

Advocate and Messenger

121st Year JULY 1982 No. 7

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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The prophets were hated and slain, not because they hid the truth, but because they contended for a truth that is contrary to nature. In Hebrews Two we read of the severe trials of God's people, not for withholding truth, but for publishing it.

Elder J. H. Oliphant - 1888

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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, Gleatons Trailer Park, 1-B, Woodbridge, Va 22192. April '83

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Dec. '82

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

NEW LIBERTY CHURCH—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '82

WATERLICK—Waterlick, Va 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657 Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 326, Front Royal, Va 22630. Tel (703) 635-5942. Feb. '83

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '83

LITTLE FLOCK—Nine miles southeast of Amelia, Va Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Annual meeting 5th Sun. in October or November and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '82

MILL CREEK—Hamburg, Va about 2 miles West of Luray, Va. off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '83

Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

121st Year

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A GREAT ASSURANCE OF OUR FINAL PRESERVATION

“The gifts and calling of God are without repentance” (Romans 11:29).

One of the grandest assurances of the final preservation of the saints is the fact that God cannot and will not repent of those eternal decrees and counsels which effect the eventual, total and perfect deliverance of His people from sin, Satan, death, hell and the grave. “My counsel shall stand, and I will do all my pleasure” (Isa. 46:10).

There is a kind of behaviour on God’s part which, in Scripture, is called repentance because it resembles repentance in men, but this has reference to the revocation or withholding of blessings which were originally made contingent upon man’s obedience, and to the sending of judgments in their place, and does not involve a change of mind in God, only a change in His dealings with men based upon *their* fickle and unreliable nature and conduct. But where His predeterminate counsels and decrees are concerned there is no repentance on God’s part in any sense of the word. He never turns from that love which He had for His elect before the foundation of the world, and He never turns from that course which will one day house each member of that innumerable company in heaven’s pure world.

No greater example of this vital truth could be set forth than that which the apostle presents in the verse just prior to our text. There were many of the elect among the Jews who were actually *enemies* of the gospel, “but as touching the

election, they were beloved for the fathers sakes" (Rom. 11: 28). And, there are many of the elect today who are likewise enemies of the gospel, ignorantly, who are nonetheless loved of God because they are His elect, and because He will be true to the promises He made to the Old Testament fathers, such as Abraham, Isaac and Jacob concerning the final salvation of His spiritual Israel.

Being a member of the elect family does not keep one from suffering much in this life as a result of his refusal to believe the gospel and to obey its precepts. Many of God's people are enduring much distress of mind, body and soul today as a result of their rejection of that "good way" the Lord has taught them to walk in, but the Lord will not utterly forsake them for they are His by covenant arrangement.

Paul also touches upon this truth in the second chapter of II Timothy. He shows us that if we deny the Lord there is a sense in which He will also deny us, but he further says, "If we believe not, yet he abideth faithful: he cannot deny himself." Later in the chapter we read of some heretics who overthrew the faith of some; but Paul says, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." The fact that we might sometimes disbelieve does not change the faithfulness of God to His covenant promises, nor would even the overthrow of our faith in any way shake the foundation of God.

But lest any should argue that such a doctrine leads to licentiousness the apostle concludes by saying, "And, let every one that nameth the name of Christ depart from iniquity." All those who profess to be followers of Christ should certainly adorn that profession with as Godly a walk as they can possibly maintain.—*Editor.*

PERFORMANCE—OR THE LACK OF IT

"For to will is present with me; but how to perform that which is good I find not" (Romans 7:18).

It is comforting to us to find the inspired apostle Paul

expressing these sentiments. He had the will or desire within him constantly, through the Spirit of the God he served, to do the right thing. I also have this desire and I am sure the readers do, but it is also something I find most difficult to put into practice. It would seem that the more miles we traveled in life and the more experience we gained the more it would hone or whet us down to a sharp edge of perfection, and this might indeed be realized were it not for the failings of our flesh, and were it not with us as it was with Paul, as expressed in the first part of this verse, "I know that in me (that is, in my flesh,) dwelleth no good thing."

We have human emotions, nervous conditions, quick tempers, sharp or long tongues, (all too often long on tongue and short on patience), and we find it difficult to remember to . . . "Honor all men and love the brotherhood." I also forget that James is addressing me when he says, "Let every man be swift to hear, slow to speak, slow to wrath."

Solomon wrote that there is a time to speak and a time to be silent. I have prayed long and hard that I might have the judgment to know the difference. I have suffered more in life as a minister for remaining silent in the defense of truth and right than for speaking too much or too fast in such matters.

