

Advocate and Messenger

122nd Year JULY 1983 No. 7

Advocate
and
Messenger

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

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**I would not change my bless'd estate,
For all the world calls good or great;
And while my faith can keep her hold,
I envy not the sinner's gold.**

—Watts.

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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 '83

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '84

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1 Sun. 10:30 a.m. Sat. before 7:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '83

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '83

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, I-B, Woodbridge, Va 22192. April '85

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

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

NEW LIBERTY CHURCH—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '82

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

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

SECOND SUNDAY

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

LITTLE FLOCK—Nine miles southeast of Amelia, Va. Take Rt 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m.. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480 July '83

Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

122nd Year

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NO GROUNDS FOR TRUSTING IN THE FLESH

After Christ was revealed to him, the apostle Paul probably came as close to perfection as any son of Adam has ever come in the sense of strict adherence to all that God would have him do. If not, who would we select as a better example of what a true christian ought to be? I think anyone who has any well-grounded views on the subject would readily admit that no one could be found in all the annals of christianity who would exceed Paul in his devotion to the Lord, his chaste conduct and conversation, and his untiring labor in behalf of the Church.

But even though he was one of the most outstanding examples of godliness and dedication we meet with in either sacred or profane history, yet we never find him participating in any of that self-adulation which is so common among modern professors of religion. He never placed himself in that exalted position so many claim for themselves when they speak of *letting* the Lord do this or that, as though they had control over whether He carried out His will or not. He never boasted about how many he had "saved" as though *he* were the Saviour instead of Christ. He never talked about how many places he had preached, how many churches he had constituted, nor how many miles he had traveled in the service of Christ. He never attempted to draw attention to himself and to his remarkable gifts and graces, but he steadfastly pointed his hearers to the Lord, and had determined to know nothing among them save Jesus Christ and Him crucified (I Cor. 2:2).

"God forbid," said, he, "that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6:14).

In his epistle to the Philippians Paul said, "If any other man thinketh that he hath whereof he might trust in the flesh, I more" (Ch. 3 ver. 4). If it could have been rightly said of any man that he had just grounds for trusting in the flesh, then certainly it could have been said of Paul. Not only this but he would have had more of a basis for doing so than any other man of his day. But he knew he had no such basis because he had just said in verse three that the *true* worshippers of God "have no confidence in the flesh." He obviously then was not saying he had proper grounds for trusting in the flesh but the point he was making was that if any man did have such grounds then he had more than anyone else. Taking all things into account no man of his day could have matched him in outward attainments. He was a circumcised Israelite, of the tribe of Benjamin, and a Hebrew on both his father's *and* mother's side. He was of the most highly esteemed sect of the Jews, the Pharisees; his zeal was unsurpassed, and he had so kept the outward requirements of both the moral and ceremonial laws as to be counted blameless both in his own estimation and in the eyes of his fellows.

He could have listed many other outstanding achievements, but these were sufficient for his present purpose, which was to show his current estimate of such fleshly things and what he thought of trusting in them, particularly as a means of obtaining favor with God. And what does he now say with regard to all these external privileges and attainments? Compared with the excellency of the knowledge of Christ he esteemed them as *loss*. Yea, he even looked upon them as things filthy and repulsive when relied upon for life and salvation. In that light he even compared them to the lowly dung of the stall. He had esteemed them of immense value and importance prior to his experience on the Damascus road, but one glimpse of Christ and these things were stripped of all their glitter and appeal. Not only were they made worthless to him

but they now appeared to him in their true character and thus were vain and contemptible in his sight.

In the seventh chapter of his letter to the brethren in Rome Paul says, "I know that in me (that is, in my flesh,) dwelleth no good thing." This no doubt is mysterious language to those who are strangers to themselves and to the corruption of the flesh. Most men are of the opinion that there is everything in their flesh necessary to make them capable of responding to God in such a way as to gain His favor and to become a member of the elect family. It has not been long ago that I heard a man say he believed in the *innate goodness of man*. In other words, he believed man is basically good by his very nature, just as he is when born into the world. We've probably all heard the saying, "There is a little good in everybody." But so far as the natural man is concerned, unrenewed by the grace of God, there is *no good thing* in him. Among those who are yet in their native corruption, "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12). Even when they participate in those deeds which men look upon as good works their actions are still not acceptable unto God for they never proceed from right principles, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7). Even men such as the apostle Paul, in whose heart the Holy Spirit had taken up its abode, still have that corrupt flesh which they inherited from their fallen father Adam, and in that flesh "dwelleth no good thing." If a man has any good in him it is because God has put a principle of grace within his heart, and it is only *after* he receives this Divine principle that he begins to love God. John says if a man loves and knows God it is because he *is* (already) born of God (I John 4:7).

