

Advocate and Messenger

122nd Year

DECEMBER 1983

No. 12

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

Another year is closing fast,
And we review the recent past.
God's word again has proven true;
Our days are evil, swift and few.
But day by day His grace was shown,
And by His grace He'll lead us on.

R.E.H.

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

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Dec. '83

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

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

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

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

SECOND SUNDAY

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

LITTLE FLOCK—Nine miles southeast of Amelia, Va. Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m.. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '84

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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CLOSE OF VOLUME 122

As we close out another volume of the *Advocate and Messenger* we feel it is important that we again turn our thoughts heavenward in heart-felt gratitude, first of all to our merciful Benefactor who has helped us through what has proven to be the most trying year of this writer's life, and secondly, we would not forget our dear and faithful readers who have kindly supported us and encouraged us. Without this evident token of your continued interest in the publication we would have little motivation, and little cause, to keep on exerting the energy and effort necessary to the maintenance of such a cause. We pray that the Lord will keep this interest alive in our hearts, and if it be His will, to make it even more keen and active.

We earnestly solicit the assistance of all our readers in continuing the growth which the A&M has enjoyed over the past several years. This can best be achieved by their obtaining new subscriptions for us and helping us to acquaint others with the paper. We will be glad to furnish sample copies to anyone who requests them.

We believe the quality of the paper's appearance is unexcelled and we have sought to the very best of our ability to maintain the same high standard as pertaining to its *contents*. The degree of success we have achieved in this effort we must leave for others to evaluate. Much depends upon the faithful efforts of a sincere and dedicated staff of associates. This we

feel to have had, and we are much indebted to them for their good and instructive articles. We pray God's continued blessings upon their labors in the interest of truth.

The holiday season is upon us again and it is our sincere desire that each of you will safely survive this period of heightened activity and worldliness and spend it peacefully and happily in such things as will be pleasing in the sight of God. Personally I am always somewhat relieved when this time of the year has passed. There are various reasons for this, a few of which I will mention here. First of all I do not require some particular day upon which to be thankful that my Saviour was born. It seems to me that His true followers should be as thankful one time as another for His advent into the world and I do not find anything in His word which indicates to me that He intended for us to celebrate His birthday, much less set aside a particular day for it. It has always been the custom of *wicked* men, such as Pharaoh and Herod, to rejoice over the day in which they were born into this world. It seems to me then that it would be good policy for the humble followers of Christ to rejoice rather over the day in which they were called out *from* this world. Some of us of course cannot recall the *day* we were born of God, but we can at least rejoice in the fact that we *have been* born of God.

It is indeed "good tidings of great joy" that our Saviour was born; so good in fact that at the time of His birth a great multitude of the heavenly host were moved to praise God and say, "Glory to God in the highest, and on earth peace, good will toward men." But what would all this have availed us if He had not died? It was by his *death* that we were reconciled to God, and it is by His *blood* that we were justified (Rom. 8:9, 10). We commemorate the *death* of our Lord when we take part in the communion supper, and the ordinance of baptism is emblematic of His *death*, burial and resurrection. He has given us *no* ordinance by which to commemorate, and especially not to *celebrate* His birth.

The day which we know as *Christmas* (the Mass of Christ) came to the world from the Roman Catholic Church, and the only *authority* for it is the Roman Catholic Church. They got it from paganism, and the pagans got it from ancient Babylon. Bound up in it is a network of wicked and idolatrous teachings going back centuries before the birth of Christ.

It is not that I disapprove of *everything* which has been associated with the day known as Christmas. I cannot see, for example, that it is wrong for us to gather together with our families on this day, or even to exchange gifts with one another so long as it is done in a spirit of love and is not carried to the point of extravagance and waste. But how sadly it reflects upon the spiritual condition of churches when they call off their meetings in order to celebrate Christmas when it falls on Sunday, as it does this year. It seems to me that, especially for God's people, there could not possibly be any activity nearly as appropriate for observing what *should* be the *true* spirit of this day as meeting together in public worship. Is it not far better to join in the worship of God with our *spiritual* family, with whom we have *much* in common, than to mingle with our *natural* relatives who many times do not even care enough about us to meet with us at our place of worship, and with whom we have *little* in common?

