

Advocate and Messenger

123rd Year FEBRUARY 1984 No. 2

Advocate and Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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The law of the Lord is perfect,
converting the soul:
the testimony of the Lord is sure,
making wise the simple.

The statutes of the Lord are right,
rejoicing the heart:
the commandment of the Lord is pure,
enlightening the eyes.

Psalm 19:7, 8

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '84

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

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 Hidden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '84

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

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

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

NEW LIBERTY CHURCH—Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634 Oct. '84

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

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

Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

123rd Year

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THINK IT NOT STRANGE

Peter exhorts the saints to think it not strange concerning the fiery trial which was to try them, as though some strange thing happened unto them (I Peter 4:12). In a way it seems "strange" that such an admonition should even be necessary, and yet my own experience shows me the need for it. I suppose I have responded to trials about as poorly as anyone, because many times I have not followed the instructions of James to "count it all joy when ye fall into divers temptations." (This is one of those instances in which the word "temptation" means trial, for the next verse says, "Knowing this, that the trying of your faith worketh patience"—James 1:3). And when I have had trials to come upon me my usual reaction has been to treat them as though they were indeed strange things, and I have found them to be anything but joyful. I have found that I was not *patient* enough to wait and see the hand of the Lord in the matter, nor *trusting* enough to rejoice in the fact that He cared enough about me to try my faith. Oh, there have been times, if not deceived, when I *have* felt that kind of joy; but those times have been all too few and far between. Would to God I had always faced my trials with an humble heart of thanksgiving, and instead of groaning and complaining under the weight of them, I had patiently committed the sequel to God, believing that He would bring good out of them.

The trials of the saints are certainly not strange things

in *any* sense of the word. It is not a strange thing for them to be tried, nor is there anything strange about the trials by which they are tested and proven. The saints in all ages have been tempted and tried. The Lord says of His beloved Zion, "I have chosen thee in the furnace of affliction" (Isa. 48:10). Therefore there is nothing unusual, foreign or alien about the fiery trials which they are required to pass through. So, they should not be surprised when their pathway is strewn with such difficulties.

Neither are the trials themselves strange. "There hath no temptation taken you but such as is *common* to man" (I Cor. 10:13). We may sometimes feel that we are the only one in the world who is having to deal with the particular situation we are confronted with—and of course no two trials are exactly alike in all their details, elements and components—but so far as the *nature* of the trial itself, it is no more than is common to man. Christ is said to have been tempted *in all points* like as we are (Heb. 4:15). So there are only so many *points* in which we can be tempted, no matter how many shades or colorings our trials may assume.

There is nothing strange about either the *nature* or the *number* of our trials, for we may be certain that many others have experienced the essence of any trial *we* have had to bear; and as for the *degree* or *extent* of our trials, most of us would not have to look far to find someone who has had to endure more than we.

At times in our experience there arises a *need* that we struggle under the weight of various kinds of temptations (I Peter 1:6). Not only does this assortment of trials tend greatly to keep down the outcroppings of pride, presumption, hypocrisy, and numerous other evils in our flesh, but it also puts our faith to the test in such manner as to show the quality thereof, and of what sort it is. It is only in the furnace of affliction that our faith is proven to be genuine; only as we see and feel our exceeding weakness and nothingness and realize our utter dependence upon the Lord that we are truly

strong in Him: and only as our faith gives us the victory over sin, Satan and the world is it "found unto praise and honour and glory at the appearing of Jesus Christ."

Can we not see that without trials there could be no such realization of the power and blessedness of faith; no entering into the precious reality of those wonderful exploits of faith such as are recorded in Hebrews, Ch. 11; and no experimental acquaintance with the sufferings of our Lord and Saviour? And as He, in His mercy, would not deny us these excellent and pre-eminent favors, can we wonder, as though it were a strange thing, that we often find our pathway paved with tribulation, persecution and temptation? Can we imagine that our Lord would communicate unto us the gifts and graces of His Spirit and then not exercise them and put them to the test? If that were true then He might just as well not have given them unto us, for no good would come of them. "But God is faithful, who will not suffer you to be tempted (tried) above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13). It is a great consolation to have this assurance.