If a man of *Paul's* caliber had no good thing dwelling in

his flesh then you and I can rest assured that we do not have any good thing dwelling in our's either. This may be ever so mortifying to the flesh, and doubtless is, nevertheless it is the plain fact of the matter. When a man truly sees this in the light of God's grace it will bring him to his knees and strip him of all boasting. He will no longer be able to trust in the flesh for he will see the weakness and corruption thereof. At this point he will have "ceased from his own works" (Heb. 4:10), and he can no longer rely on anything for life and salvation other than that righteousness which God imputes to His people "without works" (Rom. 4:6). He has "entered into his rest"—a glorious rest indeed—and is now equipped to maintain those good works to which he was called and by which he bears fruit to the glory of the One who saved him by His grace (Titus 3:5, 8, 14).—*Editor.*

A PECULIAR PEOPLE ZEALOUS OF GOOD WORKS

Beyond doubt the Lord Jesus Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:14). People may be regarded as peculiar when they let their hair grow long and shaggy and wear a head-band, or when they go filthy and shabbily dressed, or when they protest military service of their country, or when they are insane; but the Lord's chosen people have a peculiarity, and that is to glorify God in their bodies and in their spirits which are His. Many are quick to tell you they are christians, and they intimate, with considerable self-pride and vainglory, that it is of their own free will.

True enough, the disciples were first called christians at Antioch but this was attached to them as a slur and not for pride or glory. The effects of being called a christian on the apostle Paul's life is given in 1st Cor. 4:13 "Being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day."

Unlike the carnally minded of this world who curse and

swear when things go wrong, you dear ones, the Lord's redeemed, who are led by the Spirit of God, learn to be patient in tribulations, and, in the spirit you bear the precious fruits of love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. To this end the Lord has made us for His own glory. "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18).

God has always required sacrifice of His people in His service according as He has prospered them. This can vary from two mites, given by a poor widow, to an alabaster box of ointment, very costly and precious, used by a woman to annoint the head of the Saviour before His burial. We must live with our conscience and decide to what degree the Lord has prospered us, that our conscience condemn us not. But above all things we should present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service (Rom. 12:1). It behooves us when we are children, at home and unmarried, to set a pattern of clean and upright living, which is a sowing to reap happiness in later life. "The law was a schoolmaster to bring us unto Christ." Observance of God's moral law when we are young will pay rich dividends in future life. When I was young and poor and took things that did not belong to me the stern schoolmaster would give me a whack saying, "Thou shalt not steal." This, and the rest of God's law made me fearful of transgressing. Heaven knows that in the day of God's grace in my life I had enough sinfulness to repent of without the excesses of this world.

"This is a true saying, If a man desire the office of a bishop, he desireth a good work" (I Tim. 3:1), so that to this day we believe the desire is of the Lord, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron" . . . "Who can have compassion on the ignorant, and on them that are out of the way" . . . knowing that we ourselves are compassed with infirmity.

The apostle Peter said to Jesus, "Lo we have forsaken all

and followed thee, what have we therefore?" It is a labor of love and service to the Master's cause and a reasonable service indeed for he redeemed us from all iniquity. All can work for a salary who wish, thinking they do God service, but as for me the Lord's promise to Peter is good; "But he shall receive an hundredfold now in this time, houses and brethren, and sisters and mothers, and children and lands with persecutions: and in the world to come eternal life" (Mark 10:30).

ELDER A. J. HYLTON

BURDEN

Dear ones, I do not want to be a burden on anyone as I attempt to write a little again for the Advocate and Messenger on the subject of a burden. Burdens are usually thought of as being a heavy load; a responsibility or a heavy obligation, a cross to bear, or labors and toils we encounter along the way. These things may be with afflictions and fears, yet it can be in love and confidence as we go forward in faith through all trials, trusting in the Lord. Burdens come to every individual here in this world because of the very corruption and depravity of our human nature; the fleshly, carnal nature that all human beings possess. We do have a burden to bear, and we are told to bear one another's burdens and so fulfil the law of Christ. This we do in communicating to one another in the fellowship of the Spirit, for others travel the same road.

Dear ones, don't be overcome with your burdens but exercise your faith, trusting in the Lord. Job was the Lord's servant, a perfect and upright man, one that feared God and eschewed evil, holding fast his integrity and maintaining that what God does is right and He is a Just Preserver of men. Yet the Lord suffered Satan to smite him with sore boils from the sole of his foot to his crown, so that he took a potsherd to scrape himself with and sat down in ashes. This surely was a very grievous burden to Job for he said, "Let the day perish wherein I was born," and he confessed his sin unto the Lord.

He had become a burden to himself; but in all Job's burden he did not charge God foolishly, even when his wife urged him to curse God and die. He said she talked as a foolish woman and that what he received of the hand of the Lord was right and he retained integrity. He said, "I know that thou canst do every thing, and that no thought can be withholden from thee." "So the Lord blessed the latter end of Job more than his beginning."

Ofttimes our burdens work for our good and yield the peaceable fruits of righteousness, even though we don't understand it that way at the time. David was troubled and bowed down greatly so that he went mourning all the day long because his iniquities were a heavy burden upon him, even too heavy for him; yet he declared, "Cast thy burden upon the Lord, and he shall sustain thee." The Lord is surely wonderful in all His ways and He will not suffer any burden to be upon you but what you will be given the grace, strength and mercy to bear to a good end.

We should remember the sabbath day and not bring any burden of the world along as we enter into the gates of Jerusalem, but hearken unto the Lord and keep the sabbath a hallowed day. The prophet Jeremiah was told by the Lord to stand in the gates where the kings of Judah go in and out and to warn them and all the inhabitants of Jerusalem to hearken and take heed to themselves and bear no burden on the sabbath day nor bring any burden into the city, neither carry forth any burden out of their house, for they were not to do any work on that day but keep it consecrated unto the Lord. Oh for grace that we might see more of this in days to come, for when we bring the work burden with us to the church service we add burden to burden, and the Lord has promised those who do not hearken that he will build or kindle a fire in the gates that shall devour the place thereof.

When Paul and Barnabas went up to Jerusalem unto the apostles and elders about the question that had arisen among them, some saying it was necessary to be circumcised in order

to be saved, they were given faith to go bearing the burden the Lord had put upon them through the churches that the churches were to abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if they kept themselves they would do well. We will do well today to abstain from such idols as they were warned against. Paul and Barnabas and Silas were men who had hazarded their lives for the name of our Lord Jesus Christ. It seemed good to the Holy Ghost and to them, to lay upon the brethren no greater burden than these necessary things, and it is necessary that we bear this burden today, to abstain from the evil of the world and from that teaching which says we must be circumcised in order to be saved. Let us abstain from all idolatry and bear the burden with Jesus our Saviour as a good soldier of the cross.

The burden of the word of the Lord to Israel by the prophet Malachi came to warn the priests of their wrong, even of offering polluted bread upon the altar of the Lord. They had profaned the table of the Lord and they were unfaithful in their ways, yet the Lord's messenger was sent and the Sun of righteousness did appear. I feel sure the burden of the Lord's word to His people comes today by the God-called servants to declare His truth in love and humility, for the edifying of the body of Christ and to the honor and glory of His name. Surely there is a burden today upon each one of us to walk worthy of the name of Jesus. The burden that Jesus bore for you and me was of such agony and suffering that He prayed to the Father that the cup of suffering might pass from Him, nevertheless He was submissive to the Father's will. His burden was so intense that His soul was exceeding sorrowful, even unto death. We ought to bear our burdens in love to His great name.

Daniel was able by the grace of God to bear quite a burden as he pleaded the Lord's cause in all matters, confessing his sin and the sin of his people, Israel, before the Lord. While he was thus praying the angel, Gabriel appeared, giving Daniel

skill and understanding. Daniel was cast into a den of lions and the Lord preserved him. Surely the three Hebrew men who were cast into a fiery furnace had a heavy burden to bear, but their faith was stronger, for while faced with the reality before the king they were able to say with all assurance, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Wonderful release from this burden, for the king was even able to see four men loose, "walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

As we cross the sea of life storms are sure to arise and become great burdens to all of us, but be of good cheer says your Saviour, for, "I have overcome the world," and He rebukes the wind so there is a calm "peace be still". Yes, we all have trials and burdens to bear, but may we bear them in faith, believing that He is, and that He is a rewarder of them that diligently seek Him; helping one another to bear one another's burdens and so fulfil the law of Christ, and, "If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well," and the God of all mercies be with you.

I hope I have not added to your burdens, but rather that this might be a comfort to you as you cross the sea of life, and trusting in the Lord Jesus, you might find rest to your souls. Submitted with a burden to write in love to all.

ELDER DAILY HITE

TULIP – No. 2

The second letter of our spiritual tulip garden (U) stands for unconditional election. *Election* means *choice*. God's choice, not man's. Peter says God's people are "elect according to the foreknowledge of God the Father, through sanctification

of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (I Peter 1:2). This does not mean that God foreknew all those that would do good and so elected them on that basis. It means that He foreknew His people and set them apart in His mind, according to His eternal purpose. The word *sanctification* means not only a setting apart, but also a purifying and cleansing. So God's chosen people are set apart, cleansed and purified by the power of the Holy Spirit. As the books of the law, the vessels used in the sacrifices of the ceremonial law, and the people were sprinkled with the blood of animals for the cleansing of the flesh, so for an inward cleansing of the heart under the new dispensation of grace, we are said to be sprinkled with the blood of Christ. God did not choose His people *because they were* holy and obedient but He chose them *unto* obedience; that is, He would have them to be obedient.

This choosing was before the world began as we shall see from the writings of the apostle Paul. Since it was before time began it follows that it was unconditional on man's part. In Eph. 1:4-6, Paul says, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." These verses are so plain and explicit that they need very little comment. The words *chosen* and *predestinated* are very closely related, and both imply election. This election was according to the good pleasure and will of God, before the foundation of the world, and therefore unconditional on our part. And, since it was this way, it was "to the praise of the glory of his grace." The great purpose of God in creating the world and all other things, was that He Himself might be glorified. God is a jealous God and will not give His glory to another. If man had any part in this election he would be claiming part of the glory for his sal-

vation, while the glory belongs to God alone.

In Romans 8:28-32 Paul teaches that God not only foreknew a people but that He also did something for them. He predestinated them to be conformed to the image of His Son. They are called, justified, and glorified, all by the work of God, and therefore it is unconditional on man's part. Paul says God has "saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II Tim. 1:9). And again, "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). And since He promised it, He will also deliver it.

Perhaps we should bring forth at least one witness from the Old Testament concerning this choosing. "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance" (Psalm 33:12).

ELDER T. EVERETT BEAVERS

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OPEN LETTER TO ALL PARENTS AND GRANDPARENTS

Proposed amendment, Senate Joint Resolution 199.

“Nothing in this constitution shall be construed to prohibit individual or *group* prayer in public schools or other public institutions. No person shall be required by the United States or by State to participate in prayer.”

The philosophy of church-state separation as established in the First Amendment has made it possible for the different religious faiths to live in peace without fear of political interference or theology exclusion for over two hundred years, (*most of the time*). Our founding fathers were well educated in their awareness of the murderous history of social chaos which resulted from intrusion of mandatory religious exercises into civil law. (*They had lived with them*).

The Great Roman Empire gives us one lesson by its fall through such civil laws. There is no greater degenerated chapter in the history of the Christian Church than that which began with the union (*Church-State*) solemnized by Justinian in the sixth century. All Europe was plunged into the abyss of the dark ages, destroying Christendom (*rather, greatly weakening it—Ed.*) and social order through ignorance and superstition.

President Reagan stated, “No one will ever convince me that a moment of voluntary prayer will harm a child.” He should read some of the publications in section 200 at his public library. One publication in particular would be Martin E. Marty’s “The Public Church”.

Religious freedom is not simply a peripheral right placed in the First Amendment by accident. No portion of this amendment concerned James Madison more than the religious clause. Yes, Jefferson and other founding fathers built a wall of separation where no denomination (*Political Religionist*) could use the power of the state to mandate their beliefs upon mankind or proselytize them through public institutions.

Until the Reformation, prayer without “proper” sacra-

ments, or prayer that deviated from the Roman Catholic doctrine and the commentaries of the church fathers meant excommunication, exile, incarceration or even death. Martin Luther never had his own Bible until he became a monk for the Augustinian Order and was considered theologically *safe* by his superiors. When prayers were (not accepted or correct) heresy in the eye of the beholder, and when that beholder was armed with the power of the state, even children were destroyed. Read your histories (section 200) on religion and church. Yet we have those political religionists blatantly attempting to reinject sectarian religion into the civil law of our United States.

Even the most vehement opponents of such things as sex education and evaluation (like myself) seek only to have our children excused from such teachings. Or even push the school board to exclude these offending programs from the curriculum. Never have we asked the courts to declare them unconstitutional. Religion/prayer has no other country as the United States committed to the concept of separation of church and state. *And there is no other country on earth which enjoys the religious freedom that exists here.*

This confluence of constitutional principles and religious liberty is no accident. This proposed amendment strikes at the very core of constitutional values that underlie our most precious guarantee of religious and political freedom, for it would allow an avowedly religious exercise (prayer) of whatever nature to be approved by the majority in any school district in any state, whether it be Mormons in Utah, Jewish prayers in Brooklyn, Catholics in Boston, Baptists in Georgia or Seventh-day Adventists in Waco, with the only limitation being that a person shall not be required to participate in the prayer, thus becoming a religious stranger (open to ridicule and harassment) in one's own country.

Should Congress enact an amendment (pushed by political religionists) which would be submitted to the states for approval to permit officially prescribed sectarian prayers?

Should our public schools become proselytizing grounds for religious activists out to convert our children and grandchildren? Will sectarian prayer solve the problems that are now in our public schools? Will not the school prayer amendment have an opposite effect to that which its backers intended?

America has become the home of millions, whose faith bears little resemblance to those of our founding fathers, yet the religious tradition of freedom to one's faith remains stable. Is not our constitution of freedom through separation of church and state enough to keep it stable?

Write to your state and federal representatives! Do it for your children and grandchildren.

ELDER CLEM E. COOK

Las Animas, Colorado

CHRIST HAS REDEEMED HIS PEOPLE

"Blessed be the Lord God of Israel; for he hath visited and redeemed his people" (Luke 1:68).

In Matthew it is said that Christ shall save His people, and here Luke speaks of His having visited and redeemed His people. Those He came to save He has redeemed from their sins. John, a man sent from God to go before the face of the Lord, speaks of Christ making His advent into the world to save His people and he declares that none of them shall be lost. If "His people" in these texts embraces all of the Adamic family, then He came to save the whole family of mankind and has redeemed all of them and none of them shall be lost.

But to reason that a part of those whom He redeemed will not live with Him in glory would mean that redemption means nothing, for some would go down to the lower regions even though they were redeemed by the blood of Christ. To say that men must *accept* redemption or be lost would mean that their living in glory did not depend upon the redemptive work of the Lord but upon their own actions.

“Having obtained eternal redemption for us” (Heb. 9: 12). God’s work is spoken of as a perfect work, a truth which most people will acknowledge, even though they deny the efficiency of redemption. What did Christ do? He “obtained eternal redemption for us.” So if anyone were sent to hell who was redeemed they would go there in spite of the fact that Christ had obtained redemption for them.

Those who are redeemed are to serve the Lord in holiness and righteousness before him, all the days of their lives (Luke 1:75). John was to go before the face of the Lord, “to prepare his ways; to give *knowledge* of salvation unto *his people* by the remission of their sins . . . to give *light* to them that sit in darkness (His people) and in the shadow of death, to guide their feet *into the way of peace* (Verses 76, 77 & 79). So the man sent from God (John) did not advocate the idea that our living with God in heaven depends upon our works. Our works have to do with our manner of life here in time. Those who are guided by these truths will find peace to their souls. That was what Christ promised; rest to our souls in taking up our cross and following Him. Where do we stand? with the doctrine of John or the doctrine of men?

ELDER A. D. WOOD

ORAL ROBERTS WANTS MORE MONEY

Hold onto your pocketbooks. Oral Roberts is talking to Jesus again. A couple of years ago, according to the Oklahoma faith healer, evangelist and financial vacuum cleaner, Jesus came to him in a vision and told him to go out and raise a few million in order to aid in the construction of his financially troubled City of Faith medical center in Tulsa, a hospital that city and state officials said really wasn’t needed.

In that vision, incidentally, Jesus appeared to Oral Roberts as 900 feet tall. How Oral Roberts got the exact

measurements of the vision is not known, but who is going to worry about details when you're talking cash to the Son of God?

Now Roberts says he's had a seven-hour conversation with Jesus and Jesus has picked him to find a cure for cancer, at his still-to-be-completed Tower of Faith research center. I got a little sick myself reading the details of the letter that was sent to the evangelist's "prayer partners" in an effort to raise the money he claims will be necessary for his heavenly inspired crusade. In the letter Roberts claimed Jesus told him to ask each of his followers for \$240. Again, no details of how that figure was decided upon. I guess it's just something else between Jesus and Oral Roberts the rest of us will have to accept.

Roberts quotes Jesus as telling him: "I would not have had you and your partners build the 20-story research tower unless I was going to give you a plan that will attack cancer in both a physical and spiritual way that is different from any cancer research program in the world today . . .

"I am going to bring mighty and greater breakthroughs for the cure of cancer . . . When are you and your partners going to obey me? When?" . . .

After his "vision" two years ago Oral Roberts sent out another series of letters, asking for help in finishing his hospital. He sent a letter to Mrs. Rose Emmett of Atlanta. He sent it to the last address he had for her. He sent the letter to a nursing home.

Oral Roberts did not receive a donation from Mrs. Emmett after the first letter, so he sent another one. In the second letter, he asked Mrs. Emmett for \$100. He suggested that if she did not have that much money, she could go and borrow it and pay it back in monthly installments.

Mrs. Emmett's son-in-law sent me a copy of the letter. Mrs. Emmett certainly didn't need it. She had died, at age 85, three months earlier of a brain tumor.

"Imagine asking a lady like that on a fixed income to go

out and borrow money," said Mrs. Emmett's son-in-law.

Forget about the rest of us, Oral, and heal thyself. You're a sick man.

LEWIS GRIZZARD

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From *The Dothan Eagle*, Jan. 31, 1983

(Editor's Note: *Even with a knowledge of man's native corruption and depravity it still amazes me that so many people are so easily drawn into such cunning beguilement as that which is employed by such hucksters as Oral Roberts. No matter how audacious his claims become there are always hoards of gullible souls, many of whom are on Social Security or even Welfare, who will gobble up his garbage and never question his honesty simply because he claims Christ has been talking to him. Such men as Oral Roberts are among that class of hypocrites who are said to "devour widow's houses" and whom our Lord says, "shall receive the greater damnation" (Matt. 23:14). They shall receive "in themselves that recompence of their error which is meet" (Rom. 1:27). May the Lord deliver us from that awful greed for "filthy lucre" which motivates such unprincipled men to fleece even the sheep of God, and may He open the eyes of those who are blinded to the evil ways and cunning tactics of those wretched wolves by whom they are oppressed.*

A FEW QUOTATIONS CONCERNING THE BIBLE FROM FORMER PRESIDENTS

George Washington, the father of his country, said, "Above all, the pure and benign light of Revelations has had a mellowing influence on mankind, and increased the blessings of society. I now make my earnest prayer that God would be most graciously pleased to dispose us all to justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion."

John Adams, the second President, said of the Bible; "It contains more of my little philosophy than all the libraries that I have seen; and such parts as I cannot reconcile to my little philosophy, I postpone for future investigation."

Thomas Jefferson, the third President and founder of the Democratic party, said; "I always have said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."

John Quincy Adams, the sixth President said; "The first, and almost the only book deserving of universal attention, is the Bible. I speak as a man of the world, to men of the world, and say to you, search the Scriptures."

Andrew Jackson, the seventh President, said; "The Bible is the rock in which our republic rests."

Zachary Taylor, the twelfth President, said; "It was for the love and truths of this great and good book that our fathers abandoned their native shore for the wilderness. Animated by its lofty principles, they toiled and suffered until the desert bloomed as the rose."

Abraham Lincoln, the President who saved the Republic, said; "I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance by faith, and you will live and die a better man. It is the best book that God has given to man."

Ulysses S. Grant, the hero of the Union Army and eighteenth President, said; "Hold fast to the Bible as a sheet anchor of your liberties; write its precepts on your heart, and practice them in your life. To the influence of this Book, we are indebted for the progress made in civilization, and to this we must look as our guide in the future."

William McKinley, our twenty-fifth President, said; "The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation."

Theodore Roosevelt, our twenty-sixth President, said; "Almost every man, who has by his life work added to the

sum of human achievement, of which our people are proud; almost every such man has based his life work largely upon the teachings of the Bible.”

Woodrow Wilson, our twenty-seventh President, in an address to the soldiers and sailors of the United States, said; “When you have read your Bible you will know it is the word of God, because you will have found it the way to your own heart, your own happiness, and your own duty. Read and study the Scriptures.”

From *Zion's Advocate*, 1919
With slight revision by the Editor.

DISCIPLINE AND GOVERNMENT OF THE CHURCH

“Discipline; (church), the application in a Christian Church, of those principles and rules, derived from Divine authority, which regard the purity, order, peace, and useful efficiency of its members. Discipline is to a church what order and regularity are to a family.”

The government of Primitive Baptist Churches is of a congregational nature, all the members having a voice, and most surely a good, plain set of rules is quite important. Good rules for the church's guidance and government (traditionally known as Rules of Decorum) may sometimes become very needful to the orderly transaction of its business, and especially so if there should develop a strong division of sentiment and contention. The business meeting may not be conducted “decently and in order,” (I Cor. 14:40) if the members (or the Moderator, who is a church servant, not a dictator) do not keep in their proper places. They should show their love and respect for their church at all times by their good order. The Moderator cannot be expected to fill his chair properly, unless the members act orderly. And if at any time a Rule is being broken, it is both the duty and privilege of any member to call attention to it. Strict Rules will in no way injure the orderly members, and sometimes they may be greatly needed

should any be disorderly.

A minority has the privilege to ask the church to reconsider her actions, and I think the church should kindly and respectfully hear them, even though she does not feel disposed to grant such favor. The Moderator has no right whatever to either grant or deny the petition, according to my views, because he is only a servant of the church, and the minority is not asking the favor of him, but petitioning the church. The church is both judge and jury, especially in all such cases, and its majority voice should be recognized as binding on all the members.

“The object of faithful church discipline is threefold. 1st. The glory of God, whose great and holy name is dishonored by the evil practices of church members, and whose honor is vindicated by their prompt and proper correction. 2nd. The preservation of the church from corruption and destruction. 3rd. The good of the offending parties, who, if real children of God, are by proper discipline brought to shame and repentance for their sins, and an acknowledgement of them, when they are to be received again with all love and tenderness.”—Gill.

“When one becomes a member of this church, they come under the rules and regulations that govern in the church. A member is under obligations to observe the rules and regulations of the church. Read the church covenant and you will see the obligation there. **If it is grievous for one to observe the rules, it is evidence that he does not love the church as he should.”—Elder C. H. Cayce.

ELDER W. S. CRAIG—1931.

GOD'S WAY CANNOT BE IMPROVED UPON

“I tell you our reason for not trying to improve on the ways of our fathers in religion. It is because our religion is God-given, and men cannot improve what God has given. He

has all wisdom, there can never be anything new with Him. He cannot improve on His ways, for all He does is perfect. If men can improve on God's doctrine, it must be because they know more than God knows. If men can improve on the practices of the church, it must be because God did not see that time would change and demand something different to what was suitable in the time of Christ. We do not want to improve on the Bible, because we believe it to be the Word of God."—*Elder Walter Cash*.

"We believe that Jesus Christ Himself instituted the church; that it was perfect at the start, suitably adapted in its organization to every age of the world, to every locality of earth, to every state and condition of mankind, without any changes or alterations to suit the times, customs, situations and localities. We claim that a great many things change, but principles never change, that when revelation of God was closed, that we have no right to make any demands upon the people, religiously, that are not found therein."—*Elder Lemuel Potter*.

DIFFERENT NAMES BUT THE SAME DOCTRINE

The Primitive Church and their successors have not always been called *Primitive Baptists*, for they have in the past been called by several different names, as their history plainly shows. But they in spirit were the same worshippers. The true church is now, and always has been, identified by its doctrine and practice. I believe there has always been a church and Christian worshippers from the days of Jesus Christ and His apostles, who have held the leading principles of those now called Primitive Baptists. Also I believe that as long as the world stands, the Great Lord God Almighty will preserve His Church, and that it will be by His protection a standing witness of Bible truth. Moses warned the Israelites not to add to nor diminish the commandments of the Lord God (Deut. 4:2;

12:32). And Jesus Christ solemnly warned them against the commandments of men (Matt. 15:9, Mark 7:7). One good reason why the Primitive Baptists do not use musical instruments in their churches as part of their worship is because the New Testament churches did not do so.

ELDER W. S. CRAIG—1956

Trials are medicines which our gracious and wise Physician prescribes, because we need them; and He proportions their frequency and weight to what the case requires. Let us trust in His skill, and thank Him for His prescription.—*John Newton*.

Does Jesus call everybody? Let us see what Paul says. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." I Cor. 1:26.

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA AND PENNSYLVANIA

SOUTH RIVER (Browntown, Va.)—First Sunday, August 7, 1983. All day Sunday only. Will be held in South Warren Volunteer Fire Dept. Bldg. 1/2 mile north of Bentonville, Va., on Hwy. 340. Elder Phillip Johnson, Pastor.

NEEDMORE—First Sunday, August 7, 1983. All day Sunday only.

ASSOCIATIONAL MEETINGS

EBENEZER—Friday, Saturday and Sunday, August 12, 13 and 14, 1983. To be entertained by "Robinson River" church in their meeting house and adjoining facilities, in Brightwood, Virginia.—Elder Tolliver Utz, Moderator, Bro. Aubrey Utz, Clerk. Tele. 703-948-4903.

KETOCTON—Friday, Saturday and Sunday, August 19, 20 and 21, 1983. To be entertained by "Barrows Run" church in Old High School Bldg., (present Elementary School) on Waterloo Street, Warrenton, Va.—Elder Phillip Johnson, Moderator, Bro. L. E. Farley, Clerk. Tele. 301-223-6195.

MUSKINGUM—Friday, Saturday and Sunday, July 29, 30 and 31, 1983. To be entertained by "Scotts Creek" church. Services will be held in the National Guard Armory at Logan, Ohio on the east edge of town. Coming into Logan on Rt. U.S. 33, turn toward town on Rt. 93 and go to the first traffic light; turn to right on Front Street and go till you come to Armory on the right. For further information call Bro. Charles Funk—3351 Raccoon Valley Rd.—Granville, Ohio 43023—Phone (614) 587-1162.

LEBANON—Friday, Saturday and Sunday, August 19, 20, 21, 1983. To be entertained by "Harmony" church near Matthews, Indiana. Elder Wayne Thacker, Moderator; Bro. John Edward Johnson, Clerk. Tele. 317 - 358-3058.

Obituary

SISTER DORA M. SEAY

Sister Seay was a daughter of George W. and Mary Dykes Williamson, and widow of the late Henry N. Seay. She was born in Barbour County, Ala., May 7, 1891, and passed away in Columbus, Ga., Jan. 17, 1983. Survivors include a daughter and three sons by her first husband, the late John E. Daugherty; one step-daughter; a sister; 25 grandchildren, 37 great-grandchildren and 2 great-great-grandchildren.

Sister Seay united with "Columbus" Primitive Baptist Church November 17, 1957, and was baptized Sunday, November 24, by Elder J. W. Hartley, the pastor. She loved the church dearly and was a devoted and faithful attendant as long as health permitted.

Her last five and one-half years were spent in nursing homes, completely disabled most of the time, yet she continued to speak of the Lord's goodness and how she missed going to church. She cherished the visits of her pastor and home ministers, friends, fellow church members, and her children who cared for her so faithfully. It was indeed an inspiration to feel the deep love she had for the Lord.

Funeral services were held in "Columbus" Primitive Baptist Church, Jan. 19, with her pastor, Elder Fred Averett, and Elder L. O. Bishop officiating. Burial was in Parkhill Cemetery, Columbus, Ga. Submitted in love by—Bro. M. J. Perkins, Church Clerk.

BROTHER WILLARD COLBERT MADDOX, SR.

Brother Maddox was born April 17, 1903. He suffered a fatal heart attack while on his way to church services on the morning of April 3, 1983. He was mar-

ried to Julia V. Frazier, Aug. 15, 1925, by the late Elder J. B. Jenkins. He is survived by Sister Julia, 2 sons, 2 daughters, 2 half-brothers, a half-sister, 14 grandchildren, 4 great-grandchildren, 1 great-great-grandchild, plus a host of nieces, nephews and friends.

Brother and Sister Maddox were baptized into "Goose Creek" church in June, 1938 by the late Elder J. A. Frazier, Sister Julia's father. Bro. Willard was ordained a deacon in 1940. He served as Assistant Clerk in the Ketocton Association for several years and as Clerk to "Goose Creek" about 40 years.

Brother Willard loved to sing and many depended upon him to lead their song services. He tried to have his car full of gas before each meeting day so he could take those to church who needed a way. He will be greatly missed in these deeds.

Funeral services were held April 6, 1983 in "Goose Creek" meeting house. Officiating were the writer, his unworthy pastor, assisted by Elders Ernest Long and Gary Utz and Bro. Rodger Frazier. Interment was in the Warrenton, Va., Cemetery.

We pray God's blessings upon this dear family. May He keep them in His care. Written in Humble Submission to God's Righteous will.—Elder J. E. Alderton.

SISTER FRANCES MELONE FISHBACK

Sister Fishback was a daughter of John Wesley and Fannie Fitzhugh Melone. She was born June 10, 1915 and passed away on April 26, 1983. She was the widow of Brother Ashby Fishback, to whom she was married on December 26, 1945. She is survived by 2 daughters, 3 grandchildren and a number of nieces and nephews. She united with "Robinson River" Primitive Baptist Church on August 23, 1959 and was baptized by Elder Charles Alderton. She was a very faithful member and will be greatly missed. Her funeral service was conducted at "Robinson River" church house by her pastor, Elder Tolliver Utz, on April 29, 1983. "Precious in the sight of the Lord is the death of His saints." Submitted by Bro. Aubrey E. Utz., Church Clerk.

DONATIONS TO THE ADVOCATE AND MESSENGER

Virginia V. Farmer, Virginia, \$25.00; Minnie W. Dupont, Virginia, \$5.00; A Friend, Virginia, \$5.00; Karl Bobzien, Virginia, \$25.00; G. Hebron O'Dell, Virginia, \$10.00; Mr. and Mrs. Albert Bercot, Ohio, \$5.00; John J. Woodward, Florida, \$5.00; C. Y. Hall, Virginia, \$15.00; A. T. O'Dell, Virginia, \$10.00; Aubrey Utz, Virginia, \$5.00; Garland Lyon, Texas, \$5.00; Don R. Watson, Missouri, \$10.00; Lucille M. Holliday, West Virginia, \$1.00; Lola Perkins, Missouri, \$10.00; Gladys Lenox, Ohio, \$1.00; Virginia Alexander, Virginia, \$5.00; Harriet H. Armentrout, Virginia, \$5.00; Mr. and Mrs. Lloyd Pitney, Indiana, \$2.00; Elder Harvey Fulmer, Georgia, \$1.00; Gary and Janice Hewett, Florida, \$1.00.

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. '84

NORTH FORK—Six miles south of Purcellville, Va 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, 769 E. Main Street, Purcellville, Va 22132 May '84

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '84

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '83

UNION—Summerduck, Va Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '82

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 '83

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '83

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

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

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '83

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 Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601 Tel. (703) 662-1476 July '83

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '84

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

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '84

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '85

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601. May '83

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) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '84

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger. New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '84

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385 Dec. '84

SALEM—Richmond, Va 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895 Dec. '84

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529 Dec. '83

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874 Dec. '84

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, 3824 Wendy Lane, Silver Spring, Md. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '84