

# Advocate and Messenger

122nd Year

NOVEMBER 1983

No. 11

## 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

Thy faith is weak, thy foes are strong;  
And, if the conflict should be long,  
Thy Lord will make the tempter flee,  
For as thy days thy strength shall be.

—Fawcett

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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 '84

**BENTONVILLE** - Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727. Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630. Tel. 635-3548. April '84

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

**GOOSE CREEK** - Near Markham, Va on Hwy. 55. 1st Sun. 11:00 am Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701. Tel. (703) 825-5813. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186. Tel. (703) 347-4889. June '84

**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 '85

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

**NEW LIBERTY CHURCH** - Champaign, Ill. 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873. Tel. 352-2287 or 469-7634 Oct. '84

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**WATERLICK** - Waterlick, Va. 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657. Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel (703) 635-5942. Feb. '84

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# Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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## THE ALIENATION AND ENMITY OF THE CARNAL MIND

Three characteristics of the carnal mind are set forth by the apostle Paul in Romans 8:7. (1) It is enmity against God; (2) It is not subject to the law of God; and, (3) It *cannot* be subject to His law. The conclusion the apostle then draws from this is that—"they that are in the flesh cannot please God." The reason this is so is because those who are "in the flesh" do not have a *spiritual* mind; they are possessed *only* of a *carnal* mind, and the carnal mind is enmity against God. Those who are "in the flesh" have nothing but contempt and hatred for God, and therefore would not do anything to please Him even if they had the power and ability to do so.

A child of God may be carnally minded and he may behave in a carnal manner (I Cor. 3:1-4), and he may suffer many things as a result, but those who are born of the Spirit are not "in the flesh". They may get in the *spirit* of the flesh but they cannot get "in the flesh," for Paul said, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." For a person to be "in the flesh" he must be void of the Spirit of Christ, and Paul further says, "If any man have not the Spirit of Christ, he is none of his." Therefore it is only those who "have not the Spirit of Christ" who are "in the flesh" and who consequently "cannot please God". "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12).

The enmity of the carnal mind against God is manifest

at a very early age. "The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies" (Psalm 58:3). The doctrine of the total depravity of man is the only thing that explains this awful state of affairs. To acknowledge that we all sprang from a fallen and corrupt parentage is the only way to account for the fact that all men come into this world alienated from God by their very nature; "estranged from the womb," before they are even capable of practicing those sins which they will begin to participate in to a more or less degree as soon as they develop that capability.

If it were a case that carnal men were simply uninformed, and if turning them from their evil way were merely a matter of reaching them with the gospel, then it would be an entirely different matter. But what we are dealing with here is a mind which is not only void of any good thing but is totally antagonistic toward God and godliness. The carnal mind does not view the things of the spirit of God with mere indifference but is actively hostile toward them. It is opposed to God in the innermost recesses of its being.

Herein lies the fallacy of any efforts to beget children of God through the preaching of the gospel, "For the preaching of the cross is to them that perish foolishness" (I Cor. 1:18); therefore we deceive ourselves if we expect such people to believe and embrace that which is foolishness to them. It is for this reason that it pleases God—"by the foolishness of preaching (foolishness only in the minds of those who perish) to save them that believe." In other words, those who are *already* believers, (I Cor. 1:21). The gospel does not save unbelievers, but it saves *believers*. It does not save anyone *eternally*, but it saves God's believing children from many hurtful deceptions and idolatrous activities while they live here in the world. It does not bring life and immortality, but it does bring it to *light*, or manifests it (II Tim. 1:10). It *describes* to the believer the evidences of that life and immortality which he already possesses and *declares* the grace by which he obtained it.

☞ The carnal mind *is* subject to the law of God in the sense that it is under the law's sentence of condemnation. In other words, carnal men *are accountable* to God's law and *will* suffer the due penalty for their transgressions; but they are *not* subject to that law in the sense of submission to its precepts. They are not in subjection to it in the sense of voluntary obedience to it—and neither indeed *can* they be. In their state of unregeneracy they despise all Divine authority. Their attitude toward Christ is —“We will not have this man to reign over us” (Luke 9:14), and that attitude will never change so long as they are left in their carnality and death.

How clearly this points up the fact that nothing short of the almighty power of God can arrest a vile sinner and deliver him from the awful bondage of corruption in which he is bound by nature. “You hath *he* quickened (given life), who were *dead* (without spiritual life) in trespasses and sins” (Eph. 2:1). *Please read the entire chapter.* “Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” (Psalm 107: 8, 15, 21, 31), instead of glorying in the sinful works of their own puny hands.—*Editor.*

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#### THE DOORS BEING SHUT—JOHN 20:26

☞ Jesus, who showed Himself alive after His passion by many infallible proofs, after His resurrection came and stood in the midst of His disciples, the doors being shut, and said, “Peace be unto you.” These are refreshing words, especially when we hear so much about opening up and letting the Lord come in. Jesus can enter a sinner's heart and make His presence felt just as easily as entering this building without an opening for entrance. And when His people gather together as these disciples did for fear of oppression they are not cut off from their Saviour. In times such as Malachi wrote about, when the proud are called happy, and they that work wickedness are set up, and they that tempt God are even delivered,

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it is said, "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it . . . And they shall be mine, saith the Lord of hosts, in the day that I make up my jewels . . . Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (Mal. 3:15-18).