I cannot see that God's people ever deprive themselves of anything worthwhile or profitable when they refuse to observe pagan customs. And I cannot see how any honorable purpose Christmas is supposed to serve could not be better served in the kingdom of God "observing all things whatsoever (Christ) has commanded us." If God's people were truly aware of the real origin of the Christmas tree, and why such things as holly wreaths, mistletoe, yule logs, Santa Claus or St. Nicholas, etc., are associated with this annual Catholic Mass, I don't think they would want anything to do with them. Such things are of the world and we would do well to let the world have them. My wife and I observed with our own children that it did not require these things for them to be happy

on Christmas day.

Perhaps these brief comments on the subject will give the reader some idea as to why I feel so uncomfortable with those times and seasons upon which the world in general places so much emphasis and importance. I do not expect everyone to view these things the same as I do, however I believe such scriptures as Galatians 4:10, 11 gives us all grounds for caution.

I hope each of us will be blessed to serve the Lord with greater devotion in the year ahead than we have during the one just past. I believe that a true servant of God will always feel there is room for improvement in his life. Paul exhorted the Thessalonian brethren that as they had received of him how they ought to walk and to please God, they would abound *more and more* (I Thess. 4:1). I trust that each of us will put forth a sincere effort to comply with this admonition.
—*Editor.*

OUR EARTHLY HOUSE

“For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens” (II Cor. 5:1).

I see in this scripture both a timely and an eternal application. Our earthly house of this tabernacle is our earthen, natural bodies, along with our natural desires, hopes and ambitions. It would be nice in these times of high prices to be such a success in the world that we would have enough money coming in so that when we went to the super market we could buy whatever we desired without worrying about the cost. Also when we received our monthly utility bills, or whatever, we could just write a check, knowing that there was plenty of money in the bank. There is an old saying that poverty is no disgrace but it is awfully unhandy. So we have hopes of wealth and fame but many things can happen over which we have no control, and so our house of ambitions can be dissolved. Riches can take wings and fly away. Also in our vanity we desire to

be somebody. We desire to be looked up to, to have praise heaped upon us. If we are born of God's Spirit, and Paul is writing to such a people, God may dissolve our worldly house of desires and ambitions in order that we may be made to see our folly, and direct our minds to His blessings. Then it is that we may begin to see this building of God, made without hands, which building is the Church, set up by Christ when He was here on earth, and which has been in existence ever since.

The gospel dispensation began with the preaching of John the Baptist. He said that the kingdom of heaven was at hand. Luke said the law and the prophets were *until John* (the Baptist); since that time the kingdom of heaven is preached, and every man presseth into it. In this kingdom house made without hands we are made to see that we have a treasure in an earthen vessel, "Christ in you the hope of glory." The knowledge that Christ is the Son of God, revealed in our hearts by the power of the Holy Spirit, the fellowship of the saints, and the assurance that we have passed from death unto life, because we love the brethren; these and many more are some of the treasures we have in this house. I am sure that when we realize the many blessings which we have in this house we would not trade places with any millionaire if we had to be without these blessings. These are the blessings which we have when our earthly house is dissolved.

Now to the eternal applicaiton. When these earthly bodies are dissolved in death we know God has prepared an eternal habitation for His people for that life beyond the grave. This hope sustains us through the many trials and tribulations of this life. Here we have no continuing city, but there it is eternal. Paul says that to live is Christ but to die is gain. So, whether we live or whether we die we are the Lord's. We look forward to the never-ending blessings in the very presence of God and Christ our Saviour, world without end.

ELDER T. EVERETT BEAVERS

HUMBLE

Dear Christian friends; I have been thinking about the precious blessing of the Lord's grace that enables one to be humble in all the pilgrimage of life and especially in the Master's kingdom. I did not know if I could write anything about it that would be a comfort to you, but then when I heard my son-in-law, Elder Edward Reed, preach on the subject last Sunday it gave me renewed courage to write. Then today we received "The Comforter" edited by Elder Vernon Hopkins of Carthage, Illinois and it has the same scripture in it: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you" (I Peter 5:6, 7).

I understand that to be humble is for one to not have a proud and carnally determined spirit of self esteem or arrogance. In nature it is being in a lower level in condition and importance or dignity. To be humble is to be of a meek and quiet spirit, which is of great price in the sight of God. It is to be lowly and modest and unpretentious in character. While being humble is, according to nature, being in a lower grade or station of importance, yet the person that is blessed to live and be humble has a far more important position in life and above (in value and otherwise) the proud and self-willed that know not this blessing.