We may be certain that there will never be any shortage of opposition to our souls. There will always be the inward corruptions of our own hearts to plague us; and our old arch-rival, Satan, will always stand ready with a full arsenal of cunning tactics by which he seeks to ensnare us. We are constantly surrounded with evil influences which seek to pull us down to their own level. Brethren, if we would truly follow the Lord the warfare will be relentless. Our Lord has not hidden from us the fact that the "narrow way" is entered only with much striving, difficulty, and self-denial. There will always be obstacles in our path, and in a measure our souls will be vexed from day to day by the evils with which we are surrounded. But in all this we have the assurance of our precious Saviour that He is in control. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (II Peter 2:9).

May the Lord in His mercy give us grace to bear, in an humble and patient manner, the injustices committed against us, and all the other varied and sundry trials we meet with, knowing that these burdens are the common lot of those who "would live godly in Christ Jesus." Those who stand in open opposition to evil must necessarily be the objects of God's special care for they are certainly the objects of Satan's special wrath. —*Editor.*

THOUSANDS OF MILLIONS

As she was leaving home to become the wife of Isaac, her family said to Rebekah, "Thou art our sister, be thou the mother of thousands of millions—" (Gen. 24:60). She was entering into the faithful lineage of Abraham, which would include people out of every nation, kindred and tongue. We may wonder, and search to know more, about the faithful seed, but "the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." But we can only know them by the fruit they bear, and if Jesus, who cleansed ten lepers, said only *one* returned to give glory to God—and if this is a sign—then only ten percent of His children enter the church and glorify His name.

Taking into account the children of God who lived from Abraham to the coming of Christ it is said, "Therefore sprang there . . . so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." These all died in faith, not having received the promise of hope in Christ and all the graces and spiritual blessings of the Church through the revelation of the gospel age; but now, there seem to be two vital features which accompany God's people in their journey here below and these are the kingdom of God and the gospel ministry. The Church was established for people who have been called out of the world, and not, as many think, to call the world into the Church and try to save them eternally. The gospel ministry was established to feed *the flock of God*, whose redemption Jesus has purchased with His own blood.

The apostle Paul was writing of ungodly men in I Tim. 5:8 when he said, "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." So the criminal charge of non-support can never be laid upon the pure, holy and righteous God of heaven.

In 1858 Elder John Clark wrote in *Zion's Advocate*: "The array of scriptural testimony is sufficient, we should think, to establish the proposition that God quickens the sinner independent of means. But another question arises in connection with this, and that is whether God quickens sinners where His word, or gospel, is not? If there is any scriptural proof of this we have failed to see it, but the divine institution seems to be that the gospel shall be preached—the word go forth out of His mouth, and He, by His spirit and grace make ready a people to receive it. The gospel then becomes their meat and their drink—the hidden manna—the sincere milk of the word, upon which they subsist and grow and thrive; and He that gives the young lions their meat, and provideth for the ravens their food, will not bring to birth His children and make no provision for their support. His word of promise to Zion assures us that He will abundantly bless her provision, and satisfy her poor with bread."

From the "Holy Land" in the Middle East the gospel and church spread to Europe and North Africa, and Fox, in his "Book of Martyrs" says the apostle Bartholomew was killed in India, which seems to indicate that the Church was there; but it is my understanding that she is no longer in these places but the bodies of God's precious saints lie sleeping in their soil, of whom the world was not worthy. Many of them were put to death, and, like our Saviour, had to suffer terribly before they died. These died in hope of the resurrection at the second personal coming of their Lord and ours.

Then Elder R. H. Pittman in his book, "Questions and Answers" which carries the date 1935, said there were churches almost identical to Primitive Baptists in the British

Isles, Canada, Australia and New Zealand. So, it seems that God's work of grace in the hearts of His people, as well as the Church and the gospel ministry have together circled the globe. Perhaps, not unlike the case of the Jews, who had eyes but could not see and ears but could not hear, and to whom Jesus said, "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21:43), so God's kingdom has been on the move for more than nineteen centuries, and when the dark cloud of unbelief settles on the people and religious persecution sets in, then the kingdom and gospel is taken away and given to a nation bringing forth the fruits thereof. This caused faithful pilgrims to brave the terrors of the great Atlantic in ancient sailing vessels to come to the new world.

An angel had the seal of the living God (Rev. 7:2) and cried to four other angels to hurt not the earth, sea, nor trees till the servants of God were sealed in their foreheads. John heard the number of them which were sealed, which were a hundred and forty and four thousand of all the tribes of the children of Israel. Then; "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb" (Ver. 9). God the Father hath sealed His Son (John 6:27), and Paul says to the Corinthians that God "hath also sealed us" (II Cor. 1:22) and to the Ephesians he says, "Ye were sealed with that Holy Spirit of promise" (1:13). I hope that *I* am sealed likewise, and I believe that the members of our dear churches who are still praising God in solemn worship, are sealed by the Spirit unto the day of redemption.

