

# Advocate and Messenger

123rd Year

DECEMBER 1984

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

Jesus, the Lord of glory;  
Praises, to Him we sing.  
Angels, His sacred heralds;  
Joining, make heaven ring.

Worthy, of all our praises;  
Boundless, in grace and love;  
Caring, and interceding—  
Pleading, our cause above.

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 '85

**BENTONVILLE**—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, 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 '85

**BETHEL**—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus Line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 543-2353. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va. 22031, Tel. (703) 273-5983. Dec. '85

**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, Julia V. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '85

**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

**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. '84

**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. '85

## SECOND SUNDAY

**BATTLE RUN**—Rappahannock Co. Va Meets 2nd Sun. 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 '85

**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

**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

# 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.

123rd Year

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## CLOSE OF VOLUME 123

In the merciful providence of God we have now come to the conclusion of the one hundred twenty-third volume of the Advocate and Messenger. We feel much indebted to our gracious Heavenly Father for His goodness to us. It is a blessing, not to be taken lightly, that He has supplied us with the means to continue sending out the precious truths of the gospel for another year. We deeply appreciate the support we

have received from you, our readers, in this effort and we ask that you continue to remember us in your prayers and stand behind us as we endeavor to publish the truths of our beloved Saviour.

I suppose everyone is aware that it would be impossible for us to conduct the paper in such manner as to exactly suit all our readers in every particular, for what is pleasing to one is often objectionable to another; consequently we plead for the forbearance of all as we strive, to the best of our ability, to follow a straight, sensible and sound course in editing the dear old A&M.

Some of our readers have expressed a preference for a greater amount of current articles by present-day writers, rather than reprints from days-gone-by. To these I would give assurance that I have made a concerted effort to get various ones to write for the paper but so far I have had little success, and, in the absence of more current material, I see no choice but to use a certain amount of reprints.

Naturally I would like to fill the paper with freshly written articles, but I cannot publish that which I do not receive. I trust that in the future more of our brethren, particularly our Elders, will be impressed to submit material for our consideration.

But, having mentioned the old reprints, perhaps it would be well for me to ask what is the objection to them? It would help me to know if there is any solid reason why these should not be used. I try to publish only those old writings which are as pertinent to our present day as they were to the day in which they were written. It seems to me that if an article written 200 years ago was sound, scriptural and instructive to the church *then*, it would be just as sound, scriptural and instructive *today*. The gospel does not change from one age to another. In fact, several have expressed a great appreciation for the old articles and have voiced a measure of amazement at how applicable many of them are to our present needs and circumstances.

With regard to the lack of current writings, I sometimes wonder if, under the present circumstances, too many Old Baptist publications are being published. If they were properly supported, and if there were a sufficient number of people who were impressed to write for them, then I would say, the more the better, but most all our papers suffer from a lack of good, current writings by those who are qualified to edify and instruct God's people, and they all have difficulty maintaining an adequate number of subscribers.

An editor is faced with a good many problems which the majority of the readers have no occasion to know anything about; consequently the only course I know to pursue is to do the very best I know how and leave the sequel to God. If I know my heart I have no other desire than to serve my Lord humbly, reverently, faithfully and with godly sincerity, though at times I have been charged with considerably less honorable motives. How thankful I am that the Lord knows what is in our hearts and deals with us accordingly!

In closing let me again thank each of you who have supported the A&M during the past year, or years. As we enter another holiday season, knowing the evil that will abound in the world and the dangers to which we may be exposed, we pray that the Lord will be gracious to us all and enable us to ever keep His honor and glory in view in all we say and do. We ask an interest in your prayers that, if it is the will of the Lord for me to continue as your editor, I may be supplied with the necessary grace, strength and wisdom to fulfill these duties in a manner which will be beneficial to the cause and honoring to Christ. May each of you enjoy sweet communion with our blessed Saviour throughout the holiday season and throughout the new year.

Once more I seem to be through that period in the Spring when my asthma is so severe and am getting along some better than I was in the earlier part of October. I have received quite a few letters of encouragement in response to the concerns I expressed in the November editorial. Your kind words have

been very helpful and I am humbly grateful for the love and concern manifested by those who have written. From the depth of my heart I thank you. May the Lord shower you with His choice mercies and blessings now and always.—*Editor.*

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### MANY DISCIPLES DRAWN AWAY

Our Lord told His disciples that many would come in His name and would deceive many (Matt. 24:5), and it is certainly clear to any discerning mind that this prophecy has been, and is, being abundantly fulfilled. Many have come in His name and they have indeed deceived many. They have come *in His name*, but they have not brought His doctrine; they have come *in His name*, but they have not been sent by Him. Their purpose has been, not to edify God's people and to instruct them in righteousness, but to deceive, to speak perverse things and, "to draw away disciples after them" (Acts 20:30).

It has always been easy to deceive the masses, no matter how far-fetched or ridiculous the heresies advanced. Large numbers have always crowded into the wide gate and the broad way that leads to destruction (Matt. 7:13) and it will always be that way. Men have always been far more ready to swallow a lie than to believe the truth. Many who would follow a Jim Jones to the death would not walk across the street to hear the true gospel preached by a true servant of God. It is common to see huge crowds gathered to hear about a puny little god who wants and needs our help, but few there be who gather to hear about the God who declares that the world is His, and the fulness thereof, and that if He were hungry (which is impossible) He would not tell us (Psalm 50:12).