Humility is the act of showing or living in humbleness. Being humble is the most excellent grace of the Spirit, bearing evidence that the person who possesses it is a child of God, and it is accompanied with peace and submission to the Lord's will. It brings to our knowledge a sense of our own weakness and understanding so as to prepare us for the trial of ones faith. There sweet and comforting fellowship in walking together in love and humility, and it is strengthening to our soul. We are all to be subject one to another and to be clothed with humility, for God resisteth the proud and giveth grace to the humble. The Lord has spoken with a promise to dwell with those who are of a contrite and humble spirit, to

revive the spirit of the humble and to revive the heart of the contrite ones. This is a wonderful promise to all those who are not proud and boastful but who are submissive to the Lord's will.

David declared; "Though the Lord be high, yet hath he respect unto the lowly." Surely Mary could truly say, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." And surely He has regarded her low estate. Christ took upon Himself the form of a servant and was meek and lowly in heart, that we, in following him, might find His yoke easy and His burden light, and that we might find rest unto our souls in this humble condition as we cast all our cares upon Him.

It is always better to have a humble spirit although it be with the lowly than to have a haughty spirit. In the Proverbs of Solomon as he declares the true moral virtues he says, "The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul. Pride goeth before destruction, and a haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud." This is the way, walk ye in it. The highway for the upright (the chosen of the Lord) is truly to depart from evil and to do good. A proud and haughty spirit always ends up in a great fall. We should humble ourselves under the mighty hand of God and cast all our cares upon Him. He gives the spirit of humbleness but we are to apply and use it in the right way.

The Lord appeared to Solomon by night and informed him that He had heard his prayer, and said; "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." The Lord's way is always best, and we can humble ourselves by turning from our wicked ways to seek the Lord while He may be found and call upon Him while He is near. True prayer is always associated with humbleness of

spirit, and humbleness is mentioned first in order to pray and seek the Lord's face, or presence. When we are blessed to do this, by the grace of God, and to turn from our evil ways, surely an humble, contrite spirit is manifest and the Lord has said, "Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place." The Lord is pleased with the humble soul that walks in newness of life to His honor and praise. David tells us to sing praises to the Lord, which dwelleth in Zion and to declare among the people His doings, and that He forgets not the cry of the humble. This includes our cries of affliction for when we are weak then are we strong in the Lord. The grace of humility brings us close to the Lord.

Jesus, being found in fashion as a man humbled Himself and became obedient unto death, even the death of the cross. Wherefore God has highly exalted Him, and given Him a name which is above every name (Phil. 2:8, 9). So He taught that those who humble themselves shall be exalted. When He put a little child in the midst of the disciples, for they had asked who is the greatest in the kingdom of heaven, He told them that except they be converted and become as little children they could not enter the kingdom, and, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." The answer is very plain for the Lord has shown us what is good. "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. May the God of all mercies help us to do these things.

Jesus our Saviour is the greatest example we have of true humility. He humbled Himself and became obedient unto death that His people, and I hope I am one of them, might live with Him and be like Him in eternal glory and be satisfied. This all as a result of His great love. Then the forerunner of our Saviour, John the Baptist, surely felt and manifested his feeling of humility and unworthiness in all he did, as he declared that there was one who was preferred before him

and who was mightier than he. John said, "He must increase, but I must decrease," and it is Jesus who is able to baptize with fire and with the Holy Ghost. John felt so unworthy when Christ came unto him to be baptized and he declared that he was not worthy to stoop down and unloose the lachet of the Saviour's shoes. So it is with our God-called ministers today. John felt his need to be baptized of Jesus and here Jesus had come to him to be baptized. Jesus said in all love and humility, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." Then he suffered him (to be baptized) and a voice from heaven confirmed; "This is my beloved Son, in whom I am well pleased." I feel sure the Lord is pleased in all true humility that fulfils all righteousness to the honor and glory of Jesus.

ELDER DAILY HITE

BLAMELESS AND HARMLESS

Almost everyone loves gentle animals; a nuzzling pony, a purring kitten or a tail-wagging puppy. But how do we feel about a kicking horse, a scratching cat or a biting dog? It makes a difference doesn't it? We would prefer also that we, the Lord's people, be not conformed to the present world around us.

One day while preaching I remarked that there is a song I liked that goes like this: "I love those true hearts and gentle people who live and love in my home town; I know those true hearts and gentle people will never, never let you down." I am sure I know some like this. The apostle Paul would beseech the Corinthians—"by the meekness and gentleness of Christ" (II Cor. 10:1); and David said, "... thy gentleness hath made me great" (Psalm 18:35). So we have it from the most gifted and wise that in meekness and gentleness is the way to go.