ELDER A. J. HYLTON

THE TEN COMMANDMENTS

(Article Five)

The Last Five Of The Commandments

Because it does not seem prudent for me to continue this

series of articles longer, I will attempt to condense a few thoughts upon the subject of the spirit of these laws, and shall hope that every reader will have a desire to study them individually in the light of the Bible. These commandments deal with man's relationship with his fellow man. They deal with a host of very present problems in our daily existence, at every level of our existence. I was listening just this morning to some gentlemen discussing whether the spending of more federal money would enable the nation's schools to solve the terrible violence and lack of discipline found there. The answer should be obvious, but it was not to those men. No laws, no amount of money, no programs or activities, no athletics, no new materials, or anything else, is going to solve that problem until people (teachers, parents, and children) return to living under God's laws.

From a spiritual point of view, the Commandments are arranged in order of their importance. From a viewpoint of moral principle however, it does not matter much where one begins to read. Every transgression betrays the same spirit of unbelief, of corruption, within the human heart. Some men speak of big sins and of little sins, and compare the Laws as though some were of less importance than others. By this reasoning, being covetous is much less serious than stealing, and lying is not so bad as killing. However, viewing the matter as God does, one sees what man is, rather than what he does. The same principle which causes men to refuse to live as God provides for them also causes them to covet (steal, take by deception, lust after, gamble for) what is not theirs. Man has built vast empires of wealth by preying on this human tendency toward fun, games, and the easy life. The Commandment which said, "Thou shalt not kill" is violated in God's sight whether a man is shot to death at once, or whether the good quality of his life is wrecked because of adultery, or whether through false witness someone destroys his reputation. The same principle of sin causes all.

The doctrine of total depravity tells us that all mankind

are governed by a nature totally under the control of sin. If we do not actually commit horrible crimes it is not for lack of this nature, whether we be infants or adults, but because we are in some fashion restrained. Fortunately for the human race, most people express this nature in fantasy rather than in actual deed; but none of us would want others to know our secret dreams, in those moments when our veneer of gentility is dormant.

Jehovah's laws are intended to elevate Israel far above the heathen nations about them. These plainly establish the principle of the dignity and sanctity of human life; law elevates the quality of life and thought; law secures equal privileges to all, but at the same time sets limits to liberty so that it cannot become licentiousness. Had Israel adhered to their law, no other nation on earth would have had such a degree of national peace, unity, security, and prosperity. But, Israel chose to be like the heathen around them, in spite of knowing that the heathen cared little for human life (never more true than today!), know almost nothing of justice, and are morally corrupt. The result was, Israel soon was torn by dissention and war, and lost their national privileges. How can men dare to speak of coveteousness as a minor infraction, seeing that it caused the Jews to kill the prophets, crucify the Master, and drive away the church? (Nevertheless God did not fail even in this, for by Israel's fall the church is delivered to us Gentiles, and the word of the Lord lives on.) We should beware of coveteousness as we would murder, for God equates the two.

Several years ago I knew a young man who was much troubled because during the war he had inflicted bodily harm on other men. He felt totally condemned, even though it was in defense of our country. I too felt doubts at one time, when my son went to Vietnam. Was it right for Primitive Baptists to bear arms, or should they be conscientious objectors? A little study soon showed me that "Thou shalt not kill" means "thou shalt not commit murder"; we are not to take the law into our own hands, or take life for some base purpose. God

never did forbid men to execute legal justice for He does that Himself. Nor did He deny them the right to defend the principles of truth and liberty. The love of home and homeland, of family, and decency, is of God; the man who enjoys the privileges of liberty but will not pay the price to defend it, will most certainly deserve to lose it. There was no shame to David's slaying of Goliath, nor Gideon's war against the Midianites; these were battles fought for great principles, and God enabled men to win those victories. The principle of judgment is well established in the Bible, even from Creation. God parted the waters so the dry land could appear; and He has parted the waters of the human stream to make a place for His people and for His word. Seven nations were driven from Canaan by the Lord, to make a place for Israel; when Israel denied God He took it away from them for a season.