Jesus said, "I will not leave you comfortless: I will come to you" (John 14:18). Jesus is He that opens and none can shut; that shuts and none can open. He is the door of the sheep, therefore He reveals Himself to whomsoever He chooses and chooses the time to do it. Many say the world needs more religion, and would-be preachers write out eloquent sermons to try to see that they get it. But it was not this way in the Corinthian church because Paul says: "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord" (II Cor. 2:12); and, "For a great door and effectual is opened unto me, and there are many adversaries" (I Cor. 16:9).

ELDER A. J. HYLTON

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## THE TEN COMMANDMENTS

(Article Three)

### *The First Table of Stone*

You will realize at once that the title of this article is extremely presumptuous. No man knows for certain which commandments were written on each stone. We don't even know what language they were written in, though we presume it was Hebrew; we do not know whether the words flowed from right to left, as did the Hebrew, or from bottom to top as do many Oriental languages. I suppose it is because the Commandments lend themselves to such a plain division (the first four dealing with the relationship between God and man, and the next six dealing with man's relationship with his fellowman) that we think as we do. Since the stone tablets were lost with the ark when Jerusalem fell to the Babylonians, we cannot

know. However, we do know the total of the commandments, which is all we need.

The Commandments seem to be written in order of their importance. They put God first where He rightly belongs, and the natural and moral consequences of this first Great Commandment is a decent behavior of people toward one another. There can be no true religion, or true morality, without a love for God at its source. The ancient philosophers erred when they made religion a part of virtue; the Commandments of God plainly teach that virtue is the foundation for true religion.

Nor is it possible to divide the Commandments entirely. They are so completely interrelated that no man can sin just one sin, or break one law without breaking the others. Adam and Eve broke one law by eating forbidden fruit, and immediately after they found themselves hiding from God. David broke the seventh commandment when he committed adultery with Bathsheba, and soon found himself breaking the sixth also. Caiaphas violated the ninth law, and shortly afterwards contributed to the crucifixion of Jesus. People who excuse small sins often find themselves led directly into larger ones, like Lot who moved toward Sodom little by little until he unwittingly fell into the sins of Sodom himself. Hence, James reasoned that if we were guilty of violating one law, we are guilty of them all (James 2:10).

Three times a day the orthodox Jew repeats the Shema, the watchword of Israel, in a pattern unchanged for 2500 years: "Hear, O Israel, the Lord our God is one Lord!" It is one way of stating the first commandment: "Thou shalt have none other gods before me." It is a statement replete with meaning. It comes as near to defining God in His attributes, His nature and purposes, His relationship with Himself and with His creatures, and in His revealed words to men, as human language can devise. To begin a brief outline of what all is included in this Commandment, I would like first to point out that God desired a loving relationship with Israel, but the manner of giving this body of laws suggests the very nature of

love itself. There can be no true love without respect (young folks, remember this!), and this respect God impressed upon Israel by showing them things to make them fear Him at Sinai. This fear was quickly relieved by the recitation of His mercies and kindnesses toward them, which gave them hope. (Old Baptists love the thought of hoping in Christ.) Only after Israel had learned to fear and to hope in God, did the form of the Commandment change to "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." This is why Primitive Baptists insist upon individuals having a christian experience before baptism, for christian experience is that which teaches them to truly love God from their hearts.

Every word in this Commandment means something. "Hear, O Israel" tells us that God wishes to send a word unto His chosen people. "The Lord thy God" not only assures Israel that they have a personal God, but it expresses the source of authority behind the command. The verb "is" expresses the eternal nature of God, the "I AM" who cannot be born or die (as do all the heathen gods) for He is Life itself. And the words "one Lord" suggests the doctrine of the trinity: the three Divine Persons who are yet One. Even more, the thought of Oneness is a positive expression of perfection. There is absolutely nothing left out of God that is good, and there is nothing at all in Him that might in any sense suggest contradiction, or lack of harmony. His mind and purposes, whether expressed by the Father, or by the Holy Spirit, or by Jesus, are perfectly in harmony, and therefore all His works lead directly to the completion of His sovereign will. The purpose of the works of God with mankind is expressed beautifully by Jesus in John 17:21, "That they may be one" as God is. Obviously, this oneness between the people of God is the object of the Law and also of the Gospel. Israel had to learn that they could only have peace, prosperity, and unity by putting God ahead of all material or personal desires. As God is faithful to all His promises in claiming Israel as His people,



so Israel must be faithful in owning Him as Lord.

The second Commandment is much like the first, in that it portrays God as a Holy Being who is not to be portrayed in any sense like carnal flesh. "Thou shalt make no graven images." Israel of old, like the folks today who wish to change God's words to that of the man on the street (so they can understand Him, they say), was prone to demoting God down to their own level. The first thing they did was make a golden calf, and honor it as the source of their deliverance (Exodus 32:8). God is a jealous God, one who commands intelligent obedience from His people (we are not puppets without minds!) He cannot be defined or explained by pictures, icons, statues, or forms of animals, so these are forbidden to Israel. Someone might ask, "Then why did God command Moses to make the Brazen Serpent? Isn't this a picture of the Messiah to come?" We answer, it was an object by which an important lesson was to be learned: an object for teaching but not for worshiping (2 Kings 18:4).

People may claim not to worship images today, but I don't believe them. Did you ever see a stone statue whose very feet were worn away by the kisses of people? There never was an image of any kind that did not corrupt the truth of God. Idols never say, "No, don't do that!" to anything man wants to do, and in fact Baal worship described in the Bible included such terrible things as human sacrifices, prostitution and stealing, in addition to the teaching of false doctrines such as salvation through works, fatalism, and every form of materialism. God is not honored by such things, nor does He require men to explain Him to others, for He reveals Himself in the hearts and minds of those whom He chooses. The Scriptures specifically teach this to be the work of the Holy Spirit. It is possible for people, even Old Baptists, to make idols out of almost anything, (preachers, family, money, work, ceremonies, buildings, hymn books, even the seats they sit on!) but they disobey God when they do it. The second chapter of Acts will show you how little of that kind of thing God al-

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lowed the primitive church in its origin. The Lord knows man pretty well.

If we love God, we should speak well of Him, should we not? The third Commandment tells us not to take the name of the Lord our God in vain. That means we shall not use His name in a light or vain or vulgar manner. We shall not use His religion for selfish or unholy purposes. Why do people curse and swear? Does it impress somebody and get attention? Does it let off steam when they are angry? Does it make them more believable? (It might. It impressed the Jews when Peter did it.) Does it make them to appear to be "one of the crowd"? There certainly isn't anything becoming about it, for it dishonors God. Even slang is a cheap way to refer to one we are bound to reverence, but if we should stoop to using God's name in our vulgarity, it becomes sacriligious, immoral, and hideous. Some people have this habit, perhaps brought on by association with bad companions or because of bad teaching at home or at work; they suffer from it, for it limits their company. Decent people avoid such people, and they are left with only other characters like themselves. It lowers them in the opinions of others, and they feel guilty within themselves. I have heard people swear, and then apologize to me when they saw I had heard them; I suppose they thought I might tell the Lord on them. They needn't have worried about that, for God already knew all about it.

We will never impress other men (to say nothing of God) if we do such things. And I don't mean just cursing. Any time we use our religion in a light manner or to further our own selfish ends, we are abusing the Lord's name. No preacher ought to do such things, for he is "an example to the flock." If that kind of language is in a story you want to tell, don't tell it, my brother or sister; far from entertaining decent folks, you will sadden them. Christians ought to form the habit of speaking without expletives or slang in daily conversation, and then when they get into the company of the saints it won't be a bother to them. Furthermore, if we do as Jesus taught,

and let our "yea be yea, and our nay, nay," and speak the truth in kindness, we won't have to impress anyone with our talking. If we control our tempers, or other emotions, we will have less trouble with our tongues. Let your religion, my brother or sister, be a demonstration of the power of grace within you. Otherwise it is useless and we become bad witnesses of Him.

The fourth Commandment is "Remember the Sabbath Day to keep it holy." A holy God gave a holy day for His holy people. One would think after the bondage in Egypt that Israel would have been glad to have a day of rest out of each week, but they were not particularly pleased, at least in the manner God commanded them to use the day. The first use of the word "Sabbath" came at the giving of the manna when Israel was commanded to gather none on the seventh day nor to do any servile labor; they had been bondsmen long enough, and now it was about time for them to enter into something that would elevate them mentally and spiritually. But, if they used the Sabbath at first only to cease from labor, it was quickly filled up at Sinai with other occupations. Man is not happy when idle, nor is God honored by idle hands. This day was to be a holy day, occupied in holy work. It would serve many purposes, in that it would be used by parents to teach children, by all to remember the ways the Lord had led them, and by many who wished to go up to the tabernacle or to Moses to present their petitions before the Lord.

It is worthy of note that the Sabbath was originally a very happy day for the Jews, a feast day and a time of rejoicing. Only after Israel became exceedingly sinful and wayward did it become a sad and mournful occasion. Jehovah intended it to be a sweet season of communion between Himself and His saved people, but their sins prevented their entering into that union with God. How quickly with men does the Sabbath deteriorate from a "holy day" to a "holiday", from a Sabbath of rest to Sunday. Few people realize how much they need this day for spiritual uplifting, for refreshment to the mind

and heart; they get so wrapped up in seeking earthly bread that they forget the soul needs the Bread of Life too. It is sad that in this great falling away from God, those who need the services of God most are generally the least conscious of their need; they do not see the worldly, material spirit of the mammon of this world slipping into their lives.

We do not keep the Old Testament Sabbath as did the Jews (sundown on Friday til the evening of Saturday), and this seems to bother some people. The early church began honoring the Lord Jesus on the first day of the week, our Sunday, almost at once after the Resurrection, and the church is still doing so. However, we are not bound to that day, for like the disciples at Pentecost, we are often found almost any day of the week in public service. It is very important that God's people have a special day, for we do so quickly forget the things we have learned. But it is far more important that we enter into that service in the right spirit whenever we go to church; after all, if we do not keep the first commandment by loving God, it doesn't matter much what day we meet.