Even after Christ Himself had preached certain unpopular doctrines of the gospel, "many of his disciples went back and walked no more with him" (John 6:66) for they said, "This is a hard saying, who can hear it?" Now if Christ, the greatest preacher who ever lived, got this kind of reaction to *His* preaching, should it come as any surprise to such inferior

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creatures as we if we get a similar reaction from many of those who hear us?

Paul said there were "many" which corrupted the word of God even in his day (II Cor. 2:17). No older than the New Testament church was at that time this was already the case, and how true it has been in all ages since! Again Paul tearfully informed the Philippian church that there were "many" who were *enemies* of the cross of Christ (Phil. 3:18). And is it not likewise true today? To preach the *cross* of Christ we must speak of Him as a sin-bearer, and to speak of Him as a sin-bearer we must speak of the depravity of man. There are many who speak "great swelling words" about Christ as our "example" but who have little or nothing to say of Him as a sin-bearer. To the false teacher the cross has no real significance, for, according to them, man is ultimately his own Saviour. It is true that Christ is a wonderful example in many particulars for His people to emulate, but to view Him *only* as an example does not deal with the sinfulness of man.

Peter said that just as there were false prophets among the Jews, even so there would be false teachers among the New Testament church, and that they would bring in "damnable heresies, even denying the Lord that bought them" (II Peter 2:1). And even though they would bring swift destruction upon themselves Peter says "many" would follow their pernicious ways. How sad it is that even "of our own selves" (Acts 20:30) such men have arisen from time to time, and indeed "many" have been drawn away after them.

Paul told the elders of the church at Ephesus to take heed unto themselves and to the flock, over the which the Holy Ghost had made them overseers (Acts 20:28); and he goes on to say, "for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." In verse 31 he says, "Therefore watch;" and how needful it is today that we be watchful, particularly we ministers. There is an ever-present danger of the wolves entering in. Much heartache and destruction has been wrought among the sheep of God's

pasture by designing men who did not "spare the flock;" who did not *care* for the flock, but who put their own selfish interests and ambitions above the welfare of the little lambs of God.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because *many* false prophets are gone out into the world" (I John 4:1). May the Lord help us to ever be prayerful and watchful that we be not drawn away by those who would scatter the flock rather than draw them together.—*Editor*.

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**"A BODY HAST THOU PREPARED ME"—HEB. 10:5**

Man is so peculiar. In spite of holding the place as the highest order of God's creation, he comes into this world crying, goes through it with much complaining, and resists every prospect of leaving the world behind. For all save one, men have had no choice in the matter of birth. Parentage, nationality, economic status, physical attributes, all are a part of human inheritance, and man can only make the best of what he can with what he has at birth. If men had a choice, of course all men would be rich, strong, of good circumstances; but then, if men could foresee the problems, they might not choose to be born at all.

Not so with Jesus. Of all who possess the human form, He alone had a prior existence, and a choice in the manner of His birth. Being part of the Godhead, he possessed the glories of heaven, the powers of the Divine, the praise of angels. By a deliberate choice, He entered this world in the form of a human, knowing beforehand the restrictions, the privations, the suffering and death which would fall upon Him here. It was a measure of the Divine strength of purpose, and of the Divine love, that He chose to come.

This text, like many others in the Bible, teaches the dual nature of Christ. It portrays the Master as the Eternal Spirit-Word of God, standing at the threshold of entry into this time world by assuming a human body. The body is not literally



God, but is that which God chooses to employ to accomplish His will. This is a point greatly misunderstood by millions, who suppose that the Virgin Mary becomes the Mother of God when she bears the fleshly body of Jesus, and add to their error by supposing that Mary (by this special relationship to Jesus) becomes the queen of heaven and the mediator through which men may appeal to God. Another error resulting from this same mistake of believing the body of Jesus to represent God Himself, is that God died upon a Roman cross. In fact, God did not die, nor cease for a moment to exist. God cannot die: it was the fleshly body of Jesus which died. The text forces us to recognize the eternal Spirit of Christ living within a body of flesh.

The body of Jesus, like all things concerning his birth, was the work of God. The prophets, moved by the inspiring spirit of God, described him before he arrived here, and all must be fulfilled. It was impossible that He should have been born a girl, or a descendant of the Caesars. He could not be a second son in some family. He must be a descendant of the family of Judah, of the house and lineage of King David, and must be born of a virgin mother. He must be born at Bethlehem, and at a particular time (something which certainly required Divine intervention, for both Joseph and Mary lived far from that village.)

Moreover, the body must be a fit habitation for the Spirit which should dwell within it. It must be strong, for His labors would be hard. It must be clean and pure from all practice of sin and corruption. The Lamb can have no blemishes on it; no Passover lamb could be used until it had passed the inspection of God's priests, and in the case of Jesus, even Pilate would testify, "I find in him no fault at all." His body carries all the characteristics which enable Christ to be a representative of His people: the races of the Gentiles meet that of the Jew in Him, and in His bloodline there are kings, priests, soldiers, farmers, as well as carpenters. Who can measure the passions that must have resulted within Him?

“Where is he that is born King of the Jews?” asked the wise men. In Jesus, it appears, there is a new definition of a king. Earthly kings may hold power through force or politics, and keep their thrones above their subjects. But this King held His authority from God only, and kept His place in the hearts of His subjects by constantly doing them loving service. Truth was His only weapon. He asked nothing of any man, save that men keep God’s commandments. Neither Pilate nor Herod saw in Him any threat to their thrones, and yet He had the power to destroy them both. Only the High Priest and his servants, supposedly the spiritual leaders of the nation, recognized Jesus as a threat, as their anger reveals. But there is no more lovely proof of the Master’s divine powers, than when He made use of their animosity to fulfill the will of God. “Surely the wrath of man shall praise thee!” (Psalm 76:10).

It requires spiritual vision to see the wisdom of God in bringing this little child into the world. Seeing it, angels sang anthems, and shepherds marveled. But the majority, just as they do today, passed it all by without notice. From the viewpoint of mortals, it would have been better for God to have sent His angels, or to have raised up some powerful king, some world leader. The assumption of a human body of necessity assumes a restriction on all His divine strength, and of His wisdom, and Jesus became like a man in that He must now walk through this world by faith like His brethren. A human body has limitations; it is subject to weariness, to hunger and thirst, to pain and distress, and to the constant warfare between that flesh and the indwelling spirit. The fact that Jesus bore all these things without sin does not merely prove that He had a higher threshold of pain, of human character, than other men (though He certainly did); but He showed the source of His strength daily when, in putting the most important things always first, He turned to the Father every step of the way. Let others seek refuge in sleep, our Lord spent the nights in prayer; let others look for food and rest, Jesus sought to talk to His people; let others run and hide from the

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enemy, Jesus went boldly and confidently into their very midst. He did not have to be wrestled with, to be nailed to the cross, but He gave His body freely into the hands of wicked men. He knew exactly what that body was given to Him for, and never would He allow the body, with all its passions, to rule over his actions.

We will not dwell on the days of His birth and childhood, or the days when He was under the jurisdiction of earthly parents, or of the manly passions which may have struggled within Him at any time. We know those struggles were there, for we are told that He endured all the temptations we are subject to, yet without sin. The weakness of the flesh were manifested in many ways, but always the strength of the Spirit shone through. Some thought Him weak because, they would have said, "Behold, He weeps like a woman! Is this Israel's great king?" But to the Christian, who knows only too well the mass of sins, complaints and problems which He has personally heaped upon the Master, rejoices, for He knows that in spite of them all the tears of the Master only prove His affection and compassion for His own. That Jesus could bear them all and still weep for the people is a miracle. The answer of the Christian to the unbelieving world is, "Those tears were for me, and His prayers were for me! Look, see how great His love is!" If He found strength to go out of His way to talk to one woman at Samaria, to heal one man at the Gadarene tombs, to feed a multitude of lost sheep in the desert, may we not also dare to hope in Him?

Doing our duty as Christians requires us to subdue our fleshly bodies and use them properly to carry out God's commands. It is easy for men to make excuses when they fail in this respect. If they don't feel well, if they are poor, if they think they lack spiritual gifts (when they compare themselves with others), if they are afraid of what other men will think of them, or if they have a feeling of personal unworthiness, or a thousand other things, they turn aside. "How much do I really owe in service?" is a dangerous question, for it too often

leads to the false conclusion that "My duty is more than I can afford." We owe everything to God, without any limitations. "Ye are not your own, ye are bought with a price." Jesus did not think the Father was expecting too much of Him, no, not even when He hung dying upon a cross. When He took the cup, at the Last Supper, which represented the blood He was presently to shed it was with thanksgiving and not with complaints that He gave it to His disciples. How much is too much, for you? Is Bible baptism too much? Is it too much to expect you to be at church on your meeting time? Is it too much if the Master should require you to help a little bit in the services? or to visit some sick person, or write a letter? Compared to what we have already received, and what we have been promised, a thousand lifetimes of service would not be sufficient to repay Him. Happy is that child who can say humbly and quietly in his heart, as did the Master, "Lo, I come to do thy will, O God."

ELDER RAYMOND WEBB

### FIRST RESURRECTION—SECOND DEATH

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6).

If we are to unravel the mystery of what the above terms mean we will have to keep certain things in mind. (1) The mention of a *first* resurrection implies that there must be at least one more. (2) There could not be a second death without a first death. (3) We must determine which of these terms pertain to the elect and which to the non-elect. (4) So we are dealing not only with the first resurrection and second death but also with first death and second resurrection.

We shall take first things first, because there can be no resurrection without first a death. I believe the first death to be in two phases, for the following reason:

God told Adam that in the day he ate of the tree of the knowledge of good and evil, he would surely die. He and

Eve ate of that tree, but did not die a natural death at that time. Adam lived some nine hundred and thirty years before he died, but the principle of death began the moment he ate of the forbidden fruit. Adam and Eve died to the blessings of the garden of Eden, where everything necessary for life was provided. They died to the blessing of the immediate walking with God. They were driven out and told that they would eat bread in the sweat of their face. A flaming sword was placed at the gate of the garden preventing them from re-entering. Thorns and thistles would plague them. I am sure we all know something about that. This was the first phase of the first death. In time they died a natural death, the death that puts us in the grave. This was the second phase of the first death, the culmination of the threat of God to Adam, and it seems to me that God's warning included both phases of this death. This first death applies to both elect and non-elect, since we are all of the seed of our common foreparents who brought sin and condemnation into the world, and death by sin.

I believe the first resurrection is also in two phases; the first phase being the new birth or regeneration, and the second phase being the resurrection from the grave. This pertains only to the elect, so they are "blessed and holy," they are subjects of heaven and immortal glory, they have received of the Lord's hand double for all their sins, they have a treasure in earthen vessels, they have that which money cannot buy.

We have now dealt with the first death and the first resurrection. What about the second death and second resurrection? The second death, I believe to be eternal death. "But the fearful and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). In the general resurrection when both the just and the unjust shall be raised, these latter shall be raised after those that are in Christ. This seems to me to be the second resurrection. Hear Paul, "For the Lord himself shall descend from heaven with a shout, with

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the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (I Thess. 4:16). If the dead in Christ rise *first* it naturally follows that those *not* in Christ, or the non-elect, will rise second, hence in the second resurrection. We would love to hear from others concerning this same subject, since we are not completely satisfied with our explanation, yet that is the way it seems to us at the present time. We have made no attempt to explain the thousand years, as we are dealing here only with the subjects mentioned.

ELDER T. EVERETT BEAVERS

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### LEAST

I feel to be less than the least of all the Lord's children so often that I even hesitate to write, yet I want to say, thank you Lord for all the blessings of life, both temporal and spiritual, and may I ever be therewith content. To be the least means to have a feeling of the slightest and most unimportant degree so as to live ones own life in harmony therewith. The least is the smallest amount, price, quantity, distance, quality, and not the best or great and larger.

The Lord's ways are always good and although they seem to be the least advisable to mankind they always turn out for good and to the glory of God. His will be done and not mine. Moses was very meek, above all the men which were upon the face of the earth, yet Israel complained of being without anything to eat, and the Lord brought quails from the sea to their camp and let fall even two cubits high, (about 3 ft. thick). The people stood up all that day and all that night, and all the next day, and they gathered quails. He that gathered least (least amount) gathered ten homers. A homer is about 10 bushels, so the least gathering must have been around 100 bushels. There was a great lusting rather than thanking the Lord and trusting for their daily bread; so the Lord's wrath was kindled and He smote the people with a very great plague while they were yet eating. So it is with even the least when

we lust after the things of the world. How we need to be careful and take heed to all the teachings of the Lord.

James teaches that, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." That is, they have become a transgressor of the law. The teachings of Christ and His commandments are always right and there is no "least" commandment so far as there being no use to keep it, so Jesus plainly teaches that, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." So our righteous living here must exceed the righteousness of the scribes and Pharisees. We may not know just when we give a drink to one of the least of the Lord's children, or feed them, or take them in, but the Saviour taught that, "inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me." It is a joy to my heart and soul to have someone feed my soul on the pure word of God and enables one to drink at the true fountain, even to feel the least.

What a wonderful fellowship with Jacob's feeling as he addressed the God who had told him to return to his country and to his kindred and He would deal well with him; some felt less than all as he declared, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan." The Lord of all mercies does not leave destitute any of the least of His children that walk in the right way but supplies mercy, grace and truth sufficient for the steps of the way. Surely you can feel a great comfort to be one of the family that feels to be poor. Jesus has promised, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." The Lord called Gideon to "go in this thy might, and thou shalt save Israel from the hand of the Midianites. His might was very weak for he replied to the Lord that his family was poor and he was the least in his father's house. But the Lord had told

him to go trusting in Him, for He said, "Have not I sent thee?" Such a trial enables one to feel the least of a poor family, yet what an unworthy feeling as Gideon expressed, "If now I have found grace in thy sight, then shew me a sign that thou talkest with me." This the Lord did by the angel as fire rose out of the rock and Gideon was now able to say to the Lord God that he had seen an angel of the Lord face to face. Yes, the Lord uses those who feel so unworthy of His mercy and the least of all, even the weakest things of this world. It is the Lord's will to glorify His name in all trials of life, although we are the least of all.

The Saviour spoke of the kingdom of heaven, which must surely be the gospel church kingdom, being like a grain of mustard seed, "which indeed is the least of all seeds." The Lord's church is surely thought of as despised and scorned by the world and looked upon, like the mustard seed, as least of all. The Lord's people are the fewest of all people, the least in number, those that feel to be so unworthy of His mercies, the least in worldly desire, the least to worship idols; yet the greatest in truth, the strongest in faith, the greatest in hope, and the richest in the Lord's grace. The Lord did not set His love upon them or choose them because they were great in number, for they were the fewest, but because the Lord loved them and he would keep His oath and covenant of loving-kindness to His people. "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Paul was most certainly chosen of God and called to be an apostle to the Gentiles. What a wonderful vision and revelation of the Spirit he experienced, yet because he had persecuted the church of God he felt to be the least of the apostles and not meet to be called an apostle. He felt as one born out of due time and a very wretched man, the least of all. He was one that the Lord gave grace to preach the unsearchable riches of Christ to the Gentiles, although he felt less than the least of all saints. By the grace of God, he could truly say, "I am what I am." From one, the least of all.