In all church and family problems we have a lot in our flesh that we must restrain if we are to accomplish any good end. We admire the professional diplomacy of our heads of State as they labor for peace in the world. We will never be a professional diplomat but the Spirit and grace of our God does lead so that we hope to overcome our shortcomings in the flesh by Him who giveth more grace. Jesus said, "Peace I leave with you, my peace I give unto you" (John 14:27). He has taught me about charity and I recognize it with great wonder and praise to God when I survive to remain in fellowship with His dear, precious people. Surely charity has covered the multitude of my sins over and over again.

ELDER A. J. HYLTON

THOUGHTS ON PSALM NINETEEN

The first six verses of Psalm nineteen mutely declare the existence of a sovereign power in creation and in nature, by which the bodily needs of all living were provided for, had not man wasted much of the earth's resources to enhance his pride and lust for money, ease, amusement and preeminence as individuals and as nations. Yet the sin of wastefulness is but secondary to the fact that a great portion of the human race see not God in the wonders of nature and are saying by their life, "There is no God."

The next five verses of this Psalm refer to God's law and His notice of man through grace and mercy. The ninth verse reads; "The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether." There is no possibility of exhausting these gifts and favors. Some creatures manifest a consciousness of the existence of God as witnessed by both creation and nature but many do not because God has given them up to uncleanness through the lusts of their own hearts (Rom. 1:21). It is clearly God's right to arrest some from their own destruction by instilling a fear of the Lord in their hearts. This knowledge of God is a blessed state that enables the recipients to realize there are many wonders and mysteries concerning God and His government over mankind as He provides for all the bodily needs of the human race and the spiritual needs of all that fear Him. These middle verses refer to God's government over those who are the subjects of His saving mercy.

In the last four verses of this Psalm the Spirit of Jesus is revealed and a common pitfall of error is noticed together with David's prayer for Divine assistance. When a sinner is called by Jesus, (and whoever knew of a sheep choosing its shepherd?) one is lifted above this world and *knows* Jesus' Spirit, whether He is recognized as the Son of God at first or not. This promotion from the state of a servant to that of a son (or daughter) is bequeathed to all for whom Jesus died

and rose again (Gal. 4:2-5). This experience may be received in a measure as bright as day, as a gentle shower, as the falling of dew or a still small voice; but however it is received a new world will be opened to the recipient's soul, even though it may be over an indefinite length of time.

In this new world, rest from the felt judgments of a violated law will be enjoyed, yet the lusts of his flesh are not killed but only subdued for a time. It is now a constant warfare for the recipient of saving mercy to keep his flesh in subjection that the Spirit may have free course. David mentions secret faults and presumptuous sins, which are pretty closely allied to, if not the fruit of, unbelief. We wonder if Paul's temptation to yield to these sins was the thorn in his flesh.

May we all, as soldiers in faith and hope, join with David in the last verse of this Psalm; "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

ELDER GALE F. HANOVER

STUDY

Dear ones, as the above word is upon my mind I will attempt to write a little on that subject. I need to study more, but always praying for the Lord to guide me according to His Divine will. To study is apply ourselves to thought and learning, as to learn and understand the true application of a subject in concentrating upon it. A room or hall where one applies himself to this work is sometimes called *a study*. This can also be the great open spaces where we observe the works of God in creation and where all nature sings forth His praise and we are humbled in the observation of His great providence.

Paul admonished Timothy to study . . . "to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." This is just as important today for us to do as it was in the time of Paul. Now this requires *work* of all of us, but especially of the min-

istry. They are to be *workmen* in the true sense; willing to work and apply themselves in such way that their labor and walk in life is approved of God. So to study does not just apply to learning but to the application of that learning in the word of God to one's walk in everyday life so that it is approved unto God. We are to shun profane and vain babblings and strive not about words to no profit. We are to avoid foolish and unlearned questions, knowing that these things make for strife.

The workman that so studies need not be ashamed of his walk in this life and his labors to serve the Lord in spirit and in truth, though he may feel to be less than the least in the Master's kingdom. By the help and mercy of the Lord he will be able to apply the truth in the right way and thus to honor and glorify the Lord. This is quite an arduous and laborious study and so demanding that it requires our all, not just one day, but every day. This workman has no vacation or retirement except when the Lord calls him away or when physical sickness makes him unable to work.

The main study of the Hebrews was always the law of the Lord. It was a memorial to the Israelites that was to be taught to their children and their children's children. I fear we are not reading to our children and studying the law of the Lord as we should. Moses was commanded that the law of the Lord should always be foremost in the Hebrew study. He exhorted Israel to obey the laws of God not only in study but in practice. The Lord's statutes were to be taught diligently unto the children when they were sitting in their houses or walking by the way. Are we studious about this matter?

The law of the Lord was upon them while they slept and when they awoke. It was to be bound or worn as a bracelet upon their arm and written upon the door-post of their houses. This was the study of the Hebrew prophets, the patriarchs and all good Israelites. They were ready to lay down their lives, if need be, for their observation of it. They applied themselves very earnestly to study the hidden meaning of it

and to know the true sense of the word of prophecy.