I wish our people had not fallen into the bad habit of failing to meet on some Sundays. And I wish they did not, all too often, get to church late and then leave right after meeting Sunday morning. God did not appoint just an hour or so out of the day, but the whole day as His memorial. Have we done our duty when we just meet for a couple of hours once or twice each month? Or if the church has all day services, do we do right if we leave at noon? As for being tired in body from working six days each week, I think if we once entered into the spirit of worship we would find the benefits of the entire Sabbath day would far outweigh any physical exertion we might make. You would not lose by it, my friends, for God is a wonderful paymaster.

ELDER RAYMOND WEBB

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#### TULIP—NO. 5

The final letter (P) in our spiritual tulip garden stands

for preservation. That is, those chosen in Christ before the foundation of the world, and given to Him as His bride, will every one be preserved and finally be housed in heaven and immortal glory. This truth is generally denied by most religious organizations but it is supported by the Scriptures. In a short article such as this we can touch upon only a few main points.

*First*, God is unchangeable. Solomon says, "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that *men* should fear before him" (Ecc. 3:14). Can any man, church, or organization change that? Nothing can be added, nor anything subtracted, from that which God hath done. Therefore all whom He hath chosen will be preserved and finally be housed in heaven.

*Second*, God's salvation is everlasting. "But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end" (Isa. 45:17). "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer" (Isa. 54:8). Since His salvation and kindness and mercy are everlasting, it follows that all to whom it pertains will be preserved and finally reach heaven.

*Third*, God's love is everlasting. Those whom He chose in Christ were not chosen because of any merit on their part, but because He loved them. John says that whom Christ loved, He loved unto the end (13:1). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

*Fourth*. We are joint heirs with Christ (Rom. 8:17). Certain it is that Christ is now in heaven with the Father, and since we are joint heirs with Him, just that sure in the final consummation of all things all His people will be delivered there too. Certainly Christ is not going to be disinherited, and since we are joint heirs with Him, we are going to be preserved unto and delivered into sweet deliverance.

*Fifth*. All things work together for good to them that

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love God. (Read Romans 8:28-31). From the reading of these four verses we learn several things. (1) God is a God of purpose, and He works all things according to that purpose. (2) There are those who are *the called* according to that purpose. (3) God forknew a people. (4) He predestinated those people to be conformed to the image of His Son. (5) He called those people, therefore they are *the called*. (6) He justified them. (7) He glorified them, and (8) He is *for* them. Thus we see an unbroken chain from His foreknowledge of them to their final glorification.

Peter says that those elect according to the foreknowledge of God are kept by the power of God and are begotten again unto a lively hope to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for them (I Peter 1:2-5), This inheritance does not fade away. It is reserved for those who are kept by the power of God. Therefore they are preserved until they come into that inheritance.

ELDER T. EVERETT BEAVERS

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### THE KINGDOM OF HEAVEN AS LEAVEN

I recently spoke, at the Powell's Valley Associational Meeting, in connection with the parable that "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33). It is in reference to this parable that I will attempt to compose an article. In the majority of the cases when we consider leaven, or hear it spoken about, it is from the negative viewpoint in opposition to the kingdom of heaven. Notwithstanding this application may we, in our study of leaven, not only consider its intrinsic nature but its symbolic usage as it is employed to represent both the negative and positive regarding the church and its benefits.

I have not had the privilege to observe the actual usage and internal development of leaven (some readers may have the benefit of this experience) but I have made a review of written information about it. According to this review I understand leaven to be a small piece of fermenting dough put aside to be used for producing fermentation in a fresh batch of dough. And, it is this substance that produces a gas which spreads through the dough or batter and makes it lighter during baking. As a result of the fermentation process bubbles of carbon dioxide gas are produced. These bubbles permeate the dough or batter and cause it to rise. Hereby we can visualize the real nature of leaven; it puffs up, which corresponds to our exaltation, whether natural or spiritual. By taking a close look at this emblem we can see the wisdom depicted in its usage; for the word leaven in its various forms appears many times in the Bible, but the word *leaven* itself appears only 22 times (Ten in the Old Testament and 12 in the New). If we consider its usage, in context, our scriptural understanding will be enhanced.

It is not my intention to reference each scriptural text that deals with leaven, but I do wish to point out a few of them.

The Israelites were not to use leavened bread with offerings made with fire (Lev. 2:11 and 6:17), neither were they to use it in connection with the passover (Exo. 12:19, 20). There was a good reason for its use to be forbidden in these instances because they were pointing to the coming of our Saviour figuratively. Therefore, since leaven is fermenting dough which is being tossed about by the agitation of yeast, bacteria, enzymes, etc., it could not be used here as a figure of Christ, for He is perfect and void of any microorganisms that would cause agitation or upheaval. Instead, He is the Peacemaker who *calms* the troubled soul rather than causing it to be agitated or disturbed. Even in the type of our wonderful Passover, the Father did not allow the usage of that which would detract from His perfection.

However, the Lord did instruct the children of Israel, by Moses, to offer two wave loaves baked with leaven (Lev. 23:17, 18). There is a figure reflected in these instructions; for we see, in the two loaves, a picture of the dual nature of man; the outward and inward (II Cor. 4:16); for after an individual is born of the Spirit they are embodied with two natures and both of these contain an element which corresponds to leaven. The leaven (self-exalting nature) of the outward man puffs up to the exaltation of the flesh, and the leaven (infusion of the Spirit) of the inner man elevates them in spiritual matters that redound to God's glory.