We feel that the inspired apostle's words still apply to us and are good for us, which were given to the Philippians

(2:14-16), "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life . . ."

In every nation where the church of Christ has existed there have been the violent and the lawless, among whom the people of God, led by His Spirit, have shone as lights to beacon any and all lone pilgrims who are sick and tired of the evil of this world. Were it not for the church of Christ there would be no refuge or resting place. So we should consider this, not only for our own conscience sake, but for others to view. We have the cross of Christ to which we cling; we have His exceeding great and precious promises to embrace, and we can hold forth the word of life, knowing that God, who cannot lie, promised eternal life before the world began. The world will not care for what we believe, but our manner of life can be an influence, just as some took knowledge of Peter and John on one occasion, that they had been with Jesus.

Some are not blameless and harmless when they intend to change the Bible to read that Jesus is not the only begotten Son of God, but that He is the only begotten "child" of God. The favorite text of the free-will people (John 3:16) is changed to read: "For God so loved the world that he gave his only begotten child," etc. We were glad to hear the news media explain that this is a change made in the Bible and not another translation into the English language. We feel that this reveals both the intent of the women's rights movement and the extremes to which they have gone in an effort to put some women above the place allotted them by their Creator. But godly women are happy to remain in the place where the Almighty has put them. In this they are harmless and blameless.

This change invades the triune Godhead of the Father, the Son, and the Holy Ghost, and although this is a segment in our nation which is crooked and perverse it is surely not

accepted by all. But be that as it may, it is comforting to know that the all-wise God is alive and will be the final judge of all, so we will have nothing to do with the rights movements, whether civil, equal, or women's. We will be too busy serving the Lord and rejoicing in Him.

When young people are contemplating marriage they should not look to the habits of society for here all morals have come loose at the hinges. The high divorce rate testifies that people are not working to make their marriage a success. My mother taught us children the wise old proverb; "If you make your bed hard you must lie on it." So the time to make it comfortable is before we settle down, and even then we must work to save it. Marriage, like the Church, is not a reformatory. We cannot change that which is deep-rooted in an individual, so the time to find such things out is before we say, "I do." I fear that many regard marriage as a trifling thing and not the God-given union that it is.

The apostle Paul said he did not teach to cast a snare on any but he lived a single life and told of the rich rewards for those disposed to do the same. He said the unmarried woman cared for the things of the Lord; but she that is married cares for the things of the world, how she may please her husband. So then, he that giveth in marriage doeth well, but he that giveth not in marriage doeth better (I Cor. 7).

May we all take care to keep our bodies and tongues in subjection to the Spirit so as to never cause anyone any trouble, especially in our dear churches.

ELDER A. J. HYLTON

THE KINGDOM OF HEAVEN AS LEAVEN

(Concluded From November)

Peter is a classic example of one in which we see the traits of the kingdom of heaven (leaven) being manifest; for he was a Jew and knew something about the teachings of the law and prophets. He demonstrates this by his assertion to

the Lord that "I have never eaten anything that is common or unclean." In spite of Peter's Jewish traits and deep-seated traditions he must have recognized the Saviour when he walked by the sea of Galilee and said, "Follow me, and I will make you fishers of men;" for they, (Peter and Andrew) straightway left their nets, and followed Him (Matt. 4:19,20).

If Peter had not recognized Him as the promised Messiah I do not believe he would have left his nets to follow Him. And, because of what is said in Matthew 16:17 this recognition was by special revelation, for Christ told him, "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Without this knowledge Peter would not have relinquished many of his traditional ideas just to follow the carpenter's son.

The traits of the kingdom were manifested and buoyed up many times in Peter by the ocean of truth that poured forth from his Master's lips; yet this individual went through the deep valleys of guilt and doubt. Listen to his words as he spoke them to Jesus: "Though I should die with thee, yet will I not deny thee" (Matt. 26:35). At this point Peter was elevated by the spirit and power of the kingdom of heaven (leaven) above the level of feeling the despondency and guilt which he later would experience.

Christ came to establish the kingdom of heaven (the Church) and to preach His own everlasting gospel in its initial phase. The joy which He brought to His children in this era of time, by lifting the beggars from the dunghill, certainly depicts the reality of the period of the kingdom applicable to the leaven in the first measure of meal.

While Christ was here in the world He called other apostles besides Peter. He also told all of them, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29, 30). Here we see that there was an era committed to the apostles. The apostles, during their tenure, were able by the power

of the Spirit to comfort and instruct the Lord's people. For proof of this we may look at the day of Pentecost and the days that immediately followed. At that time the people were so filled with the Spirit and so elevated with the blessings of the kingdom that some thought them to be drunk on new wine. Their hearts were pricked, which caused them to ask the apostles: "Men and brethren, what shall we do?" Peter then instructed them to repent and be baptized in the name of Jesus Christ for the remission of sins. These same individuals who were baptized continued steadfastly in the apostles' doctrine and fellowship; furthermore, they had gladness and singleness of heart; enjoying the kingdom of heaven, being raised up to a higher plane. This was indeed synonymous with the activity which results from leaven. This period of the apostles is equivalent to the leaven in the second measure of meal.

The apostle Paul says to Timothy, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:1, 2). This teaches us that Paul committed the gospel to Timothy (who otherwise was already a qualified minister) for another era to time to be taught to others. Because we as God's children, being removed from the time frame when Jesus and the apostles were physically upon earth, need the comfort of the gospel in this present day.

Now, the third measure of meal has come into view, for the gospel of our salvation teaches us that Christ "delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver" (II Cor. 1:10); thereby causing our hearts to be raised from the great distress that is within it. So, once again the blessings of the kingdom of heaven is as leaven; because the gospel (good news) of this kingdom brings life and immortality to light (II Tim. 1:10). And this light illuminates the dark and benighted souls of the Lord's children

allowing them to see the completeness which is in Christ Jesus the Saviour. This gives us assurance by buoying up our experiences with the pure gospel waters and permits us to view new heights beyond comprehension.

The words of the hymn, written in memory of Elder S. A. Paine, and his last words, will verify the blessedness of this elevated state in this gospel age. For through the benefits of the kingdom of heaven and the power of its great King, Elder Paine was able to say in the face of death, "O how sweet to die." No other king allows his subjects to soar to such great heights. Again, the kingdom of heaven is like leaven; that is, it causes us to rise above our troubles and hope to reach the sky (and even beyond).

Finally, as we view the other substance in the parable, which is meal, we can see the wisdom in the utilization of leaven and meal as emblems. These two ingredients are excellent representative symbols for the kingdom of heaven as it was delivered to earth with its functions, the leaven being used to illustrate its elevating influence, and meal utilized to portray the lives of the saints during the three chronological phases of the kingdom under the gospel dispensation.

Meal is produced by grinding the kernel of the grain. So we, as kernels, must be ground to powder before we are suited for the kingdom of heaven; that is, this stone (Christ) must fall upon us (Matt. 21:44 and Lu. 20:18); for this old nature must be ground till we can no longer rise in our own strength, even as the meal is not capable of rising under its own power. When we find ourselves in this situation we will then trust in the ability of another, even Christ. It is in this condition that we are a suitable substance (as typified by the reference to meal in the parable) for the kingdom of heaven, being made so by the infusion of this kingdom into our hearts.

Notice, the three different measures all consisted of meal. This depicts to us that the saints of God all possess the same nature and it matters not in what era of the gospel age they may be associated. The profound lesson taught here is

that our lives, as the Lord's children, in His kingdom, all blend together as the substance of the crushed kernels blend together to form meal. Therefore, since we bear this striking similarity with leaven and meal, may we, as the leaven causes the meal to rise, be elevated to new heights in our experiences in this gospel kingdom.

ELDER DENNIS H. JONES

DANCING WHICH LED TO CRIME

"But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod" (Matt. 14:6).

There is no harm in keeping birthdays, but there is great harm in lewd dances, or in any other sports which suggest evil. Salome was a true "*daughter of Herodias.*" She forgot her rank, and *danced before* the court after the lascivious fashion of the age, so as to gratify a probably drunken monarch. She "*pleased Herod,*" her mother's paramour; and we can readily guess the kind of dancing which would please him.

In these days mothers too often encourage their daughters in dress which is scarcely decent, and introduce them to dances which are not commendable for purity. No good can come of this; it may please the Herods, but it displeases God. In this case dancing led to a cruel crime; and it is to be feared that in many instances gross immoralities have taken their rise in dances which suggested uncleanness.