ELDER DAILY HITE



### GRAFTED

I never cease to be amazed at the way nurserymen take a scion (or cion) from a delicious apple tree, grafting it on a crabapple root, making a tree that bears delicious fruit. Certainly the part with the bud dominates the type of fruit that is produced and not the root, so horticulturists supply the trees for the orchards that produce all manner of fruits which we enjoy.

If this is mysterious, then what do we think when we read of an expert Nurseryman who takes branches of an olive tree that is wild by nature, and they are grafted, contrary to nature, into a good olive tree, with the obvious expectation that they bear good fruit? The thought then comes to mind which was spoken by the Lord to Abraham; "Is anything too hard for the Lord?" In this case the root and stock of the good olive tree dominates the bearing of good fruit on the wild branches.

What advantage had the Jew? (Rom. 3:1-2). Much every way. To them were committed the oracles of God, the glory, and the covenants, the law, the service of God, and the promises; of whom as concerning the flesh Christ came, who is God blessed forever, (Rom. 9:4-5); Who said to the woman of Canaan who pleaded help for her daughter; "I am not sent but unto the lost sheep of the house of Israel," and, "It is not meet to take the children's bread, and to cast it to the dogs." She answered, "Truth Lord; yet the dogs eat of the crumbs which fall from the master's table." This woman was a Gentile.

This teaches us not to think more highly of ourselves than we ought, but to think soberly; not to be highminded, but fear. Because of unbelief the Jews were broken off and may heaven pity any of us when we are left to our own carnal, depraved and darkened self without God's grace and the "obedience of faith" (Rom. 16:26). So, we behold both the goodness and severity of God. On the Jews which fell, severity; but on the Gentiles which are grafted in, goodness. But this is accompanied with a very solemn warning: boast not against

the branches for Gentiles bear not the root, but the root thee (Rom. 11:17-18 & 22); if the Gentiles continue in His goodness, otherwise we also shall be cut off.

We are truly a people who were not a people, but now are the people of God; who had not obtained mercy but now have obtained mercy. And as Paul begins the 12th chapter of Romans, "I beseech you therefore, brethren, (he refers us to the contents of the 11th chapter) by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." If God spared not the natural branches it could be that He may not spare us.

Jesus said, "I am the true vine, and my Father is the husbandman." He teaches that the Father prunes and taketh away every branch that beareth not fruit. "Now the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Abide in me, He says, and I in you, as a branch cannot bear fruit of itself except it abide in the vine. When He says, "for without me ye can do nothing," (John 15:5), an absoluter might twist it to mean many untruths, but He simply means a branch broken or cut off will wither and die and never bear fruit. The sum of the whole matter is found in the 11th verse; "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

ELDER A. J. HYLTON

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### THE OLD DOCTOR'S STORY

"Children, I have a story to tell you," the old doctor said to the young people the other evening. "One day—a long hot day it had been, too—I met my father on the road to town. 'I wish you would take this package to the village for me, Jim,' he said, hesitating. Now I was a boy of twelve, not fond of work, and was just from the hayfield, where I had been at work since daybreak. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper, and

wash and dress for singing school. My first impulse was to refuse, and to do it harshly; for I was vexed that he should ask so much after my long day's work. If I did refuse, he would go himself. He was a gentle, patient old man. But something stopped me—one of God's good angels, I think.

"Of course, father, I'll take it," I said heartily, giving my scythe to one of the men. "Thank you, Jim," he said, "I was going myself; but, somehow, I don't feel very strong today." He walked with me to the road that turned off to the town. As he left, he put his hand on my arm, saying again, "Thank you, my son. You've always been a good boy to me, Jim."

"I hurried into town and back again. When I came near the house I saw a crowd of farm-hands at the door. One of them came to me, the tears rolling down his face. 'Your father,' he said, 'fell dead just as he reached the house. The last words he spoke were to you.'

"I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, that those last words were, 'You've always been a good boy to me.'"

*Apples of Gold in Pictures of Silver.*

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### A CHRISTIAN

The followers of Christ are mentioned in the new Testament as "disciples," "believers," "saints," "sons," and "children of God." The term *Christian*, which is now commonly applied to them, was not given to them by divine authority originally, but was applied as a nickname by the world (Acts 11:26), just as the world has since then at various times attempted to deride them by affixing to them names of their most distinguished leaders. What is the Christian's real identity? What are the facts pertaining to his existence?

People are not born Christians originally. It is supposed by some that not to be a Jew, or a worshiper of heathen gods, is to be a Christian. Christian nations are mentioned, whereas there never has been a Christian nation on earth and never will

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be to the end of time. A Christian is something more than a human being—a mere human being. The human being must be born again, in which there is imparted a new nature, a new life. This is a fundamental distinction. He still possesses his old nature in the flesh, but he has a new nature in the inner man. There may be many faults in his fleshly nature, for a perfect fleshly nature, since the fall, is only ideal, but he has a nature within which the unregenerate never have and which none can attain but by a new birth.

ELDER JOHN R. DAILY  
*Zion's Advocate—1906*

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### THE CHRISTIAN EXPERIENCE

I think the Christian experience is one of many changes. Paul at one time said, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God," etc. Here is the language of assurance. John said, "We know we have passed from death unto life, because we love the brethren." This too, is assurance. But there were times when Paul and John felt different. "O wretched man that I am!" sounds as though Paul was not blessed with assurance, and this is experience.

We are sometimes full of hope and confidence, and then we are harrassed with—what shall I say? I think at times we doubt our personal interest in Christ, or perhaps, we doubt even the reality of the religion of Christ. I thought that I would know I was a Christian; I thought I would be obedient, and upright, and faithful. But in all this I have failed, and daily experience teaches that grace alone will save me.

I first saw the Lord, as my friend, in August 1869. I rejoiced, and my hope was as bright as I wished it to be. I thought I would never sin again, and I supposed this happy frame would continue. But soon, in a day or two, I found sin yet had a place in me; my mind was wandering, and at times engaged in foolish thoughts. It seemed plain to me that I was not a Christian; surely if I were one, I would not have such

thoughts. I had thought to be a Christian was to be sinless, and I knew that I was not sinless, and so I really doubted my having any interest in the matter. I was troubled greatly and sent after an elder to talk to me. When he came he talked just as I felt; he had a hard heart, a deceitful mind; he had doubts and fears that he had no interest in the matter. I believed him to be a Christian, and I could witness to all that he had said, and now if I had confidence in him, I ought not to throw by my hope. Under his talk I became better resigned, but had a different idea about Christian experience. I went to the church and was baptized, and was free from doubts for weeks. But by and by I was again assailed, and for days my hope was little, but again I was relieved.

Now, as I review my life, I am persuaded that what we call doubt, is often not exactly doubt, but it is a being in the dark—under a cloud, or a sense of being forsaken, and when I am thus cast down I am expecting the cloud to be removed; and when I am in my happiest frame, I am sure I will not remain so. We cannot retain our happy moments, nor cast aside our sad ones. A minister illustrated this by the wheel of a wagon: that part that is now at the top soon declines and goes down into the mud, and when at its lowest, it soon begins to ascend and goes up to the top. So he said, “When I am down at the lowest, I am not expecting to remain so; and when I am at the top, I do not expect to remain so.” I am expecting changes—expecting to be in the dark, under the cloud; expect to feel forsaken, and also expect the Lord to help and bless me from time to time as long as I live. I do not expect perpetual ease or unending bliss while I stay here.

One may have a change of heart, yet see evil in himself so as to cloud his hope and make him feel surely he is no Christian; if he were, surely he would not be so sinful and unworthy, and so fail to claim his hope. If others tell his feelings perfectly, he is ready to love them as the Lord’s people; but himself he casts aside. Let us be fair with ourselves, and if we judge those favorably who best tell our feelings, let us take it

as evidence that we, too, are the Lord's children. Their hope and fear, their sorrows and doubts are like ours; so let us claim the same hope we think is theirs.

I thought once that I would some day get beyond fears and clouds, but I am still deeply sensible that I am a poor sinner, and rejoice in that Christ came to save sinners. I do not now expect to be free from sin this side of the grave. I love the dear ones who can see their own imperfections. I know they are not blind nor dead when they cry out, "God, be merciful to me, a sinner." They are blind and in the dark when they see no burden of sin in self.

Dear reader, if sin has become exceeding sinful to you and a burden, you have some light, I am sure. Let this truth have a place in your heart. You will need a sinner's Friend as long as you live. Go to the church, and, as Elder Hon used to say, "If you can't tell us how good you are, tell us how bad you are," and find a home with those who witness with you.

ELDER JAMES H. OLIPHANT

*Primitive Monitor—1912*

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### PRAY WITHOUT CEASING

Some ministers were once discussing how the command to "pray without ceasing" could be kept. One of them was appointed to write an essay upon it to be read at the next meeting. A servant who heard this exclaimed: "What! a whole month waiting to tell the meaning of that text? It is one of the easiest and best texts in the Bible." "Well, well," said an old minister, "let's hear how you understand it. Can you pray all the time, Mary?" "Oh yes, sir." "What! when you have so many things to do?" "Why, sir, the more I have to do the more I can pray." "Indeed! Well, Mary, let us hear how that is, for most people think otherwise." "Well, sir," said the girl, "when I first open my eyes in the morning I pray, Lord, open the eyes of my understanding; and while I am dressing I pray that I may be clothed with the robe of righteousness; and

when I wash me I ask for the washing of regeneration; and as I begin to work I pray that I may have strength equal to the day; when I begin to kindle up the fire I pray that God's work may revive in my soul; and as I sweep out the house I pray that my heart may be cleansed from all its impurities; and while preparing and eating breakfast I desire to be fed with the hidden manna and sincere milk of the Word; and as I am busy with the little children I look up to God as my Father, and pray that I may be his child; and so on through the day. Everything I do furnishes me with a thought for prayer."

*Zion's Advocate*—Dec. 1901

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### A LETTER OF INQUIRY

Dear Brother Dalton.—*I have been thinking for some time that I would write to you and ask you to give your understanding of the church dealing with members that have joined the church and have not been baptized. Can the church rescind the act of receiving a member, or should the church send a committee to see the member before they commence dealing with them? And is a person a member before baptism, or is baptism the door into the church? Now I may not have got this just as some learned man would have put it, but I think you can understand the points in this. We received a member and some of the members rescinded the act of receiving and never let her know anything about it. I contended that it was not good order; they claimed she was not a member as she had never been baptized, and the church did not have to send brethren to see her. I would like for you to publish your answer in the May number of your paper. I have brother \_\_\_\_\_ in opposition to me. Your brother, I hope*  
—Elias H. Yager.

*Enfield, Illinois—April 20, 1892*

REMARKS:—Your question my brother, is one on which the Baptists in different localities have their different

ideas, and I can only answer for myself. I have always been of the opinion that baptism was the first *ordinance* in the church, and not the door of the church, and when a member presents for membership we hear their relation and if it tallies with ours we receive them into our fellowship, and they are then one of our body, and should be dealt with as such, and should they then refuse to comply with the ordinances, (baptism, etc.) then they should be dealt with for refusal just as a member would be for refusing to comply with any other ordinance in the church, and should one present themselves and be received by a church, and afterwards act in a way detrimental to the church, or should such reports be in circulation, then we think a committee should be appointed by the church, and investigate the matter, and if proven to be true, then rescind the act of receiving. This is my notion, but each church is a sovereign to act as she thinks proper, *in such cases*, and others have no right to call their acts in question.

ELDER T. S. DALTON

*Zion's Advocate—May, 1892*

The following lines were found scratched on the wall of a cell in an insane asylum. They were published in "Capper's Weekly," probably sometime in 1924:

Could I with ink the ocean fill;  
 And were the sky of parchment made;  
 Were every stalk on earth a quill,  
 And every man a scribe by trade;  
 To write the love of God to man  
 Would drain the ocean dry;  
 Nor any scroll contain the whole,  
 Though stretched from sky to sky.

**ELDER AND SISTER BEAVERS CELEBRATE 60TH ANNIVERSARY**

Elder and Sister T. Everett Beavers were honored Sunday afternoon with an open house held in the basement of the "Lebanon" Primitive Baptist church in Mt. Summit, Indiana. They were married in Clay City, Indiana sixty years ago by the Rev. N. P. FRANCE, October 5, 1924. Sister Beavers (former Mable Dickin-



son) is a retired nurse from Henry County Memorial Hospital, and Elder Beavers is retired from Chrysler after 43½ years service. He is pastor of the Primitive Baptist church in Mt. Summit and has served as an associate editor of the *Advocate and Messenger* since March of 1974.

They had two daughters, Mrs. Allen (Phyllis) Shively, now deceased, and Mrs. William (Norma) Gates of Anderson, Indiana; three grandsons, Dr. Michael J. Shively, College Station, Texas, Mr. Jeff Alexander, Muncie, Indiana, and Mr. Ronald Gates, Lafayette, Indiana; four great-grandchildren; Karen and Kevin Alexander, Jeffrey Shively and Jennifer Gates.

Refreshments were served from a beautifully decorated table by Miss Esther Shepherd, Mrs. Norma Gates and Mrs. Connie Alexander. Six churches were represented at the morning service and in the reception and dinner which followed.

#### GOOD MEETING ENJOYED

We, at Oakdale Primitive Baptist church near Akron, Ohio, were greatly blest of the Lord to enjoy His sweet presence at our visitation meeting November 11, 1984. We had as our visiting minister Elder Daily Hite of Rocky Fork church near Marion, Ohio. He was given wonderful liberty to preach the glorious gospel of our Lord Jesus Christ to the edification of an attentive congregation concerning the record of our blessed Lord.

After the meeting was dismissed we continued to rejoice during the lunch and fellowship hour. The poet so amply expresses our feelings:

How sweet the hours have passed away,  
Since we have met to sing and pray!  
How loath we are to leave the place,  
When Jesus shows His smiling face!

Elder Clarence Davis is our beloved pastor. In hope—**Brother Nick Herald,**  
Church Clerk.

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## Obituary

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#### SISTER ANNA F. HEARE

Sister Heare (96) was born at Ruckman, West Virginia, May 14, 1887 and passed away April 21, 1984. She was the daughter of John H. and Julia (Haines) Shank. She is survived by two daughters, Mrs. Izetta Luhn, and Mrs. Vera Wilson; two sisters, Mrs. Otelia Yost and Mrs. Elsie Loy; eleven grandchildren and nineteen great-grandchildren. She was preceded in death by one daughter, Mrs. Oneta Wilson and husband, George Wilson and their son, Larry. She was a member of "Union" Primitive Baptist church and was baptized by her pastor, Elder J. W. Smoot. She was married to Ruben D. Heare, who passed away in 1957. He was a deacon of the above church. Services were held in the Miller Funeral Home, Romney, West Virginia, by her nephew, Elder Douglas Heare, with interment in the Mt. Zion Cemetery near Augusta, West Virginia. May the wonderful blessings of God be with all her folks.—**Elder Douglas Heare.**

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**MABEL LOUISE (CANADY) MURPHY**

Mabel Murphy (79) was born September 1, 1905 and passed away October 2, 1984. She was the daughter of Mrs. Marie Canady, who preceded her in death several years ago. Sister Canady was a member of Washington Primitive Baptist church, having been baptized October 23, 1923. She was also preceded in death some years ago by her husband, John E. Murphy, and a brother. She was born and spent her early life in and near Marshall, Virginia. In later years and at the time of her death she resided in Arlington at various locations. She is survived by two nieces, Alice C. Rowell and Catherine C. Cottrell; also three great-nephews; Richard Todd, Theodore Rowell and John Aubry. She was very active in community affairs and performed many acts of charity and kindness and was very thoughtful of others. Funeral services were held in Mt. Olivet United Methodist church, Arlington, Virginia. Services were conducted jointly by the pastor of Mt. Olivet, Rev. Thomas and Elder Phillip Johnson, pastor of Washington Primitive Baptist church. Interment was in National Memorial Cemetery, Falls Church, Virginia.

**ANNA W. PARK**

Anna Park (88) was born September 12, 1895 and passed away on May 20, 1984. She was the daughter of William E. and Sister Iva (Poland) Park. She was preceded in death by her parents, her brother, Wilbur H. Park and wife Otie, and their daughter, Mrs. Pearl Ganoe, also by her sister, Mrs. Maude Howdyshell and her husband John. Miss Anna never united with any church. She was a reader of the Advocate and Messenger for years. I believe she was a member of that great church of God which He hath purchased with His own blood. Funeral services were conducted in the Scarpelli Funeral Home, Cumberland, Maryland, by Rev. Harold Ganoe and Elder Douglas Heare. Interment was in Mt. Zion Cemetery, near Augusta, West Virginia. May God abundantly bless all who mourn the death of this precious one.—Elder Douglas Heare.

**DONATIONS TO THE ADVOCATE AND MESSENGER**

Gary Bauserman, Virginia, \$5.00; Friend, Virginia, \$200.00; Mrs. Grant Key, Oregon, \$20.00; Mrs. Elva Payne, Virginia, \$5.00; Mildred Stump, Virginia, \$5.00; Irene West, Indiana, \$5.00; Olive Detamore, Indiana, \$3.00; Elder W. B. Pendleton, West Virginia, \$5.00; Marvin Shook, Alabama, \$5.00; Preston Hinson, Virginia, \$1.00; Lelia B. Anderson, Virginia, \$5.00; Thelma P. Grace, Georgia, \$5.00; Elder B. T. Strum, Mississippi, \$5.00; Mrs. S. O. Hall, Georgia, \$2.00; Mr. and Mrs. Orville Dusthimer, Ohio, \$3.00; Elder and Mrs. Ralph Culy, Indiana, \$5.00; Ted and Jeannette Ray, Ohio, \$5.00; James R. Bowers, Georgia, \$10.00; Mrs. Walter Gilbert, Colorado, \$5.00; Clarence Moyer, Virginia, \$100.00; Josie G. Thomas, Virginia, \$5.00; Anna Pearl Ford, Indiana, \$4.00; Martha Galyen, Virginia, \$1.00; Marvin Baldwin, Virginia, \$1.00; Mary Jo Walden, Alabama, \$5.00; Bessie McCann, Ohio, \$2.00; Charles and Eileen Funk, Ohio, \$5.00; Mrs. Mark Klopp, Virginia, \$5.00; Laura J. Schaeffer, Texas, \$5.00; Louise Sora, Virginia, \$5.00; Lois Collier, Illinois, \$5.00; Elder Elmer Leiter, Indiana, \$5.00; Stanley Hite, Virginia, \$5.00; Irvin Redmon, Virginia, \$5.00.

MARTINSBURG—Martinsburg, W.Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002. Tel (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, MD 21795, Tel. (301) 223-6195. Mar. '85

MT. ZION—Waukegan, Ill. meets 2nd Sunday in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder Thurmon Richie, Pastor. Leta Dunn, Clerk. For direction or information call (312) 244-0946 or (312) 623-6896. Feb. '87

NORTH FORK—Six miles south of Purcellville, Va. on Route 722. Second Sunday 11:00 a.m. Elder Rodger Frazier, Pastor. Route 1, Box 171, Remington, Va. 22734. Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk. Route 1, Box 571, Hamilton, Va. 22068. Tel. (703) 338-5531. May '86

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. S.R. 5, Box 540, 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. '85

UNION—Sumerduck, Va. Take 651 from Remington to Sumerduck (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. '84

### 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 '85

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, S.R. 5, Box 540, 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. '85

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 '86

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 87-1, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Daville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '85

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. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '86

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 '85

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. 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. '86

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 '86

#### 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 '85

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 '86

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. '86

SALEM—Richmond, Va. Meets at the Westover Theatre, Forest Hill Ave. 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. '84

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. '86

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. Galen, (703) 373-5134 Mar. '84