The offering of the two wave loaves, baked with leaven, symbolizes how we should present our offering before the Lord. That is, in this old outward loaf of nature we should sacrifice the leaven of self exaltation by repentance (turn away from). But in the inner loaf, or the spiritual man, we should cultivate the leaven (spiritual inclinations) so it would continue to permeate our lives to the honor of our Heavenly Father.

Leaven was used figuratively to denote false doctrine and impure conduct. Jesus said unto His disciples, "How is it that ye do not understand that I spake it not to you concerning



bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees" (Matt. 16:11, 12). Subsequently the apostle Paul admonished the Corinthian church to purge out the old leaven (those of immoral conduct) by saying, "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (I Cor. 5:6-8).

Now, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33). According to my understanding the kingdom of heaven, as referred to here, has reference to the gospel church primarily; for when we consider how the saints of this age received the kingdom, or church, it was actually in three phases and was, and is, indeed as leaven hid in three measures of meal. And, the apostle Paul described its characteristics for us when he said, "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). From this description of the kingdom we should recognize when we are dwelling in it; because if we are adorned in the righteousness of our Saviour and experience that peace and joy within, which is of the Holy Ghost, we are in reality enjoying the fruition of the parable.

Christ did not come into the world to establish a natural kingdom, but a spiritual one. Therefore He preached the everlasting gospel of the kingdom causing the fermentation of the leaven (the kingdom) in that first measure of meal; because as we have already learned, leaven causes bread to rise and become lighter when in the baking process. So, when Christ came into the world physically it warmed the hearts of some of those that were looking for Him (many did not recognize

Him in the manner that He came). This caused the hearts of those that recognized Him to swell with joy and satisfaction, which is comparable to the leaven permeating the fresh dough or meal. *(To be concluded with the December issue, the Lord willing).*

ELDER DENNIS H. JONES

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### PILGRIMAGE

Dear ones, I want to write a little in regard to our pilgrimage here in this life, and although this brings deep feelings to my heart as it is applied directly to my own life experience, yet I feel sure you have had similar experiences in your locality. We certainly are pilgrims as we travel life's pathway and the act of our journeying constitutes a pilgrimage. The pilgrim fathers in our natural life is the first settlement in New England in 1620 of the 102 separatists from the Church of England who landed at Plymouth from the Mayflower. This was indeed a pilgrimage that our pilgrim fathers bore that still inspires men to keep Church and State separate. This we need to do.

I want to write more especially about the pilgrimage of a child of the spiritual kingdom and of being a pilgrim in the Master's service. Sister Bertie Boyd was born October 29, 1887 and departed this life September 29, 1983, having been a pilgrim here for almost 96 years. Her pilgrimage in life was no different from yours or any other in early life, only she was burdened with a desire to be honest and live right in the sight of God. She was married to Paul Boyd, a devout and sincere husband, and two daughters and a son survive. Wherever they lived Sister Boyd's foremost desire was the Church and its welfare. She and her husband professed a blessed hope in Christ as their Saviour and a love for the Church, so they were baptized and were devout members. It is always a blessing and inspiration to a church and to a community to have pilgrims that live a devout, honest, Christian life as they travel life's

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pathway here below. What about your pilgrimage dear one? What about mine? Are we living to the honor and glory of Christ Jesus our Saviour?

The Psalmist David has said, "The days of our years are threescore years and ten; (70) and if by reason of strength they be fourscore years, (80) yet is their strength, labour and sorrow; for it is soon cut off, and we fly away." Yes, there was strength, labor and sorrow in Sister Bertie's latter days, but always she was ready to praise the Lord for His amazing grace and mercy. She always filled her place in the church until failing health kept her from it. She had often told me she didn't know why she was left here but I am sure the Lord knows. Her faith was strong and her hope precious as she lived her pilgrimage here in the church kingdom. One of her favorite hymns she used to sing was, "The House of the Lord". This should be more to us than any other place or blessing of life as we travel on our pilgrimage here. She referred to this hymn as I stood by her bed on September 29, and she also spoke of what John saw as he said, "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Read Rev. 21:2-4 and you can see what was her strength and stay in her pilgrimage. Then as I rose from prayer she said, "Thanks for the sweet prayer." About five hours after this she closed her eyes and her pilgrimage was over. I conducted her funeral on October 3.

We also have Elder Gale F. Hanover in our community who is past 95 and his pilgrimage is still here. (*Elder Hanover passed away shortly after this was written, Ed.*) He is a faithful soldier of the cross who still upholds the true banner of King Jesus as our Prophet, Priest and King, and Him only as our way, the truth, the resurrection and the life. He is not able to be up and around very much, yet the Lord keeps him for a little while in his pilgrimage. It is like my mother, for in her latter days she was poorly and sickly and felt to want to go on home, but the Lord said, "No Adah, not yet; a few more

steps to go." So we have a few more steps to make here, and may they be in love, faith and trust in the Lord.