The apostle Peter informs us that the prophets studied and . . . “searched diligently as to what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow” (I Peter 1:10, 11). These things the angels desired to look into, and the prophets searched diligently in their study as to the true meaning and fulfillment of these prophecies of Christ’s suffering and glory. They shall be revealed for the Spirit searcheth all things, even the deep things of God.

In the time of our Saviour much of the study of the Jews was chiefly the laws and traditions of their fathers. Jesus upbraided them for having forsaken the law of God and its’ true meaning to apply it in a manner that would suit their traditions. Jesus rebuked and pronounced woes upon the scribes and Pharisees, even calling them hypocrites, for they made clean the outside of the cup, in their study, but within were full of extortion and excess. Some searching and study is performed with a wrong motive in mind, just as king Herod, being troubled at the birth of Jesus, privily called the wise men and enquired of them diligently what time the star appeared. He told them to go and search diligently for the young child and when they found Him to bring him word again so that he might come and worship Him also. But was this the true motive for his search for the young child? No! His motive was to destroy him. Is our searching and study with the right motive and intent in heart and mind that it will be to the honor and glory of God through the name of Jesus?

Paul told the Thessalonian church to . . . “study to be quiet and to do your own business, and to work with your own hands, as we commanded you.” This is good for us, ministers included, that we be not busybodies in other men’s matters and sow discord among brethren, but that we live to the honor and glory of Jesus’ name.

“Much study is a weariness of the flesh,” not a weariness

of the soul but when our fleshly bodies become exhausted then the mind is not too clear to speak the things that become sound doctrine. Yet Paul said, "When I am weak, then am I strong." Festus said unto Paul with a loud voice, "Paul, thou art beside thyself; much learning doth make thee mad." But Paul affirmed that he was not mad, but spake forth the words of truth and soberness. Dear ones, may we, by the grace of God, speak forth the words of truth and love to the glory of God as we search out and study to show ourselves approved unto God, workmen that need not to be ashamed in our walk and conversation in everyday life and be able to rightly divide the word of truth. I trust this writing will be of some benefit to all. May I humbly search out, examine and study the word of God and my own walk that I may be faithful and sincere in my love for the cause of Christ.

ELDER DAILY HITE

BINDING AND LOOSING

Before reading this article I would suggest that you read Matthew 16:16-19 in order to get an idea of the subject matter we are considering. First, Jesus assures Peter that he is a blessed character because the Father in heaven has revealed to him that Jesus is the Christ. This is a fundamental truth of Scripture; that such knowledge comes only from above. Second, Jesus says to him, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." When Jesus first met Peter He said to him, "Thou shalt be called Cephas, which is by interpretation, A stone" (John 1:42). Now this certainly does not mean that Peter is the rock or stone upon which the Church is built. Such an interpretation would violate the very fundamentals of Scripture.

The Rock upon which the church is built is the Rock of Truth. The very foundation of truth is that God reveals to His people by the Holy Spirit that Jesus Christ is His Son. Flesh and blood has not revealed and cannot reveal such

knowledge to men. Such knowledge must be in the *heart*, not in the *head* only. The kingdom of heaven under consideration is not the kingdom of heaven *above* but the church here *on earth*.

No man has ever been given the keys to the kingdom of heaven above to admit whom he will or will not. There is a difference between *a* stone and *The Stone*. Peter was a great preacher and an apostle but Christ did not build the church upon him. Let us go to Isaiah 28:16; "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation . . ." Here is the true Stone upon which the Church is built. Jesus is the very Rock of truth. Peter himself refers to this same Scripture, (Isa. 28:16,) in his First Epistle and I am sure he did not mean to infer that it referred to himself.

When Jesus said to Peter that He would give to him the keys of the kingdom of heaven He was referring to the preaching of the gospel. Keys are used to lock and unlock. As the gospel is preached the minister unlocks some of its mysteries to the children of God. Those same mysteries remain locked to those not born of the Spirit. Isaiah says it must be—"precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." As we attend the church service, each time perhaps we learn or understand something a little better than we did before.

The truths that are preached are binding upon both the children of God and the people of the world. The children of God are bound to obedience and a proper walk and behaviour. They should be an example to each other and especially to those without. The people of the world, that is, unregenerates, will suffer the consequences of their unbelief in the final consummation of all things. So the truths are binding upon both, but in different ways.

When Peter preached on the day of Pentecost there were those in the congregation who were pricked in their hearts, and cried out, "Men and brethren, what shall we do? Then

Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And what was the result? About three thousand souls were added to the Church. Please read the entire second chapter of Acts. Three thousand were loosed from something; from the bondage of the law unto the glorious knowledge of the liberty that is in Christ Jesus through the grace of God and the suffering of Jesus on the Cross.