○ ○ No one thinks when he transgresses that anything bad will come of it. The courts of our land are full of folks who said to themselves, "I can handle it!" Lot, in pitching his tent toward Sodom, never expected to do as the Sodomites. But the lives of people are laden with much pain and sorrow just as God warned. Every effort of man to set aside God's judgments have failed. The League of Nations folded its tents about the time I was born, and the United Nations has not fared much better. What is the answer to it all?

|||| I have been much impressed with the account of the first church (Acts 2). There was simply no lying, stealing, covetousness, killing, adultery, or any other base fault to be found there. It did not come through education for as good as that commodity is it has never yet made a good character out of a bad one. Nor did it happen by enthusiasm, nor by coercion, nor through entertainment. Again, we might ask what caused the great change that come over Saul of Tarsus, to turn him from a bad man into a good one. We cannot credit his parents for they never believed the gospel; we can't thank his teachers, like Gamaliel, for they didn't believe it either; we cannot credit Stephen's preaching, for his sermon

only angered Saul; and it certainly was not the influence of the apostles, for Paul didn't meet them for years. Where then? Why, from God. "When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son (not Paul to the world, but Jesus revealed) in me (not *to* Paul, but *Jesus within* him)." Here is not a reformation but a new creation; not a change of mind but a change of heart. Now here is the cure for sin.

A church ought to show the power of grace over sin and sinners. Of all persons living church members should be obedient to the laws of God and man. My brother, you hadn't ought to even break a traffic law. And gross sins ought never to be so much as mentioned in the same breath with the church. God blesses those that please Him with a great degree of peace and unity, with love for the gospel and for one another, with grace for righteous living, and with a desire to share joys and sorrows together. In this the church stands as a witness before the entire world to the blessings of obedience.

I cannot envy our rulers. The progress of civilization is marked by such a tide of evil inventions, especially weapons of war, and with such an onslaught of knowledge of evil. Of course our president wants us to conform to a good standard (though he can't seem to agree with Congress as to what that standard is), but matters are far beyond his power to control. But the day is rapidly approaching when God will make His power known. I may not know how to straighten out all the troubles in homes, churches, and nations, but my Lord knows, and He is well able to do it. I worry a lot, and fear that my Lord and I have well nigh tried each other's patience to the limit. But still I know that I must wait on Him, for He only doeth all things well.

ELDER RAYMOND WEBB

WHAT IS TRUTH?

This is a very personal question Pilate asked Jesus when He had spoken words of truth in Pilate's presence, and yet

Pilate had spoken of Jesus being a king. Dear ones, I do not in any degree question your faith or belief, but only attempt with the Lord's help to bring out a few thoughts in regard to the wonderful word of truth. Truth is certainly the quality of being genuine; that which is according to reality: it is correct, without error, and has no variableness nor shadow of turning. So Jesus could and did plainly say, without any question of error, "I am the way, the truth, and the life; no man cometh unto the Father but by me." This has always been the truth and always will be. Man tries to change so many things here in nature, but truth is truth and always will be. Two and two equals four; never three or six. I would that all men, even our congressmen, governors, presidents, and all others would be honest and truthful in their duties, and much more the Lord's people.

The Psalmist David has in several places extolled and praised the mercy and truth of God, for it is His mercy that prevents and promises and it is His truth that executes and performs in accord with His will. David declares, "Thy mercy is great unto the heavens, and thy truth unto the clouds." The truth of God's power of grace and mercy is brought to remembrance each day as the very heavens declare the glory of God and day and night move at His command. The law was given by Moses, but grace and truth came by Jesus Christ. Jesus is the real truth that was able to fulfil all the types and prophecies of the law, for He is the substance thereof. Our God is a God of truth and He is *abundant* in truth. Abraham's servant said, "Blessed be the Lord God of my master Abraham, who hath not left destitute my master of his mercy and his truth: I being in the way, the Lord led me to the house of my master's brethren." Surely the Lord always leads in the right way, the way of truth, and does not leave you destitute of His mercy.

Truth is like charity; it never faileth. The counsels of the Lord are faithfulness and truth and He makes known the certainty of truth. Yet Isaiah has written that none pleadeth for

truth, for our sins and iniquities have separated between us and our God. So truth falleth and faileth, not in the person of Jesus in any way but in our departing from our God, speaking oppression and revolt, uttering words of falsehood and words we should not say, looking for judgment, but there is none, for salvation while in this condition but it is far from us, waiting for light but behold obscurity, looking for brightness but we walk in darkness. So in this condition, even as Israel ignored the prophets, for they obeyed not the voice of the Lord their God nor received correction, so truth is perished and cut off from their mouth. This was Jeremiah's teaching, and the truth of the Lord's commandment was then and still is truth today. "Obey my voice, and I will be your God, and ye shall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you." Brethren this is a wonderful truth for us today to obey the voice of the Lord and walk in all His ways. This surely must be the truth that Paul wrote to the Galatian brethren about, asking who hath bewitched them that they should not obey the truth. He speaks of them as being foolish for they had begun in the Spirit, and Paul now asked, "Received ye the Spirit by the works of the law, or by the hearing of faith?" He even teaches them that the persuasion to obey not the truth did not come of him that calleth you. So we are not to let the things of the world hinder us from obeying the truth. Brethren, I do not speak disrespectfully of anyone or cast reflection or offend any of the Lord's children. I point out that there is a falling away when we leave our true love and obey not the truth of God's word. I need your prayers that I may be found faithful and speak the truth in love. The prophet Hosea has declared, "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land." By swearing, lying, killing, stealing and committing adultery they break out and there is not truth in these fleshly doings in the land. But what does the Lord re-

quire of thee, but to love mercy (and I add truth) and to do justly, and walk humbly with thy God. May we live humbly so we do not corrupt the Lord's kingdom here, for the law of truth is Jesus our Saviour.

Jesus has declared that His kingdom is not of this world, it is a real, spiritual kingdom to such a degree that they that worship Him must worship Him in spirit and in truth. This requires an active life in harmony with His truth, that we live to His honor and glory. John the Baptist was sent to bear witness of the truth, but he himself was not the truth. The truth was treasured up in Christ, "and ye shall know the truth and the truth shall make you free." It is indeed comforting to know the truth and that Jesus prayed for you dear ones, for as He prayed to the Father He said, "Sanctify them through thy truth; thy word is truth." And He prayed that the Father "shouldest keep them from the evil of the world," for "They are not of the world, even as I am not of the world."

The church is the pillar and ground of the truth, and as we walk therein in love and truth we are to put on the whole armour of God and having done all we are to stand having our loins girt about with truth. All men have not this truth and Paul speaks of perilous times that come (which appears to even be today), that we are to turn away from those that have a form of godliness but deny the power thereof, for they are ever learning and never able to come to the knowledge of the truth. This to me seems to describe the condition of Pilate when he asked Jesus, "What is truth?" There was some question in Pilate's mind whether Jesus was the king of the Jews. Jesus' blessed truth stood supreme above everything else as He informed Pilate and all others that, "My kingdom is not of this world." May we remember and cherish the precious truth for Jesus has appointed you a kingdom as His Father hath appointed Him and it is not a worldly kingdom. As Pilate asked Jesus the second time about being a king, Jesus plainly replied, "Thou sayest I am a king." Surely He is King of kings and above all others for He is a faithful high priest in

His kingdom. For this cause Jesus came into the world that He should bear witness unto the truth; and to this end was He born a King, the Mighty God, the Everlasting Father, the Prince of Peace, yet wrapped in swaddling clothes and lying in a manger. A Saviour which is Christ the Lord did come to do the will of the Father (read John 10:28-30). What a wonderful truth and it will always be a real truth that cannot be overthrown by the world. This is the truth that Jesus came to bear witness of and to verify the reality of it being fulfilled. Then what a sweet promise of Jesus, although Pilate did not know of it, "Everyone that is of the truth heareth my voice." Everyone that is of this truth, young or old, in whatever age or condition, shall hear His voice and shall live. For the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them. Brethren, this is the truth and may you be comforted in the meditations of this truth to the honor and glory of Him who is the way, the truth and the life. Sincerely in love and truth. ELDER DAILY HITE

THE CZAR AND THE PSALM

Alexander I. (surname Paulovitch), who was Emperor or Czar of Russia from 1801 to 1825, was, during the first part of his reign, like the great majority of his subjects, profoundly ignorant of the Bible, and had no regard for it. When a high place in the Greek Catholic "Church," of which he was the head, became vacant, he appointed his favorite prince, Alexander Golitzin, to fill it. Though Golitzin declined the appointment on account of his entire ignorance of the Christian religion, the emperor overruled the objection as of no weight. Constrained to accept the position, he began to search the Scriptures, and the Holy Spirit seemed to open them to his understanding.