It was my privilege to attend the "New Liberty" Association at Charleston, West Virginia, on September 30—October 2. It was a sweet place to be in the fellowship of the Lord's children and to observe their steadfast desire to uphold the Cause of Christ in their pilgrimage here in His kingdom. Sister Burford, being 97 now, still is able to be at the meeting, work in the kitchen, take company home with her, and walk in the light of her Saviour's kindness. She, like others, is not tired of it yet, nor willing to give up, for, "The Lord is my shepherd." He will supply our needs as we travel the pilgrimage of a chosen one in His kingdom.

It was a blessed privilege to behold that the Lord has impressed and led some of the younger ones to follow in the old paths. May this pilgrimage with your Saviour and with the tried old faithful soldiers be sweet and comforting to your souls. May it help you to overcome the problems of life, that the trial of your faith might be to the honor and glory of the Father in Jesus' name. I also enjoyed being at the "Mount Zion" Association in West Virginia this year and to observe their love in the Cause of Christ. May the Lord bless you one and all and keep you in His lovingkindness and tender care. It will remain a blessing to me in my pilgrimage here below and a strength to my soul as I continue, by the grace of God, a pilgrim in the kingdom of my Master.

ELDER DAILY HITE

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#### STEPHEN'S DYING DEPARTMENT

Stephen, one of the seven deacons newly elected, (Acts 6:5) was the first who received the honour and crown of martyrdom. His zeal for the truth did not begin with his new office, though it is possible his undertaking that charge might place him more in view, and expose him more immediately to persecution. Promotions in the world are attended with world-

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ly advantages; but such promotions in the church as are agreeable to the Spirit of God, will rather entitle a man to a larger share of labors and sufferings, and the painful pre-eminence of standing in the fore-front of the battle, to sustain the hottest brunt of every storm.

Stephen was no sooner a public person than he became the mark of public opposition. At first, they pretended to dispute with him; but when they were unable to resist the wisdom and spirit by which he spoke, they had recourse to more effectual methods to silence him; they suborned false witnesses (a main instrument of persecution) against him, and, having framed such an accusation as was most likely to alarm the prejudice and inflame the rage of the people, they brought him before the council, and charged him that he had spoken blasphemous words against Moses and against God.

Stephen, though alone, and unsupported, in the midst of furious enemies, appeared firm and unmoved as a rock in the midst of waves; he was not only devoid of fear, but filled with joy (Acts 7); the testimony of a good conscience, the honor of suffering for his Lord, and a sense of the love of God shed abroad in his heart, not only preserved his soul in peace, but spread a lustre and glory upon his countenance; so that all who sat in the council, looking upon him, saw his face as it had been the face of an angel. In such a disposition, he thought it not worth while to attempt his own defence, but employed the whole time allotted him in behalf of his adversaries, that, if possible, by a distinct review of God's dealing with their nation, and their behaviour towards Him, he might engage them to consider their ways, to repent, and believe the Gospel.

While he spake of the things that had been long since transacted, and kept within the bounds of Moses, David, and Solomon, they had patience to hear him; but when he began to make application to themselves with that warmth and plainness which the case required, they could hear no more; his words cut them to the heart; they no longer preserved the

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exterior gravity of their stations and characters, but gnashed at him with their teeth, as though they would have devoured him alive.

But vain are the attempts of men to intimidate those whom the Lord is pleased to comfort; He is always near, to support His faithful servants, and can manifest Himself in a way which the world knows nothing of. Such a seasonable and sufficient discovery He made of Himself to Stephen. As he looked stedfastly up to heaven, silently appealing from the injustice of his judges, he saw the heavens opened, and Jesus standing in glory at the right hand of God, as attending to all that passed, and ready to receive him to Himself.

Transported with this divine assurance, he was not at leisure to drop a single word to soften his incensed enemies: he endeavored to communicate the glorious idea with which his soul was filled, and without regarding the sure consequences of such a declaration, he told them plainly what he saw. This determined their resolves. Hitherto they had been willing to preserve the form, at least, of a judicial process; but now, renouncing every restraint, and unmindful of their late acknowledgement to Pilate, that it was not lawful for them to put any man to death, they stopped their ears, to shut out any remonstrance that might be offered, dragged him violently out of the city, and stoned him to death.

His dying deportment, which showed how eminently he was filled with the spirit of Jesus, whom he saw, is recorded as a fit pattern for the imitation of all who should be called to suffer for the truth in succeeding times; he kneeled down with the sweetest composure, and having committed his departing soul into his Redeemer's hands, his only remaining concern was for his murderers, and his last breath was a prayer, that this sin might not be laid to their charge.

Such resolution in the defense of truth, such calmness under sufferings, such tenderness and compassion towards those who oppose, are the surest marks of a high attainment in Christianity.

*From A Review Of Ecclesiastical History*

By JOHN NEWTON, 1769

### RECEIVING MEMBERS

A sister writes me that a friend of hers who has never heard but two Baptist sermons and of course knows but little of their customs, etc., wants to know why we receive members by the vote of the church. This friend is interested, loves to read the Bible and our religious papers. We trust a good work has been begun by the Lord, and if so, He will carry it on until the day of Jesus Christ.