Children of God are bound to obedience and are subject to all the exhortations and admonitions of the gospel. They are freed from the terror of the law by the same gospel. The natural man is bound in blindness and ignorance until it pleases the Lord to reveal Himself to him, and then he is loosed from such blindness and ignorance, and goes on his way rejoicing, as did the Ethiopian eunuch when Philip preached to him.

ELDER T. EVERETT BEAVERS

THE SAYINGS OF JESUS UPON THE CROSS

(No. 6)

"It is finished" (John 19:30). "Into thy hands I commend my spirit" (Luke 23:46).

There are times in life when time itself moves so slowly that it seems to stand still. When sickness and pain prevail, or when we desire something with our whole heart but have to wait for it, it is so. With Jesus, it was this way from birth. At age twelve he desired to be about the Father's business, but had to wait another 18 years to begin. When he began His public ministry He had a burning desire to see His people gathered, fed, and taught, and it drove Him day and night, summer and winter, among friends and foes. There was so much to do and so little time to do it before He kept His appointment at Calvary. It seems that Jesus had fixed His eyes far beyond this earthly sphere and lived in constant expectation of going home the moment his work was finished. Now,

even in his last agony, the nearness of the Father and home made it endurable. Then, at last, His race was finished.

What was it that was finished? To His enemies His death appeared to be the end of a dangerous problem. Jesus had made them appear evil, covetous of wealth and power. He had taken away the multitudes from the temple and had ignored their cherished traditions. He had associated with those called sinners. He had set His disciples to preaching, in opposition to the rabbis. Now, thought the Jews, if they could only prevent His body from being stolen for three days the error would come to an end. But, as usual, they were wrong.

The apostles too were in error. They had given up their way of life to follow Jesus, in full expectation of seeing Him establish an earthly kingdom. He had walked away from death so often, and so easily, His miracles were so amazing, and His preaching so powerful. Yet, there He hung dying upon a Roman cross. And their expectations faded to dust. One said, "I go fishing!" and others said, "We will go with you." But they too were wrong.

The words "It is finished" are not a cry of despair and defeat, but a victory cry. A battle had been won. Neither Satan nor men could ever trouble Him again, nor could they claim His sheep. His cross-bearing was at an end, and the time was come for wearing a crown. The anger of God was past, and His people were eternally safe. As Paul said, "who for the joy set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." The right hand of God is the place of honor.

For a little while the body of Jesus must lie in Joseph's new tomb. His lips—how they had troubled His enemies!—were silent for a little while; His hands—how many they had healed!—lay still. His body, with all the marks of trouble still upon it, must lie in a grave. But His spirit! what about His spirit? "Father, into thy hands I commend my spirit." I cannot help but wonder if that dying thief beside Him heard Him speak those precious words; where Jesus went, he had

the promise of being also.

What a wonderful thing it is to trust in God, to fall asleep in His hands. Let the body be broken if it must, it matters not when the soul is comforted by God's presence. There is no need for concern or fear about that hour, for when it comes there will be grace for it. God will take away the dread of the unknown, the dread of leaving loved ones, unfinished work, and every other weight. He will open our eyes upon heavenly scenes, our ears to the music of angels, and peace will reign.

The scenes of the crucifixion must come to an end. They are at once terrible and precious, as we have grace to see them. In God's sight, that moment was the close of the Old Testament night, and a new day was about to dawn with the sunlight of the gospel shining. May our Lord give us grace to appreciate the worth of that kingdom purchased at such a price.

ELDER RAYMOND WEBB

REPENTANCE

Primarily repentance is a gift from God. "Him hath God exalted with his right hand to be a prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Repentance and forgiveness of sins are recognized in this verse as gifts of God. "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4).

The thing that we should be concerned about is that we bring forth fruits worthy of repentance, or that indicate *true* repentance. "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham" (Luke 3:8). It takes proper *works* or *actions* to really manifest that repent-

ance in a practical sense is genuine or scriptural. Just to say, "I repent," is not enough.

I have said that where God leads His people to repentance it will make its way into the hearts of His people. There is no room for forgiveness if God is not in the matter and being manifest by the bringing forth of fruits worthy of repentance. Some will say, "How will we know that a person is truly repenting?" We will know it by the fact that their actions will show that they are sorry after a godly sort. It takes grace reigning in the heart to bring one to repentance, and it takes grace in our hearts to forgive when one comes bringing forth the proper fruits. God is able to make grace abound unto every good work. No man will have the spirit of forgiveness within his soul when there is malice and guile reigning within.

