

Advocate and Messenger

123rd Year

AUGUST 1984

No. 8

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

He (Christ) was wounded for our
transgressions,
He was bruised for our iniquities:
The chastisement of our peace was
upon Him;
And with His stripes we are healed.

Isaiah 53:5

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '85

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '85

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel (703) 543-2353. Sister 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, Julia V. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '85

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

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor. Elder Clarence Davis holds service 1st Sun. a.m. Dec. '84

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. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '85

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

Advocate and Messenger

Devoted to the cause of Truth and Righteousness as believed and practiced
by the Old School or Primitive Baptists in all ages.

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NOT THE GOD OF THE DEAD BUT OF THE LIVING

The Sadducees, one of the religious schools or parties among the Jews at the time of Christ, maintained that there was no such thing as the resurrection. Therefore, in an attempt to expose what they thought to be an apparent absurdity in that doctrine, they proposed a case to Christ in which seven brothers, each in their turn, had the same wife; and after all the brothers were dead she also died. Then they asked, "Therefore in the resurrection whose wife shall she be of the seven?" obviously thinking that the doctrine of the resurrection necessitated the same kind of natural relationships in heaven which exist here on earth. The Mormons make the same mistake today, believing there will be husband-wife relationships in heaven. But what did our Lord say? He answered and said unto them, "Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."

Some seem to derive considerable satisfaction from the notion that we will know each other in heaven in the same way we know each other here, so far as natural relationships are concerned. But in heaven our relationship will be on a much higher plane; a much more glorious and exalted plane. We will stand in the same relationship to one another as do the angels. Matthew and Mark say we will be "as the angels"

in the resurrection. Luke says, "equal to the angels" (Matt. 22:30, Mark 12:25 and Luke 20:36). In heaven all the saints will be recognized as "children of God, being the children of the resurrection," and this will be sufficient to our perfect happiness and joy. One saint will mean no more to us than another in heaven. We will love them all equally. The sorrows and heartaches invariably associated with all natural relationships will be blotted from our minds in the resurrection; otherwise heaven would be marred with those saddening memories and it would not be a place of perfect joy and peace. Jesus will be the all-consuming object of our rejoicing in the glory world.

When we wake with His likeness and see His face in righteousness, we shall be satisfied (Psalm 17:15), and if we are satisfied we will desire nothing more. All will be well. Do not fret yourself because marital ties will not be maintained there. Paul says, "To depart, and to be with Christ . . . is far better" (Phil. 1:23). Asaph said, "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven *but thee?* and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (Psalm 73:24-26). So shall He likewise be *our* portion forever.

But as touching the resurrection of the dead, our Lord asked the Sadducees if they had not read in the book of Moses (Exodus 3:6, 16) how in the bush (the burning bush) God spake unto him saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob? Then after He posed this question He stated the conclusion that God "is not a God of the dead, but of the living." In other words, when He said, "I *am* the God of Abraham, Isaac and Jacob," He implied that they were still living, in spirit, with Him, and asserted that He would raise their bodies in the resurrection.

Christ said, "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and

they that have done evil, unto the resurrection of damnation.” In his defence before Felix Paul said he had hope toward God that there would be a resurrection of the dead, both of the just and unjust. Of this we likewise have a sweet hope, for we desire to see our Lord as He is, without the veil of nature marring our view. To this we look forward with sweet anticipation.—*Editor.*

HIS MYSTERIOUS WAYS

“God moves in a mysterious way, His wonders to perform;
He plants His footsteps in the sea, He rides upon the storm.”

—From No. 26 in *Daily Hymnal*

The ways of God and the Spirit are almost always opposite to the ways of man. His ways are as much above our ways as the heavens are above the earth. We would like to especially write about some of the mysteries of the birth and life of John the Baptist. His parents, Zacharias and Elizabeth, were without children and were, according to nature, past the age of having children. They were God-fearing people walking in all the commandments of the Lord. As Zacharias, a priest, executed his duties of burning incense, an angel appeared unto him, telling him that they were to have a son and that his name was to be John, and he was to be filled with the Holy Spirit even from his mother's womb. Zacharias doubted how such a thing could be, inasmuch as they were both past the childbearing age. Because of his unbelief he was stricken dumb, and was to be in this condition until the child was born.

In due time Elizabeth conceived and the son was born. Some of the neighbors and kinsfolk wanted to name him Zacharias after his father. Elizabeth said no, that he was to be called John. They then asked his father how he would have him named. He asked for a writing pad and wrote thereon, “His name is John.” Thus they followed the instructions of the angel and immediately Zacharias' speech was restored. He then prophesied many wonderful things concerning John (Luke 1:67-80).