When Napoleon Bonaparte, with 678,000 men entered Moscow, September 15, 1812, there was a general panic in

St. Petersburg, the capital of Russia, 400 miles northeast of Moscow, and the inhabitants packed up their valuables to flee to some place of security, and the Czar was preparing to go out with 372,000 men to withstand the invading foe.

During all this time Golitzin remained calm and unconcerned, and kept several men employed in repairing his residence. Envious persons told the emperor that Golitzin must be a traitor who had some secret understanding with the enemy. The emperor sent for him and inquired the reason for his astonishing course. Golitzin said, "I am here in as sure a place of safety as any I could flee to; the Lord is my defense." "Whence have you such confidence?" replied the emperor. "Who assures you of it?" "I feel it in my heart, and it is also stated in this divinely inspired volume," he answered, drawing from his pocket and holding forth a small Bible. The Czar put out his hand to receive it, but by some inadvertence it dropped on the floor, opening as it fell. Golitzin picked it up and asked permission to read the passage on the open page. It was the 91st Psalm, beginning—"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust." After reading the Psalm aloud Golitzin exclaimed, "Oh that your majesty would seek this retreat!"

The emperor stood for awhile astonished and silent. His army was now marching out of the city, and, as was customary, he repaired to the great cathedral for public worship—that being the last place the emperor visits when about to leave the capital to be absent any considerable time. At the services there the minister read the same Psalm, and, when afterward asked by the emperor how he came to select that part of the Scriptures, he answered that the Lord so directed him. Late that evening, feeling very serious, the Czar sent for his chaplain to read the Bible to him in his tent, and the latter selected and read the same passage, saying that, while on his knees before God, He had clearly pointed out to him that portion of

His holy Word.

The emperor was very solemnly and tenderly impressed, and he realized the truth of the passage as a message from the Lord to himself. Napoleon's army was utterly routed and only 80,000 returned to France. The Czar took Golitzin's Bible, and himself said, "I devoured it, finding in it words so suitable to and descriptive of the state of my own mind. The Lord, by His Divine Spirit, was also pleased to give me an understanding of what I read therein; it is to this inward teaching alone that I am indebted; therefore I consider the teachings of the Spirit of God the sure foundation of saving knowledge."

Seven years afterwards, in 1819, Stephen Grellet and William Allen, two humble Protestant ministers, preached in St. Petersburg, and visited the Czar, and found him a man of tender heart, and, at repeated interviews he bowed the knee and united with them in fervent prayer. Grellet records these facts in his journal, and says that he received the most of them from the lips of Golitzin himself. Not many, *but still a few*, wise, mighty, and noble after the flesh are called by the Lord to a knowledge of His salvation (I Cor. 1;26-31).

ELDER SYLVESTER HASSELL

The Gospel Messenger, 1900

CHURCH SOVEREIGNTY CONSIDERED

Ministers are not sent forth by the churches but by the Lord. The church can only give its sanction to the call of the Lord by ordaining ministers who are thus called. If one is called to preach the gospel the brethren can see this gift, and will give it their sanction. The minister thus ordained goes forth as called and sent out by the Lord with the sanction and authority of the church.

The single gospel church is not an independent body in that which affects the body as a whole. Such a church cannot act as an independent body in calling and sending out minis-

ters to preach. To say Christ has as many kingdoms on earth, or as many churches, as there are local bodies, is absurd. He set up but one church, and has never set up another. The local bodies together constitute that one church, in such interrelationship that no one body is independent of the others in matters of fellowship that pertain to the whole.

Each member in a church could have as much right to claim independency and say he is not amenable to the other members, as one church would have to say it could act as an independent sovereign without let or hindrance on the part of other bodies of the same faith.

The hobby that so many have been riding that the local church is an independent sovereign, leads to consequences they themselves would not have. If such a hobby were right, every church that has left the apostolic lines is a true church. They all had a right to do so on such ridiculous hypothesis. We would be at once compelled to lay down all bars to fellowship and recognize everything calling itself the church of Christ.

ELDER JOHN R. DAILY

(The foregoing lines were copied from a letter to Elder W. A. Chastain, which was written January 12, 1916. It is a matter upon which our people should reflect very solemnly. As Elder Chastain said; "Elder Daily is in harmony with the doctrine and practice of our old fathers and our church all the way down to the present. There have been a few who wanted to introduce some new doctrine or new practice who, to gain advantage, have argued to the contrary." Each local church can and does act independently in carrying out the teachings of Christ and in attending to those things which affect only their own body, but this independence does not give them license to violate known rules of order and to engage in things which adversely affect sister churches and the body of Christ as a whole—EDITOR.)