The Baptist Church is made up of believers. Those old enough to make some expression of it. In the heart man believeth and with the mouth confession is made unto salvation. John the Baptist required those he baptized to bring forth fruit meet for repentance. He said to some, "Who hath warned you to flee from the wrath to come?" Those received by John evidently made confession of sin, showed a spirit of repentance and manifested conversion from Judaism to Christ.

The apostle Peter, after preaching at the house of Cornelius the Gentile said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" It seemed that the apostle recognized the right of the brethren to speak and pass upon the receiving these believers for baptism or he would not have asked the question. This is all we Baptists do today in the receiving of members. Our brethren are asked—What objection have you? If there be any objection now is the time to act faithfully before God.

If one comes who shows no spirit of the humility, meekness, love, faith and fellowship of Christ that one evidently is not following Him for the love of the truth, but for some other purpose. (Some followed Jesus for the loaves and fishes.) And it becomes God's ministry today as well as in the days of the first Baptists to be faithful in this order of God's house. The minister does not feel that he is a better judge than his brethren, so he, like Peter, calls upon them to pass judgment. Of course if there are no brethren with the minister when one makes confession of Christ and desires baptism as in the case

of Phillip and the eunuch, then I think the preacher should do as Phillip did, and report the matter to the brethren. If they want to examine into the case I think they have that right, for how can two walk together except they be agreed. Christian fellowship means agreeing on the main principles of the Christian faith and practice, and how can we know we agree unless there is an examination of some kind?

This receiving members by vote into the church is an expression of fellowship. It is saying that we have some knowledge of this person,—we have reason to believe that this one loves the Lord, and so we love—and now express it—those who love our Lord. This love and confidence expressed by the church is a sweet comfort and strong consolation to those who come among us. It draws us closer together and sheds a good influence over our lives. I think it is sustained by the word of God. Let the seeker read the inspired pages for infallible guidance.

ELDER R. H. PITTMAN  
*Zion's Advocate*, 1912

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A high reputation is hard to build and easy to lose. The sincere man will, therefore, build carefully and protect his reputation with utmost care.

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#### ORDINATION OF BROTHER RODGER FRAZIER

Brother Rodger Frazier was ordained to the work of the gospel ministry on October 15, 1983 at the Union Primitive Baptist Church, Summerduck, Virginia.

Elder J. E. Alderton served as Moderator, Elder Gary Utz as Clerk and Brother W. W. Woodward as Spokesman for the church. Elder Tolliver Utz was chosen to question the church, Elder A. J. Hylton to question Brother Frazier, Elder E. S. Skeen to offer the ordination prayer, and Elder J. E. Alderton to deliver the charge. Other Elders making up the Presbytery were: Elders Hollie Redmon, Bill Dillon, Raymond Pressley and Douglas Heare.

Deacons present were: Brethren Herbie Steadman, Donald Perry, Lucian Rector, W. W. Woodward, Carlton Priest, Irvin Redmon, Aubrey Utz, Lewis Judd,



John Moore, Evan Olinger, A. T. O'Dell, Orion Hitt, Eddie Soper, Marvin Baldwin, Ben Baldwin and Frank Coppedge.

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## Obituary

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### ELDER GALE F. HANOVER

Elder Hanover was born May 19, 1888 and passed away silently and peacefully at the home of his daughter, Martha Hite, on Friday, October 7, 1983 at the advanced age of 95. He had served on the Editorial Staff of the *Advocate and Messenger* since June of 1971.

Elder Hanover was a faithful minister of the gospel for 63 years and His life was a testimony of his strong belief, faith and trust in the Lord. He will be missed by all.

One time at the Whitewater Association in Indiana he was blessed by the power of the Spirit to speak so sweetly and truly of the Lord's mercies that a sister spoke to him afterward, saying she was amazed at his depth and understanding, and he, being able to reply in the right way, said he was amazed too that the Lord would show so much mercy to him.

His wife passed away in 1978 and one daughter is deceased. He leaves two daughters, seven grandchildren and 10 great-grandchildren.

A memorial service was conducted at the Wellman Funeral Home Wednesday, October 12, and his body was laid to rest beside his companion in Reber Hill Cemetery. Elder Robert Shockley and Elder Glen Funk conducted the service. The congregation sang "Rock of Ages" after which Elder Funk read from I Cor. 15, and offered prayer. "It doth not yet appear what we shall be at last" was then sung and Elder Shockley spoke very sweetly and comfortingly to our souls of the love of our Saviour for such as you and me, even as it was for John the Baptist. Ministers who served as pallbearers were: Elders Nolan Pitney, James Baker, Jack Allen, Durward Edwards, Edward Reed and Daily Hite. Others ministers were also present. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."  
—Elder Daily Hite.

*(Editor's Note: We were very sorry to learn of Elder Hanover's passing, but it certainly cheers our hearts to have the assurance that he is now in a far more blessed and joyous state. While he remained active he was a great asset to the Advocate and Messenger and we miss his very able writings. Among the other fine qualities I observed in him I greatly admire the faithfulness reflected in his long and profitable ministry. Elder Raymond Webb summed it up very well in a recent letter when he said, "Elder Hanover is going to be much mourned, for he was a very steadfast and spiritual minded man, much loved by all who knew him (both in and out of the church.)" May the Lord abide feelingly near the family and enable them to find comfort in His word.)*

#### SISTER CORA MURPHREE

Sister Murphree was born November 3, 1897 near Red Bay, Alabama. She passed away June 27, 1983 in a San Diego, California hospital and was buried in the Oakland Hills Cemetery in Novi, Michigan. She was the widow of George Murphree and had three children. She was preceded in death by her husband and two daughters. Survivors include her daughter, Annona Hopper, ten grandchildren, twenty-four great-grandchildren and three great-great-grandchildren.

