

Advocate and Messenger

124th Year NOVEMBER 1985 No. 11

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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Christ said He was given "power over all flesh, that he should give eternal life" to as many as were given him by the Father. And thus He does give it to His elect, not by their merits but by His own purpose and grace.—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 '86

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. (703) 635-3548. April '86

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 1st and 3rd Sundays at 11:00 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Linda McIntyre, Clerk, 414 E. 6th St., Front Royal, Va 22630, Tel. (703) 635-3412. June '86

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 '86

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. '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. '85

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 Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '86

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. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '86

LITTLE FLOCK—9 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 '85

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 '86

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.

124th Year

NOVEMBER 1985

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OUR BEST EFFORTS MEET WITH OBJECTIONS

Back in 1943 Elder H. L. Golston of Brush Creek, Tennessee said, "Personal praise, human applause and selfish gain have not been any part of my plans. Often, when I have done the *best* I could, and sometimes *all* I could, someone objected."

If I know anything at all about my own feelings and my own experience the above language might very appropriately be applied to my case. I care nothing for the applause of men. To this good day I feel to join with the hymn-writer Isaac Watts in saying that—"When I survey the wondrous cross,—On which the Prince of glory died,—My richest gain I count

but loss,—And pour contempt on all my pride.”

I have likewise found, as Elder Golston did, and as have many others of God’s servants, that when I have done the very best I knew how, and seemingly *all* I could do, there have been those who have objected. In fact it has generally been the rule that when I did the best I could, and *all* I could, that I received my *most severe criticism and disapproval*. Actually, the most cruel, purposeful, vicious and hurtful lies that have ever been leveled against me have been the result of my doing the *best* I could do and *all* I could do.

Certainly we are not to cry “persecution” every time we meet with criticism or disapproval, for sometimes we bring just censure upon ourselves, but at the same time we may be sure that “all that will live godly in Christ Jesus *shall* suffer persecution” (II Tim. 3:12). It cannot be avoided.

I have been called a religious fanatic, even by some of my own relatives. I am sure this charge has arisen as a result of my little efforts to abide by the teachings of God’s word. But I find that the meaning of the word *fanatic* is: “Marked by excessive enthusiasm, and often intense devotion.” And if that is the meaning of the word then I must confess, to my shame, that I am sure I have fallen far short, most of the time at least, of being worthy of the charge that I was a fanatic where religion is concerned. I would to God that my enthusiasm for His precious cause had been greater than it has; would that my devotion to Him, His word, and His people had been marked by more intense devotion. If that would constitute fanaticism then it would give me great delight to be worthy of the charge.—*Editor*.

EDITOR’S NOTE

On the tenth of October I underwent bi-lateral Hernia surgery and also had a large mole removed from the back of my neck, and though I suppose my recovery has gone as well as could be expected, it has been an extremely painful ordeal for me. It has not been possible for me to get all the current

material typed up for this issue of the paper but I hope to get caught up soon.

Asthma and hypertension continue to be chronic problems for me. My blood pressure behaves in a strange manner and requires careful monitoring and medication. Tests done before this last surgery indicate a possible problem with my gall bladder. I continue to be bothered with considerable stomach trouble. Further testing is planned.

I only mention these things for the sake of providing an update on my condition to those who are interested, especially those who have expressed their concern, as well as to make an appeal to all our readers for their continued prayers.

If you have written recently and received no reply please bear with me and I will try to respond as soon as possible. For the cards, letters and other expressions of encouragement already received, and for the prayers offered in our behalf, Melba and I express our heart-felt thanks.—*Your unworthy Editor.*

SOME VITAL RULES OF ORDER

Adherence to the following statements is of vital importance to all Primitive Baptist churches everywhere. The violation of these rules has caused much distress and confusion between brethren in various parts of the country. We feel it is important to call attention to these things from time to time in the pages of the A&M. These statements, and an endorsement of the same, came from very able and well qualified ministers, and though they have both passed from the scenes of time the principles they contended for ever remain the same.—Editor.

1st. "No church on earth has the power to exclude any person from church membership except the church of his membership.

2nd. When a gospel church, acting after careful consideration, and by a good majority of her members, excludes a member from her membership, that person stands excluded

from the denomination, and continues to so stand as long as that church remains a gospel church, unless he shall be restored to fellowship by, or with the consent of, the church from which he is excluded.

3rd. It is gross disorder for any other church to receive such excluded person into her membership by relation so long as the church from which he is excluded is held in fellowship by all orderly sister churches."—*Elder Claud E. Webb*.

"We are sure that the sentiment contained in the three paragraphs from Elder Webb's article will be approved and endorsed by every true Primitive Baptist in the whole United States. It is a well-known fact that the principles therein set forth have been the principles held to by the great body of our people for ages past. To pursue such a course as to receive into membership those who stand excluded from a sister church is to destroy every principle and every vestige of discipline in the church. It is to openly and flagrantly deny that a church has the right to discipline her own members.—*Elder C. H. Cayce*.

From *The Primitive Baptist*—1943

THE GODHEAD

(Last of 3 parts)

God The Holy Ghost

The people of Jerusalem and from the region round about Jordan came to John and were baptized of him, confessing their sins. These were not as some, a generation of vipers, who were refused baptism, but were born, "not of blood, nor of the will of the flesh, nor of the will of man, but of God." So John taught them to believe on Jesus and follow Him, being born of like Spirit. But as all of God's children need a comforter while in this world, Jesus was their comforter while he was with them, saying, "Let not your heart be troubled, neither let it be afraid" (John 14:27). Also John taught them that although he baptized them with water, there stood one among them who would baptize them with the Holy Ghost.

If it had been intended that the mission of Christ was to continue on this earth this would not have been necessary. But He told His disciples, "I go away," and that otherwise the comforter would not come; so, having loved His own that were in the world, He loved them unto the end. But the unregenerated cried, "Crucify Him," and, "Away with Him," not knowing that hard hearts could be melted by the grace of God. And as Peter preached to them at Pentecost many of them were pricked in their hearts and said, "Men and brethren, what shall we do?" Then said Peter unto them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38, 39).

These were commanded to be baptized. Although God's children may derive some benefit while abiding outside the church, the fulness of the promise seems to be made to the ones who have been baptized and live in the church.

Although Jesus had told them of His impending death, the disciples were quite unprepared for the cruel crucifixion which caused their hope to fade; nor could they understand beforehand the glory and power of His resurrection, which caused them to be "begotten again unto a lively hope," but Jesus had told them that the Holy Ghost would bring all things to their remembrance. Here we see one of the main functions of the Holy Ghost, both in their lives and ours. Jesus had also told them, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him. . ." (John 14:15-17). But to God's children and servants the Holy Ghost, "shall teach you all things." What a consolation to have the God-head near to us to comfort us in our afflictions and troubles in this life! Should anyone doubt the revelation of God to His

servants and people? I pray not, for Jesus says the Comforter, whom He would send, would "reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16:8-11). The Spirit of truth, "will guide you into all truth. . . and show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you" (Ver. 13, 14).

When the church was in its infancy, the apostles were given great power by the Holy Ghost to cast out devils and to heal the sick and infirm. All of this, it seems, was to carry them through the harsh persecutions of their time and to confirm our faith today. We are told that "where two or three are gathered together in His name" He is there in the midst of them. It seems this is the presence of the Holy Ghost in the churches, for Jesus is seated on the right hand of God. Likewise, He promised His servants, "Lo, I am with you always, even unto the end of the world." This must be the Spirit of truth to help us along in our journey in this lowly world. But when the family of God is complete and the time, known only to God, comes to carry us to heaven to live eternally with Him, surely the mission of the Holy Comforter will be complete.

ELDER A. J. HYLTON

FELLOWSHIP ACCORDING TO JAMES

(Article 6)

When Jehovah inspired men to write the Bible books He did not use them as mere blind, unthinking instruments (as a man might use a pen), but He employed their entire being in a willing, rational service. He used each man's gift and talents, but also each man's experience and circumstances, his faults and failures as well as his successes, to demonstrate the practical effect of the gospel and the power of grace. We are instructed by the Bible to know them who are over us in the

Lord, and only by doing so can a congregation appreciate the spiritual strengths of those who come preaching, and at the same time be able to deal with their weaknesses. It adds a great deal to our understanding of the Scriptures when we take time to learn something of the lives and experiences of the men who wrote them. Now if you have not yet become acquainted with James, let us remedy that matter at once.

The James who wrote the Epistle was not one of the apostles by that name. This James was brother to the Lord Jesus (Matt. 13:55). While he had been well aware of the events in Jesus' ministry even to the point of sometimes accompanying Him (John 2:12), he and his brethren were not believing disciples in those first years. We cannot help but wonder if the memory of their dare to Jesus to go to Jerusalem when they knew the Jews wished to kill Him (John 7:1-10) may not have weighed very heavily on his conscience when the news of the crucifixion came to him. Nevertheless, Jesus loved His brethren and had a place in the kingdom reserved for them in due time, and therefore one of his first comforting messages after his resurrection was directed to them (Matt. 18-10). I think this memory of his own lack of faith, and of the Master's kindness, so humbled him that James could never claim precedence over anyone by virtue of his fleshly standing, but could only introduce himself as a "servant of God and of the Lord Jesus Christ."