—Charles Spurgeon

A SPIRITUAL MONSTER

The natural man is a spiritual monster. His heart is where his feet should be, fixed upon the earth: his heels are lifted up against heaven, which his heart should be set upon. His face is towards hell; his back towards heaven. He loves what he should hate, and hates what he should love; joys in what he ought to mourn for, and mourns for what he ought to re-

joice in; glories in his shame, and is ashamed of his glory; abhors what he should desire, and desires what he should abhor.
—Boston

BROTHER AND SISTER

Before I joined the church I noticed that Primitive Baptists called each other by the above titles. I also noticed that members of other denominations did not always do so. It appeared to me that some members of other churches sometimes used these titles while other members never did. But I was under the impression that all members of the Primitive Baptist Church *always* did. But since I united with our people I have noticed a disposition on the part of a few of our members to discontinue the use of these descriptive titles.

Why is this? There is no title so suggestive. And if we are what we profess to be there is none so descriptive. Are we not members of the same royal family? Are we not bound together by the same ties of Christian fellowship? Do we not all feel to be sinners saved by grace if saved at all? Out of the abundance of the heart the mouth speaketh. And when the word "brother" or "sister" does not fit our mouth, perhaps the sentiment does not fit our heart. Or perhaps it is only the force of habit that causes some few to call their brethren "Mr." and their sisters "Mrs." If so, this can be excused in those newly joined. But what excuse can we offer for those who have for many years been members?

Can it be that they are ashamed to call them brethren? Jesus was not. The apostle says, "He was not ashamed to call them brethren." If the pure, holy and adorable Son of God was not ashamed to call poor worms of the dust, as we are, brethren, can it be possible that we are ashamed to call each other by this title? God forbid! He says to His children, "Ye all are brethren." All born of the same Spirit, redeemed by the same blood, called by the same God, justified by the same Son, all brought down on the same level in grace and raised

to the same heights in glory; all to meet the same monster death and to be raised up by the same Divine power to sing the glad redemption song in a better world. Then let us manifest our kinship in Jesus as long as we are favored to live in fellowship with God's people in His Church upon earth.

Let us strive to keep down formality and wordliness in word and deed. Let us not act cool and careless and lukewarm. If we have fellowship for our brethren and sisters in the church let us not mortify them and make them think we do not by addressing them as "Mr." or "Mrs." If we have no fellowship for them we should begin a gospel examination. Perhaps the trouble is with us. But let us not discontinue the use of these descriptive and endearing titles.

"A little word in kindness spoken,
A motion or a tear,
Has often healed the heart that's broken,
And made a friend sincere."

ELDER R. H. PITTMAN
ZION'S ADVOCATE, 1919

REPENTANCE IS A GIFT

"Him (Jesus) hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Why then tell sinners that repentance is their own act? Will that bring him to repentance any sooner? Surely not! Then why not tell them that repentance is the gift of God? The Bible says so. Will some arminian brother tell how repentance can be the gift of God and the act of the creature at the same time? Why do men teach that repentance is the act of the creature? The Bible nowhere says it. Why not say it is the gift of God, as the Bible says it?—*Zion's Advocate*, 1895

EVIDENCES OF A RENEWED HEART

We have for a long time believed that love was one of the strongest evidences that could be given that one was a

Christian. John says, "We know that we have passed from death unto life, because we love the brethren." And again, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God." And again it seems that Jesus Himself regarded it as a strong evidence when He said to His disciples, "If ye love me, keep my commandments." We conclude that there are no brighter evidences of a renewed heart than to see one love God, love the cause of God, and love and esteem his brethren; and we only would to God that we could see more disposition on the part of all professed Christians to obey the injunction of Paul, "Let brotherly love continue." And again, "Let love be without dissimulation, Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." We conclude that there is nothing that could be introduced that could give clearer evidence of true, genuine Christianity than love to God and His people. The poet expressed the truth when he said:

"Love is the golden chain that binds,
The happy souls above,
And he's an heir of heaven that finds,
His bosom glow with love."

ELDER T. S. DALTON
ZION'S ADVOCATE, 1896

ONLY ONE REMEDY

Dr. Gill was preaching some years ago on the natural depravity and spiritual inability of man. A gentleman who heard the sermon was greatly offended; and, taking an opportunity some time after, calling on the doctor, told him that in his opinion he had degraded that noble being, man, and laid him much too low. "Pray, sir," answered the doctor, "how much do you think can men contribute towards their own conversion and salvation?" Man can do such and such things, replied the gentleman; reckoning up a whole string of freewill abilities. "And have you done all this for yourself?" said the doctor.