Sister Murphree was united with "Little Zion" Primitive Baptist church by letter from "New Ramsy" church in Red Bay. She loved the church dearly and was a devoted and faithful member as long as health permitted.

Funeral services were held at the Lambert Locniskar-Vermeulen Funeral Home on July 5, 1983 at 1:00 p.m., with Elder Estel Owens officiating. May our Lord and Saviour bless this family and keep them in His care.—Sister Donica Keogh

#### BROTHER ELMER A. FRAZIER

Brother Frazier, who resided in Culpeper, Virginia, departed this life on October 4, 1983 at the age of 78. He died at Culpeper Hospital after a long illness. He was the son of the late John Wade and Alberta Woodward Frazier and was a life-long resident of Culpeper County. He was a member of Thornton Gap Primitive Baptist Church near Sperryville, Virginia. He was faithful to the church and to the Cause of Christ as long as he was able.

Brother Elmer is survived by his precious wife, Emma, one daughter, one son, two grandchildren, one great-grandchild and one brother. A funeral service was held at Clore Funeral Home, October 6, with Elder E. S. Skeen officiating. Interment was in Fairview Cemetery. May the Lord comfort the family and all who mourn.—Submitted in love by Elder Elmer S. Skeen

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#### DONATIONS TO THE ADVOCATE AND MESSENGER

John C. Fewell, Indiana, \$5.00; Jewel H. Bender, West Virginia, \$5.00; Ethel H. Clark, West Virginia, \$20.00; George E. Blair, Alabama, \$5.00; Mrs. A. E. Thomas, Virginia, \$2.50; Karl Bobzien, Virginia, \$10.00; Mrs. Rebecca Donaldson, Maryland, \$20.00; A. W. Brooks, Virginia, \$10.00; Herbert Funk, Ohio, \$2.00; Melvin Shook, Alabama, \$5.00; L. P. Myers, Florida, \$5.00; Sadie Kerlon, Virginia, \$2.00; Clarence Moyer, Virginia, \$100.00; A Friend, Virginia, \$100.00; Elder Loyce Fuller, Tennessee, \$5.00; Adell Fletcher, Florida, \$5.00; Little Zion Primitive Baptist Church, Michigan, \$10.00; Elder Gilbert Stout, Indiana, \$5.00; John Fox, Virginia, \$5.00; Mr. and Mrs. Carlton Wells, Florida, \$5.00; Mr. and Mrs. Jearl Sutherland, Virginia, \$1.00; Mrs. Harvey Agnew, Virginia, \$15.00; Ethel Dush, Ohio, \$5.00; Mrs. William Cockrill, Virginia, \$2.00; Col. Harvey E. Sheppard, Florida, \$5.00; Mrs. Minnie Corbett, Virginia, \$5.00; Elder and Mrs. Durward Edwards, Ohio, \$5.00; Mr. and Mrs. Jerry Hancock, Georgia, \$5.00; Irene West, Indiana, \$5.00; Flora Bandy, Indiana, \$2.00; E. B. Eckler, Indiana, \$3.00.

MILL CREEK—Hamburg, Va about 2 miles West of Luray, Va. off Hwy. 211 at Rt. 766.  
2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights,  
Va 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703)  
743-5014. April '85

MARTINSBURG—Martinsburg, W.Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun.  
10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002. Tel. (703) 347-5672.  
Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356.  
Mar. '84

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell  
Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie  
S. Payne, Clerk, 769 E. Main Street, Purcellville, Va 22132 May '84

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat.  
before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz,  
Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va  
22727, Tel. (703) 948-4360. Dec. '84

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way  
between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m.  
prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister  
Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '84

UNION—Summerduck, Va. Take 651 from Remington to Summerduck (about 10 miles)  
meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Cul-  
peper, Va. 22701. Tel. (703) 825-5813. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va  
22186. Tel. (703) 347-3469. Dec. '83

### THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak  
Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins. Co-pastor:  
each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb. Pastor. Visitors may contact Mrs.  
Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '84

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va. Rt. 9 west 12 miles.  
Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz,  
Pastor, Box 8, Madison, Va 22727. Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk,  
308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '83

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.: al-  
so 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 Buck-  
ingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk,  
110 Boykins Ave., Colonial Heights, Va 23834 Dec. '84

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas  
Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757. Tel. (304) 822-3228. Wilson Saville,  
Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '84

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522  
at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the  
way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and  
Sat. in May. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601  
Tel. (703) 662-1476 July '83

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '84

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 7:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713. Tel. (703) 547-2364. Jan. '84

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

#### FOURTH SUNDAY

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

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '83

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '84

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '84

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '84

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '84

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529 Dec. '83

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874 Dec. '85

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '84