

Advocate and Messenger

123rd Year

MARCH 1984

No. 3

Advocate and Messenger

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

Zion's Advocate
Established 1854

Messenger of Truth
Established 1897

Gospel Messenger
Established 1878

How sweet are thy words unto my taste!
yea, sweeter than honey to my mouth!
Through thy precepts I get understanding:
therefore I hate every false way.
Thy word is a lamp unto my feet,
and a light unto my path.

Psalm 119:103–105

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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 '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 Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180. Tel. (703) 938-8169. Dec. '84

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

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleatons Trailer Park, 1-B, Woodbridge, Va 22192. April '85

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. '85

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

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by the Old School or Primitive Baptists in all ages.

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THE VALUE AND IMPORTANCE OF CHARITY

When our behavior is not consistent with those traits and qualities set forth in the thirteenth chapter of 1st Corinthians we may be certain that our conduct is not being governed and motivated by charity; in other words, love is not in exercise. It is easy to *say* we love someone, but it is our *behavior* toward people which really proves whether we love them or not.

Genuine love is enduring; it reflects itself in a longsuffering disposition, in kindness, forbearance, perseverance, trust, and a high regard for truth. Where there is true charity there will be an absence of envy, vainglory, self-exaltation, self-centeredness or selfishness. There will not be any unseemly behavior, but there will be an avoidance of even the appearance of evil. It is very difficult to provoke or anger a truly charitable person. Neither do they meditate evil in their hearts toward others nor take pleasure in iniquity.

Without these traits a man might be ever so polished and eloquent in his speech; he might be one of the greatest of orators, or, as Paul expresses it, he might even speak with the tongues of angels, yet so far as his profitableness in spiritual things is concerned, he would be "as sounding brass, or a tinkling symbol;" that is, his words would only be empty and lifeless noise, void of the power, life and unction of the Holy Spirit. Even if a man had "the gift of prophecy and understood all mysteries and all knowledge," and even if he had all

faith, yet without true charity all these things would be negated or made of no use to him. Paul says a man without charity is *nothing*.

He further says that though he should bestow all his goods to feed the poor, and though he should give his body to be burned, if he did not have charity none of this would profit him anything. The first of these deeds would no doubt profit *others*, but there would be no benefit whatsoever to the *giver* from a spiritual standpoint.

Clearly then, according to I Cor. 13, the importance of charity in the lives of God's people cannot be over-emphasized. If we *are* nothing without it, and if our religious attainments and activities *profit* us nothing without it, then it is a virtue which should be sought after and nurtured with all our heart and soul, and if we are truly sincere in our christian profession it will be of great concern to us that all our efforts to serve the Lord and our fellow man be motivated and regulated by this most Christ-like trait.

The popular notion which the world entertains with regard to what constitutes charity is certainly exploded in this great love-chapter. Men think of charity as that which is donated to the needy or to other worthy causes, but Paul says such as this may be done and there still be no actual charity involved in it. (Ver. 3). He then shows us that *true* charity is reflected in character traits which are diametrically opposed to the popular attitudes of the world.

In this and the April issue we plan to publish an article by Elder Hite on the subject of love in which there will be further elaboration on this important theme. May the Lord impress these things forcefully upon our hearts and minds so that we might serve Him acceptably and that we might enjoy a greater measure of peace, harmony and fellowship among our ranks.—*Editor*.

The riches of this world will only bring poverty of soul unless they are used for the good of others and the glory of God.

BEHOLD THE LAMB OF GOD

When Jesus was yet to be revealed upon earth He was, in the mind and purpose of God, a lamb slain from the foundation of the world. So when the Jews sent priests and Levites from Jerusalem to ask John the Baptist, "Who art thou?" He confessed and denied not, saying, "I am not the Christ." When they continually pressed Him as to who He was, He said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord."

This was not the first time God had used the voice of mortal man to instruct or lead His people, nor was it to be the last, but we feel a strong point should be made here with regard to John's statement,—“But there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose” (John 1:26, 27). Like any Baptist true to his calling by the Holy Ghost, he would say, “He must increase, but I must decrease.” “He that hath the bride is the bridegroom (Christ): but the friend of the bridegroom (the Baptist) which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice.”

As an unselfish example for all Old Baptists to follow, John stood with two of his disciples whom he had baptized, and looking upon Jesus as He walked said, “Behold the Lamb of God—.” So the disciples left the servant who had preached to them and followed Jesus. It is of vital importance that we draw near to follow the Lord Jesus Christ and beg for His mercy to cover us.

In the eleventh chapter of his book, Isaiah writes that many creatures shall dwell and lie down together. The sucking child and the weaned child shall play in dangerous places without harm, and a little child shall lead them. “They shall not hurt nor destroy in all my holy mountain.” Some fifty five chapters later and near the end of this inspired prophecy (65:25) we read, “The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be

the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." But nothing is spoken here about a leader for them until in chapter 66 it is declared that the Lord makes an appearance among His people. The most excellent and all wise leader is He.

Then, when the clearest vision seemed to be that of hindsight, it seems a wonderful thing when the prophet Zechariah declares that the Lord would cause the prophets to pass out of the land, and he shall say, "I am no prophet, I am an husbandman."