We should pray that repentance be given to an erring brother, and that grace be given us to accept the ways of the Lord. Peter asked the question, "Lord, how oft shall my brother sin against me, and I forgive? till seven times?" (Matt. 18:21). Notice particularly the words, "against me," which indicates that it is a *personal* or *private* offense under consideration. The answer came, "Not . . . until seven times: but, until seventy times seven." This rule cannot be applied to all the offenses spoken of in the Bible. Paul said, "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5). The sin for which this was to be done was a *public* offense and cannot be forgiven seventy times seven. There is much difference between a public and a private offense.

ELDER A. D. WOOD

LIMITED ATONEMENT

Every religious order in the world which acknowledges the sacrificial death of Christ also advocates a limited atonement, whether they use those terms to describe it or not. At first glance this statement may seem grossly out of line to

some, but upon further examination and reflection I believe its accuracy will become evident.

First of all, every such group of professors of which I am aware, limits the atonement to the *human* family. That is, they do not believe the sacrifice of Christ was offered in behalf of wicked spirits or devils but that it was made in behalf of the human family only. Most of them claim that it was made for the *entire* human race, but then they must ultimately contradict this claim for they also contend that the atonement *only* applies to those who will *accept* it. To argue otherwise would be to advocate that there will be untold millions in hell for whose sins Christ made atonement—a proposition I suppose no thinking person would try to defend.

These other religious groups are often critical of us because we believe in a limited atonement, yet they, by restricting the atonement to the human race, and yet further restricting it to those who will accept it, are likewise advocating a *limited* atonement.

Nevertheless, the Bible version of the atonement is the only one which avoids all those insoluble inconsistencies and difficulties involved in the notions of men. It shows first of all that *none* of Adam's race *deserved* to have their sins atoned for, invalidates any claim that God would be unjust not to provide atonement for the entire race of men. Secondly, it reveals that Christ gave Himself for "His people," "the church," "the sheep," etc., and nowhere does it indicate that He made any provision whatsoever for those whom He describes as being "of their father, the devil." It plainly declares that all for whom Christ died (the *whole world* of His elect) will live with Him in glory, and that those for whom He did *not* make atonement will suffer a just retribution for their sins in the lake of fire.

Those who are willing to take *all* the Bible says on this subject and examine it with an open mind and in the light of reason will be compelled to admit that the above view is plainly and undeniably taught in the word of God. The atonement

is indeed *limited*, but it is *not* limited by men. It is limited by "the purpose of God according to election" (Rom. 9:11).

We are certainly aware that John said Christ is not only the propitiation for our sins but for the sins of the whole world (1 John 2:2), but we also know that he used the term "world" in a limited sense here, just as he did in verses 15, 16, and 17, of this same chapter; and also in verse 1 of chapter 3, verse 5 of chapter 4, and in verses 4, 5 and 19 of chapter 5. Why should anyone argue that the "world" of John 2:2 should be taken in an *unlimited* sense but that the "world" in the other references in that same book should be taken in a *limited* sense? The obvious answer is that there is no reason why they should, unless they are trying to make the Bible say what they want it to say.—*Editor*.

ADVISE ALONG DISCIPLINARY LINES

Proper discipline, which is certainly for the good of the church, positively forbids too much looseness with respect to the passing by unnoticed of offenses that effect the honor and good name of the church, because no church can with any safety throw right order and discipline to the winds, for such a course is surely calculated to end in the death of the church.

So the membership, if they really want to keep up proper discipline and order, have no choice whatever in cases of plain offenses against the church, but are positively compelled by such discipline to take steps against such offenders, even if such should be their own pastor, if he is a member of the church so offended. (If not a member of the church offended, then refer the case to the church of the pastor's membership for final action, though they—the offended church—may at once dispense with his services.) And the members will surely themselves be to blame if they fail to do so, though all members should carefully refrain from *ordering* the church what she shall do in any case.

While the members may be allowed their own opinions as individuals, when any case of this nature is brought before the church, the judgment of the church should always be considered superior to their own, and I suppose it is generally considered that a majority should rule in such cases. While churches sometimes make mistakes, if they take the time to carefully and prayerfully consider what they are doing, such danger is reduced to a minimum.

I think churches make most of their mistakes through hasty action. Sometimes in very important matters, unless it be an urgent case, it would seem that a reasonable postponement to give time to consider, is advisable. And especially is this true if there be but few members present. By deferring church action absent members could be notified and their advice and assistance secured.

I think all members present should vote upon all matters that come before the church, or give good reasons for not voting. Non-voting members may sometimes assume too much liberty in criticising the actions of the church.

ELDER W. S. CRAIG—1926

MEMBERS OBLIGATED TO MEET TOGETHER

The church could be of no benefit to the members, nor to the world, if the members did not meet together, hence arises the obligation of attendance at the regular meetings of the church. Paul gives a rule that should be observed by all the members of the church—"Not forsaking the assembling of ourselves together, as the manner of some is" (Heb. 10: 25). Neglect of this duty is discouraging to the church and pastor. We should consider that it is a service we owe God, and when we are *making* excuse for staying away we should think that before the excuse is a valid one the Lord, who knows the very thoughts and intents of the heart, would have to approve of it. This searching test,—“Would the Lord excuse me?”—ought to be ever before us.

We may be tempted to stay away because of what someone else has done or not done. But are we justified in treating the service of God with contempt because of what anyone in the world does? We are not serving men, but serving God, and what we do should be done as unto Him and not as unto men.

This is a matter of so much importance that the church is justified in requiring its members to attend the meetings, or have justifiable grounds for staying away; and if members have the right feeling about it, they will be willing to let the church pass on their reason for missing the meetings.

ELDER WALTER CASH

(Date Unknown)

A MORE CERTAIN EVIDENCE OF GRACE

If the Song of Solomon describes the experience of the Lord's church, it shows the dark as well as the bright side. No part of it is the experience of every individual at any particular time. Some are in His banqueting-house, others upon their beds. Some sit under His banner, supported by His arm, while others have a faint perception of Him at a distance, with many a hill and mountain between.

In one thing, however, they all agree, that He is the leading object of their desires, and that they have had such a discovery of His person, work, and love, as makes Him precious to their hearts. Their judgment of Him is always the same, but their sensibility varies. The love they bear Him, though rooted and grounded in their hearts, is not always equal in exercise, nor can it be so. We are like trees, which, though alive, cannot put forth their leaves and fruit without the influence of the sun. They are alive in winter as well as in summer; but how different is their appearance in these different seasons!

Were we always alike, could we always believe, love and rejoice, we should think the power inherent, and our own; but it is more for the Lord's glory, and more suited to form us to a temper becoming the gospel, that we should be made

deeply sensible of our own inability and dependence, than that we should be always in a lively frame. I am persuaded a broken and a contrite spirit, a conviction of our vileness and nothingness, connected with a cordial acceptance of Jesus as revealed in the gospel, is the highest attainment we can reach in this life.

Sensible comforts are desirable, and we must be sadly declined when they do not appear so to us; but I believe there may be a real exercise of faith and growth in grace, when our sensible feelings are faint and low. A soul may be in as thriving a state when thirsting, seeking, and mourning after the Lord, as when actually rejoicing in Him; as much in earnest when fighting in the valley as when singing upon the mount; nay, dark seasons afford the surest and strongest manifestations of the power of faith. To hold fast the word of promise, to maintain a hatred of sin, to go on steadfastly in the path of duty, in defiance both of the frowns and the smiles of the world, when we have but little comfort, is a more certain evidence of grace than a thousand things which we may do or forbear when our spirits are warm and lively.

I have seen many who have been, upon the whole, but uneven walkers, though at times they seem to enjoy, at least have talked of, great comforts. I have seen others, for the most part, complain of much darkness and coldness, who have been remarkably humble, tender, and exemplary in their spirit and conduct. Surely, were I to choose my lot, it should be with the latter.

JOHN NEWTON, 1725-1807

From his *Memoirs and Letters*

TRIAL IS THE DIVINE SCHOOL FOR THE MINISTRY

“Death worketh in us, but life in you” (II Cor. 4:12).

The things that fit a man to preach to the troubled and suffering people of God is here referred to. “As the sufferings of Christ abound in us, so our consolation also abound-

eth by Christ." It is a school of suffering that enables us to comfort others "with the comforts wherewith we are comforted of God." The tried minister goes to his tried flock to comfort them with the things that comfort him. It is a school in which *the Lord* is teacher that prepares men for the ministry.

"All things are for your sake." All the trials of the minister are for the good of the flock, and the Lord enables him to endure it all and profit by it, "For which cause we faint not." Paul would have fainted in the midst of his trials and persecutions but the Lord enabled him to endure all things and to give the people of God the benefit of the lessons that his sufferings taught him. While the outward man perishes—declines in strength, the inward man is renewed day by day. Paul preached better as a result of his trials and desertions.

ELDER J. H. OLIPHANT
The Gospel Messenger, 1916

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WHEN AMERICA FORGETS GOD

The best way to become unpopular is to prophesy judgment and destruction. Every generation likes to hug to itself the delusion that it is permanent. If we are to discover the future civilization, there are only three sources of information. We have prophecy, and it indicates that the end of this age will be a time of distress and confusion. We have history, and history indicates that there always have been war and corruption. Then we have human nature. As human nature has failed in the past, how dare any glowing optimist expect to succeed in the future?

History, geology, archaeology, and the Bible tell us a crisis story. Nations and civilizations have gone on uneventfully for centuries and suddenly have been plunged into chaos or blotted out of existence. It was not mere poetry when the psalmist of old said; "The wicked shall be turned into hell, and all the nations that forget God." The lesson of all history is that God will eventually attain His purpose. Nebuchadnezzar may defy God, but God's final answer is destruction. Napoleon may say to Deity; "You rule up there, and I will rule down here." But God's answer is the island of St. Helena. Out of Russia has come a rumor which cannot be denied, that Lenin, the Red dictator, spent his last days crawling on all-fours, snarling and snapping like a beast.

There is no reason to believe that America can defy the Divine law and continue to exist. If an age produces godlessness, it will produce lawlessness; and moral defiance will bring moral disaster.

WILL H. HOUGHTON
King's Business, 1931

"Intelligence is shown as much by judiciously closing our minds as it is in keeping them open. A permanently open mind is the functional equivalent of a hole in the head."—*William Gavin* in "Human Events"

SILENT PRAYER

I sat and gazed in silence,
 At the Azure sky overhead
 In the glory of that moment,
 A simple prayer was heard.

I thanked God for the grandeur,
 For His beauty everywhere;
 I praised the Great Creator,
 As I sat in silent prayer.

I found an inspiration,
 And a peace within my soul;
 I took the time to worship,
 And I felt myself made whole.

Lois Anne Williams

CORRESPONDENCE AND NEWS NOTES

From Elder A. J. Hylton, Amissville, Virginia:

Dear Brother Ralph: Your most interesting article "Answers For Infidels" brought to mind an incident told me by my father that happened long ago.

An Elder had traveled into the community to preach at a local church, and after the appointment he went to a deacon's home for dinner where there was also a young man under the influence of intoxicating spirits.

After a fine meal the Elder and others retired to the living room where the preacher, patting his tummy, said, "I ate too much dinner." To this the drinking man asked this tempting question, "Which do you think is the worse, to eat too much or drink too much?" To which the Elder replied, "Well, a man doesn't act near as big a fool when he eats too much."

(P. S. *This Elder was Amos Dickerson—See page 90 of Pittman's "Biographical History"*).

From Sister Marie McGee, Macon, Georgia:

Dear Sister Mellon: I have just received the May issue of *Advocate and Messenger* and . . . have just read the first article by Elder Harris. It is the best on the subject that I have ever

read. I am looking forward to reading all the others as I always enjoy them. Sincerely.

(P.S. I have been a Primitive Baptist a long time).

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

SOUTH RIVER—(Browntown, Va.) First Sunday, August 1, 1982. All day Sunday only.—Elder Phillip Johnson, Pastor.

NEEDMORE—First Sunday, August 1, 1982. All day Sunday only.—Elder W. Russell Sutphin, Pastor.

LITTLE FLOCK—Fifth Sunday, August 29, 1982. All day Sunday, Saturday before 1:30 P.M., supper, night service.—Elder Raymond Pressley, Pastor.

TIMBER RIDGE—Fifth Sunday, August 29, 1982. All day Sunday only.—Elder Gary Utz, Pastor.

EBENEZER PRIMITIVE BAPTIST ASSOCIATION

Friday, Saturday and Sunday, August 6, 7 and 8, 1982. To be entertained by Mt. Carmel Church, Luray, Virginia. To be held in Page County High School Building, on Virginia State Route 340, 8 miles south of Stanley and about 15 miles south of Luray, Virginia.—Elder Tolliver Utz, Moderator, Brother Aubrey Utz, Clerk. Telephone: 703-948-4360.

KETOCTON PRIMITIVE BAPTIST ASSOCIATION

Friday, Saturday and Sunday, August 13, 14 and 15, 1982. To be entertained by Bethel Church near Falls Church, Virginia. To be held in Osbourn High School, Manassas, Virginia, same as in 1979 when entertained by Washington Church.—Elder Phillip Johnson, Moderator, Brother L. E. Farley, Clerk. Telephone: 301-223-6195.

LEBANON ASSOCIATION

The one hundred forty ninth annual session of the Lebanon Association of Primitive Baptists will be held, the Lord willing, with the Taylors Creek Church, Swayzee, Indiana, August 13, 14 and 15, 1982. Begins Friday morning at 10:30 E.S.T. Elder Wayne Thacker, Moderator, Brother John Edward Johnson, Clerk.

MUSKINGUM ASSOCIATION

The Muskingum Regular Predestinarian Baptist Association will be entertained this year by the Harmony Primitive Baptist Church and will be held in the School House at Alexandria, Ohio, with services beginning at 10:00 A.M. Friday, July 23rd and continuing through Saturday and Sunday, July 24 and 25. All lovers of truth are invited to attend these services. Elder Jack Allen, Moderator, Brother Charles H. Funk, Clerk.

Obituary

ELDER CLARENCE M. BOYD

Elder Boyd was born September 29, 1904 in Washington County, Virginia to the late William C. and Molly (Hankins) Boyd. He was taken silently and sweetly home May 31, 1982, free from any suffering or pain and now is truly resting in Jesus.

He was married in 1931 to Ona M. Hall, who survives, together with one daughter, two granddaughters, three brothers and one sister.

He was baptized in 1939 at Newark, Ohio and as he lived part of his life in Virginia he was ordained a minister at New Garden Church in Washington County, Virginia. He served churches in Virginia, and also in Ohio where he spent most of his life. His home church was the Owl Creek Harmony Church in Morrow County, Ohio in the Owl Creek Primitive Baptist Association. He bore in his body the marks of a Christian soldier, looking for the glorious appearing of his Saviour.

A funeral service was held for him at Flowers-Snyder Funeral Home in Mt. Vernon, Ohio on June 2, 1982, with several Primitive Baptist ministers present. His body was laid to rest in the Eastview Cemetery at Centerburg, Ohio, to await the second coming of Jesus. "The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord."—Submitted by Elder Daily Hite.

SISTER PATTY LOUISE ATKINS

Sister Patty was born October 18, 1898, the daughter of the late James A. and Frances Johnson Atkins of Sperryville, Virginia. She departed this life on May 8, 1982 at Warrenton, Virginia. She is survived by three sisters; Ethyl Tyner and Nellie Atkins of Sperryville and Lois Frazier of Warrenton; also several nieces and nephews.

Sister Patty joined Thornton Gap Primitive Baptist Church and was baptized the Third Sunday in June 1968. She loved the dear old church and was a faithful member as long as she was able to attend. A funeral service was conducted for her by her pastor, Elder Elmer Skeen, at Clores Funeral Chapel in Culpeper,

Virginia. Her body was laid to rest in Fairview Cemetery at Culpeper to await the second coming of our Lord who shall call forth the sleeping dust to be like Him and be satisfied.

May the God of all comfort give reconciling grace to her dear loved ones and friends. Submitted in love.—Elder Elmer S. Skeen.

BROTHER FLOYD SYLVESTER HOUSDEN

Brother Housden was born in Page County, Virginia, July 9, 1906, the son of the late L. Oscar, and Maggie Pence Housden. He died in Winchester Memorial Hospital April 30, 1982 at the age of 75, after suffering several strokes and a lingering heart condition.

On July 30, 1925 he was married to the former Thelma Wilson who survives. Also surviving are a son, Wardell S. Housden, of Luray, Virginia, and a daughter, Ildis H. Deavers, of Stanley, Virginia; four grandchildren, four great-grandchildren, four brothers and three sisters.

Brother Floyd united with Hawksbill Primitive Baptist Church and was baptized by Elder Charles Alderton on the Third Sunday in June, 1970. He was a devout and faithful member until the end, attending services the last time at Hawksbill Third Sunday in March. He and Sister Thelma were not only faithful to their home church but always attended and supported the sister churches regularly.

A funeral service was conducted at the Bradley Funeral Home on May 2, 1982 by Elders Elmer Skeen and Ernest Long in the presence of a very large gathering of relatives and friends and his beloved kindred in Christ. His body was laid to rest in the Adventist Cemetery at Stanley to await the resurrection when the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise to ever be with the Lord and be satisfied.

May the God of all grace, comfort and console this dear family and all that mourn, with His abundant mercy is our humble prayer. Submitted in love by his unworthy pastor,—Elder Ernest M. Long.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Hertis L. Davis, Florida, \$5.00; Mr. and Mrs. George Rothgeb, Virginia, \$5.00; G. C. Reeves, North Carolina, \$3.00; Mrs. Eva H. Woods, Illinois, \$5.00; Harvey D. Fulmer, Arkansas, \$1.00; Mr. and Mrs. W. G. Cusac, Ohio, \$5.00; Kathleen Swing, Virginia, \$5.00; Lorena, Virginia, \$20.00; Mr. and Mrs. Louis Hite, Virginia, \$10.00; Mrs. Harriet H. Armentrout, Virginia, \$5.00; Draper Street, Virginia, \$5.00; Mrs. Elva Payne, Virginia, \$5.00; James D. Howell, Georgia, \$5.00; Mrs. Preston Morrow, Alabama, \$5.00; A Friend, Virginia, \$150.00; Mrs. J. A. Lillard, Georgia, \$1.00; Virginia Alexander, Virginia, \$5.00; Elder Wayne Thacker, Indiana, \$5.00.

MARTINSBURG—Martinsburg, W.Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, 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. '83

UNION—Summerduck, Va Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '82

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '82

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va. Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '82

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

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834 Dec. '82

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '82

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601 Tel. (703) 662-1476 July '82

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718
June '83

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel (804) 589-8551. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713. Tel. (703) 547-2364.
Jan. '83

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171
April '84

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs Virgie Fishback, Clerk. Mar. '82

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601.
May '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) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764.
June '83

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. '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