About three months before John was born the same angel appeared to Mary informing her that she too was to bear a son, and that He was to be called the Son of God. Mary also questioned, seeing that she was not married and knew not a man. The angel told her that the Holy Ghost would come upon her and overshadow her, and that all things are possible with God and nothing impossible. Mary then went to visit her cousin Elizabeth in the hill country. They talked about how the Lord had shown great mercy and great blessing to them in promising them sons. Mary stayed about three months with Elizabeth and then returned home.

John waxed strong in spirit and was in the desert places until his showing unto Israel. Although he and Jesus were cousins they had not met until Jesus appeared to him and demanded baptism. John said unto Jesus, "I need to be baptized of Thee, and comest Thou to me?" Jesus said, "Suffer it to be so, for we must fulfil all righteousness." John then baptized Jesus in the river Jordan.

While Mary was visiting with Elizabeth, and they were talking, the babe leaped in Elizabeth's womb for joy. Thus John was born spiritually before he was born naturally. When John saw Jesus coming to him, he (John) said, "Behold the Lamb of God which taketh away the sin of the world." Since he had never met Jesus until that time, how did he know that Jesus was the Lamb of God? Simply because he was born of the Spirit even from his mother's womb. There were those who came to John and asked him who he was. He denied that he was the Christ, or Elias, or a prophet. He simply said, "I am the voice of one crying in the wilderness, as saith the prophet Esias." Then they asked him by what authority he baptized, since he was not the Messiah nor a prophet. He said, "I baptize with water, but there standeth one among you whom you know not, and he shall baptize you with the Holy Spirit and with fire, but that he might be made manifest to Israel therefore am I come baptizing with water." Now when Jesus was baptized, the heavens were opened and the Spirit

of God descended in the form of a dove, and alighted on Jesus and we hear the voice of God from heaven saying, "This is my beloved Son in whom I am well pleased." Thus we hear a public announcement from God proclaiming that this is His Son. So Jesus was made manifest to Israel when John baptized Him.

What does it mean to be baptized with the Holy Spirit? I understand that it is the new birth. The coming of the Spirit of God into our hearts and lives. The private announcement of God to each of His children, that this is my beloved Son dwelling in your heart. By this miraculous birth we are given to know some of the mysteries of God; and even though we are not able to understand many of these mysteries by our natural minds, yet by the power of His Spirit we are able to believe them, even though we may not be able to understand them. Jesus said on one occasion, "I thank Thee Father that thou hast hidden these things from the wise and prudent and hast revealed them to babes; even so Father it seemed good in Thy sight."

To our natural minds it would seem that an aged woman from the hill country, and a woman who had never known a man, would be the most unlikely women to give birth to sons of such momentous importance. Jesus was, of course, the greatest man that ever did or ever will walk upon this earth; and of John the Baptist Jesus said, "Among those born of women, a greater has not arisen than John the Baptist; nevertheless, he that is least in the kingdom of heaven is greater than he." So if you are privileged to be a member of the kingdom of heaven (the Church), you are greater than the greatest, because John was not privileged to be a member of that group. God surely moves in a mysterious way, His wonders to perform.

ELDER T. EVERETT BEAVERS

Reformation whitewashes the house. Regeneration takes it to pieces and rebuilds it from the ground.—*Toplady*

BETTER

(Concluded From July)

Jesus has declared that we should behold the fowls of the air, how they sow not, neither reap nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Surely the Lord knows what we stand in need of, and what He has commanded us to do He expects us to do in faith, believing and looking and trusting in Him for the increase. When thou vowest a vow unto God, defer not to pay it. "Pay that which thou hast vowed, for better is it that thou shouldest not vow, than that thou shouldest vow and not pay." It is better that ye suffer for well doing than for worse. So let us not be weary in well doing for in due season ye shall reap if ye faint not. We are not to sacrifice unto idols, for an idol is nothing in the world, and yet some would eat and sacrifice unto idols; their conscience, being weak, is defiled. But meat commendeth us not to God; for neither, if we eat, are we the better; neither if we eat not, are we the worse. The Lord hath shewed what is good and I am sure it is better to do and observe with all our heart; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? This is better than all whole burnt offerings and sacrifices.

If we come together any other way than in the name of Jesus, we have come together not for the better, but for the worse. Now when we walk after the flesh and become entangled with the pollutions of the world, after having received the knowledge of the Lord and Saviour Jesus Christ, the Lord has declared that it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

"But, beloved, we are persuaded better things of you and things that accompany salvation." There are some very useful and needful things that accompany salvation and they are far better than what the world has to give. To the beloved, the called of God by His divine grace, there are better things than

to turn again to the beggarly elements of the world. These much *better things* accompany our salvation and go right along with it. They are the very true principles of our salvation as being predestinated, justified, called, adopted, sanctified and glorified, being exercised in faith, hope, charity and love. These are much better than the promises of man and the things of the world.