So, in conclusion, it makes us happy to say to the precious and dear children of God who tremble at His word, and whom we love more than we could ever say or write, "Behold the Lamb of God, which taketh away the sin of the world." In Christian love—

ELDER A. J. HYLTON

LOVE

Very dear kindred in the Lord: A very precious sister has suggested that I write on the subject of love. This is a very dear subject to all of us and it embraces more than mortal man can describe, for God is love. God's love to His people is surely a divine love and is of so great a nature as to be inconceivable. It is everlasting, sovereign, inexpressible, immutable, boundless, free and undeserved. Oh Lord, who am I to write on such a great and boundless subject.

There is a natural love and there is a spiritual love. A natural love is a strong personal feeling of affection for another prompted by mutual understanding and feeling for one another. It must be from the heart in order to be true love with ties that bind even as a father's affection for his children. A true father corrects his children in love with a sincere desire that they live honestly as true children in the family. So there is a family tie that some seem to have forsaken in so many homes today. Marriage is also taken entirely too lightly by many today. It should be entered into in love and lived in love, sharing

one another's burdens in love, sincerely feeling that we are no longer two, but one. So we are to share our joys, affection and daily trials together. May the Lord God, who is love Himself, impress upon the future generations the great necessity and importance of all things being done in love, open before the God who sees and knows all things. True natural love is lawful and approved of God, but the face of the Lord is against them that do evil. Therefore we are to depart from evil and do good; seek for peace and pursue it.

There is a natural love in God's creation for the benefit and good of mankind. Every blessing, even natural, is a gift from God's providence and watchcare and we should not forget where the blessings of this life come from. All mankind are subject to God's moral laws, and we are duty-bound to love them and to keep them. We are to abstain from even the appearance of evil and to hate idols.

The love of money is the root of all evil. May we turn from this for it is the great evil of the world today, and let us love one another in the home; let us love our neighbor and fellowman with sincerity, honesty and truth, for they are our fellowman in God's creation. Love enables us to overcome the evils of the world and time passes swiftly when all is done in love. Jacob served Laban seven years for Rachel and they seemed unto him but a few days because of the love he had for her. When Laban deceived him and gave him Leah instead he was still willing to serve seven more years for Rachel, so great was his love for her. How the time seems to pass on when we live in love!

Love is strengthening to our lives and enables us to meet the trials with courage and to leave it in the Lord's care as we do the best we can. May the Lord enable us to live in love and forsake even the appearance of evil. Love is true friendship and kindness shown toward our fellowman. In Solomon's writings on moral virtues he has declared that, "better is a dinner of herbs where love is, than a stalled ox and hatred therewith." So a meal served in love is better than a fattened calf

and hatred, even though the meal consisted of herbs. May we thank the Lord for every meal and may it be in love.

We delight in natural love and affection approved of God for it is indeed a gracious principle wrought in the heart and soul of man by the Lord, for He is love. So it is the spiritual love in our souls that enables us to desire communion with God and to have an interest in His favors, for He is the fountain of all perfection, the source of all comforts and blessings. This prompts us to do good to all, and especially to those who are of the household of faith. God's love is to His children as a great benefit when He brings them to the banqueting house and His banner over them is love divine. We can get a glimpse now and then of this divine, eternal love when the Spirit of the Comforter reveals unto us a joy in our heart to feel embraced in such an infinite protection. Jesus our Saviour prayed to the Father that we might be one even as He and the Father are one, and that we (His children) might be made perfect in one, that the world might know that the Father has sent Him and that He has loved them, "as thou hast loved me." The Saviour has declared that the Father loved Him before the foundation of the world, and He has declared His name unto us, and will declare it; that the love wherewith the Father has loved Jesus may be in them. What a wonderful love in all its perfection! The very perfection of this love humbles us to be brought to the place of understanding to know that we have passed from death unto life because we love the brethren. The perfection of beauty, to feel embraced in the same love that Jesus was embraced in, to feel that it is well with our soul and we shall behold the perfection of His glory, the very eternal glory that He had with the Father before the foundation of the world. Paul affirms the truth that the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. The love of God in our hearts is the greatest blessing of life. *(Continued in April issue).*

ELDER DAILY HITE

Kindness is the oil that takes the friction out of our lives.

A BRUISED REED AND SMOKING FLAX

"Behold my servant, whom I uphold; mine elect, *in whom* my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law" (Isaiah 42:1-4).

The elect servant spoken of here is the Lord Jesus Christ. From the time of His conception by the Holy Spirit until His return to the Father He was continually upheld and protected by the Father. Many sought His life, but until His hour was come He used His divine power to escape by various means. He could change His appearance and pass right through the midst of the multitudes undetected. When He was a babe His parents were warned in a dream to flee to Egypt to escape His being slain by Herod. The wise men who were told by Herod to bring him word as to where the babe was, were likewise warned not to return to Herod. Many times He said, "Mine hour is not yet come," meaning the hour of His mock trial and crucifixion; and when that hour came He laid down His life according to God's purpose. He said, "I have power to lay down my life, and power to take it again." And, "Destroy this temple (His body) and I will raise it up again in three days."