“Why, no, I cannot say I have yet, but I hope I shall begin soon.” “If you really have these things in your power,” replied the doctor, “and have not done them for yourself, you deserve to be doubly damned, and are but ill qualified to stand up for that imaginary freewill which, according to your own confession, has done you so little good. However, after you have made yourself spiritually whole (if ever you find yourself able to do it), be kind enough to come and let me know how you went about it; for at present I know of but one remedy for human depravation, namely, the efficacious grace of Him who worketh in men both to will and to do of His own good pleasure.”—**Toplady.**

POSITION OF THE KEHUKEE ASSOCIATION ON SECRET SOCIETIES

Kehukee Baptists have, from the early periods of their existence as a body, (organised in 1765) objected to their members uniting with secret orders of men; not that they opposed or waged any war against secret societies, whether civil, religious or political, but because they thought it unbecoming in a Baptist to turn his back upon his brethren and hide himself away in the cloisters of a secret society, where the eyes of his brethren could not rest upon him, so as to judge of his acitons, pledges or communings, whether right or wrong. They think a Baptist should be “open-faced,” and desire to see and be seen by his brethren at all times.—*Hassell's Church History, Page 844*

CHRIST THE FOUNDATION—BELIEVERS THE INHABITANTS

Christ is the foundation upon which the church of God, or “house of David” is built. “Other foundation can no man lay than that is laid, which is Jesus Christ” (I Cor. 3:11). All things essential to the being and welfare of this Kingdom is in

Christ. He is the life of the church, and all the graces and beauties that adorn the church is in Him, and is but the reflection of His divine excellencies. "The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought thee" (Psalm 45:13, 14). On this account, no doubt, the apostle exclaimed, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). So, as Christ is the foundation upon which the church is built, believers are the inhabitants of the church and are entitled to all the privileges and benefits of a home in the church.

A house is intended as a home; so the church is the home of believers. None but believers are prepared to live in the church and enjoy it. It is an institution which requires a preparation as a necessary qualification for membership that no other institution requires. No organization among men, religious or otherwise, requires the same prerequisites that the church does, before being admitted into it. The Saviour said, "God is a Spirit; and they that worship him must worship him in spirit and in truth" (John 4:24). This is the only sort of service that is acceptable in the church, and none can render this sort of service only those who are born of God. Being born again, then, is absolutely necessary to being an inhabitant of the house of God.

It is by entering into the church that believers, those who are born of God, become manifestly to the church and to the world, the sons of God (John 1:12).

ELDER LEMUEL POTTER
Church Advocate, 1892

STEADFASTNESS

We are commanded to be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as we know

that our labor is not in vain in the Lord. There are many things that discourage us and cause us to look on the dark side and become incredulous, but the exhortation is to be "steadfast." Hold our ground. Don't give way to the suggestions of Satan. We should fight the good fight of faith, and put on the whole armor of God.

Some of us, when we entered the service of God, might have thought there will be no trials in the way; but all of us have long since learned that this world is not the Christian's home, and is no friend to grace. The world, flesh, and every Satanic power, with their deceptive snares, are all in full force against the Church of Jesus Christ. Let Satan decoy a precious lamb astray, and he looks upon departures as "no harm" things. I am asked by departing ones, "What is wrong in a secret order?" "What is wrong in a Sunday School?" or a "salaried minister," a "musical instrument," a "protracted meeting," an "alien baptism," and many such things.

But has Christ authorized or commanded such practices? If not, let them alone. These are all poisonous weeds in the garden of the Lord. Our dear heavenly Father hath not planted them, and they shall all be rooted up. They cannot stay in the kingdom of Christ long at a time. Beware of little foxes that spoil the vines (peace of the churches), for our vines have tender grapes. Man-made laws or any practice that is unscriptural, that destroys our peace, should not be tolerated. It does not matter how smoothly one may speak or present his departures, do not follow him. Each member should read the Scriptures for himself, and follow no man any further than he follows Christ. Preachers are responsible for these factions and divisions. Preacher bossism is dangerous. Preachers are servants and not lords.

Perilous times are upon us. There are many things to discourage us, but occupy a firm, loving position for the right. Do not turn to the right or to the left. Just hold your ground upon a firm scriptural basis.

Remember, the church was once united; now they are

divided or factionalized in places. What has done it? Departures. Standing in the good way and walking in the old paths have never caused division. Think of Campbell, Fuller, and others, speaking perverse things, and many following their pernicious ways. Oh! that we could all humbly bow at the feet of Jesus, and confess all of our wrongs to Him, and one another, and henceforth be sweetly united in love, contented with the goodness of the Lord's house, and all at their posts round about the camp. The devil tempted the Saviour; and think of the persecutions, whippings, and imprisonments of the apostles. But none of those things moved them. "He that will live godly in Christ Jesus shall suffer persecution." Oh! that we could all know the dear Lord's will concerning us, and do it. Be steadfast, and love one another.

ELDER LEE HANKS

The Gospel Messenger, 1916

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DEDICATION

Two Pastors' wives sat sewing,
Mending their husbands' pants;
And talking, as women will,
To lighten their work, perchance.

One spoke of her husband's battles,
The failures that vexed his soul;
"He's seriously thinking of quitting
And seeking another goal."

"How said!" The other wife exclaimed.
"My husband has nothing to say
Of leaving his church. He loves it!
God blesses his work each day."

Two pastors' wives sat working,
Their one wish was to please.
One mended the seat of her husband's pants;
The other one patched the knees.

Mable Livingston

(Editor's note: This pungent little item, sent in by Elder Thomas Bond of Wadley, Alabama, certainly illustrates an important point. No doubt many of my own discouragements and failures have resulted from wear and tear on the seat of my pants rather than on the knees. All of us could probably spend more time on our knees, in the school of Knee-ology instead of the school of Theology. "Men ought always to pray, and not to faint." Luke 18:1.)

Obituary

DEACON HUGH H. HARPE

Brother Harpe was born December 6, 1904 and passed away July 14, 1983 with his faithful companion at his bedside. He joined Mt. Moriah Church, Columbus, Georgia, July 14, 1951 and was a faithful, devoted and respected member. He lost his first wife, Bera Duke Harpe, by death May 1970, and in September of 1971 he and Sister R. K. Blackshear (Martha) were united in marriage. They enjoyed immensely working and serving in the church for 12 years, quietly and humbly fulfilling their duties. He and Sister Martha came by letter to Columbus Church May 9, 1981 and endeared themselves to all. We at Columbus Church feel we have lost a valuable member. He is missed greatly but we are thankful that his sufferings have ceased.

Besides his wife his survivors are: one son, one daughter, three stepsons, two sisters, three grandchildren, a great-granddaughter, nieces and nephews.

Funeral services were conducted by his pastor, Elder Fred A. Averett and by Elder L. O. Bishop, a fellow church member, and Elder Eddie Whidby of Had-

dock, Georgia, July 15, in the Striffler Hamby Chapel, with burial in Park Hill Cemetery, Columbus.—Submitted by M. J. Perkins, Clerk, and Kathryn Snowden, Asst. Clerk.

BROTHER J. C. BAXLEY

Brother Baxley (74) died Saturday, May 28, 1983 at St. Francis Hospital, Columbus, Georgia. He had been hospitalized several times over a period of years and this last stay was only about 10 days, but his death came as a shock to us all. He was born September 15, 1908, son of Frank and Laussie Baxley in Barbour County, Alabama. He was married December 9, 1927 to Annie Bell Watson.

He and Sister Baxley joined Columbus Primitive Baptist Church by letter November 28, 1976 and soon carved a place for themselves in the hearts of the members. They loved to have the pastor and family visit in their home. We, the members of the church, miss him greatly.

Survivors, other than his mother, include his wife, five daughters, three sons, five sisters, one brother, twenty-one grandchildren and twenty great-grandchildren. Funeral services were held Monday, May 30, at Striffler Hamby Chapel with Elder Fred A. Averett, his pastor, officiating. Burial was in Evergreen Memory Gardens, Columbus.—Submitted by M. J. Perkins, Clerk, and Kathryn Snowden, Asst. Clerk.

BROTHER CHARLES YATES HALL

Brother Hall was born October 5, 1910 in Loudoun County, Virginia, and passed away September 30, 1983 at his residence in Front Royal, Virginia. He was the son of Charles Yates Hall and Hester Cornwell Hall. He is survived by two sons, one daughter, and eight grandchildren. He was preceded in death by his wife, the former Addie B. Thomas, and by a son and daughter. C. Y. was not a member of the church but supported the Primitive Baptists as well as the A&M. He will be greatly missed.

Funeral services were held Sunday, October 2, 1983 at Hall's Funeral Home, Purcellville, Virginia, with Elder Phillip Johnson officiating. Interment was in Lake View Cemetery at Hamilton.—Submitted by Elsie S. Payne, Clerk, "North Fork" Primitive Baptist Church.

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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, Amisville, 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 Roger Frazier, Pastor, P.O. Box 243, Remington, Va 22734, Tel. (703) 439-3606. 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., Culpeper, 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. '84

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

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

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '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 Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '84

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 Parlowe, 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 '85

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