“The law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.” This new covenant which embraces Christ Jesus and His eternal promises gives hope to lost sinners and is a more clear and solid and sure foundation for the full pardon of our sins, and the hope of eternal life is a much better hope than could be promised or accomplished from the dark shadows of the legal sacrifices under the ceremonial law. These legal sacrifices required the shedding of blood and it was necessary that the pattern of things in the heavens be purified with these; but the heavenly things themselves with better sacrifices than these. The sacrifice of Christ Himself is far above all others and is the only one acceptable to God for sin and iniquity. It is far more excellent and better for it contains all the virtue and benefit of a perfect sacrifice that is much better than the legal sacrifice under the law. Spiritual blessings are heavenly things for they come from heaven, with saints being blessed in heavenly places, and are made manifest through the blood and perfect sacrifice of Christ Jesus our Saviour. Saints are partakers of an heavenly calling and spiritual birth; their head is in heaven and their conversation is there. They have a right unto it and are made meet for it, being purified by the atoning blood of Christ, a much better sacrifice than any of the legal law of man.

Jesus was made a surety of a better testament, for He hath obtained a more excellent ministry, by how much also He is the mediator of a better covenant, which was established upon better promises. Yes, we have a better covenant than the old, and it is founded upon better promises than the old

could give, and it has a sure foundation, for the Lord is that promise and He knows them that are His. Can you put a worldly value on this promise? No! dear ones, it is much better and of greater value to be one of the Lord's.

Paul spoke of some of his trials and the great afflictions that the Lord's children are called upon to endure fighting the good fight of the faith, but what a consolation knowing in yourselves that ye have in heaven a better and an enduring substance. It certainly is better and it lasts forever. God has provided something better for His chosen and redeemed by the blood of Christ, that they be made perfect. Again, to be with Christ is far better, and certainly we are to rejoice that our names are written in heaven, which is much better.

These are some of my thoughts in regard to the better things and may they be blessed to be to the glory of Jesus' name and to the comfort of Zion. May we live humbly knowing that to obey is better than sacrifice. Submitted in love for the better.

ELDER DAILY HITE

BEING TEMPERATE IN ALL THINGS—I COR. 9:25

When the Scriptures repeats a lesson, it usually does so to emphasize its importance. The lesson of temperance is spoken of six times, so therefore we may assume it to be of great importance to Christians. If God said it once, it would be true; but when He says it six times, we ought to listen.

Temperance (that is, self restraint) was one of Paul's themes when reasoning before a heathen king, and knowing a little of the wild excesses common to such men, we can see how Felix would tremble (Acts 24:25). Paul spoke again of temperance to the Galatian churches (Gal. 5:23) when he saw how prone they were to return to the ways of the Jews. He scarcely needed to mention what excesses of passion were chargeable to those people. Paul spoke of temperance again as one of the qualifications for preachers (I Cor. 9:25, and

Titus 1:8), for those men would come under persecution themselves, and would often mediate between other intemperate persons in their common labors. And, both Paul and Peter urged temperance upon members of the church as a becoming virtue (Titus 2:2 and 2 Peter 1:6). It appears to be a virtue needed by all men.

The word *temperance* is often used by way of an excuse in our time. People are prone to say, "It means we can do it a little bit, but are not to overdo it." No, my friend, it does not mean that at all. It means we are to exercise restraint upon this old nature of ours, a nature which has appetites for every carnal thing to such excess that if not restrained would destroy us. We even use good things to excess so that they become evil and hurtful. Temperance is self-discipline, the ability to tell yourself, "No!" Something may be lawful, and good, and yet if we use spiritual judgment, we ought to avoid it.

By this reasoning, Paul refused marriage though he knew others of the apostles were married. His life work was preaching, and he did not think it wise to force such torment upon a woman as he must daily go through; and, his doing so would reduce greatly his ability to preach the gospel. He could have charged wages against the church, but did not lest the gospel might be denied to some. He could have eaten various meats, esteemed unclean by Jews, but must use caution lest it offend a brother (I Cor. Ch. 9). "All things are lawful, but all things are not expedient" (I Cor. 6:12). It is not a matter of what we may get by with, but rather of what is best for the church, and for ourselves as Christians. Good things become evil at that point where they interfere with our ability to serve God as we ought, and when they take precedence in our affections over the service of God. I wish to speak of these in particular.

I have been asked a few times what is wrong with taking a drink, perhaps in the privacy of a home; "It can't hurt me," the questioner says, "and besides, Jesus drank wine." I have several answers, all of which are reasonable, but none of which may satisfy a person bent on drinking. If you will read your

Bible, you will observe that every time Jesus tasted wine it was a part of a religious activity where wine was symbolic; it was not social, nor was it for His own gratification. Moreover, Jesus was ever in full control of Himself, where we are never so. Every drink a person takes reduces by that much what judgment he may normally possess. It may for a moment enhance his self-esteem, his feeling of well-being, but when morning comes and he finds himself with empty pockets and an aching head; when he views with dismay his DUI ticket or his damaged car, he will know his judgment was not good after all. And, when he discovers that friends who are most important to him (his church friends, his parents and family, etc.) have lost respect for him, and indeed he has lost respect for himself, he will have cause to meditate on the wisdom of the text that tells him to shun the appearance of evil (I Thes. 5:22). If our president got us into a war which killed 50,000 Americans per year, there would be a revolution in this country. Yet, alcohol does that and Americans defend it as their right. Speaking from years of experience, from viewing broken homes, abused families, neglected children, damaged churches. I say to you, "Leave it alone, my friend, as you would the devil."

"But is that any more self-destructive than overeating?" some have responded. Yes, it is. But I am not going to defend gluttony, simply because more of us indulge in it. Even Old Baptists are guilty; we eat huge Sunday dinners and then try to sit down and listen to some poor man try to preach! There are a lot of good cooks among our church members, and probably every one of us eats more of it than is good for us. Not only does it interfere with our worship services, but it is harmful to our health, and it is a bad example. More than a few of us need a good "Martha and Mary" sermon when we get ready to go to church, for we all forget what the day is actually intended for.

God gave work to man when he drove Adam and Eve from the Garden. He gave it as much for therapy as for pun-

ishment. Man had become acquainted with evil, and as long as he was forced to remain occupied, he was less prone to that evil. Work is our means of providing for our loved ones, it helps control our worries and our passions, it provides an opportunity to share with others. Yet, there are those who either will not work at all, or who are driven night and day by the urge to spend all their time doing it, to the point where it destroys the relationship between themselves and their own families; indeed, when they go to church, they may fall asleep the moment they sit down quietly. A lazy man is condemned in the Bible (I Tim. 5:8); those who overdo it, would benefit from a study of I Tim. 6:6-12. But, those who work are much less likely to hurt someone than those who will not. Not many people work themselves to death.

I was reading just recently an article in which the writer commented that one of the most important remarks children ought to hear from the lips of parents is, "No, we can't afford it." I confess, when my own were young I had little trouble telling them that; but, now that our grandchildren are here, I do forget. Having enough of something leads to contentment, and especially so if a person earns it himself; having too much leads to a lack of appreciation, whether of time or money or labor. You aren't doing anyone any good when you heap too much on him, or do everything for him. Grandparents, take heed! Mothers, let your children learn to do some things for themselves!

Time and space will not permit us to go into all the things in which we need to be temperate. I wish to speak of one more thing; the art of speaking. In my Bible I have a little verse, for a bookmark, which reads:

Keep watch on your words, my brother,
For words are wonderful things.
They are sweet like the bees' fresh honey,
Like the bees, they have terrible stings.
They can bless like warm, glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger
Like an open two-edged knife.

Have you noticed that people in general cannot speak without superlatives? Everything is the "greatest", or the "best" or "fantastic", or whatever. In spite of what some folks say, Mr. Presley was not really the "King". He was a man with great musical talent (I heard him sing *Amazing Grace* beautifully once), who wasted his gift on the worst kind of trash, drugs, and wild living, and probably did more to undermine the morals of our youth than any other single person, all for fame and money. Why can't we speak rationally and with considered judgment? Do we have to try so hard to impress people that we are speaking the truth that we exaggerate beyond belief?

Sometimes when our feelings are aroused we say things we ought not in a spirit that is inconsiderate. When we do it, people always draw the wrong conclusions, and may even have feelings hurt. It does little good to say afterwards, "Oh, I didn't mean that the way it sounded!" I don't know of anything harder to swallow than words once spoken. My father, who was a pretty good cabinet maker (and I am not) used to get a little aggravated with my woodworking. He would say to me, "Son, always measure twice and saw once!" . . . and I knew that he was really saying, "Think before you act or speak!" In his chapter on charity, Paul beautifully defines a child (I Cor. 13:11), for children speak before they understand or think; but we Christians are to put away childish things.

You might think it strange, but of all the dangers of intemperance that I have spoken of in this article, I consider the intemperance of speech the most dangerous to the church. I have read of the division between the Primitive Baptists and the people we sometimes call "absoluters", and I have observed that the greatest harm was done because men on both sides did not speak as they ought. I have on my shelf a number of recorded debates, and I am ashamed to say that in most of them even the men I know to have the correct doctrinal views, were unkind, even ungentlemanly in some things they

said; I do not like debates. I have seen great troubles arise in churches between good brethren, and know that most of it could have been avoided if they had spoken more kindly. I have observed husbands and wives having troubles, and parents and their children, and again, if they would only learn to speak kindly, most of it could be resolved.

Why should it be that man, the only creature given the power of speech, should be the greatest abuser of his gifts? Would it not be wonderful, when the world judges the Old Baptists (and they do, every day) if it could ever be said of us as it was of the disciples of old, "These men have been with Jesus!", or again, as someone said to Peter, "Thou art one of them, thy speech betrayeth thee!"

ELDER RAYMOND WEBB

GRANT

It seems a familiar term which we hear quite often when people want to build a museum, a library, or perhaps a hospital for crippled children. These things being expensive, funds must be obtained from somewhere. So usually, a grant is applied for from some wealthy person or foundation of wealth. The workers of such projects are helpless to undertake these monumental tasks on their own and usually have to wait patiently after the plea for the grant to be made. It is a happy time when the aid comes through and the project gets under way that will help so many people. If this is true in this world then I would like to show, in a similar way, how a grant can be to the joy of many, many people of God.

After the Church had emerged from the great difficulty recorded in the 18th chapter of Revelation, much people began to shout praises, saying, "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments" (Rev. 19:1, 2). A voice is heard from the throne saying, "Praise our God, all ye his servants, and ye that fear him, both small and great." And a great mul-

titude saying, "Alleluia, for the Lord God omnipotent reigneth." It seemed to be unanimous among the multitude as they cried, "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready" (Rev. 19:7).

Nothing is written about the tears, the bended knees, the pleading, the humble petitions to God and the long patience waiting for the grant to come through. How could she "make herself ready" without the help from Him who created the heavens and the earth and who owns the cattle of a thousand hills? Self-righteousness has long been proven to be ugly, vain and evil. God is just and the justifier of him that believeth in Jesus. In Christ Jesus dwells all the treasures of wisdom and knowledge. But now the prayers have been heard and the petitions gone up to the courts of heaven to the Wealthy who possesses all grace and forgiveness. The Almighty has handed down His decision; "I have blotted out, as a thick cloud, the transgressions, and as a cloud, thy sins" (Isa. 44:22; Acts 3:19). The times of refreshing comes from the presence of the Lord.

The times have been when I have seen little girls playing, with faces smudged with dirt. As they grew older I have seen them with hair in "pigtales" or "ponytails". Later, with a care-free, boyish look, wearing blue jeans. But when they came to me to be united in the holy bond of matrimony they were very grown up and put on their very best attire.

So, likewise, is the bride of Christ. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:8). The Lord Jesus Christ is declared in prophecy to be, "The Lord our righteousness." Apostles commanded His Church to, "Put ye on the Lord Jesus Christ." That is, His way of life, His attitude, His examples and commandments. And to every child of grace this garment will fit like a tailor-made suit.

ELDER A. J. HYLTON

WHY WE KNOW THE BIBLE IS THE WORD OF GOD

No. 6

The Bible gives a pre-written life of Christ.

Gentlemen of the jury, this phenomenon is most amazing. It is a fact unparalleled in the profane and other so-called "sacred" literature of the world! Who could have written the principle facts of the life of George Washington from 400 to 1500 years before he was born? *But that is exactly what the Old Testament does with the life of Christ.* Over 250 distinct, definite prophecies tell *where, how and when* He was to be born; the visitors (shepherds and wise men) He was to have at His birth; the tribe (Judah) and the family (David) that He was to come from; the return from the flight into Egypt; His public ministry; His fore-runner (John the Baptist) and scores of other events. (See Micah 5:2, Isaiah 7:14, Daniel 9:24, Psalm 72:10, 15 and 89:4, 36, Gen. 49:10, Hosea 11:1, etc.)

His death is given in great detail, in the Old Testament prophecies. Read the 22nd Psalm, written 1,000 years before Christ came, as a description of His death by crucifixion. When it is remembered that the Jewish method of capital punishment was by *stoning*, and they knew nothing about death by crucifixion (which was a Roman institution) until centuries after this prophecy was written, one is compelled to admit that the chapter *had* to be written by inspiration of God.

As an illustration of the *minute detail* that prophecy deals with, thus making it genuine and fool-proof, note verse 18 of the 22nd Psalm: "They part my garments among them, and cast lots upon my vesture." This was literally fulfilled, but unconsciously, by the Roman soldiers who crucified Christ. Here is the New Testament record, "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be" (John 19:23, 24). How amazing! There were *four* soldiers, and each of them took one of His

five garments; there remained the fifth: Christ's seamless robe. How should they divide that? They did not care to spoil it by cutting it, so they threw dice for it! To think, that this insignificant action of throwing dice should find its way to the prophetic page, and be revealed 1,000 years before ever it happened! Where is the possibility of guess work in that? Even a moron would not accuse such detailed prophecies of being "shrewd guesses."

The above, as well as scores of other predictions, fully demonstrate two things: that the God who knows all things is the God who dictated the Bible, and that Jesus of Nazareth was the true Messiah, for all the predictions were fulfilled in Him. The Old Testament gives a *photograph* of the coming Messiah; when the Messiah came He had to answer *exactly* to that photograph. Jesus did. None but God could write a Book, using a score of men, during several centuries of time, containing a puzzle like that! None but God could give the *solution* to the puzzle and *present the Individual who perfectly fulfilled all the predictions!*—Fred John Meldau.

TWO HUNDRED DOLLARS NEEDED AND GIVEN

At the time of her husband's death, there were *two hundred dollars* due an institute for the board and tuition of their two little boys. His death was the floodgate opened, which let in a successive torrent of perplexities, losses, dilemmas, delays, law-suits, etc. The poor widow was not able to pay that bill; and the principal was importunate, persevering, bitter, and, at last abusive. She cried to the Lord for a week, day and night, almost without ceasing. Then a gentleman, whom she had taken to her own home and carefully nursed through a dangerous illness three years before, called to say good-bye. He was on his way to a Bremen steamer, he remarked, and all other adieus had been said, and all his luggage was on board except his valise in his hand. Might her boy ride down to the wharf and see him off? he asked. Of course she was glad to

consent. When her son returned he brought back a letter, which, when opened, she found to contain exactly *two hundred dollars*, and the words, "Not that money can ever express my gratitude, but the enclosed may be useful for gas bills or some other little household matter." This interesting proof that the Lord is the God of the widow and the fatherless, and still answers the humble and earnest petitions of His people in even natural trials, is published in Whittle's "Wonders of Prayer."

ELDER SYLVESTER HASSELL

The Gospel Messenger—1905

SOME COMMENTS ON SECRET SOCIETIES

"Greeley, Col., June 8, 1920.—Secret societies are 'contrary to the spirit of Jesus Christ' and tend to become a substitute for the church, said a resolution adopted yesterday by the National Synod of the Reformed Presbyterian Church in session here. The resolution reaffirmed the doctrine of the church, which generally is opposed to such organizations."

I clipped the above from a daily paper recently. It shows that the Reformed Presbyterians oppose their members uniting with secret orders. The Augustan Lutheran Synod, years ago, said in a resolution: "We will not tolerate our members uniting with the Masons or other infidel societies." The German Evangelical Lutheran Synod of Missouri, Ohio, and other states oppose Lodgism and state that "it is diametrically opposed to the Christian religion."

Charles G. Finney said; "Masonic oaths are a conspiracy against God and man." Charles Francis Adams said; "A more perfect agent for devising and executing conspiracies against church and state could scarcely have been conceived." D. L. Moody said; "I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers.***Do no evil that good may come. You can never reform anything by unequally yoking yourself with ungodly

men." Wendell Phillips said; "Secret societies are not needed for any good purpose, and may be used for any bad purpose whatsoever. In my opinion such societies should be prohibited by law." John Quincy Adams denounced the bloody oaths of Masonry, and James Madison, another President of the United States, also publicly protested against them. "The great Lincoln, and the Silent Soldier of the Republic, were not members of secret societies." George Washington said in his latter life; "I preside over no lodge, nor have I been in one more than once or twice during the last thirty years." Daniel Webster said; "In my opinion the imposition of such obligations as Freemasonry requires should be prohibited by law."

Jesus said; "I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort and in secret have I said nothing" (John 18:20). Paul said; "Have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Eph. 5:11, 12). This apostle again said; "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (II Cor. 6:14). In the rituals and religious service of Masonry and other such orders the name Jesus Christ is not mentioned. The use of the name of the blessed Lord Jesus might offend the ears of some unbeliever.

The secret societies evidently think more of unbelievers than they do of the Lord of Glory—the Saviour of sinners.

Not so with Primitive Baptists. Some few of our people may stray from the straight and narrow way—the way of safety. But not many. And may those who do, see the error of their way, return, and "keep themselves unspotted from the world."

ELDER R. H. PITTMAN
Zion's Advocate—1920

CAUTION AGAINST ERROR

It is not designed in this article to speak of the many ways in which even beloved brethren in Christ are liable to err from the plain simplicity of the gospel; but we do design, if the Lord will, to refer specially to the one particular error to which we think the apostle alludes in the text and its connection.

In order to get the true sense and meaning of this, and many other texts of Scripture, it is necessary to notice the context and ascertain, if possible, what is the particular theme on which the inspired writer is dwelling, and what is the point of doctrine he is expounding.

In this text, if we carefully observe the verses going before and those coming immediately after the text, we will see that the apostle fully apprehended that even the beloved brotherhood were liable to draw false conclusions concerning the source of evil and good, and for this reason the cautionary words of the text are thrown in; "Do not err, my beloved brethren." The apostle of Christ being inspired of God, was guided in what is written here by that wisdom which is from above and which cannot err.

In the first part of this chapter the apostle had taught the brotherhood to "Count it all joy when ye fall into divers temptations; knowing that the trial of your faith worketh patience." He had also written, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Now the apostle well knew through the heavenly wisdom given him, that brethren were liable to err by drawing false conclusions from the doctrine he had been teaching them. They were liable to say, "Well, as God has created all things, visible and invisible, in heaven or in earth, and rules over all that He hath created, He is the great First Cause and source from which proceeds every evil temptation and every trial that shall ever afflict us. If it is not so, how then can the

man be a 'Blessed man that endureth temptation,' and how can we 'count it all joy to fall into it?'"

Now, this is the way natural men and the natural mind will reason with regard to seductive and evil temptations. They draw erroneous inferences from the doctrine of God's sovereignty, and thereby ascribe every evil and wicked thing to God as well as the good.

This is an error against which the cautionary words of the text are thrown. "Do not err, my beloved brethren." If any have concluded when they are tempted in the sense here spoken of, that they are tempted of God, that is an erroneous conclusion. "Do not err" upon this point. "Let no man say when he is tempted, I am tempted of God." It will be erring from the truth to say it, to believe or to teach others to believe it. "God cannot be tempted with evil, neither tempteth he any man" with evil (James 1:13). It would therefore be a great error to say that God can be tempted, enticed, or drawn away from His purposes, or from that which is good, just, and right. Who would dare to say it? And yet it would not be a more grave error than to say that God "tempteth any man" with evil. "But every man is tempted when he is drawn away of his own lusts and enticed." Do not err brethren by even supposing for a moment that the Holy Spirit of God is the source from which you are enticed and drawn away to evil works. It is precisely to the contrary, as saith the apostle in the very next verse following our text—"Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

God is not in conflict with Himself. His works are all harmonious. He has not commanded and prompted any man to say or do that which he has forbidden him to do. Let no man say when he is tempted to do that which the Lord in His word has forbidden him, that "I am tempted, enticed or prompted of God to do this thing." This would be a great error, and it is the main error against which we are cautioned in

the text heading this article. Every good gift is from above, but it is neither a good nor perfect gift to be enticed to do that which God's word condemns.

ELDER WILLIAM M. MITCHELL

The Gospel Messenger—1886

FORBID THEM NOT – MATT. 19:14

We have sometimes heard people say that certain ones are too young to join the church; that children have not sufficient judgment to make a profession which involves so much, and for that reason they should wait until they are older. To this we would say, that people never become old enough to make a profession of faith, unless they have (possess) faith, and that God does not work in His children "to will and to do of His good pleasure" before they are old enough.

In 2nd Chron., 4th chapter, we are told that King Josiah, at the tender age of sixteen years, began to seek after the God of David, his father, and four years later he began to destroy idols which filled Jerusalem and Judah. He "declined neither to the right hand nor to the left." He was old enough because the Lord led him. Jeremiah was a child when called to the prophetic office. He lived during Josiah's reign. Samuel, when very young, was established to be a prophet of the Lord, and all Israel knew that he had been called.

Surely, when God softens the hearts of children and fills them with eagerness to attend religious services and a desire to be baptized, they are not too young to follow the Saviour.

Many times have we listened to young people relate their spiritual exercises in such a way as to bring tears of joy to the eyes of older saints. At such times we never heard any objections to the youthfulness of the applicant. Are such too young to be added to the church?

But some will say that there are many temptations and sins surrounding the young; that a public profession should

be deferred until riper years. Would such a course make temptations less, or more easy to be overcome? If old people would make no mistakes, and were not subjected to trials, there might be a little argument in such reasoning. The old brethren are, themselves, in constant need of the Saviour.

The greater number of God's people are convicted in youth. We often hear them tell how the Lord made them abhor themselves and pray to Him for mercy long before they have related the same to others.

We desire to say a few things about our first convictions. We cannot tell how old we were at the time of our first soul trouble, but we will never forget the day when we attended a funeral and asked, over and over, "What will become of us at death?" That earnest question, with some alteration, troubled for many years. At the age of 17 our convictions were more pungent. After a while peace came, and next was an earnest desire to be baptized in Jesus' name. It often occurs to us that God has been very near us, protecting and upholding.

Should this be read by any boy or girl who desires to be baptized, our advice would be to go to the church and tell the dear saints what the Lord in great mercy has done, and follow Him into the water-grave. He will abundantly bless you. Go with all your weakness and trembling; God will give you strength.

ELDER GEORGE A. BRETZ
The Church Advocate—1897

JAILED FOR 23RD PSALM

George Vins, a faithful Russian Baptist pastor, spent many years in prison for the simple offense of preaching God's word, until he was released and exiled in 1979.

Vins told a church convention audience in Dayton, Ohio about one of the trials that led to a prison term. He was accused by the KGB of being the author of "a very dangerous document"—the 23rd Psalm.

A copy of the precious Shepherd Psalm was found among his possessions, and the handwriting was identified as his. Vins tried in vain to convince the authorities that the true author of this "subversive text," David, had lived 3,000 years earlier as a shepherd and a king in Israel.

Christian Inquirer—May 1984

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**ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES
 IN VIRGINIA, WEST VIRGINIA AND PENNSYLVANIA**

BETHEL—First Sunday, September 2, 1984. All day Sunday and Saturday before, all day both days.—Elder Gary Utz, Pastor.

BATTLE RUN—Second Sunday, September 9, 1984. All day Sunday only.—Elder E. S. Skeen, Pastor.

THUMB RUN—Third Sunday, September 16, 1984. All day Sunday only, regular service on Saturday.—Elder A. J. Hylton, Pastor.

MT. BETHEL—Third Sunday, September 16, 1984. All day Sunday only.—Elder Douglas Heare, Pastor.

ENON—Third Sunday, September 16, 1984. All day Sunday and Saturday night before.—Elder Tolliver Utz, Pastor.

UPPERVILLE—Fourth Sunday, September 23, 1984. All day Sunday and Saturday before, all day both days.—Elder E. S. Skeen, Pastor.

TIMBER RIDGE—Fifth Sunday, September 30, 1984. All day Sunday only.—Elder Gary Utz, Pastor.

LITTLE FLOCK—Fifth Sunday, September 30, 1984. All day Sunday and Saturday night before.—Elder Raymond Pressley, Pastor.

Obituary

SISTER NAOMI AMSTUTZ

Sister Amstutz (95) of Bad Axe, Michigan, and formerly of Van Buren, Ohio, passed away May 21, 1984. She was born July 12, 1888 in Indiana to Manasseh and Cora (Mitchell) Silveus. She married Edison Amstutz, June 12, 1923 in Findlay and he died July 14, 1959. She was a member of the "Van Buren" Primitive Baptist Church. She was baptized July 20, 1930, by her father, Elder Manasseh Silveus.

Surviving are a daughter, Corliss Leach, Port Austin, Michigan; grandchildren and great-grandchildren; a brother and a sister.

Funeral services were held at the Church with Elders Levi Williams and Tom Pitney officiating. She was laid to rest beside her husband, Elder Edison Amstutz.—Members of Van Buren Church.

DONATIONS TO THE ADVOCATE AND MESSENGER

Marie McGee, Georgia, \$5.00; Eva H. Woods, Illinois, \$5.00; Allura Merrill in memory of Miss Anna Park, Maryland, \$5.00; Elder and Mrs. Bill Dillon, Virginia, \$10.00; Aubrey Utz, Virginia, \$5.00; Mrs. Margie Swinger, Michigan, \$25.00; Mr. and Mrs. Paul Semadeni, Colorado, \$10.00; Herbert S. Moore, Virginia, \$5.00; May D. Wynes, Maryland, \$2.00; Charles J. Patterson, Michigan, \$5.00; Mrs. Raymond Hicks, Georgia, \$5.00; Elsie Payne, Virginia, \$5.00; Mrs. Ruth D. Utz, Virginia, \$5.00; Sister Willa Daily, Indiana, \$20.00; Friend, Virginia, \$200.00; Lois Rountree, Georgia, \$2.00; Howard B. Smith, Ohio, \$1.00; Virginia Alexander, Virginia, \$5.00; Van Buren Primitive Baptist Church, Ohio, \$5.00; Doris DeSpain, Texas, \$5.00; Mrs. Fred Waters, Maryland, \$10.00; Mrs. Pearl Tiller, Missouri, \$5.00; Karl Bobzien, Virginia, \$15.00; Floyd DeJarnette, Arkansas, \$5.00; Edith McClure, Tennessee, \$5.00; Mrs. John Ellis, North Carolina, \$2.00; Lucille Holliday, West Virginia, \$2.00; Marvin Pitney, Ohio, \$5.00; Lois Gisler, Missouri, \$5.00; Mrs. Georgia Agnew, Virginia, \$20.00; Mrs. Emiley G. Long, New York, \$5.00; Verta Haning, West Virginia, \$5.00; Capt. Kenneth T. Kelley, Florida, \$5.00; Nellie M. Elmore, Indiana, \$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, Amissville, 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 Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va. 22734. Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va. 22068. Tel. (703) 338-5531. May '86

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor. S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727. Tel. (703) 948-4360. Dec. '84

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '85

UNION—Sumerduck, Va. Take 651 from Remington to Sumerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701. Tel (703) 825-5813. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va. 22186. Tel. (703) 347-3469. Dec. '84

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '85

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '85

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '86

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

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

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '84

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '85

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713, Tel. (703) 547-2364. Jan. '86

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