In Isaiah 61:1-3 we have an account of some of the things He was going to do when He came to earth. (Please read these verses). In Luke 4:18-21 we see these things fulfilled. Now to the bruised reed and smoking flax.

A reed is a tall slender plant growing in marshy places and is easily shaken and bruised by the wind. Jesus asked the multitudes on one occasion concerning John the Baptist, "What went ye out for to see? A reed shaken with the wind?" This would seem to indicate that a reed was easily shaken and blown about by the wind. This He asked to show that John was not such a person; not easily shaken from his steadfastness nor easily swayed from his position nor blown about by every wind of doctrine, because he was a man sent from God

to prepare the way before Christ. This John was not a bruised reed. The bruised reed we are considering is the tempest-tossed, discouraged soul under many trials and tribulations, with but a feeble hope, and perhaps feeling that he dare not even venture to have a hope; bruised with the discouragements and disappointments of this life. Such an one the Saviour is not going to cast out. Satan would bruise and prey upon such an one to the point of death; though not *eternal* death, for Satan can never take that from any of God's chosen people, but he can cause doubts and fears and can cause us to miss out on many of the joys and pleasures in the kingdom in this time period of life. But Jesus will bind up the broken reed and will cause such an one to rejoice in a Saviour's love.

The smoking flax is a similar type child of God, and yet somewhat different. Where there is smoke there must be fire causing the smoke. Here is a babe in Christ, but one that is not yet fully on fire with zeal and enthusiasm. Such an one needs to grow in grace and the knowledge of the truth. These are the ones that the apostle Paul says must be fed with milk and not meat. Jesus is not going to quench that small fire, but will fan it until it becomes brightly burning flax instead of smoking flax. Satan is ever ready to put doubts and fears into the minds of any of God's children, but Jesus came to earth to seek and to save that which was lost.

A good description of the bruised reed and smoking flax is found in the sermon on the mount (Matt. 5:6-11). Also, again I urge you to read Isaiah 61:1-3.

ELDER T. EVERETT BEAVERS

THE RIGHT CHOICE

A poet once wrote of coming to a fork in a roadway where he must make a choice of which way he would travel. Life is like that. Every few minutes of every day we stand at such a crossroad place, and have to make a decision. Most are insignificant, but some have very long reaching effects. I think there is nothing more worrisome and exhausting than

making decisions, especially when we ourselves are filled with indecision and uncertainty. Nothing is more dangerous to our peace of mind, as Elijah said to Israel at Megiddo, "Why halt ye between two opinions?" It is a happy person who can say with certainty, as Joshua did, "As for me and my house, we will serve the Lord," and then stick to that decision.

A day seldom passes that I do not prove my frailty by making faulty decisions. Some I make through ignorance, some through laziness or carelessness, and some because I act from emotion rather than from common sense; but even when I try to reason things out, they sometimes come out wrong. However, there have been some decisions that were right, and I would make them again, and never cease thanking God for giving me grace to make them.

More than 44 years ago, I asked for a home with the Primitive Baptists. Nobody made me do it, and neither did God pick me up by the hair to drag me in. I did it because I wanted to. From babyhood I had seen the Old Baptists at their best and at their worst, and it was my belief that they were the only church for me. It was a good choice, one I have never regretted. Now I have been asked whether I could have (if I had been raised by parents who were not Old Baptists) been able to live in some other church. And I really don't know; I am sure there are children of God in many of those others who are apparently content there. Believing as I do (and my belief did not all come from my parents) I think it likely that any other people and I would have made each other very unhappy. Besides, there have been so many evidences of the hand of a kind heavenly Father along the way that I have no doubt which place He has chosen. Had I chosen another path I think I would have felt His displeasure and chastening hand; like Ephraim, I would have found myself repenting and smiting my thigh in dismay (Jer. 31:19).

I am sure that God did give men a certain amount of choice in the kind of lives they lead. In Eden there were two trees and Adam could choose between them. God did not

make us puppets; He is best served by intelligent and willing service. So, He gives us choices, but tells us both the blessings and the dangers beforehand; so being forewarned we are prepared to make good choices.

The trouble is, human judgment is so corrupted by human passion that it is not the safe guide that men would like to believe. More often than not, it simply gets us into trouble. Adam and Eve could have learned all they wanted to know by asking God face to face, but they chose to climb up some other way by listening to Satan. Abraham and Sarah chose not to wait on God to act, but got a son of their own, and the world still is warring over their decision. The wise men who came at the birth of Jesus went to Herod for advice, and many infants died as a result. As master of his own fate man has not done too well. When I hear people accuse God of being unfair because He chose a people for Himself, and did not leave the choice to them, well, I wonder what their choice would have been?

Truth and Right generally lie someplace between two extremes. It is a narrow path, sometimes a difficult path, between two or more errors. We are not, on the one hand, given the right to do as we please, civil rights and ERA to the contrary; but on the other hand, neither are we bound body and soul to do only what God makes us do. I met a gentleman at the close of a service several years ago who introduced himself to me as one of the "Can't-help-its". We enjoyed a good visit together, though we did not agree on some things. Years later I learned that that gentleman had ended his own life in suicide. Am I to believe he had no choice, but that God made him do this thing? Forgive me, but I cannot so charge God with sin.

You might ask me, then, "Well, how did you reach your decision back in 1939 as you sat in church and pondered what you ought to do? Did you agree to help the Lord out, like the arminians?" I will tell you how I decided the issue. I could see so much bad about me that seemed to make me only a burden to the church, but at the same time I could

feel such a desire to be a part of the church that I decided to leave my case with the brethren. Whatever they decided, I would accept. That has been my policy ever since, and I have had no cause to regret it. My decision was that the church's spiritual judgment is better than my own.

There have been many other decisions since then. For example, I wanted a home and family. In that case, it was my decision to find a companion that I could respect and trust, one who loved the Lord as I did. When I found her, she was not a Primitive Baptist, but on the day I asked her to be my wife she did something which proves my point: instead of answering me at once she laid the matter before the Lord. She asked Him that if this was right, that He would let the next morning be bright and sunny. And it was a very nice day. Just chance, you think? I don't think so. I have not changed my opinion on the matter of choosing companions to this day, for I still want the same kind. I might add that my wife and I agreed when we were married that we would try not to borrow money to live on, but would do the best we could with what we could afford; we have never had any reason to regret that decision either.

In a few short months after my baptism the church began asking me to help in the services by reading, comments, and prayer. They did not give me as much choice here as I would have liked, but since I had already put myself in their hands, what could I do but try? When it came right down to the final moments my decision on whether or not to make such an effort ran like this: "If I go, and the Lord helps me, it will be all right; but if I fail, the people will still be kind, and it would show them this is not my place." I did not seek preaching, but when it was laid upon me, I decided very early that it would be wrong to rebel. I go dependent upon the Lord every step of the way; if in His wisdom the way grows hard, for He knows I need to be humbled, I must be content. I simply know of no other right way to go about the business of preaching.

It may seem very hard to serve the Lord, but I want you to know the path of obedience is not nearly so hard as disobedience. Many a person has turned and walked out the church door when an opportunity was extended for membership, when it would have taken no more energy to walk to the front instead. Many a person has chosen to stay at home because they were tired, or had other plans, on meeting day, instead of going to church. But when we do right, the Lord helps us with needed grace, and we don't have the added burden of a guilty conscience.

I will mention one more decision. I read in the Bible that Paul withstood Peter to his face once. And I read of a little boy Samuel who had to deliver a terrible message to the man he loved like a father. My decision was to try to stay in my proper place with the people and to fill that place the very best I could. Paul's dealings with Peter were not hard, but were the expression of perfect fellowship. I can almost see Peter hugging Paul, and telling him, "You are just the kind of friend I need! You see my errors, and you help me overcome them!" My people know I make mistakes, and they know they are at liberty to tell me about them. If apologies are in order, I will make them. I shall not live above them, nor apart from them; they have carried me too many miles, too many years, for me not to know they are the best friends I have on this earth. So my decision is, I shall do the very best I can to speak for their spiritual good. May God give me grace to live up to that decision.

ELDER RAYMOND WEBB

WISDOM JUSTIFIED

We read in the Scriptures where at least three writers personified wisdom in the feminine gender; i.e., Solomon, Matthew and Luke. Since the Church of God is identified in the feminine gender many times in His inspired word we can see the synonymy in the terms *wisdom*, *church*, *kingdom of God*, etc. Solomon used the term in Proverbs 9:1 when he said,

“Wisdom hath builded her house.” Matthew and Luke made similar application of the word “wisdom” in their statements – “But wisdom is justified of her children.” Luke expanded the statement to read “all her children” (Matt. 11:19 & Luke 7:35).

Wisdom hath truly builded her house and the pillars of her foundation have been hewn out through the strength and wisdom of God which He communicates to His people; for we see the recorded image of these hewn foundation pillars throughout the pages of the inspired historical account of His chosen family. Because they have left etched upon the sands of time those foundational principles upon which the Lord’s church and dear children have stood since the dawn of creation.

The early travels of Israel, God’s chosen, were recorded by Moses. Then the record of their entrance into Canaan’s land, under the leadership of Joshua, has also been preserved to enhance our knowledge about this great lady of wisdom. From the time she (wisdom) arrived in the land of Canaan until the New Testament era the Lord allowed her to have judges, kings and governors. It was during this span of Israel’s history that God raised up prophets. These prophets not only comforted and instructed Israel but they also gave us, of the gospel age, the prophetic writings of the Old Testament. Through some of these prophecies and the recorded fulfillments thereof in New Testament times we learn that wisdom delivered children and they indeed justify her.

The prophets themselves are part of wisdom’s children. And, it is through the fulfillment of their prophecies of the coming of John the Baptist and our Lord Jesus Christ that we learn some of the ways wisdom is justified. Isaiah and Malachi were two of the Old Testament writers (there were others) who prophesied of the coming of John and Christ. Now if the generation of the era, when they arrived, had observed the writings of the prophets properly as they should have they would have recognized both of these individuals. But instead

they accused John of having a devil and the Son of man of being a gluttonous man, a winebibber and a friend of publicans and sinners (Matt. 11:18, 19).

These characters were described sufficiently for recognition by the Lord's people. However, due to the existing slothfulness and stubbornness of that generation they only found fault with God's precious gifts. I wonder if we have any among us today with that disposition? Notwithstanding the fact that John and Jesus were not acknowledged properly by some in their respective offices, it did not preclude the fulfillment of prophecy and wisdom being justified of her children.

It was through the divine wisdom of the Holy Ghost that Isaiah was moved to write the prophecy regarding John the Baptist about seven hundred years before he was born. For he said, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isa. 40:3). John himself justified the wisdom of this prophecy in his reply to the priests and Levites who went to him and asked, "Who art thou?" His reply was, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John 1:23). This proves (justifies) the validity of the referenced prophecy.

Approximately three hundred years later Isaiah's prophecy of John the Baptist was reiterated by Malachi. The latter prophet said of him, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5, 6). About four hundred years later an angel of the Lord quoted (justified) Malachi's prophecy to Zacharias. The angel, by doing this, not only justified the prophecy but also clarified why the prophet referred to him as Elijah. He was to come—"in the spirit and power of Elias" (Luke 1:17).

We know that John the Baptist was not Elias in his physical appearance, but, as the angel related, he came in the

spirit and power of Elias (Elias is the Greek form of Elijah). As he came in the manner of Elijah even his clothing was similar to the prophet's. For the sake of expediency, and to prevent superfluous composition, I will make refernce here to some of Matthew Henry's (a 17th century scriptural commentator) observation of the similarity between these two characters: "He shall go in the spirit and power of Elias. That is, first, he shall be such a man as Elias was, and do such works as Elias did,—shall, like him, wear a hairy garment and a leathern girdle, and live retired from the world,—shall, like him, preach the necessity of repentance and reformation to a very corrupt and degenerate age,—shall, like him, be bold and zealous in reprovng sin and witnessing against it even in the greatest, and be hated and persecuted for it by a Herod and his Herodias, as Elijah was by an Ahab and his Jezebel. He shall be carried on in his work, as Elijah was, by a divine spirit and power, which shall crown his ministry with wonderful success."—*M. H. Commentary, Vol. 5, P-580.*

There are many prophecies of our Saviour coming into the world written in the law and prophets. But I will only refer to a couple made by Isaiah. He tells us that—"a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). This prophecy was confirmed to Joseph by the angel of the Lord while Jesus was in the womb of His mother Mary (Matt. 1:20-23). Then the same prophet also prophesied of the cruel treatment He received, His submissiveness and death. In chapter fifty three of his writings he said, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." In the 8th of Acts we read where Philip used this same scripture to preach Jesus to the Ethiopian, an eunuch.

Scripture upon scripture could be used that reflect prophecies of our Lord's coming into the world and they have been justified by His fulfillment of the same. When He came into the world He was the Son of God and wisdom's child.

And He, with this royal pedigree, satisfied the justice of God and as wisdom's child justified her. It is no wonder that Matthew and Luke could make the statement: "But wisdom is justified of her children."

Neither John the Baptist nor Jesus were received by the majority of the people commensurate with the offices they filled. Yet, this did not thwart their mission to justify wisdom. The primary mission of John the Baptist was to make ready a people prepared for the Lord and the Redemption of God's people was the main objective of Jesus Christ. However their obligations did not cease there, because God the Father requires all prophecies to be fulfilled. Since He, by the Holy Ghost moved His prophets to write, He will not suffer or allow them to be found false witnesses. Therefore, "one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Now, we see this woman of wisdom, who is a joyful mother of children, is justified from every angle and the prophets cannot be accused of being false witnesses because they stand exonerated. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33).

Christ has fulfilled (justified) the prophecies of wisdom and as one of her children has provided her with that vital justification before her husband. And, her faithful children have continued to justify her in every age. May we, in our generation, also rise up and call her blessed.

ELDER DENNIS H. JONES

DEATH IN CARDS

Have you ever thought of what you are playing with when you are playing with a deck of cards? Let me tell you in the following words the meaning of a deck of cards.

Down through the ages a deck of cards has been looked upon with suspicion. Men who were not religious have insisted that cards were indecent.

The Puritans called a deck of cards "The Devil's Picture Book." The first deck of cards was made for Charles of France in the year 1392. King Charles was an insane man. It is not generally known by the card players that cards have a secret meaning. The information I will give you here comes from professional gamblers. After the following statements were made public, members of the gambling fraternity declared that they are absolutely true.

The following will give the meaning of a deck of cards with which church members and even preachers are playing these days. I trust that after reading the meaning of them, you will never play them again.

The *king* card represents the enemy of God and all his unrighteousness, the devil. The *ten spot* represents the spirit of lawlessness and is in direct opposition to the Ten Commandments of the Bible. Closely associated with the ten spot is the *club* card. When clubs were invented the club was the weapon of the murderer. In those days there were no revolvers or machine guns. The club card stands for murder. The *jack* represents the lustful libertine who lives on the gains of the prostitutes. It represents the moral leper. There is a game of cards called "the brothel game" in which the players use the secret obscene language of the cards and converse with each other by merely dropping a card.

Now we come to the part that is even more shockingly wicked. The *queen* card represents the Virgin Mary, the mother of our Lord. In the secret of cards she is called the mother of harlots. The *joker* in card language represents our Lord Jesus Christ. Joker means a fool. Jesus Christ is held up by the card players as a fool. As if this is not bad enough yet, the secret language of a deck of cards goes even further and declares that Jesus, the (joker card) is the offspring of a lustful jack, and the queen mother, Mary, which in card language represents the mother of harlots.

And there you have a true meaning of a deck of so-called innocent playing cards. —Remmerde.

WHY WE KNOW THE BIBLE IS THE WORD OF GOD

No. 1

The judge was much provoked that a certain man did not appear in court at his summons. Finally, the man's son came; and the judge thundered at him, "What's the reason your father isn't here, young man? He should have been here two weeks ago."

"There are seventeen reasons, your honor, why my father is not here."

"What are they?" roared the judge.

"The first is, my father died a little over two weeks ago," said the youth.

"Well," said the judge after a moment's hesitation, "that reason is sufficient, we don't need the other sixteen."

We are presenting fifty-seven reasons why we know that the Bible is the Word of God. Any one of them, especially the first, or the last, is enough.

1. *We know that the Bible is the Word of God because Christ said it.*

Imagine a court room scene. *You* are one of the jurymen. The Bible is being tried. On one side are the witnesses who speak against it. On the other side arises Christ, the Incomparable, unique in His Person, sinless in character, matchless in wisdom. He witnesses *for* the Bible.

The value of testimony in court depends on three things: the witness' character (is he honest? can his testimony be depended upon?), his intelligence, and his knowledge of the facts in the particular case before the court.

Put on the stand the best representative of Atheism the world has to offer. Who knows best whether the Bible is God's Word, Christ or the Atheist? Who would you rather believe? Remember, Christ the Son of God is the greatest "Specialist" of all time on the question of religion. His sinless life, His miraculous power, His resurrection from the dead, prove Him to be what He claimed to be, The Son of God. Men are finite and earthly; Christ is the Eternal One who came down from Heaven. He *knows* whether the Bible is a God-given Book.

And Christ emphatically, repeatedly, unequivocally testified that *the Bible is God's Word*. He said, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in

no wise pass from the law, till all be fulfilled" (Matt. 5:18). "The scripture cannot be broken" (John 10:35). And there are scores of other utterances from the Son of God, revealing clearly that the Bible is an infallible, inspired Book from God.

Young reader, who will you believe? Will you depend on the word of a fellow-creature, who is sinful and who knows no more about it than you do, or will you depend on the testimony of Him (God manifest in the flesh).

—Fred John Meldau.

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ETERNAL SOLEMNITIES

"Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Rev. 18:20).

I read these words, and thought upon them. Other Scriptures declaring the vengeance of God on His enemies (Nahum 1:2). The ultimate everlasting punishment of His adversaries was presented to my mind. There was a dreadful solemnity upon my spirit in these meditations.

Where is the believer whose heart is not awed when brought to consider such scriptures as, "He treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15). "Fear him which is able to destroy both soul and body in hell" (Matt. 10:28). (See also II Thess. 1:7-10 and Rev. 20:14-15).

Then my heart made this inquiry within me: If I am not among the vessels of wrath fitted to destruction, to whom the righteous God will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 24:41). How is it? O, in what holy majesty the sovereignty of God appeared! The goodness and severity shone forth, and in a moment such was the effect that in my spirit I sank in deep humility, sighing and weeping at the feet of the Lord.

I saw that nothing less than the reigning grace of God, the exceeding riches of His grace in His kindness toward us through Christ Jesus has sanctified me unto God. If I am among the vessels of mercy afore prepared unto glory it is all of the covenant mercy of God, according to His own purpose and grace given us in Christ Jesus before the world began. I look upon my whole being as one of the race of Adam, I review the whole of my days from infancy till now; and all is vanity, sin, shame; I am all unrighteousness. This I know to my soul's frequent grief, I sign and moan unto my God, and but for the earnest expectation of the glorious liberty of the children of God from unholiness, and the bondage of corruption, how utterly wretched I should be.

I know Jehovah of old did put a difference between the Egyptians and Israel (Exod. 11:7). He gave the blood of the Passover Lamb unto Israel, but He smote all the firstborn of the Egyptians. Christ said, "Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand" (Luke 8:10). And thus also it is written, "At that time Jesus answered and said, "I thank thee, O Father, Lord of Heaven and earth, because Thou hast hid these things

from the wise and prudent, and hast revealed them unto babes. Even so, Father; for so it seemed good in Thy sight" (Matt. 11:25, 26). No flesh shall glory in the presence of God. Before His throne we dare not vaunt ourselves.

The haughtiness of the human heart is laid low before the absolute sovereignty of God. "I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy" (Exo. 33:19), and "Whom He will He hardeneth" (Rom. 9:18). If it were not for the sovereign grace of God there could be no hope for vile transgressors. Often from my youth I have sung, "A monument of grace,—A sinner saved by blood;—The streams of love I trace—Up to their fountain, God;—And in His sacred bosom see,—Eternal thoughts of love to me."

Having such a sacred persuasion in the soul the day of the Lord that shall come brings no dismay to the believer in Christ: for though the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up, nevertheless the promises of the God of our salvation are so sustaining and comforting that we are rather looking for, and hasting unto the coming of the day of God (I Peter 3:10-13). "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). On that blessed morning of that eternal day the upright shall have dominion over all adversities! Death, the last enemy, shall be destroyed. "I shall be with Him when He comes—Triumphant down the parting skies.—And when His voice breaks up the tombs,—Among His children I shall arise."

Then we shall be in perfection of beauty, all glorious, glorified together with Christ our Head. Ransomed from the power of the grave, redeemed from death, redeemed unto God, holy and without blame before Him in love, we shall bear the image of the Lord Jesus, the heavenly One, in glory, immortality, and incorruption. O so blessed! In spirit and soul and body we shall be blameless! (I Thess. 5:23, 24). Mortality

shall be swallowed up of life and thus all the redeemed of the Lord shall be glorified with Christ their Head and Husband; a glorious church, not having spot, or wrinkle, or blemish, or any such thing, and so we shall ever be with the Lord. "So when this mortal shall have put on immortality, and this corruptible shall have put on incorruption, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54).

ELDER FREDERICK W. KEENE

The Gospel Messenger—1916

COLUMBIA CHURCH RESTORED TO FULL FELLOWSHIP

On December 3, 1983, Elder J. L. Compton and several members of Columbia Church attended the regular conference of Bethel Church and in a very humble and contrite manner asked for forgiveness of past sins and transgressions which had resulted in Columbia Church being dropped from fellowship and Association membership by Ketocton in regular session in August 1975. A letter was sent asking each Ketocton Church to send two messengers to a peace meeting at Bethel Church on Saturday, January 28, 1984.

This meeting was attended by one or more messengers from each Ketocton Church with the exception of Greenwood, South River and Upperville. After opening prayer by Elder Raymond Pressley, Elder Phillip Johnson was named as Moderator of the meeting, which was attended by Elder Compton and some other members of Columbia. Elder Johnson stated that the restoration of peace, harmony and fellowship to all churches in the area were prayerfully desired by all, and further that forgiveness must be accompanied by forgetting and the putting away of all malice and enmity. Elder Compton then brought out that past actions and wrong doing could not be undone, but only regretted and future thought and deed governed accordingly. Various scriptures bearing on the love of Christ and love between His children were cited.

The church messengers were asked by the Moderator to voice any questions they might have. There being none, only comments of joy and thankfulness, it was then voted unanimously by all messengers present that Columbia Church be restored to full fellowship. Elder Compton and other Columbia members present were then given the right hand of fellowship amidst general evidences of tearful joy and happiness.

Since Association membership was not requested, formal action by that body is not needed, but at the 1984 session the Minutes will state the fact of the restoration, since the dropping was shown on the 1975 Minutes.

Benediction was beautifully rendered by Elder Tolliver Utz.—Elder Phillip Johnson, Moderator.

Submitted by Brother Karl F. Bobzien

ANNUAL OR UNION MEETINGS IN VIRGINIA

BETHEL PRIMITIVE BAPTIST CHURCH—Leesburg Pike, Fairfax County, Virginia, 2 miles west of Tyson's Corner. Third Sunday, April 15, 1984. All day Sunday only.—Elder Gary N. Utz, Pastor.

WASHINGTON PRIMITIVE BAPTIST CHURCH—6804 Braddock Road at Dodson Drive, Annandale, Va. Fourth Sunday, April 22, 1984. All day Sunday only.—Elder Phillip Johnson, Pastor.

HOPEWELL PRIMITIVE BAPTIST CHURCH—Richmond, Va. To be held in the Little Flock church building. Take Rt. 38 out of Amelia, Va., to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign. Church on left. Fifth Sunday, April 29, 1984. All day Sunday only.—Elder Hollie Redmon, Pastor.

Obituary

SISTER ORPHA LEORA HAMILTON

Sister Hamilton (85) was born August 22, 1898 at Higginville, West Virginia, and passed away September 21, 1983. She was the daughter of Charles W. Powell and Estella Powers Powell. She was preceded in death by her husband, Bro. Paul B. Hamilton, in 1968. She was a granddaughter of Elder Burr W. Powers. She is survived by one daughter, one son and four grandchildren. One son preceded her in death.

Sister Hamilton was a devoted member of **Mt. Bethel Primitive Baptist Church, Three Churches, West Virginia**. She often accompanied us to various Union Meetings and the Associations, and she visited in our home many times. She is greatly missed by her folks, her church and friends. May God abundantly comfort all those who mourn.

Memorial services were conducted by her pastor, Elder Douglas Heare, at her church, September 24 at 3 PM, with Shaffer Funeral Home in charge of arrangements. Interment was in Branch Mt. Cemetery of Three Churches.

—Elder Douglas Heare.

SISTER VERGIE DELL McBRIDE

Sister McBride (71) of Three Church, West Virginia, was born September 1, 1911 in Hampshire County, West Virginia, and departed this life November 12, 1982 in Winchester, Virginia, Memorial Hospital. She was the daughter of Jonathan Taylor Lewis and Lidia May Malcolm Lewis. She was preceded in death by her husband, Albert Carl McBride; also a son, a sister and a brother. Surviving are two sons and six daughters, two brothers and four sisters.

Sister McBride united with the **Mt. Bethel Primitive Baptist Church** and was baptized by her pastor, Elder Philip Johnson. She was highly esteemed by her folks, the church people, and by her friends.

Funeral services were held November 16, 1982 at **Mt. Bethel church** with her pastor Elder Douglas Heare officiating. Burial was in Branch Mt. Cemetery. May the God of all mercy and grace comfort, console and reconcile these dear ones, their neighbors and friends, in this time of great sorrow.

—Elder Douglas Heare.

SISTER MAGGIE MAYES JENKINS

Sister Jenkins (78) of Berryville, Virginia, was born July 22, 1905 at Stanley, Virginia, and departed this life Wednesday, January 25, 1984 in Winchester Memorial Hospital. She was the daughter of the late James Ernest and Artie Nauman Mayes. She was married to Dewey D. Jenkins July 1920.

Sister Jenkins joined Alma Primitive Baptist Church near Stanley, Virginia, May, 1934 and was baptized by the late Elder John Jenkins. She was a faithful member until death, firmly believing in God's sovereign grace. She is survived by her husband, three sons, four sisters, seven grandchildren and 3 great-grandchildren.

A funeral service was conducted for her January 29, at **Enders Funeral Home**, by Elders Ernest Long and her pastor, Elder Elmer S. Skeen. Interment was in **Green Hill Cemetery** at Berryville. May the Lord of glory bless Bro. Dewey and the rest of the family with grace sufficient. Submitted in love—Elder E.S. Skeen.

ORA OSA MORELAND

Ora Moreland (71) departed this life October 13, 1982 in the Hampshire Memorial Hospital, Romney, West Virginia. He was the son of William and Caroline Moreland. He is survived by one sister. He was preceded in death by three sisters and two brothers. He never united with any church but he sometimes attended Little Cacapon Primitive Baptist near Levels, West Virginia. I believe he was a member of that great church of God which He hath purchased with His own blood. Micah 6:8 applies very well to this dear one.

Funeral services were held at the McKee Funeral Home, Augusta, West Virginia, October 16, with Elder Douglas Heare officiating. Interment was in the Ebenezer Cemetery near Romney, West Virginia—Elder Douglas Heare.

ELDER WILLIAM G. FLETCHER

Shortly before going to press with this issue of the A&M we were saddened to learn of the death of Elder W. G. Fletcher of Winchester, Virginia. Elder Fletcher was a former editor of the A&M and was widely known and loved among the Primitive Baptists. An obituary will be published later, the Lord willing.—Editor.

DONATIONS TO THE ADVOCATE AND MESSENGER

Catherine Ashby, West Virginia, \$5.00; Elder Edwin Farris, Alabama, \$2.00; Mrs. Hilda Brown, Virginia, \$5.00; Elder and Mrs. Hollie Redmon, Virginia, \$10.00; Elder and Mrs. Julius Sammons, Tennessee, \$1.00; James M. Best, Florida, \$5.00; Katherine Payne, Maryland, \$5.00; Mrs. Estel Henley, Virginia, \$5.00; Elder Rupert Nobles, Florida, \$5.00; Mrs. Earl Durban, Ohio, \$10.00; Elder Paul Trautner, Kentucky, \$5.00; Mr. and Mrs. Archie Beard, Illinois, \$5.00; Joseph Ford, Virginia, \$5.00; Ruth H. Hammett, Texas, \$5.00; Robert W. Hartley, West Virginia, \$5.00; Karl Bobzien, Virginia, \$17.00; Mrs. Franklin Olinger, Virginia, \$5.00; Elder Hoyt Smith, Louisiana, \$5.00; Elder Elias Sarber, Indiana, \$10.00; Marion and Dorothy Dillon, Mississippi, \$10.00; Noah Jennings, Virginia, \$15.00; Mrs. Alton Atwood, Virginia, \$5.00; Gayle and Marie Riddle, Ohio, \$5.00; Willard Davis, Illinois, \$5.00; Sarah Dove Baker, Ohio, \$10.00; Esther Shepherd, Indiana, \$5.00; Carroll Shuler, Virginia, \$20.00; A Friend, Virginia, \$5.00;

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

MARTINSBURG--Martinsburg, W.Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002. Tel. (703) 347-5672. Clerk. Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356. Mar. '85

NORTH FORK--Six miles south of Purcellville, Va. on Route 722. Second Sunday 11:00 a.m. Elder Roger Frazier, Pastor, Route 1, Box 118, Remington, Va. 22734. Tel. (703) 439-3636. 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, 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 87-1, 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 Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718
June '84

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

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, 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, Amisville, 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. 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. '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