with as unprejudiced a mind as any natural man ever did, for at that time I knew but little about the differences existing among various denominations, and liked one as

well as another. I thought everybody believed the Bible, and did not think anyone had a different notion from me as to what it taught.

I was astonished at the stubbornness and rebellion of national Israel, and horrified at the blindness and cruelty of the Scribes, Pharisees and Sadducees, and thought that if I had been on earth in the days of the Saviour I would have followed and obeyed and adored Him. When I read of the wicked, profane and unbelieving, it did not once occur to my mind that I was one of them, for I was considered a moral boy, and thought that the wickedness of the human family consisted in immorality.

Upon a certain occasion I went to hear my aged grandfather, a Primitive Baptist, preach. When he took his text I did not dream of his preaching anything contrary to what I believed, and hence was not prejudiced against him, and as I had come to be very much interested in the Bible I was anxious to hear him. But he did not say much before he crossed my notions, and I soon became astonished, and, as it were, shocked at the doctrine he advanced, and was really anxious for him to hush. I thought, Is it possible for a man as old as you are, and who has read the Bible as much as you have, not to know any better than that? I felt sure I could convince him directly that he was wrong; and accordingly we had not gone further than a mile from the house after preaching before I attacked him about what he had preached, which only made him smile, and tell me that I was blind, and did not understand; but I did not believe a word of it, for I thought I could see and understand just as well as he could.

The more I reflected upon the doctrine of the Primitive Baptists, or "Hardshells," as they were called, the more I became embittered against it, because I fancied that I could clearly see it was contrary to the teachings of the Bible, and my desire to convince them of what I supposed to be the error of their ways was so strong that whenever I chanced to meet them a controversy ensued.

I now paid more attention to the preaching of other orders, and found the doctrine of the Missionary Baptists suited me precisely, and in defense of their doctrine and practice I labored with as much zeal, I reckon, as any nonprofessor ever did. When I looked around me and compared notes with the Primitive Baptists I discovered that nearly everybody was on my side of the controversy, and this fact was very encouraging to me at that time, and after carefully considering and investigating the matter I came to the conclusion that the doctrine contended for by the "Hardshells" was one of the most unreasonable, hateful and God-dishonoring systems of religion ever advocated in the world, and hence the Primitive Baptists were the most contemptible sect on earth. Can it be possible, thought I, that these despised, illiterate people are right, and the great mass of the people wrong? No indeed; and I would dismiss such an idea as utterly incompatible with common sense. I thought they were the most self-righteous, conceited, stubborn and bigoted people on earth because they set up their opinion and judgment against the majority of the intelligent and educated people of the world, together with the great D. D.'s and to do that was in my judgment, the height of ignorance, folly and presumption. When I argued with them it was not with the view of investigating the matter in order to arrive at the truth, for I felt sure I understood that, but my sole object was to convince them of what I considered their error. Some of my near and dear relatives were Primitive Baptists, but that had no tendency to abate my enmity against them, and I said that if the *world* believed their doctrine, I, for one, would not, as I did not want to believe it, and was fully determined that I would not believe it.

In the Fall of 1870, that beloved minister and servant of the Lord, Elder J. T. Allen, had an appointment at my old settlement in the Missionary meeting-house, and I went to hear him. On Saturday night he preached at my father's, and after he dismissed the people I attacked him before he took his seat, and soon got the Bible and referred to the law to

prove that eternal salvation was conditional. He admitted the conditionality of the law, but showed that there was no eternal life in it, and proceeded to show the distinction between the law and the gospel so clearly that I could not gainsay his argument. For the first time in my life I saw I was mistaken in that one important point, and I humbly hope that it pleased God to open my heart that I might understand some of the things spoken by him. My Arminian platform was shaken from center to circumference. Still, however, I had many props upon which I relied with great confidence, but in process of time they fell one by one, till my last prop was gone, and the whole concern, with all its props and stays and braces, fell to rise no more. In sentiment I was turned right about.

On a certain Sunday night, directly after having gone to bed, my repose was disturbed by a sudden and peculiarly dangerous sensation about my heart, which caused me to turn almost instantly in bed, and after lying there a while it appeared to me that my breath was getting shorter and shorter, and that if I lay there I would die; I got up and went out into the yard, and looking about wondered what was the matter. I went back to bed, and after a time dropped off to sleep. During the week I felt about as usual, except that my feelings were somewhat disturbed on account of what had occurred on Sunday night. On the next Sunday night the same awfully dangerous and indescribable sensation returned. I concluded it was merely imagination, and decided that I would lie still and try to wear it off, but I could not; on the contrary, it seemed to wear on, and I felt that I would die if I lay there, and so I got up, and when I touched the floor I was in a tremble and could hardly stand. I walked out into the yard and tried to examine myself, and in doing so I felt to be the most wretched sinner on earth, knowing full well that I was not suffering bodily pain, and I felt as I never had before, that the awful hour of death had come and that there was no remedy on earth for me. I felt that I was an alien from the commonwealth of Israel, a stranger to the covenants of promise, with-

out hope and without God in the world. No pen can describe the agony of my soul that night. My distress was so great that I could not conceal it. I kindled a light, and walked the floor in extreme anguish, and in answer to the inquiries of my friends I told them I could not tell what was the matter with me. I did not tell them that I thought I was going to die, as I did not wish to alarm them.

Very little did I sleep that night, and the next day was a dark one to me, and I felt as though it would be my last on earth, but to my surprise I continued to live from day to day, though in much distress of mind. If I could have believed this was conviction for sin it would have afforded me much comfort, but this I could not believe, yet hoped against hope that it was. In this state I remained several months. In the Spring of 1873 there came up a shower of rain, and I lay across a little bed and was meditating upon my desolate, forlorn, and hopeless condition when the following Scriptures occurred to my mind: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "Except a man be born again, he cannot see the kingdom of God." "No man can say that Jesus is Lord, but by the Holy Ghost." "We know that we have passed from death unto life because we love the brethren." It then occurred to me that I had *already* passed from death unto life, and hope sprang up and I felt relieved. I went to the door and looked around, and with a feeling calm and serene I felt to hope and rejoice in God as my Saviour. Still I was not satisfied for I greatly desired a greater manifestation of love, and a stronger evidence of my acceptance with God. The light afforded was so dim that I was afraid to claim it as a reason of my hope, and I was full determined that I would never offer myself to the church without a brighter and more glorious manifestation of God's love and mercy. I desired to feel sure beyond a doubt that the Lord had pardoned my sins, and to have His love and mercy so clearly revealed to me that I would be perfectly satisfied, and others convinced that I had been born again. I saw, after this, that

the Primitive Baptists had confidence in me as a Christian, which made me feel sad indeed, for I thought if they knew my wretched condition, and how little my love was they would not have any confidence in me. In this way I continued for more than two years, desiring all along, however, to live with the despised few, but my sense of unworthiness kept me from attempting such a thing.

In the fall of 1874 my desire to go to the church was so strong that I was not satisfied anywhere, and before the regular meeting at Mt. Nebo, Bibb County, in November, I became really anxious to go to the church and tell them the reason of my little hope, and when the time arrived, with my wife and some others I did go forward, and we were received into the fellowship of the church, and with some of the others I was baptized on Sunday by Elder J. T. Allen. My doubts and fears continue with me to this day, often causing me to exclaim in the language of Paul, "O wretched man that I am! who shall deliver me from the body of this death?"

Yours in hope of eternal life in and through the meritorious sufferings of the Son of God.

The Gospel Messenger—1917.

HATED FOR HIS NAME'S SAKE

Christ said the world hated Him because of the fact that He testified of it, that the works thereof were evil (John 7:7). The true followers of Christ are likewise hated by the world today, and for the same reason. Like their Master they testify against the evil works of men, and since men are possessed of the same vile nature they had when Christ dwelt here among them in human form, they meet with the same hatred and opposition He met with. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). It is certain that if we follow in the steps of Jesus we will meet with the scorn and contempt of an unbelieving world. There is absolutely no way to avoid the wrath of depraved men if we ex-

pose their evil deeds, either by word of mouth or by a contrasting life of godliness.

This variance between the wicked and the righteous manifested itself in the first two men born into the world. Cain, who was of that wicked one (Satan), slew his brother Abel; "and wherefore slew he him? Because his own works were evil, and his brother's righteous." Consequently the apostle John tells us; "Marvel not, my brethren, if the world hate you" (I John 3:13). If our works are *righteous* it certainly should not strike us as any great wonder if we find ourselves hated by those whose works are *evil*. It is definitely nothing new. It is an experience which has followed the true disciples of Christ down through all ages of time. The conflict arises as a result of the hatred of the wicked toward the righteous, not the other way around. Cain did not hate Abel because of any *wrong* he had done, but because of what he had done *right*. Cain's works, even though they were religious, were nonetheless evil, and for this reason alone he was filled with indignation toward his brother and slew him. How many millions of others have died since Abel, for no other reason than that their works were righteous and served to continually unmask and lay bare the evil works of the wicked?

When Christ sent out the twelve apostles He told them that some would not receive them nor hear their words; that he sent them forth as sheep in the midst of wolves, and that they would be delivered up to the councils and scourged in their synagogues. He informed them that brother would deliver up brother to death, and the father the child; that the children would rise up against their parents, and cause them to be put to death. In other words, a man's foes would be the members of his own household in many instances. He also told the apostles that they would be hated of all men (that is, by all *manner* of men) for His name's sake; and as they had called *Him* Beelzebub, even *more* would they apply such evil names to those of His *household* (Matt. 10 and Mark 13).

Such is the awful aversion of the carnal mind to the truth

of the gospel. There is nothing else in the world that can raise this degree of animosity and opposition within the heart of men, that they should even betray the innocent blood of their closest relatives. In no instance is the natural man's malignity against God more visibly manifest than in his loathing and contempt for the truth as it is in Christ Jesus. But in all this the true disciple has the assurance of the Lord that it is "for his name's sake" that he suffers. Throughout the history of the Church she has been comforted by the words of her Saviour: "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake" (Luke 6:22). Oh how wonderfully blessed we are if we are "counted worthy to suffer shame for his name" (Acts 5:41).

Those who are actuated by pride, vanity, sensuality, selfishness, greed and ambition, know nothing of those principles of godliness by which the humble followers of Christ are guided and influenced, and they have nothing but contempt for any who do not conform to their wicked ways. Those who walk in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries, "think it strange that ye run not with them to the same excess of riot, speaking evil of you" (I Peter 4:3, 4). But we should not become discouraged when we meet with opposition or derision from those who spitefully use us and persecute us. One of the best and most solid evidences we can have that we are not *of* the world is that the world hates us. Our Lord said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18, 19).

The history of the dear old Church is marked by a long line of bloody opposition to the gospel and its proponents. But it still stands today as a monument to the providential power and grace of Almighty God. The Scriptures assure us

that the gates of hell shall not prevail against it. Faith assures us that we shall continue to be sustained by the mercies of God until we are called from these scenes of sorrow and strife. May He help us to patiently wait upon Him, and in the meantime to walk worthy of the vocation wherewith we have been called.—*Editor.*

GOD SO LOVED THE WORLD

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life” (John 3:16).

In this verse we have the great gospel mystery revealed: “God so loved the world, that he gave his only begotten Son.” Love was the great moving cause that prompted every action on the part of God in the salvation of His people. The adverb *So* expresses the manner, God loved the world in such a manner, that He gave His Son to die. Not to condemn the world, for it was already in a condemned state, but the object was to save *His people* out of that state of condemnation.

The term *world* here simply refers to God’s people, not only among the Jews, but also among the Gentiles, and is spoken of as *world* because His people are scattered all over this inhabited globe, and Jesus came to die in their room and stead, and the believer is the one that has been made partaker of the benefits of this atonement, as is expressed in the 18th verse: “He that believeth on him is not condemned: but he that believeth not is condemned already, (and we know it) because he hath not believed in the name of the only begotten Son of God. Here it is clearly stated that belief, or unbelief, is not the cause of our condemnation or salvation, but are the evidences of our state, as you can clearly see by reference to 1st John 5:1; “Whosoever *believeth* that Jesus is the Christ *is* born of God.” The literal rendering of which is, *has been born of God*. Therefore his belief is an evidence of his having been born of God, and is not the cause of it.

Again in John 5:24 we read, “Verily, verily, I say unto

you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Not *shall* pass if they will believe, but the believer has *already passed* from death unto life. Again, John 3:36 says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." This is the clear statement that the believer is already in possession of everlasting life, which is sufficient to show to all unprejudiced minds that belief is not a condition of life, but the result of life and an evidence that Jesus died for them, and it is therefore stated that they shall never perish; therefore heaven will be their home.

ELDER T. S. DALTON
 ZION'S ADVOCATE—1895

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FRUITS OF THE CARNAL MIND

We are living in an age of carnality, pride, worldly mindedness, ingratitude to God, covetousness, pleasure-seeking, etc. These are fruits of the carnal mind. True and humble Christians are having a hard time. The preacher can preach about Jesus and His wonderful grace, love, and mercy in the salvation of sinners, and many can go to sleep, and treat it with indifference. If some foolish jestings are engaged in the heads are up and all seem to enjoy that. Go to meeting and some of the members are sitting around outside and some in the house, talking about their crops or other temporal things. But few of the members ever pray in public, and the preacher usually has to do the greater portion of the singing.

Ask the good brethren to subscribe for a good spiritual Old Baptist paper, and the members are too poor, but just look around their homes and see several worldly papers that cost as much or more than our good Old Baptist papers. The reading of worldly papers, reading of politics, crime, etc., tends to carnalize. We need our minds stored with good useful spiritual knowledge. We should be more concerned about the spiritual welfare of the Lord's people than we are about politics or worldly matters. Bible reading is too much neglected. We are living in such an age of extravagance that mother and daughters (in some places) often remain at home to prepare an expensive dinner instead of attending the solemn worship of God.

We are commanded to love not the world nor the things of the world. We desire to see more spirituality among the membership. Oh, that we could see the dear old church, as in days past, attend the service of God, forsaking all things, and entering the church house, and engage in singing the good old songs of Zion. When Jesus was preached their heads were up. They loved one another and loved Jesus and His blessed service. Mothers were satisfied then with plainness in dress and the provisions they ate. How often we hear murmuring now

about what we have to eat and wear!

How thankful we should be! We are wonderfully blessed as a nation and as members of the Church of God, and should each search His blessed word constantly, read our papers and find out how our good brethren whom we love do, and should pray without ceasing.

We should not forsake the assembling of ourselves together as the manner of some is. We should meet often and pray with and for one another. Never attend our meetings to talk worldly things, but to talk of Jesus, and sing praises to Him. I think of the sweet experiences I used to hear our fathers and mothers in Israel tell when they got together. It was a feast to my soul. Parents talked these things before their children; and, if they had a hope, they were glad to tell their feelings too. Let us love one another, and be good and kind and labor for unity.

ELDER LEE HANKS
The Gospel Messenger—1916

Let your choice be godly companions. Slight no brother because of his poverty.—*Selected*

You know well enough how to excuse your own doings; then why not show mercy to others?—*Selected*

Do you write and talk well about humility? It is better to practice it. People will judge you by your conduct, though your speech be ever so fair.—*Selected*

CORRESPONDENCE AND NEWS NOTES

From Elder Randy Metzinger, Denver, Colorado:

Dear Brother Harris: You will find enclosed with this letter a declaration by which a split of forty years is healed. We of both churches praise the God of Glory, who is the Prince of Peace, for bringing our hearts together in love and

spiritual friendship. May this be an encouragement and an example to other separated brethren who likewise long to live together again.

. . . With this peace now established in the two Denver-area churches, we freely throw open the doors of welcome to all Old Baptists who may come our way. "How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation."

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA AND WEST VIRGINIA

BETHEL—First Sunday, September 4, 1983. All day Sunday and Saturday before. All day both days. Elder Gary Utz, Pastor.

BATTLE RUN—Second Sunday, September 11, 1983. All day Sunday and Saturday before. All day both days. Elder E. S. Skeen.

THUMB RUN—Third Sunday, September 18, 1983. All day Sunday only, regular service on Saturday. Elder A. J. Hylton, Pastor.

THORNTON'S GAP—Third Sunday, September 18, 1983. All day Sunday only. Elder E. S. Skeen, Pastor.

MT. BETHEL—Third Sunday, September 18, 1983. All day Sunday only. Elder Douglas Heare, Pastor.

ENON—Third Sunday, September 18, 1983. All day Sunday and Saturday night before. Elder Tolliver Utz, Pastor.

UPPERVILLE—Fourth Sunday, September 25, 1983. All day Sunday and Saturday before. All day both days. Elder E. S. Skeen, Pastor.

THUMB RUN BEGINS CONSTRUCTION OF LUNCH ROOM

"Thumb Run" Primitive Baptist church near Marshall, Virginia, Fauquier County, is in the process of erecting a lunch room beside our church building. At our all-day meetings we quite often have rain and our present building is not situated to put tables in it. We are in need of financial assistance with this project and if anyone feels in their hearts they would like to contribute to it we would deeply appreciate it.

Our meeting house is a beautiful old structure, built in 1772. We meet for worship on third Sunday and Saturday before in each month. Our all-day meetings are held on third Sunday and Saturday before in May and on third Sunday in September.

We would appreciate your donations and we pray God's richest blessings upon each one of you. Please make checks payable to **Thumb Run Primitive Baptist Church Building Fund**, and send all contributions to **Harvey H. Cornwell - Route 3, Box 38 - Culpeper, Virginia 22701**.

UNION CHURCH RESUMES SERVICES

"Union" Primitive Baptist Church, Augusta, West Virginia, will, the Lord willing, hold services on the fourth Sundays of each month at 10:30 a.m., beginning in August. If anyone would like to attend and they do not have transportation please call 822-3228. We will try to work something out. Everyone is welcome. Services have not been held here for several years and we are happy and thankful to announce that they have been resumed. Pray for us.—Elder Douglas Heare, Moderator.

ELDER BURL PHILLIPS RECOVERING

After forty-one days in the hospital, thirty-one of which were in intensive care, Elder Burl F. Phillips, "Pine Level" Primitive Baptist Church at Atmore, Alabama, is at home and is progressing slowly toward recovery from a very serious farm tractor accident on May 2, 1983.

The injuries received include a broken neck, skull fracture, broken breast bone, broken ribs and various lacerations and bruises. While undergoing several days of emergency treatment for the critical neck injury he suffered a cardiac arrest and required C.P.R., and then had brain surgery to relieve an inner skull hemorrhage. Pneumonia also occurred during this time and required use of a breathing machine to maintain adequate respiration. His travel through this valley of the shadow of death lasted many days, but now according to God's divine grace and purpose he is moving up the slope on the other side toward regaining health. A device called a "medical halo" fastened in his skull and to a chest-length girdle, locks his head and neck in place and will be a burden for some time while his injuries are healing.

Elder Phillips expresses his heartfelt regrets at not being able to fulfill his deeply felt obligation to his ministerial duties, but feels also a lively hope that in due time it will please God that he may resume his place among God's active servants. He stated that "the command of all languages would be inadequate to express mine and my family's love and appreciation to all for the literally hundreds of letters, cards, telephone calls and personal inquiries and the gifts of love we have received and continue to receive." He said further, "My expression of humble gratitude applies also to the thirty-odd years past in which I have received such manifestations of love from the Lord's people I have been privileged to serve."

Brother Burl is unable to write and is not able to communicate with each person and church personally, but he humbly requests that this report of his status and of his gratitude and prayers for all might be acceptable to each one at this time. He begs a continued interest in your prayers.—Written at his request by Elder John F. Rice.

DECLARATION OF FELLOWSHIP

Whereas, there has been trouble and division between the "Denver" and the "Englewood" Primitive Baptist Churches which has brought sorrow to our hearts, to the hearts of our children, and confusion in the minds of some of the Lord's dear children in the community and elsewhere; now, therefore, we resolve that we all confess our faults and all our wrongs, whether actual or imaginary, and ask forgiveness for the same. We do also hereby forgive all wrongs committed and solemnly agree to bury the past in oblivion so that the trouble which has caused us so much distress shall not be agitated or even mentioned among us. We now come together in humble prayer to God, that He will help us to live together in peace, love and fellowship, to the honor and glory of His name, and to our mutual benefit and the advancement of His blessed cause.—Accepted by the membership of each church this month of June, 1983.

Obituary

BROTHER BENJAMIN FRANKLYN DICKENS

Brother Frank Dickens of Hamilton, Virginia was born in Carroll County, Virginia, April 25, 1897, the son of John H. and Sara Gallimore Dickens. He passed away at a nursing home in Hamilton on March 9, 1983. He had been a resident of Loudoun County since 1930 and was a retired farmer.

Brother Dickens was a member of "North Fork" Primitive Baptist church, where he had been a member since September 19, 1937, having been baptized by the late Elder James A. Frazier. He was ordained to the office of Deacon on October 18, 1941.

He was married to Miss Ocie Belt, who preceded him in death on May 6, 1973. Surviving are three daughters, four sons, one brother, twenty-six grandchildren and fifteen great-grandchildren.

Funeral services were held at the Hall Funeral Home in Purcellville, Virginia, March 12, 1983, with Elder W. G. Fletcher officiating. Interment was in the Lake View Cemetery at Hamilton, Virginia.—Elder W. G. Fletcher.

DONATIONS TO THE ADVOCATE AND MESSENGER

Elder Everett Beavers, Indiana, \$5.00; Mrs. Lorena C. Lee, Virginia, \$25.00; Mr. and Mrs. Delbert Senff, Indiana, \$5.00; Albert Peterman, Indiana, \$5.00; Mrs. Nellie M. Elmore, Indiana, \$5.00; Preston Morrow, Alabama, \$5.00; Harold Nines, Ohio, \$5.00; Marvin Pitney, Ohio, \$5.00; Charles Petterson, Michigan, \$15.00; Katherine Lowman, Maryland, \$5.00; Carl and Hazel Priest, Virginia, \$7.00; Mrs. Lester Hanning, West Virginia, \$5.00; Mrs. Deane Wynes, Maryland, \$2.00; A Friend, Virginia, \$50.00; Mrs. Virginia Wynham, Virginia, \$5.00; Elder Daily Hite, Ohio, \$10.00; Betty Hutton, Indiana, \$15.00; Mr. and Mrs. Eric Naschold, Virginia, \$5.00; Leora Manifold, Indiana, \$5.00; Ruby Ferrell, Virginia, \$5.00.

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 '85

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. Mar. '84

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, 769 E. Main Street, 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. '84

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '83

UNION—Summerduck, Va. Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701 Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469 Dec. '83

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 '83

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. '83

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625 April '84

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '84

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. '83

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 '83

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 '84

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 7:00 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. '84

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 '84

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs Virgie Fishback, Clerk. Mar. '85

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 '83

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) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '84

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 '84

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. '84

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. '84

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. '83

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. '84

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, 1121 Hiden Ave., Culpeper, Va. 22701. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '84