

Advocate and Messenger

117th Year

MARCH 1978

No. 3

Advocate and Messenger

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

Zion's Advocate
Established 1854

Messenger of Truth
Established 1897

Gospel Messenger
Established 1878

**"And the Lord said
unto Moses, I . . . will be
gracious to whom I will be
gracious, and will shew mer-
cy on whom I will shew
mercy."**

Exodus 33:17,19

Send all copy for publication, before the 20th of the month, to:
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Route 1, Box 186-A, Caryville, Fla. 32427 — Phone 547-4615

Send all subscriptions, donations and changes of address to:

Mrs. Evelyn Mellon, Sec.-Treas.

ADVOCATE AND MESSENGER, Inc.

215 S. Royal, Apt. 14, Front Royal, Virginia 22630

Published Monthly

\$5.00 a Year in Advance

"Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovgrace.net

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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. Pastor, Elder Elmer Skeen, Rt. 2, Box 65, Palmyra, Va. 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va. 22851. April '78

BENTONVILLE-Bentonville, Va., 1st Sun. 11:00 a.m., Sat. before at 2:00 p.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 '78

BETHEL-7 miles west of Falls Church, Va., Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m.; Elder C. W. Alderton, Pastor, Brightwood, Va., Tel. Whitehall 948-4744. Madison Co. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '77

GREENWOOD-Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, 1-B, Woodbridge, Va. 22192. April '78

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 '78

MARTINSBURG-Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 1st Sunday, 10:30 a.m. and 1:30 p.m. Pastor Elder Dwayne Fletcher, 10110 Campus Way South #102, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va. 25401. Tel. 267-7356. Mar. '79

MT. PISGAH-Morrow Co. Ohio, 4 miles east of Marengo on State Rt. 229, then north (only black-topped road between Marengo and Rt. 314) 2 miles; then west one-half 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. Pastor, Elder Daily Hite. Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019. Tel. (614) 694-6488. Dec. '78

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. Richard Corn, Clerk. Tel. 352-2287 or 469-7634. Oct. '77

NEEDMORE-Needmore, Pa. The Primitive Baptist and their friends in this section meet each first Sunday at 11:00 a.m. for divine service. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. The meeting house is located on U.S. Rt. 522 in Needmore. July '78

WATERLICK-Waterlick, Va. 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va., Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va. 22657. Feb. '78

SECOND SUNDAY

NORTH FORK-Six miles south of Purcellville, Va., 2nd Sun. 11:00 a.m. Elder C. R. Frazier, Pastor, Warrenton, Va. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va. 22132. May '78

BATTLE RUN-Rappahannock Co., Va. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va. 22963. Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va. 22627. Tel. (703) 364-1352. Dec. '78

OLD CARROLL, Md.-Take Rt. 27 out of Damascus, Md., by-passing Mt. Airy to Watersville Rd. Turn right about 1½ mile to church. Meets on each 2nd Sunday Morning. For information contact Sister Frances Ellicott, 8758 Cather Ave., Manassas, Va. 22110. Tel. (703) 368-2592. April '78

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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Published monthly by Advocate and Messenger, Inc.
215 S. Royal, Apt. 14, Front Royal, Virginia 22630

\$5.00 a year in advance; 50 cents a copy.

Second Class postage paid at Front Royal, Va. and at additional
mailing offices.

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PHILIP AND THE ETHIOPIAN EUNUCH

Twelfth and Concluding Article

“And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing” (Acts 8:39).

Some contend that there is no such thing as a heart-felt religion. Most likely they entertain this opinion because they have no personal acquaintance with such religion. But I suspect they would have had great difficulty convincing the eu-

nuch of such an idea as he "went on his way *rejoicing*." Two of the fruits of the Spirit mentioned in Gal. 5:22, 23, are *joy* and *peace*. Several of these fruits we have already observed in the eunuch in previous articles, such as love, faith, and meekness; but now he again displays the fruits and effects of grace in the heart through the *joy* and *peace* which flooded his soul.

What great cause he had to rejoice! One of the beloved servants of God had been manifestly and specifically sent to him from a great distance and had instructed him concerning the beauty and blessedness of Jesus and His kingdom. He had just been admitted into that sacred, Christ-honoring ordinance of baptism and had witnessed the miraculous "catching away" of Philip by the Spirit of the Lord. And now this same Spirit bore witness with his spirit that he was a child of God (Rom. 8:16). We feel to be able to witness with him in his rejoicing for if we have not been dreadfully deceived we know what it is to feel our hearts burn within us as we have set under the sound of the gospel trumpet, not just to *hear*, but to *know* the joyful sound (Psalm 89:15), and to walk in the light of the Lord's countenance; to view Him as our beloved "white and ruddy, the chiefest among ten thousand," and "altogether lovely" (S. of S. 5:10, 16). No words can express the delightful feelings which accompany these heavenly cordials.

"In darkest shades if thou appear,
My dawning is begun;
Thou art my soul's bright morning star,
And Thou my rising sun.

The opening heavens around me shine,
With beams of sacred bliss,
While Jesus shows His heart is mine,
And whispers I am His."

When such times are upon us we will, yea, we must, "go on our way rejoicing." Oh that we would strive more resolutely to follow the Lord; to humble ourselves under His mighty hand; to pray, repent, and seek His face, that our souls might delight themselves in more of these intimate seasons of fellowship and communion with Him.

The rejoicing which the eunuch experienced in baptism,

or, at least, shortly thereafter, should much encourage those who are "asking the way to Zion" (Jer. 50:5) to likewise take up their cross and follow Jesus. "If ye know these things, happy are ye if ye do them" (John 13:17). To remain on the outside of the church after one has been burdened with an impression to "go home to their friends", is to deny Christ before men, and He has said that He would deny such persons before His Father which is in heaven (Matt. 10:33). Not in an eternal sense but in the sense of withholding that rejoicing which the eunuch experienced. "If we deny *him*, he also will deny us" (II Tim. 2:12). If we would have the Lord confess us before the Father we must confess Him before men (Matt. 10:32).

Philip was caught away and the eunuch "saw him no more." Though he was the *instrument* of much joy to the eunuch yet he was not the *object* of the eunuch's joy. Though men may, under the blessing of the Lord, minister much comfort and consolation unto us may we never forget that this treasure is conveyed to us in "earthen vessels." The vessels may be "caught away" but the treasure will remain. The vessel in which the treasure is delivered unto us is not the treasure. If this were always remembered such contentions and divisions as existed among the Corinthians over their ministers would never occur. Preacher worship would have no breeding-ground in any of our churches.

We are not given the sequel to the happy meeting between Philip and the eunuch. We may only surmise what transpired in the life of the eunuch after his baptism. It seems reasonable to assume that as soon as he had opportunity he came before some local church, established either by Philip or one of the other apostles, and related the circumstances of his baptism to them and was received on the basis thereof. I don't see how any true church could have refused him membership for it is obvious that this matter was of the Lord. Though the order of these transactions were quite the reverse

of the procedure we normally follow in our churches today, that is, the petitioner *first* coming before the church, being received by the church, and *then* baptized, whereas the eunuch was baptized *before* being received into the church, yet we must remember that it was under extraordinary circumstances that he was baptized, and too, he was baptized by one who was well qualified to judge of his qualification for membership in the Lord's militant kingdom. All these things would no doubt have been taken into account by any church to which he might have offered himself for membership, and they also would have been able to see for themselves that he was a trustworthy man who could not have fabricated such remarkable occurrences.

I do not feel that this account of Philip and the eunuch is in any way calculated to give license to we ordinary ministers of the gospel to follow the same procedure unless and except circumstances clearly warranted or necessitated it.

Thus we bring these comments upon this very interesting subject to a close, feeling to have presented them very inadequately but trusting that the Lord will add His blessings thereunto and that they will provoke further study of and engrossment in His word by the readers. "My love be with you all in Christ Jesus. Amen."

THE EDITOR

ADDITION TO EDITORIAL STAFF

We are pleased to announce the addition of Elder Dennis H. Jones to the A & M editorial staff. Elder Jones and his precious companion (Sister Minerva) reside in Warner Robins, Georgia, where he is pastor of *Pleasant Hill* Primitive Baptist Church. Many in the Northern Virginia area will remember

Elder Jones from his visit to several of the churches there sometime in April 1977. He is quite well known in many other parts of the country as well. He is held in high esteem for his preaching gift as well as for his virtuous life and conversation.

It has been our pleasure to have been acquainted with Brother and Sister Jones for about eighteen years. We loved them from the start and have never had occasion to change our opinion of them. We are glad Elder Jones has agreed to assume a position on our staff and we look forward to our association with him in this capacity. We feel that the contributions from his pen will be enjoyed by the Lord's people and will be profitable to the cause. We ask that you pray for him as he embarks upon this another labor of love in the Master's vineyard. His letter of acceptance appears elsewhere in this issue of the paper.

EDITOR

JUST AND RIGHT IS HE

One of the first false accusations the arminian community hurls at the Lord's children when they express a belief in the sovereignty of God, His foreknowledge, election and predestination, is that they believe in an unjust God. The accusation is even more intense to those who have united with the Primitive Baptist Church. The arminian perpetrates the theory that God would be unjust to choose some to eternal salvation and not give everybody a chance to obtain it by their own free will. This type attack upon the tendered heart of a child of God may wound his feelings very deeply. Nevertheless, any attack upon the Primitive Baptist belief and doctrine (which is founded upon Bible principles) will fail when weighed in the balances of God's word.

The Lord's children who have experienced a loss of their own strength, when it comes to the procurement of their own eternal salvation, are willing to trust in Christ alone for it. They also realize that God would have been just if He had passed by the whole human family without electing *any* to be recipients of His wonderful grace. But, it pleased Him to make choice of a people for His great name's sake and He has further declared Himself to be just through the writings of His prophets and apostles. His comforting words, written by holy men of old (not the uninspired men of our day), strengthens us so we can bear the false accusations which often come our way. And, it is a comfort to know the truth will stand no matter how men may flout it. "Heaven and earth shall pass away, but my words shall not pass away" (Mat. 24:35).

Let us now examine some of the perpetual words of God regarding His own *just* character and the matter of His choice. In Deut. 32:1-4 we read, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: Because I will publish the name of the Lord: ascribe ye greatness unto our God. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, *just* and right is he." God also speaks by the prophet Isaiah and says, "And there is no God else beside me; a just God and a Saviour; there is none beside me" (Isa. 45:21). In Zeph. 3:5 where a sharp reproof of Jerusalem is made, we find the prophet said, "The *just* Lord is in the midst thereof."

These holy men of God, Moses, Isaiah and Zephaniah recognized God as a *just* God; Moses and Isaiah further depict him as a God of choice and election respectively. "And he (Moses) spake unto Korah and unto all his company, saying, Even to morrow the Lord will shew who are his, and who is holy; and will cause him to come near unto him: even *him*

whom he hath chosen will he cause to come near unto him” (Num. 16:5). We see by the statement of Moses that he not only believed in a *just* God but also one of *choice*. Isaiah says this about it; “The beast of the field shall honour me, the dragons and the owls: because I give waters in the wilderness, rivers in the desert, to give drink to my people, *my chosen*. This people have I formed for myself; they shall shew forth my praise” (Isa. 43:20, 21). And in Isa. 45:4, he records these words; “For Jacob my servant’s sake, and *Israel mine elect*, I have even called thee by thy name: I have surnamed thee though thou hast not known me.” It seems to me that these writers are very plain about God being a just God of choice.

Some feel these are Old Testament scriptures and that things are different in the gospel age. They are right in one sense. THINGS *are* different than they were in the prophets day, but *God* and *His word* are *not* different. “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed” (Malachi 3:6). What a great promise this is! Furthermore, the Old Testament is valuable for our learning, “For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope” (Rom. 15:4).

New Testament writings further prove that God is a God of choice and that He is also *just* in that choice. Jesus said, “I know whom I have chosen” (John 13:18) and in John 15:16 He also says, “Ye have not chosen me, but I have chosen you.” Remember, Paul wrote in II Cor. 5:19 “that God was in Christ, reconciling the world (the world of His elect) unto himself,” and in Col. 2:9 it is stated “In him dwelleth all the fulness of the Godhead bodily.” By these statements of the Apostle Paul we learn that Christ was not acting independently or contrary to the will of the Father but that He possessed the authority of the entire Godhead. Peter had this to say about our Saviour, “But ye denied the *Holy One* and the *Just*, and desired a murderer to be granted unto you

(Barabbus): And killed the Prince of life, whom God hath raised from the dead: whereof we are witnesses" (Acts 3:14, 15). Not only is He *just* but He is also perfect. In the sermon on the mount Jesus said, "Be ye therefore perfect, even as your *Father* which is in heaven is *perfect*" (Mat. 5:48). Many other scriptures could be quoted to prove God's election of His people according to His *just* and *righteous* will, but the ones cited above should provide ample proof of His *just* and *righteous* attributes as viewed by holy men of old. May we trust in Him and His word when the arrows of persecution are flung our way.

ELDER DENNIS H. JONES

REPENT

Dearly beloved: May I come to you with a few thoughts in regard to the term, repent. I do so with no malice to anyone but trusting it may be of benefit to someone and used in such way that the Lord will be praised. I know that in me there dwelleth no good and I need to repent as much as anyone.

The term *repent* is used in different ways and expresses different feelings. To repent is to amend or change one's life as a result of being sorry for one's wrongs and sins. It is to change one's mind and actions with regard to the past on account of regret and sorrow for past wrongs and to be accompanied with acknowledging one's wrongs not only in word but also in deed. Not only is it applied to what one has *done* wrong but also to *omitting* what one should have done. A person can repent in a *natural* way in regard to one's *natural* wrongs and one can repent *spiritually* of his *spiritual* wrongs. It is of this latter or spiritual sense that I am thinking at the present.

Dear ones, knowest thou not that the goodness of God leadeth thee to repentance? and true repentance is always prompted by a Godly sorrow that worketh repentance in the heart and soul enabling one to acknowledge his wrong and turn from the error of his way. Judas, who betrayed Jesus, must not have had true repentance in the heart, although when he saw that Jesus was condemned to be crucified it is said, "he repented himself". Notice, he repented himself and brought again the thirty pieces and cast them down saying, "I have sinned in that I have betrayed the innocent blood." Judas departed and went and hanged himself and falling headlong, he burst asunder in the midst, and all his bowels gushed out. Let his habitation be desolate and let no man dwell therein for he went to his own place. Judas was affected in his mind about the matter and wished it had not been done by reason of the fear of punishment. He may have been sorry for his crime because he was exposed to this resulting punishment and yet not be grieved in heart for offending God. So we understand that true repentance must be motivated by a Godly sorrow that yields an outward peaceable fruit of righteousness.

To repent in a spiritual way is; "That saving grace wrought in the soul by the Spirit of God, whereby a sinner is made to see and be sensible of his sin, is grieved and humbled before God on account of it, not so much for the punishment to which sin has made him liable, as that hereby God is dishonored and offended, His laws violated, and his own soul polluted and defiled; and this grief arises from love to God, and is accompanied with a hatred of sin, a love to holiness, and a fixed resolution to forsake sin, and seek a blessing of favor and forgiveness through the merits of Christ." Cruden.

John the Baptist came preaching in the wilderness of Judea saying, "Repent ye: for the kingdom of heaven is at hand." Repent ye, repent ye indeed, for Jesus' kingdom is at hand. It is nigh, it is now, therefore bring forth fruits meet

for repentance and think not to say within yourselves, we have Abraham to our father, for God is abundantly able to raise up children even of these stones.

True Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh. We are told to, "Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Now we know that forgiveness of sins is entirely owing to the free grace of God through the atoning blood of Christ that cleanses from all sin and iniquity. True repentance in the heart must precede an outward manifest repentance to converted sinners to turn from our ways, that our sins will not stand in the way when the refreshing times of the Lord come. Individuals that are pricked in the heart are the ones who are commanded to repent, and be baptized in the name of Jesus Christ for the remission of sins, (because your sins have been remitted by and through the blood of Christ) and ye shall receive the gift of the Holy Ghost. There is no other name in which to be baptized for the remission of sins than the precious name of Jesus.

You and I are the ones who need to repent and not the Lord. The Lord God never did make or do anything wrong as man does. It is said, it repented the Lord that He had made man on the earth, and it grieved Him at His heart; because He saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Oh what poor miserable condition man is in for his wickedness is great in the earth and he has turned back from following the Lord and has not performed the Lord's commandments. Thus the Lord said unto Samuel, "It repenteth me that I have set up Saul to be king." So Saul was rejected because of his disobedience; not from eternal glory, but from his being king of Israel. This is not to be understood as if God had conceived any regret at any thing that He had

done, for He does not do any wrong to regret; neither does He make any false step to repent of as man does. God is not capable of repentance in this sense, but sometimes He changes His conduct toward those who are unfaithful to Him, and after having treated them with mercy, He corrects them with severity *as if* He had repented of what He had before done in their favor. The Lord is moved with compassion toward His children and being entreated by their prayers He often treats with mercy and loving kindness by not executing the punishment we deserve. What a merciful Father and Shepherd we have in all His ways.

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” Surely God’s great power is manifest even today and His kingdom is at hand, so repent ye. “If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.”

This is January 29 and 30, 1978, and we have had a severe winter blizzard with snow and wind that piled snow in drifts ten feet high. We were without electricity, heat, and other facilities for two days, and longer for some. Roads are blocked and everything at a standstill. I was melted down in prayer and tears as I beheld a fire destroy a home nearby, and yet I remain helpless, except to call on the Lord. Such severity at the hand of the Lord should bind us all close together and turn us from our wicked ways. Yet I wonder how soon this will be forgotten and man return to his boastful ways. Repent ye, saith the Lord.

In the parable of the rich man and Lazarus the rich man entreated for father Abraham to send unto his house, “for if one went unto them from the dead, they will repent.” But the answer was, “They have Moses and the prophets, if they

hear not them, neither will they be persuaded, though one rose from the dead. So there is an active force which is able to persuade men to repent. We are not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device, for God hath commanded all men everywhere to repent, because He hath appointed a day, in the which he will judge the world in righteousness by that Man whom He hath ordained. So the apostle Paul before King Agrippa, relating the Lord's dealings with him, says that he was not disobedient unto the heavenly vision and shewed unto them at Damascus, at Jerusalem and all the coasts of Judea and then to the Gentiles, that they should *repent* and *turn to God*, and do works meet for repentance.

To the seven churches in Revelation Jesus plainly teaches repentance, for we are to "remember therefore from whence thou art fallen, and repent, and do the first works." For except ye repent, he will remove the candlestick out of his place. The Lord gave space to repent but some of them repented not. We are commanded, as was the church in Sardis to, "remember therefore how thou hast received and heard, and hold fast, and repent." As also to the Laodiceans Jesus says, "As many as I love, I rebuke and chasten: be zealous therefore and repent," for Jesus is at the door and knocks, not for you to open your heart to let Him in, but commands all men everywhere to repent; not just seven times, but seven times seventy. May the Lord grant a true spirit of repentance and this will in no wise license men to do evil. May we acknowledge and confess our wrongs, turn from our errors and turn to God. Submitted in love.

ELDER DAILY HITE

"Tell me," said a heathen philosopher to a Christian, "where is God."—"First tell me," said the other, "where He is not."

CHURCH KINGDOM

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Daniel 2:44). The prophecy and visions of Daniel foretell the coming of a kingdom unto Nebuchadnezzar, king of Babylon, which shall never be destroyed. The scripture relates how kings would build to serve the God of heaven and other kings turn God’s house into havoc to serve idols which is an abomination to God.

Daniel tells how the Lord God was with the Hebrew children in the fiery furnace, also how the Lord protected him (Daniel) in the den of lions. King Nebuchadnezzar was made to see the likeness of the Son of God in the furnace of fire. What made him change? Was it man’s power? Certainly not! It was the revealed Spirit of God in the heart of the cruel king. God takes the high and mighty of this world and brings to naught their works and will and makes them poor and needy, even as the old king was made to live with animals and even eat grass. God brings the poor beggar to sit in high places to humbly glory together with the saints of the Lord, praising and adoring God’s mercy and loving grace.

Through God’s power and holy spirit the king was made to respect the faithfulness of the Hebrew children and Daniel to their God, and to appoint them to high positions in the king’s dominion.

We see a kingdom, the Church of the living God, set up by the coming of His dear Son, Jesus Christ our Lord and Saviour, the King of Righteousness. “Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man (Jesus) shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land” (Isa. 32:1, 2). His

kingdom is high and exalted in the top of the mountain, above all other kingdoms; the Church which hath foundations of God; Jesus the Rock, a chief cornerstone, walled and supported by foreknowledge, predestination, redemption, sovereign power, justification, resurrection, glorification; preserved and called, which declares comfort to poor sinners, His heirs, saved by grace.

Jesus said, "Upon this rock (Jesus) I will build my Church and the gates of hell shall not prevail against it;" this Rock being Christ Jesus the administrator of the Father's will. "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."

Nebuchadnezzar was made to bless the most High God and to praise Him that liveth for ever, whose dominion is an everlasting dominion, and Whose kingdom is from generation to generation: "And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Now a child of the King).

The Church of Christ we have today;
A blessing from the Lord.
He gave Her to His son to save,
And take Her home above.

She was His Bride before She knew
She had a Husband dear;
And when for Her His choice was made,
It caused Her to draw near.

When she adorned with all His grace,
Shall be exalted there,
No queen with all her glory here,
Was ever half so fair.

The King chose and elected His subjects in Christ Jesus our Lord before the world began.

ELDER CHARLES W. ALDERTON

JUDGMENT

Moses said unto the people, "For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands" (Deut. 31:27-29).

There must be much pain and suffering for a wise servant of God who can see into the future state of the people to whom he has preached the gospel and realize they are headed for trouble. Unto them was the gospel preached as unto us but the word preached did not profit them, not being mixed with faith in them that heard it." The apostle Paul said similar things in the 20th chapter of Acts by telling the elders at Ephesus that after his departure grievous wolves would enter in among the church not sparing the flock. Even of their own selves would men arise, speaking perverse things to lead away disciples after them.

Many times the children of Israel transgressed the laws of their God, and just as many times His righteous wrath and punishment was meted out. But when they trembled before the law and confessed their sins upon them his mercy endured forever.

The saddest scene I look upon when reading the Old Testament took place after the people had returned to Jerusalem from the captivity in Babylon. During the captivity the children of Israel had been scattered abroad among the popula-

tion of the nations. While living with them, and away from their beloved Jerusalem they married strange wives of the people of the lands, and some of them bore them children.

Now the time of returning had come and Ezra read to them the law as recorded in Ezra, chapters 9 and 10. The time of returning had come to rebuild Jerusalem and also a time of returning obedience to the law. One said to Ezra, "We have trespassed against our God, and have taken strange wives of the people of the land: *yet now there is hope in Israel concerning this thing.* Now therefore let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of my lord, (Ezra) and of those that tremble at the commandment of our God; and let it be done according to the law." To return to the Lord the relationship of the family had to be broken up.

This was not an individual sin, nor was it a sin of an individual that one could repent of (without other action) and the matter be healed and closed. It had become the national policy for Israel to live in because they were scattered and no longer under the protection of Jerusalem. "Yea, the hand of the princes and rulers hath been chief in this trespass" (Ezra 9:2). "Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin." (Neh. 13:26).

The corrupt practice continued off and on till the time of Christ and when things were displeasing to Him He voiced that displeasure when His disciples came to show Him the buildings of the temple. "And Jesus said unto them, "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down."

When women are spoken of in the New Testament the most outstanding of course is Jerusalem, the mother of us all (God's children). Her apparel is fine linen, clean and white (or should be) which is the righteousness of saints. But we read of some arrayed in scarlet and crimson. These women are "strange" women and woe to the sons of Jacob who take them for their wives and beget children by them. They are harlots and it is no secret that they can bear children also. The New Testament ministers are commanded to be examples to the flock because the flock is going to follow them, right or wrong, one way or the other. We read with a grain of salt published reports of baptisms and many additions when things are not right and orderly and when ministers are not careful to be in fellowship with the House of God and keep themselves in the love of God.

For our present needs Peter wrote the following: "For the time is come that judgment must begin at the house of God." This means that what can be fellowshipped in the church and what cannot is decided and judged by the house of God, the original, the oldest, the ancient. An independent church (so called) or younger group of "churches", do not have this authority any more than natural children can correct or spank their parents. The house of God has executed judgment concerning what cannot be fellowshipped and all are to follow in this judgment, even if it means attaining unto that law read by Ezra about putting away strange wives and the children they have borne to the sons of Jacob.

ELDER A. J. HYLTON

When our mind is empty of Christ it is filled with fear. When our mind is filled with Christ there is no room for fear.

JESUS AND THE APOSTLES

Article Four

In our last article we dealt with the fact that Jesus prepared, conquered, opened and passed through, the grave. In this series of articles we can only touch upon a few of the many things that He taught His apostles.

One of the important things He taught them was that He would not leave them comfortless but would come to them again. This was accomplished in two ways: First, He came to them in person after His resurrection. Second, He came as the Holy Ghost, Comforter, or Spirit of Truth. On the morning of the resurrection He first appeared to Mary Magdalene and other women. Then He appeared to two disciples as they were walking from Jerusalem to Emmaus. Later in the evening He appeared to the eleven as they were together in a closed room at Jerusalem. At this appearance He ate some broiled fish and honeycomb.

Eight days later He appeared to them under much the same circumstances. At this appearance the apostles Thomas examined His hands and wounded side. Thomas could not believe that Jesus was really resurrected but when he saw the wounded hands and side he was made to exclaim, "My Lord and my God." Jesus said to him, "Thomas, you believe because you have seen, but blessed is he who hath not seen and yet believeth." It truly is a great blessing to believe. None who are living today have seen Jesus as did those apostles, yet if we believe He is the Son of God it is truly the greatest possession we can have in this world.

The third time He appeared to His apostles was at the sea of Tiberias as seven of them were fishing. They had fished all night and caught nothing. He appeared unto them on the shore and asked if they had any meat. They replied, "We have

fished all night and caught nothing." He called to them and said, "Cast your net on the right side and ye shall find." They cast their net on the right side of the ship and caught a great draught of fishes. It took the presence of Jesus to catch those fish. When He called His apostles He told them that He would make them fishers of men. In the preaching of the gospel it takes the presence of the Holy Spirit to catch men. The righteousness of God is revealed from faith to faith. The Spirit of Truth must be with both the preacher and the listener.

There is not too much recorded as to His activities between His resurrection and ascension. In addition to what we have said, we find in John 20:30-31, "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

In Acts 1:3, 4 we read, "He shewed himself alive after his passion *by many infallible proofs*, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." Paul says Christ was seen of over five hundred brethren at one time. Then he says, "And last of all he was seen of me also, as one born out of due time." Paul viewed Jesus under the most unusual circumstances. He (Paul) was caught up to the third heaven and saw Jesus in such glory and splendor that he could not find words to describe it.

These are a few of the ways in which Jesus appeared in person after the resurrection. It seems to me that His appearance to Paul (although Paul was on earth, and Jesus in heaven) was so striking that we could call it a very personal appearance. The second was that He appeared to His apostles, and

also to a great multitude, and the way that He appears to us today, was as the Holy Ghost or Comforter. On the day of Pentecost, when the Holy Ghost descended upon that great multitude of people as they were assembled together, this was in fulfillment of the prophesy in John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

It was on this occasion that Peter stood up and preached, and did review and bring to remembrance all the things that Jesus had taught them concerning Himself. In this great sermon Peter used the keys that Jesus had given him when he said to him, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mat. 16:19). In the gospel kingdom here below, we are loosed from the law, but bound to the Lord Jesus Christ, by His wonderful love and grace. Keys are used to lock and unlock. In the sermon referred to Peter used those keys to unlock some of the mysteries of the gospel. In this gospel kingdom we are also bound to adhere to the fundamental principles as laid down in the scriptures. So there is much binding and much loosing in this kingdom which we do not have time nor space to discuss here. As Peter was considered the spokesman of the apostles I think it is reasonable to assume that those keys were also given to each of the other apostles, and also to every called minister. He uses them to explain, to teach, and to exhort.

So God's people are not left comfortless. We have mansions of love, peace, joy and fellowship in the church. We have the power and mystery of God revealed to us by the Holy Ghost, through the ministry. We also have nature which

preaches to us every day. "The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard" (Psa. 19:1-3).

ELDER EVERETT BEAVERS

A DAY'S PRAYER

Lord, help me every night to kneel
 And Thy sweet presence each day to feel.
 Let my life rest upon Thy love
 And one day to be with Thee above.
 Each day as I do my work and sigh,
 I wish more and more for that Home on high.
 Oh! how wonderful it will someday be,
 When I Thy glorious face can see!
 Show me the way that I should go
 And give me strength that I may know,
 The things that I should say and do
 To enjoy life each day anew.

Sister Lena M. Johnson

A MOTHER'S PRAYER

When the sun is gently setting And we face another night, Glorious is the precious feeling: Everything will be all right.	Oh! it's good to have this blessing! We can pray and know relief, For we know they're in His keeping; This is ever our belief.
We are praying for our children As we close our weary eyes, Begging God to guide their footsteps, Knowing He will hear their cries.	We can know and have contentment He will watch and e'er abide, Doing all the things that's needed, Always being by their side.
As we bow our heads in wonder, Thanking God for just this day, We are thankful to our Jesus, That He listens when we pray.	

Sister Sara Hobbs

WE NEED TO GIVE THANKS

“Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ” (Ephesians 5: 20). There are several distinct marks of grace found in the disciples of our Lord which mark them as a people distinct and separate from the world. In their minds there is a humble spirit, and in their speech and deportment there is a quiet dependence upon God. Faith is written upon their hearts and it colors all their lives so that whether in public worship or about their businesses they give evidence that they have been with Jesus. But one special mark, given here by the apostle, surely sets them apart in this world; the giving of thanks unto God.

We read of the Pharisee in the temple, giving thanks that he was not like other men, especially like the Publican who bowed nearby. The thanks he uttered were sounded out for ears like his own, deaf to mercy and godliness; hence the scriptures state that he “prayed thus with himself.” He did not feel to need anything and only thanked God for his supposed superiority. We read of others too who prayed long and loud on street corners to be heard of men and who had their reward in that men heard them and gave them worldly honor. True disciples are not represented by these.

As to the time for giving thanks we may say that people ought to do it as often as they feel thankful. If they have properly meditated on the goodness of the Lord to them in all seasons they will do what the text says and give thanks always. This does not mean that we must continually pour out expressions of thanks before God but rather that we are to ponder the Lord’s mercies and express our thanks in our hearts and lives by cheerful, willing service. And as we have reasonable occasion we ought to express our feelings audibly also. Perhaps on awakening in each morning we may pause in our thoughts to give thanks that God has preserved us and our loved ones through the night; we come to our tables and

give thanks that we have had strength to labor to profit, that we have homes and tables and families to share. When we go to our labors we may thank God for strong bodies and able minds which enable us to be active and so provide for ourselves and our loved ones, and also that God blesses us with wisdom to see His watchcare and blessings each hour to keep us in honorable occupations. When we go out on the highways we may thank Him who can travel with us each moment for keeping us from death and danger that lurks everywhere, and for guiding our feet and often bringing us into the company of our Master's brethren and among our loved ones. When we come into the night seasons we may give thanks for our comfortable beds, our safe homes where we are sheltered from storm and trouble, and I believe we may well thank Him when all our immediate family are gathered safely at home and are not wandering out in the darkness. We may thank Him as children, for He has given us good homes and good parents and good youthful companions, and He does not judge us harshly because of our childish ways. We may thank Him as adults in that He watches over us to give us a place in society, and especially our church home, and companions (husbands and wives) and our children. And I know when we come down to old age we may thank Him still more for the blessings of our journey through this world, for its Bethel spots, for the company of the saints, for the roses among the thorns, and perhaps most of all for the truth that every journey must come to an end. There is no time nor season when we ought not to thank God, and there are no people on the face of the earth who do not owe Him thanks, though few give it like they should.

As for the reasons for the giving of thanks I understand that we may not know in this world all the blessings we have received. But we are surely aware of many and we ought to learn to judge the blessings of God with eyes of wisdom. How many times we may thank Him for joys and bright seasons!

We love the sunshine rather than the storms. Yet it may be the darkness that teaches us we are alone and in need of guidance. It may be the tears that teach us we need a heavenly friend to confide in. . . one that (as a friend of mine told me only recently) will keep in confidence all you tell Him; Who will listen to all you have to say but will never tattle your troubles nor rebuke you for your weaknesses. I know it is good to be on the mountaintop, aloft in the Spirit, yet, in spite of the claims preachers and other religionists may make there have been more spiritual lessons learned in sick rooms, in hours of pain and distress and loneliness and need, than in all the churches of men put together. In those hours we do not merely *read* our Bibles, we *study* them on our knees. Every farmer should know that corn does most of its growing in the dark; every Christian grows spiritually mostly in the darkness too. . . (Concluded next month the Lord willing).

ELDER RAYMOND WEBB

CORRESPONDENCE AND NEWS NOTES

Letter of acceptance from Elder Dennis H. Jones, Warner Robins Georgia:

Dear Brother Ralph: I know this letter is about three months late and I am sorry I have taken so long to write. Believe me though I have a lot of good excuses why I haven't.

First of all, November, was a very busy month for us, (not complaining,) but just to give you an idea of our activity for the past few months. In addition to our secular jobs we attended church service each Sunday here in Warner Robins. And, incidentally we are now meeting every Sunday at **Pleasant Hill** which makes me very thankful. It gives me great joy to know the Primitive Baptist Church here in our community is open each Sunday so anyone who may desire to attend a Primitive Baptist meeting will have that opportunity without being required to leave town to do so. Additional activities for the month of November, included a trip to eastern Ken-

tucky, at Thanksgiving, to see our parents; Minerva's father and mother. All this is subsequent to a trip, over the 5th weekend in October to Chatsworth, Georgia, to the dedication services for a new church building at the **Blue Ridge Primitive Baptist Church**. In December we started a work project on two rooms of our house . . .

. . . Brother Ralph, at the Ochlocknee Association last October you spoke to me about serving as one of the associate editors of the Advocate and Messenger. I told you at that time I needed some time to prayerfully consider it. In the first part of this month I received a letter from Brother Bobzien regarding the same matter. After carefully, and I trust prayerfully, considering both your requests, the Lord willing, I will try to serve in this capacity to the best of my ability if this is still your desires. I am enclosing an article titled "Just and Right Is He" for a forthcoming edition of A & M if you deem it worthy of publication.

The old devil has put many obstacles in my way to preclude me from arriving at this decision; that is, he has told me how slow I am in composition, also that my grammar and vocabulary aren't sufficient to embark upon such an undertaking. This is a pretty accurate description, even by the devil, of my insufficient qualifications for what I consider to be such a worthy cause as writing for the Lord's humble poor. So, if articles of my composition are used for publication please edit them carefully. I feel unworthy to serve in this manner, especially when I know brethren much better qualified than I am that you perhaps should have asked. Nevertheless, I appreciate your confidence and I hope you will not be disappointed in my efforts.

Please give our regards to Sister Melba, also Bridgman and Abigail. We think of you all often and trust you can come our way again before too long. In gospel bonds.

FIFTH SUNDAY MEETING AT SALEM

Elder and Sister Hollie Redmon write: "We at Salem and Hopewell Churches are holding our all-day meeting at Salem Church 5th Sunday in April." Directions to the church are in the Directory under the "FOURTH SUNDAY" listings.

ANNUAL MEETING

WASHINGTON PRIMITIVE BAPTIST CHURCH - The annual meeting has heretofore been held on the 5th Sunday; the particular month being decided upon by the church early in each year. Beginning with the 4th Sunday, April 23, 1978, the annual meeting will be held on the 4th Sunday in April, Sunday only, each year.

WHY WE CARRY NO ADVERTISING

Due to the fact that we are authorized to operate as a non-profit organization by the IRS, being completely tax-exempt (and even exempt from filing tax returns), we are not permitted to carry advertising. Many of the other publications affiliated with the Primitive or Old School Baptists do carry advertising, which means they are not "non-profit" organizations within the definition of the term. While they probably do not have to pay income tax, they would be required to file returns.

BROTHER KARL F. BOBZIEN
PRESIDENT, BOARD OF TRUSTEES

APPOINTMENTS FOR ELDER ROBERT M. TORRENCE, OF WARNER ROBINS, GEORGIA, IN NORTHERN VIRGINIA AREA

Friday, night	March 31, 1978	Robinson River
Saturday night	April 1, 1978	Washington
Sunday morning	April 2, 1978	Bethel (Communion and lunch)
Sunday night	April 2, 1978	Hawksbill

Obituary

BROTHER BYRON BRUMBACK

Byron Oliver Brumback, a faithful member of Cedar Creek Primitive Baptist Church at Marlboro, Virginia, passed away in his home at Lebanon Church, Virginia, during the early hours of January 26, 1978. He was born November 18,

1904 at Middletown, Virginia. He was the son of John William and Bessie Burner Brumback. Brother Byron led an active life in his town and county until his health began to fail several years back. He was an Auctioneer by occupation and for a number of years Cashier of the Middletown State Bank. He was a past member of the Board of Supervisors of Frederick County, Virginia, and was Chairman of the Board for ten years.

Brother Byron was married to Carrie Lee Blaize on June 24, 1931. She, as well as one niece and several cousins, survive. He was predeceased by his father, mother and one brother. He united with Cedar Creek Church and was baptized August 20, 1972 by his pastor, Elder W. G. Fletcher, who feels that Brother Bryon has appreciated the church and enjoyed it as much as anyone with whom he has been associated. All the members of Cedar Creek will miss him.

A funeral service was held for him at the Stover Funeral Chapel in Strasburg on January 28, 1978, by his pastor and Elder Dwayne Fletcher, assisted by Rev. David Hendrix. Interment was in Mt. Carmel Cemetery at Middletown, Virginia. He is at rest, free from all toils, cares, heartaches and pains, resting in the arms of Jesus our Redeemer and Saviour, awaiting the resurrection of his body, to be reunited with the soul and spirit to the Father in the likeness of Christ to sing perfect praise in the Heaven of heavens. May the Lord manifest His Divine presence in comfort, consolation and blessed assurance to Carrie Lee, his wife, and others who were near and dear by the ties of nature and the church. Humbly presented by his pastor.

Elder W. G. Fletcher

BROTHER ROY SHORT

Roy R. Short was born December 17, 1909, the son of the late Thomas C. and Grace Blosser Short. He died January 7, 1978 at the Georgetown University Hospital, Washington, D.C., where he had been a patient for nine days. He had been in bad health for more than a year. He is survived by his wife, Mrs. Stella Short; two sons, Tommy of Manassas, Virginia; Roy, Jr., of Falls Church, Virginia; two daughters, Mrs. Lois McCalister of Shenandoah, Virginia, and Mrs. Nancy Painter of Stanley, Virginia; three brothers, Rufus, of New York, Edward of Luray, and Johnny of Reva; also three sisters, Mrs. Virgie Lane of Luray, Mrs. Florance Snow of Stanley, and Mrs. Pauline Bolt Short of Luray; also thirteen grandchildren and five great-grandchildren.

Brother Short was a faithful member of Alma Primitive Baptist Church at Alma, Virginia. He attended when he was able. Funeral services were held at the Bradley Funeral Home in Luray on January 10, 1978 at 2:00 p.m. Due to the illness of his pastor, Elder E. S. Skeen, the service was conducted by Elder Charles W. Alderton.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord (Job 1:21).

Elder Charles W. Alderton

SISTER NAOMI DICK

Sister Naomi Brannon Dick passed away January 1, 1978 at the age of 82 years. At the time of her death she was in the home of her daughter, Mrs. Eileen McAboy of Martinsburg, West Virginia. Sister Dick was a devoted member of Timber Ridge Primitive Baptist Church and will be missed by the church and her loved ones.

Survivors are: one son, Alan, of Star Route, Winchester, Virginia; one daughter, Mrs. Eileen McAboy; five grandchildren, and four great-grandchildren. Funeral service was held for her in Jones' Funeral Home, Winchester, by her pastor, Elder Hollie Redmon and Dr. Forrest S. Racey, January 14, 1978, with burial in Timber Ridge Cemetery.

May her family and friends be reconciled by the Grace of God is our prayer.
By her pastor,

Elder Hollie Redmon

BROTHER JAMES BRANNON

James Brannon, age 79, died January 18, 1978 in his home in Winchester, Virginia. Brother Brannon was a faithful member of Timber Ridge Primitive Baptist Church. He will be missed by the church and his friends, as well as his devoted wife and family.

Surviving are his wife, Mrs. Jessie Patterson Brannon; three sons, James Allen, of Berryville, Virginia; Larry, of Frederick County, and Devir, of San Francisco, California; one daughter, Mrs. Ruth Ann Spencer, of Manassas, Virginia; four grandchildren; a brother, Chester, and a sister Mrs. Maude Hess, both of Hancock, Maryland.

Funeral service was held for him January 21, 1978 in Omps Funeral Home by Elder Hollie Redmon and Elder W. G. Fletcher, with burial in Shenandoah Memorial Park. Written by his pastor,

Elder Hollie Redmon

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Eunice Dougan, Indiana, \$5.00; Mrs. Mabel Rinehart, Mississippi, \$5.00; Mrs. Virginia Hutts, Maryland, \$2.00; Mrs. Clara Eaton, Washington, \$3.00; Mrs. Elsie Smith, Missouri, \$2.00; Mrs. Chloe E. Boyle, Pennsylvania, \$5.00; Mrs. Hilda Brown, Virginia, \$5.00; Mrs. Margaret Saul, Ohio, \$2.00; Robert L. Webb, Iowa, \$3.00; Mrs. Iola C. Cox, Virginia, \$3.00; Mrs. John Brown, Virginia, \$2.00; Mrs. Ernest Higgins, Arizona, \$5.00; Mrs. A. M. Modisette, Virginia, \$2.00; Mrs. Joe Carter, West Virginia, \$5.00; Isaac C. Reams, Florida, \$2.00; Elder Benjamin A. Graves, Illinois, \$1.00.

MILL CREEK—Hamburg, Va., on Hwy. 211 about 2 miles west of Luray, Va. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Clerk, Mrs. David Shirley, Rt. 3, Luray, Va. 22835. Tel. (703) 743-6516. April '78

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sunday 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. '78

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 Chas. W. Alderton, Pastor, Brightwood, Va. Ph. (703) 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va. Dec. '78

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 Sunday 10:30 a.m.; 2nd Sunday 10:30 a.m. and 1:30 p.m. Saturday before. Annual meeting 5th Sunday in October or November and 1:30 p.m. Saturday before. Communion second 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 '78

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W.G. Fletcher, Pastor; Russel Sutphin, Clerk, Bloemery Route, Box 74, Winchester, Va. 22601. May '78

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill., 60302. Services each 1st Sunday morning at 10:30 with Elder Vernon Hopkins, co-pastor; each 3rd Sunday morning 10:30 with Elder Raymond Webb, pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill. Tel. 725-1372 Mar. '78

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va. Meets each 3rd Sunday 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. 20906. Tel. (301) 946-9526. Clerk Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va. 22201. Tel. (703) 524-2590. April '78

HAWKSBILL—Near Stanley, Va. third Sunday 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Charles W. Alderton, Pastor, Brightwood, Va. 22715; Tel. (703) 948-4744. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '80

HOPEWELL—Hopewell, Va. Hopewell Primitive Baptist Church meets each 3rd Sunday 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, 110 Boykins Ave., Colonial Heights, Va. 23834, Clerk. Dec. '78

SIDELING HILL—Fulton Co., Pa., 6½ miles north of Needmore, Pa., turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. July '78

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 '78

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m., Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va. 22963; Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va. 22740; Tel. 987-8220. Jan '79

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. 3, Box 207, Willis, Va. 24380. Tel. (703) 789-7515. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va. 22171
April '80

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va. on U. S. Route 29 and 15. Meeting 4th Sunday 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. '78

ENON PRIMITIVE BAPTIST CHURCH - Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 2nd and 4th Sundays 10:30 a.m. Elder J. Tolliver Utz, Pastor; Box 8, Madison, Virginia 22727. Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va. 25411 Tel.: (304) 258-3370.
Aug. '78

HAPPY CREEK—Front Royal, Va., corner Stonewall Dr. and Church St. Meets every 4th Sunday at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. Morning at 10:30 a.m. Elder Dwayne Fletcher, 10110 Campsey Way South # 102, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va. 22630; Tel. (703) 635-3434.
June '78

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 the 4th Sun. 7:30 p.m. Elder Eddie Fewell, Franklin, Ind. (4th) Elder Harvey Greene, Aurora, Ind. (2nd) Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Ohio 45373; Tel. (513) 335-6774.
May '78

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 W. T. Daily, Pastor, Rt. 2, Box 48, Luray, Va.; Tel. 743-5894. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va. 22835; Tel. (703) 743-6385.
Dec. '78

SALEM—Richmond, Va. 36th and Maury Sts., Turn west off I-95 at Exit 9. Meets each 4th Sunday at 10:30 a.m. and Saturday before at 7:30 p.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. '78

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. '78

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, Fredericksburg, Va., or call Mrs. Charles Sullivan, 373-7587.
March '78

UPPERVILLE, Va—4th Sundays, 11:00 a.m. Elder A.F. Sudduth, Pastor, Rt. 4, Luray, Va. Mary E. Lowe, Clerk, Box 157, Purcellville, Va. Tel. (703) 338-7529.
Dec. '78

OTHER SUNDAYS

WILMINGTON, Del.—2911 Van Buren St., Wilmington, Del. 19802. Every Sunday, 10:45 a.m. Elder William E. Blair, Pastor, Rt. 1, Box 202A, Woodstown, N. J. 08098. Tel. (1-609) 769-1167. Mrs. Leon (Elnora) Stein, Church Clerk, 509 W. 35th St., Wilmington, Del. 19802. Tel. (1-302) 764-4896.
Dec. '78

BEL AIR—Bel Air Primitive Baptist Church, Bel Air, Md. Services each Sunday at 11:00 a.m. Elder F. E. Thompson, Pastor, 1208 N. Fountain Green Rd., Bel Air, Md. 21014.
Jan. '79