The mother and brethren of our Lord joined the congregation of believers at once after the resurrection (Acts 1:14). Very shortly after the beginning of the visible church in Jerusalem, James appears as the pastor of that congregation. In that capacity, during the notable council over circumcision (Acts 15:13) James served as chief spokesman for that church even though there were apostles present, as a pastor should. When Paul was arrested in Jerusalem in 60 A.D., James alone of all the first teachers still remained in the city, and his days were rapidly approaching their end. Apostles and evangelists might come and go as they pursued their various gifts, but

pastors remain with their flocks. Herein is the key to this book: James tells us what it is like to deal with matters of fellowship as a pastor of a church, dealing with people personally and from day to day. His concern is not merely the public worship, but the welfare of the people he is pledged to serve, whether in their homes, at work, or elsewhere, and he must be concerned with their moral as well as their spiritual training. A pastor must be a shepherd, which means he must be at once an instructor in the gospel, a spiritual doctor, a soldier who defends the flock, and a father who brings up his children in the nurture and admonition of the Lord. Many preachers love to travel abroad and preach where there are no problems to face, and no responsibilities, but a pastor has to stay right at home and take care of his church. He dares not allow anything or any person to influence his people toward wrong, for Jehovah holds him accountable for the people. A church that knows exactly where a pastor stands on matters of concern to them, and whose members can all talk to him as a personal friend who can be trusted, is fortunate indeed. The older people in our area used to say of the old pastors who had been so faithful in performing their work, "They did not wear out, they wore in." After 40 or 50 years of service, the church still found them useful.

The circumstances of the church at Jerusalem, which had been so successful after Pentecost, had seen circumstances deteriorate very badly by the time James wrote his epistle. Once thousands flocked to Jerusalem to witness the miracles and hear the apostles preach, and participate in the Spirit blessings. Now the crowds were gone, the apostles and evangelists were gone, and only dangers were left for the little congregation which remained. The time was almost at hand which Jesus had foretold (Matt. 24:15) when the church must flee for safety before the city was destroyed. Much has been said about this church being the "mother church" for all other Christian bodies, and indeed it was so in that it provided the seed or nucleus of all the others; but, Jehovah never intended there

to be a "mother church" anyplace on earth in the sense that Rome is to the Catholic folks or Jerusalem is to the Jews. Christ and His apostles are forever the only authority for the church. Before this church fled, James would find a martyr's death, and seal his faithful ministry with his blood.

There are two outstanding points dealing with fellowship within a church to be found in James' epistle. The first, which I want to deal with in this article, concerns the proper relationship of a flock; the second, which I would like to speak of in a later article, deals with the development of spiritual judgment within the church itself. In speaking of the first of these points, we must observe that James himself provides a wonderful example to pastors of all ages as to what a pastor ought to be.

We have already noticed that James introduced himself as the "servant of God and of the Lord Jesus Christ." His authority and his calling were from God, to whom also he must at last render an accounting. My own father was told at his ordination by his pastor, "Elder Webb, remember at all times and under all circumstances, you are a servant of God." As such, James was accountable to preach the whole gospel, not merely a portion of it or those subjects which might please his hearers. How easy it is to go astray on this subject, by assuming the church is our own, or for that matter by failing to study and preach much of the Bible while we dwell on only a few easier topics, saying to excuse ourselves, "Oh, that just isn't by gift." James tells us the remedy for that: "If any of you lack wisdom, let him ask of God" (Ch. 1, ver. 5).

The second point concerning the proper position of a pastor is this: he is a servant of the church, and not its master. James used the expression, "My brethren" eighteen times in his letter to indicate his proper place. What does a faithful pastor do for his flock? Does he rule them, make decisions for them, or act without consulting them? He certainly does no such thing. Every wise man knows that he has not performed his duty until he has taught his congregation so well that they

can face the trials of life whether he is with them or not (Phil. 2:12). And even if he himself should go astray (which preachers have done times without number) the church ought to be so well established that they would continue in the truth (Matt. 18:8). He must be like a wise parent who begins training a child yet in infancy to fill a place in society as a responsible citizen. Or, to use another illustration, the church in James' day was like a newly commissioned ship leaving the calm waters of a harbor to sail out upon stormy seas. What captain would rest until every member of his crew knew his work well enough to face emergencies? Would he say, "You folks all go on sleeping, and I will take care of the ship?" That were foolish indeed. It requires patience, watchfulness, and a great deal of prayerful, loving labor to be a pastor, but every church which has been truly pastored will tell you that it is a blessing to them.

James began by exhorting Christians to patience, to an unwavering adherence to the faith. It has always been true that good people have been drawn to the church by the spiritual joy, peace, and love which they find there; many are quite disturbed to find after a while that the church is composed of human beings who have all kinds of troubles, and that the church has labors to perform and battles to fight. It is a good work to join a church; it is a better work to remain faithful to it through the battles (Rev. 2:19).

Old Baptists are a little careless in their use of Jesus' statement concerning the church, "The gates of hell shall not prevail against it." He said it, and it is true, but it does not mean that any local congregation will continue to the end of time, especially not on their own terms. Lots of things can kill a church body: ignorance, false charity which tolerates error, love of material things, covetousness, inactivity and pure laziness, the fear of men, or the willingness to follow men, pride, immorality, tolerance of a pastor who doesn't pastor; there is no end of the list, for sin is a bottomless pit. But, there are good principles which will enable a church to live, and as long

as a church clings to these good things she may depend on God's blessings (Gal. 5:22).

The church should know that she will be tested in every aspect of her existence (her authority, the scope of her fellowship, her doctrine, her practice, her discipline, her faith, her zeal). If she be strong, saints will find many good things about her and will seek her out. The saints love the spirituality of a good church, and her fellowship with Christ. They love her cleanness from worldly ways; they rejoice that she is able to feed the poor with the gospel, and that in doing so she is both simple and affordable; they find the love of the members for one another, and for others, and for the service of God, beautiful to behold.

These are the things every pastor must labor to establish within his flock. He can never safely countenance men or ideas which will make the congregation be of two minds about it. It is for this reason that Old Baptists have endeavored to be careful who they allow within the circle of their fellowship.

ELDER RAYMOND WEBB

REDEMPTION THROUGH THE BLOOD OF CHRIST

"In whom we have redemption through his blood." To redeem means to buy back. And in this one statement of Eph. 1:7 we are told who the Redeemer is, what the redemption price is and who the redeemed are.

First Paul says, "In whom," that is, in Christ. *Christ* is the Redeemer. It is He alone that has the power and price of redemption. No preacher, so-called "soul winner" or evangelist is present in this text. There is One alone, and He is Christ.

Second, the *price* of redemption is His blood; not our blood, nor the blood of bulls, goats and the ashes of a heifer; not our good works (the ashes of a heifer), for men's works shall be burned up at the end of time;—just His blood and His alone. His is the only pure stream, untainted by sin, that purifies the sinner.

Third, the redeemed are the chosen, the elect. Paul says, "In whom we have redemption through his blood. . ." The "we" of verse 7 is the "us" of verse 4, who are chosen in Christ before the foundation of the world; an elect out of both Jews and Gentiles, for Paul, being a Jew, was saying "us" to the Ephesians, who are Gentiles, and "us" to God's people today, for the Scripture is written to all God's people in all generations. Peter echoes this same thought in the Lord's people when he writes, "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot" (I Peter 1:18-19).

It is evident then that the Lord's people are redeemed by the precious blood of Jesus Christ and He alone is the Redeemer. Therefore the glory is all His. The song of the redeemed is, "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

Rejoicing in this redemption freely by His grace, let us, the blood-washed and blood-bought children of God, go forward in praise and adoration of our blessed Redeemer, denying ungodliness and worldly lusts, for as Paul said, "Ye are not your own. . . for ye are bought with a price."—the precious blood of Jesus Christ.

ELDER LONNIE MOZINGO, JR.

BLESSED ARE THE MEEK

"Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). A meek and quiet spirit is very valuable in the sight of God, for Peter said it is "of great price," and according to our Saviour the meek are blessed individuals for they shall inherit the earth. Meekness is an attribute of God's only begotten Son and a fruit of the Spirit in the lives of all His born again children; that is, Jesus said, "I am meek and lowly

in heart," and Paul tells us that meekness is a fruit of the Spirit. The word *meek* is also defined by scholarly individuals as gentle and humble. In the broad term a meek person is one that is gentle, refined, courteous, humble; showing consciousness of his or her defects or short-comings; not proud, not self-assertive, modest.

Since meekness is a fruit of the Spirit people who display this characteristic are favored of God, because He has already sent forth His Spirit into their hearts; therefore, "Blessed are the meek." If we as the Lord's children bear and/or maintain the fruit of meekness Jesus said we "shall inherit the earth." Our life consisteth, to a large degree, in how we handle and utilize the responsibilities and blessings associated with it. There is an incumbent responsibility with an inheritance; and the responsibility of God's children is to demonstrate their true meekness by submitting to His will. By doing this we will glorify God and receive the benefits of our great inheritance.

Paramountly, we must recognize that the fundamental nature of meekness is a fruit of the Spirit which is given in regeneration. If we are to enter into the inheritance connected with the benefits thereof we must of necessity put on meekness and manifest it in our daily lives. Paul said, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, *meekness*, longsuffering" (Col. 3:12). So, meekness is something we, as the children of God, have the capability of putting on.

Moses was a man that bore the characteristic of meekness, for it is said of him, "(Now the man Moses was very meek, above all the men which were upon the face of the earth)" (Num. 12:3). On this occasion the Lord owned him as—"My servant Moses," but, like many other true servants of God he faced the opposition of his own people, for Miriam and Aaron spoke against him because of the Ethiopian woman he had married, and the anger of the Lord was kindled against them. And because of this Miriam was smitten with leprosy.

"And Aaron said unto Moses, Alas, my lord, I beseech

thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned" (Num. 12:11). Notice the humble attitude of God's servant Moses when Aaron acknowledged their mistake. He did not say, as many of us probably would, that her being stricken with leprosy is good enough for her because she spake against me; but rather he cried unto the Lord, saying, "Heal her now, O God, I beseech thee." How about this for the spirit of meekness?

In our review of the subject of meekness let us be cognizant of the fact that a meek person is definitely not a coward. As a matter of fact people who manifest meekness are very courageous, because they have the patience and fortitude to act according to divine teachings and crucify the old man of the flesh by conforming themselves to the examples established by the humble servants of the Most High God. Individuals with this spirit not only glorify our heavenly Father but they are also among those who inherit the earth. Meek brethren and sisters are those interested in the welfare of God's people and in magnifying His glory. They do not seek self esteem.

Remember, when Israel sacrificed to the molten calf and danced and said, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt. And the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people: now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation." If Moses had been interested in establishing a name for himself this would have been the time for it, because the Lord was actually saying to Moses, let me alone and I will consume the nation Israel and make a great nation of Mosesites. If the same proposition was made to some of the present-day television evangelists (as we sometimes hear them referred to) I am satisfied they would jump at the chance to have a nation of "ites" named for them, for it seems that they diligently strive for self-gain and personal recognition even if it does not honor God. The way they per-

vert the gospel is evidence of this fact.

But the man whom God called "My servant" did not seek fame for himself. He was more interested in the honor of his heavenly Master. I do not believe the narrative of this incident can be improved upon by paraphrasing; therefore, I will quote Moses' own words as recorded in Exodus 32:11-13: "And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, for mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever."

At this point Moses was not concerned with making a name for himself, even though he later tried to claim some credit for himself and Aaron, but rather his main concern was that if the Lord consumed Israel now the Egyptians could justifiably question His honor, and Moses did not want that. So, he again manifested his willingness to suffer afflictions, with the people of God, instead of enjoying the pleasures of sin for a season,—in this case, the sin of pride. This meek and courageous intercession of Moses was later recognized by the Psalmist, for he records the events of rebellious Israel on this occasion and says the Lord would have destroyed them had not Moses, his chosen, stood in the breach, to turn away His wrath (Psalm 106:23).—(*Concluded in December, D. V.*)

ELDER DENNIS JONES

CHRIST MADE TO BE SIN FOR US

“He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him” (II Cor. 5:21).

In this text we have the subject of sin in consideration as well as that of righteousness. Sin has ever been under consideration and discussion. We were sold under sin. We were in a cursed condition. As the Bible expresses it, “By one man’s (Adam’s) transgression, many were made sinners. . .” We were dead in trespasses and sins and were without God in the world. In God’s purpose of salvation for sinners we find His Son sent into the world to make propitiation, atonement or payment for the sin of His people.

Now then, since we were dead in sin there was no way for us to come into contact with God; but He, in His great love and mercy, had the only means or way to take away this sin, and it could only come about by the death of His Son on the tree of the cross. Such was His love for His people, that, while they were yet sinners, Christ died for them. Some would say that even though Christ died for our sins there is still something for us to do before we can ever be saved eternally. Do the Scriptures agree with this theory? They declare that God made Him (Jesus) to be sin for us, who knew no sin. His being made to be sin is the only way we could be made the righteousness of God. It took His life as an atonement or payment for the penalty of sin which was upon us.

“This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. . .”(I Tim. 1:15). Let us reason together. Did you ever hear of a Saviour having helpers? Christ did not, nor did He need any. It is said in the Bible that He trod the winepress alone. Christ was the *only* sin-bearer. Then it is faithful to say that He came into the world to save sinners. In Isaiah 53:6 we find the reason He was made to be sin: “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” This is exactly what is under

consideration by the apostle when he said, "For He hath made him to be sin for us, who knew no sin."

In this 53rd chapter of Isaiah we find some beautiful word pictures of Christ as a sin-bearer: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." Many years later we find the virgin Mary with child of the Holy Ghost. Joseph had the mind to put her away privately, but the angel of God spake to him, saying, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." We can readily see then that in God's purpose of redemption for man that His Son, Jesus, must be born into the world as we are. He must take upon Himself a body of flesh, yet being without sin; for He was God manifest in the flesh, that He should later taste death in order to take away the sin of the world. Thus John said when he was looking upon Christ, "Behold the Lamb of God, that taketh away the sin of the world."

John was enabled to see and know Jesus by the power of the Spirit. He knew that He was the Lamb of God; that He was the one to be made sin for us; the only man ever living to not have the presence of sin in His body. It took the death of this matchless one, it took His life blood, which was shed on the tree, to put away the sin of the elect world. No wonder the Bible says He has perfected forever them that are sanctified. Jesus said, "No man taketh my life, for I have power to lay it down, and I have power to take it again." We find in this statement that He had power to lay down His life for the sin of the world, and He had power to take it up again for our justification. No wonder the apostle said of God that He had made Him (the sinless one) to be sin for us, that we might be made the righteousness of God in Him.

ELDER W. F. BURLESON

THE POOR FRENCH SHEPHERD AND HIS BIBLE

In a village in France lived a poor shepherd with his wife and eight children. Although he found it no easy task to get, from his low wages, sufficient food and clothing to supply the wants of ten people, he contrived to buy himself a new Bible, his old one being nearly worn out. When I say he bought a new one, I mean new to him, for as he could not afford to pay a high price, he got a second-hand Bible; but it was in good condition, and had large, clear print—a very necessary thing, for the shepherd was growing old.

He made good use of his Bible, and spent many a happy evening reading to his wife and children some of the Psalms or beautiful stories out of the Old and New Testaments.

He was reading one Sunday soon after Christmas when he came to a place where two leaves were stuck together. He got a knife and cut them carefully apart. What a surprise to find between them a bank-note for twenty dollars. His astonishment was great, but while he sat wondering his eyes fell upon a strip of paper, upon which these words were written—“This sum of money has been collected with much labor, and as all my relations are rich, people who have no need of it, I leave it to whosoever reads this Bible.”

Probably this curious will had been made by someone who had found in God's Word the joy of his life, and who, having no children, and no relations in need of money, wished his savings to fall into the hands of someone to whom they would be of real use and who also loved his Bible.

How many people would be glad to find a similar treasure in their Bibles! But greater treasures still are to be found in the Word of God, treasures which neither moth nor rust can corrupt, and which thieves cannot break through and steal. Seek them there and you are sure to find them.

From *The German*
THE GOSPEL MESSENGER-1906

AN ATHEIST'S QUESTION ANSWERED

Some years ago I had the pleasure of meeting Elder Daulby, of Indiana, at the Highland Association, which was being held at Dawson Springs, Kentucky. We were together a few days filling appointments at several churches of that association. In one of his discourses, while we were together, he related a very interesting story. He said, on a certain occasion, while traveling on a train he occupied a seat near two gentlemen who were in conversation. He soon learned, as he listened, that they were having an argument on the subject of religion. One of the gentlemen was a minister and the other a lawyer and an atheist. Elder Daulby said he became very much interested in the discussion, especially so because it appeared that the lawyer was about to get the better of the argument.

Finally, the lawyer asked the preacher several questions, and among them was one the minister couldn't answer. Here are the questions: "Do you believe," said the atheist to the preacher, "that God is infinitely just?" "Oh, yes," replied the minister. The next question was: "Do you believe and teach that Jesus was innocent—that He never committed a sin?" "Yes," answered the minister. "Do you believe and teach that all men are sinners?" was the next question. "Certainly, the Bible teaches that all men are sinners," was the reply. "Then, do you believe and teach that the death of Christ was essential—that He had to die for sinners that they might be saved?" "Yes," said the preacher, "the Bible certainly teaches that." "Now I have one more question, and that is this:" said, he, "I want you to tell me upon what principles of justice could God the Father require His innocent Son to die for guilty sinners?" The minister didn't seem to have a ready answer to this very appropriate question. The lawyer pressed the question; but the preacher didn't answer. It began to appear that he couldn't answer this question. At least, that was evidently how the atheist considered the matter. By this time he seemed to feel confident that he had won a decisive victory.

Finally, the lawyer said: "It can't be answered." Elder Daulby accepted this broad challenge. He said to this enemy of truth: "Sir, it can be answered." "Do you think you can answer it?" the lawyer inquired. "I certainly do," said the Elder; "First, I will ask you a question." The gentleman consented and Elder Daulby proceeded with his question. "I understand you are a lawyer. This being the case, I feel sure you can answer my question. Is there a provision in law that gives one person a legal right to become surety for another?" "That is correct," said the lawyer, "one person may become surety for another, in which case he is held legally obligated to pay whatever indebtedness may be involved." "Well, you have answered your own question," said Elder Daulby. "It was upon precisely that same principle that Jesus became legally obligated to die for or in the stead of sinners. It was because he had agreed to bear the sins of guilty sinners before they were committed, that Jesus became a surety for sinners." Thus this interesting story ended in a triumphant victory for truth.

In this connection I want to emphasize this glorious truth—that is, that this unbelieving lawyer's question cannot possibly be answered on any principle other than the "everlasting covenant" spoken of in God's Word.

I presume that no Bible student will venture to dispute the fact that Jesus is represented in God's word as a sin-bearer. Listen, "And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many" (Heb. 9:27,28). That Christ was once offered to bear the sins of many is just as certain as death according to this language! The prophet Isaiah speaking of Jesus said, "Upon him the Lord hath layed the iniquity of us all." These two plain statements settle this question beyond doubt. There are many other similar expressions in the New Testament, as well as many types and shadows in the Old Scriptures which could be cited in support of this fundamental truth.

From a Sermon by ELDER W. L. MURRAY
For The Poor-1955

FOOD FOR THE LIVING

It is Jesus or nothing! Can you see that? Can you feel that? Do you believe that? Then you have some other kind of eyes besides natural. You see some beauties that the world has never seen. You have seen something, God has revealed something to you, and that is, He came to the rescue of His bride.

You know, speaking concerning that bride, the Lord set forth parables; He spoke and illustrated by parables. But I do not think of one parable that teaches regeneration. Regeneration certainly is taught in the Bible; it is illustrated by the Lord Himself. I am going to call your attention to one thought: not one time was a dead man ever *brought* to Christ! He always *went* to the dead! A lot of *sick* folks were brought to Him. I can see a great difference between a *dead* man and a *sick* man. Regeneration is taught, and this lesson illustrates it. When Jairus' daughter was lying on the bed dead, He went up to where she was, and He only suffered five people to go with Him,—John, James, Peter, and the father and mother. When He went into where she was He did not turn to His apostles and say: "Boys, we have a job to do, let's get busy." He never asked help of anyone. He had no need of help. I wonder why He took them along?—So they could testify to what He was doing: "Ye are my witnesses."

They could testify that they did not do anything. The mother could testify; "It was not what I did—I did not do anything." Well, who did? The Lord did it! You know, He reached down with His mighty arm: "Mine own arm hath brought salvation,"—"mine own arm!" He took hold of that child and said, "Damsel, arise." Then He turned to His preachers and said, "Give her something to eat." You know, there is the use of the gospel. It did not have a thing to do with raising the dead. Would not those preachers have had a hard job trying to feed that child before the Lord gave her life. If a man wants that job, he can have it. I have found something better than that. Do you know why the damsel needed something

to eat? Why, she was alive and ready to eat—but no food on earth gives life! It *comforts*, it *feeds*, it *nourishes* life.

Those people who were on the outside did not see what went on, but they had to recognize that she was alive. Perhaps some said, "The preacher was there. Maybe he had something to do about it." That is guessing. I think there is a lot of guessing in the world today. But the *true* witness will tell you the fact: the Lord did it! *The Lord called His preachers to feed her after He gave her life.* I believe there is somebody talking that way today. Maybe there is somebody telling you those things now. That is a lesson of regeneration.

From a sermon by ELDER C. M. MILLS
For *The Poor*—1950

SOLEMN REFLECTIONS

We are swiftly passing from time into eternity. Our time in this world is short and it is sad that so few take it seriously. We must soon stand before God, the eternal Judge. The final sentence will be pronounced, "Come ye blessed of my Father," or "Depart, ye cursed, I never knew you."

As time moves on the whole race of mankind, with but few exceptions, are flying at their utmost speed from God. The world advances in the greatest hurry and with the greatest speed known in history. But the fact is certain, we are all full of our way through our little span of earthly existence into eternity, with either our faces or our backs to God with whom, face to face we must stand. "Broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13,14).

The great mass of people in the world live after the flesh, seeking to satisfy carnal nature, and, judging by their fruit they are headed for eternal destruction. Many religious societies have large enrolled numbers, but creature religion has no foundation but the sand. They may assemble for a few minutes in religious exercise and spend the rest of the week in

worldly pleasures or worldly gain. We were one time among the throng, and were by nature the children of wrath until the quickening power of grace entered the soul, and "were without God and without hope in the world," but did not know it. What a mercy that we were not permitted, as thousands of our fellow sinners, to live and die in our sin. To have died in the state we were in we would have entered eternity into unchanging perdition. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)" (Eph. 2:4,5).

They who enter into that eternal rest and dwell with the redeemed must have something more than a mere form of religion. "If any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." They may be troubled with much indwelling sin, and have a great fight against the flesh, but they call upon God for help, trusting in His mercy. They who have made a profession of religion who can go on in the pleasures of sin and a sinful life are not in Christ, but still in bondage of sin. "How shall we, that are dead to sin, live any longer therein" (Rom. 6:2).

It is a wonderful thing to be in company with those who have their faces toward the new Jerusalem, looking for the coming of our adorable Redeemer, looking for a city whose builder and maker is God. The third Sunday in September, 1897 I was received into the fellowship of our people and have had a home with them ever since. I love them and their company more as the years pass by.

Elder J. Harvey Daily
Advocate and Messenger-1954

**ELDER AND SISTER DOUGLAS HEARE
TO CELEBRATE FIFTIETH WEDDING ANNIVERSARY**

In honor of the Fiftieth Wedding Anniversary of Elder Douglas and Sister Heare, their family requests the pleasure of your company at a reception on Sunday, December first, nineteen hundred eight-five, at two o'clock in the afternoon, at the Ebenezer United Methodist Church basement. Route 50, three miles east of Romney, West Virginia. No gifts please.

WINTER MONTH MEETINGS CANCELLED AT SUMERDUCK

At our conference meeting today we agreed to cancel our First Sunday meetings at "Union" church at Sumerduck, Virginia, during the Winter months, starting with the First Sunday in December until the 1st Sunday in April.

Sister Pauline Steadman, Church Clerk

BACK ISSUES OF THE A&M DESIRED

I am in need of some back issues of the Advocate and Messenger for the years 1975 to the present. I would appreciate hearing from any of our readers who have either complete or incomplete volumes for those years and who would like to place them into safe hands. I will be glad to take care of any expense involved in mailing these materials. If you can be of assistance to me in this matter please let me hear from you.

I frequently receive requests for back issues, and I also use the back numbers to acquaint others with the paper.—
Editor.

Obituary

SISTER ELIZABETH VIOLA LAWSON

Sister Lawson (70) was born February 1, 1915 and passed away September 17, 1985. She was the widow of Early Lawson. She is survived by two sons, Sherman, of Adamsville, Alabama, and Sidney, of Front Royal, Virginia; two sisters, Edith Cockrill, Front Royal, Nannie Glasscock, Front Royal; three brothers, Thomas H. Robinson, Baltimore, Maryland, Herbert Robinson, Warrenton, Virginia, and Joseph Robinson, Bealton, Virginia.

Funeral services were held at Maddox Funeral Home, Front Royal, with interment in Prospect Hill Cemetery, Front Royal, Virginia. May God's blessings be with the family.—Elder Hollie Redmon.

DONATIONS TO THE ADVOCATE AND MESSENGER

Janet Yates, Virginia, \$5.00; Lois Y. Giltinan, Virginia, \$5.00; Olive J. Detamore, Indiana, \$3.00; Elder and Mrs. Gary Hall, Georgia, \$5.00; J. W. Peacock, Georgia, \$5.00; L. D. Beahm, Virginia, \$5.00; Winifred A. Cusac, Ohio, \$1.50; Mrs. F. A. Bartlett, Alabama, \$5.00; J. E. Pitney, Indiana, \$2.00; Lewis M. Rudacille, Virginia, \$10.00; Roseta Ogle, Indiana, \$5.00; Walter G. Pile, Illinois, \$5.00; Senora C. Keith, Virginia, \$5.00; A Friend, Indiana, \$5.00; Elder W. B. Pendleton, West Virginia, \$5.00; Elva Payne, Virginia, \$5.00; Jessie R. Rhue, North Carolina, \$3.00; G. T. Stout, Indiana, \$10.00; Mr. and Mrs. Eric Naschold, Virginia, \$15.00; Virgie Durham, Ohio, \$5.00; Thelma B. Pierson, Indiana, \$5.00; Hettie K. Gehlauf, Missouri, \$3.00; Josie G. Thomas, Virginia, \$10.00.

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. '86

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. 2nd 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 2:00 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. '87

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. '86

UNION—Sumerduck, Va Take 651 from Remington to Sumerduck (about 10 miles) meets every 1st and 2nd Sunday at 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hidden Ave., Culpeper, Va 22701, Tel. (703) 825-5813. Also 5th Sunday at 10:30 a.m. Elder Rodger Frazier, Pastor, Rt. 1, Box 171, Remington, Va 22734, Tel. (703) 439-3606. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va 22186, Tel. (703) 347-3469. Dec. '86

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park, IL, 255 S. Marion St., Oak Park, IL 60302. Services each 1st Sun. 10:30 a.m. Elder Vernon Hopkins, Pastor, each 3rd Sun. at 10:30 a.m. with visiting ministers. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, IL 60641. Tel. 725-1372. July '86

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '86

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. '87

MT. BETHEL—Three Churches, W.Va. Services 1st and 3rd Sundays at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W.Va. 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W.Va. 25434, Tel. (301) 395-5253. Aug. '86

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—Browtown, 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 '86

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, Amisville, 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. '86

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 '87

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 '86

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, Amisville, 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 South Richmond Post No. 137 located off Old Midlothian Pike. Turn South on Covington, one block, turn left continue to end of Old Midlothian Pike. The Post is opposite the Belt Boulevard Overpass and across Midlothian Pike from Ramada Inn. 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. '86

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. '85

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. '87

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. March '86