FELLOWSHIP

"Wherefore henceforth know we no man after the flesh" (II Cor. 5:16).

A man once said to me, we cannot afford to oppose "big men." Another wrote me: "We should not oppose *men*, but we should oppose *measures*." In the light of the above text, I cannot agree with either of them. In the first place, in Christ there are no "big men." Therefore if some are considered "big men," it certainly is from a fleshly standpoint, and if "big men" in flesh go wrong I think it is right to oppose them. I do not mean that we should say hard things about them, but we should oppose their course and their position; because men occupy a high and dignified position in the world does not authorize them to do wrong, nor to take a wrong position. When such men go wrong they should be opposed as long as they are wrong, or as long as they hold any wrong position. "Big men" often go wrong as well as little ones. When they go wrong why not oppose them? They may be able to see their wrongs; if opposed in the right way and in the proper spirit.

We should oppose "big men," and little ones too when they are wrong. Men are responsible for their wrongs and wrong positions, and they alone are responsible for them. Some "big men" today are preaching non-resurrection doctrine. Some few belong to secret orders and other institutions of the world. Some who are considered "big men" refuse to speak out against those departures. What do we as pastors of churches expect to be the result of those things, if we refuse to speak out? A man who advocates a false doctrine or practice should be exposed. He should be rebuked for it and admonished against it, and if he will not stop he should be opposed.

The man who gets drunk, commits adultery or fornication, or any other one of those sins should be opposed. If we cannot fellowship the above sins we cannot fellowship the man who commits them, therefore we should oppose him. If we cannot fellowship secret orders and other false practices in the church we cannot fellowship those who belong to them,

and will not cease their affiliation with them. Therefore we should oppose them. I cannot fellowship false doctrine nor practice, neither can I fellowship those who hold to them, therefore I shall oppose them.

A man who preaches a doctrine, hiding behind God's predestination, to cover his wicked acts and false designs, is preaching a false doctrine. I cannot fellowship his doctrine nor him as long as he preaches it, and I shall oppose him. I cannot fellowship the non-resurrection heresy nor the one who continues to advocate it. A man who belongs to any oath-bound secret orders, and to the Old Baptist Church at the same time, and will not lay his secret orders down is guilty of false practice. I cannot fellowship his false practice, or him either, as long as he refuses to lay it down, proving by his actions that he loves the world better than he does the Old Baptist Church or our fellowship. Therefore, I should oppose him.

Now, dear reader, I don't want to be misunderstood; I cannot fellowship the above things *in the Old Baptist Church*, but I know of many people who are dear to me who belong to secret orders and some of them hold to false doctrine. They have an experience of grace; their only hope is in the finished work of Jesus Christ. I can fellowship them as children of God, born of His Spirit, but when they come to the dear old church they are required to leave those worldly things off, for we cannot fellowship the world in the church, neither can we fellowship those in the church who still love the world and are identified with it. If you were to meet a black or a Chinaman that belonged to secret orders and an Arminian church and he were to tell an experience of grace to you and the tears trickling down his cheeks, you would have fellowship for him in the spirit as a child of God, but could not fellowship him in the Old Baptist Church with his secret orders and false doctrine. There are many whom I love entangled with those things of the world, and I want to labor to get them to see their mistakes and save them from those worldly

things by their coming out and being separate from the world. Let us "in malice be children, but in understanding be men."

ELDER E. B. BARTLETT

The Gospel Messenger, May 1920

RESURRECTION, CREATION AND BIRTH

"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (John 5:21).

The term *quicken* is an Old English term meaning *to make alive or to endue with life*. The text might be read: "For as the Father raiseth up the dead, and endues them with life, even so (or in like manner) the Son gives life to whom he will."

The infusion of this life is described here as a *resurrection*. Therefore it is necessarily God's work from beginning to end. If God's people would give careful consideration to the things with which this life-giving work is equated it would help them greatly toward seeing the absurdity of the idea that men can assist in bringing it about. What can those who are in the grave have to do with the resurrection of their bodies? Everyone with any intelligence would agree that they are powerless to assist in that work. Corpses have no life in them and are therefore incapable of *any* activity whatsoever. So it is with the infusion of spiritual life into the heart of a dead sinner. This raising to life constitutes *resurrection*, and therefore the sinner has nothing to do with bringing it about.

Spiritually speaking he is lifeless and totally inactive. He cannot function in the spiritual realm for he has no being or existence in the spiritual realm. This is why the giving of spiritual life is also said to be a *creation*. It produces an existence where there was no existence. When the elect are given spiritual life they are then said to be *new creatures* (II Cor. 5:17, Gal. 6:15). They are totally God's workmanship—"created in Christ Jesus unto good works—" (Eph. 2:10). And what can anyone do to bring about their own or anyone else's creation? The answer should be obvious to every dis-

cerning heart. Will we join the spiritual evolutionists on this point and argue that life is instrumental in its own existence? God forbid!

The infusion of life into the heart of a sinner in regeneration is also spoken of as a *new birth*. This analogy likewise illustrates very forcefully that this work is all of God, for no man has ever been instrumental in his own birth.

Christ told Nicodemus that the operation of the Spirit in the new birth is like the blowing of the wind where it pleases. We can hear the sound thereof; that is, we can observe the evidences of its movement, but we cannot tell from whence it came, nor can we knowledgeably predict where it will go (John 3:8). According to our Lord *everyone* who is born of the Spirit is born in this manner, which shows as plainly as language can convey that man has no active part in the matter. As the wind *blows* where it pleases, so the Spirit *goes* where He pleases.

Now if men can determine by their actions whether or not the Spirit quickens them into divine life then it was altogether inappropriate for our Lord to compare that quickening with the blowing of the wind. If we knew that compliance with certain conditions was going to result in the new birth then we could determine precisely where and when the Spirit would perform this work. But John further says this birth is "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

Now we are positive that no man on earth can successfully refute what we have set forth in the above lines. We are aware that many objections will be raised against such teaching, but no scriptural argument can be produced that will contradict it, for that would be for Scripture to overthrow Scripture. Some will say such teaching contradicts John 3:16. Not so. It will only contradict the erroneous views of men on that and a number of other verses. John 3:16 is speaking of believers. It does not say, "Whosoever will believe," but "Whosoever believeth." True believers are *already* born of

the Spirit. "Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1). Therefore John 3:16 has nothing to do with dead sinners believing in order to be born again. "God so loved the world, (that is, His elect—"out of every kindred, and tongue, and people, and nation"—note the words "out of"—Rev. 5:9) that he gave his only begotten Son, that whosoever believeth in him (not only *Jews* but *Gentiles* as well) should not perish, (as they would have done had not Christ *put away* their sins) but have everlasting life" (which He gives them and assures them it will never be taken from them—John 10:27-29).

"The Son quickeneth whom he will." As we have shown, the will of man plays no part in determining who shall be born of God. It is based solely upon the will of God. "He will show mercy on whom he will show mercy" (Ex.33:19 & Rom. 9:15,18). Men often claim at least part of the credit for their spiritual birth, but they are certainly not *due* any such credit. God is found of them that *sought Him not* (Isaiah 65:1). "The wicked, through the pride of his countenance, *will not seek after God*" (Psalm 10:4). In their natural state of corruption "there is *none* that seeketh after God" (Rom. 3:11).

If we have "passed from death unto life" we are indebted to God for it, from first to last. It was purely by His *mercy* that He delivered us from the corruption of bondage into the kingdom of His dear Son. Most of God's children will go through life believing that it was because they decided to accept Christ as their personal Saviour that they were born of God, not realizing that if they have truly embraced Christ it was because He first dealt with them and gave them spiritual life, and that it was this life which produced the desire within them to seek the things of God. Life must always precede action, both in the natural *and* spiritual realms. "If ye then be risen (resurrected) with Christ, seek those things which are above—" (Col. 3:1).—

—Editor.

PRIDE AND HUMILITY

Look at the tops of the mountains. They represent pride. Nothing grows there. See how bare and barren they are! And then look at the quiet, low-lying valleys. They represent humility. And see how beautiful they are in their greenness and fertility! The highest branches of the vine or tree represent pride. You find no fruit on them. The low branches represent humility. These you will find bending down with the load of rich, ripe fruit that hangs upon them.

A farmer went with his son into the wheat-field to see if it was ready for the harvest. "See, father," said the boy, "how straight those stems hold up their heads! They must be the best ones. Those that hang down their heads, as if they were ashamed, can't be good for much, I'm sure."

The father plucked a stalk of each kind, and said, "Look here foolish child. This stalk that stood up so straight is light-headed, and almost good for nothing; while this that hung its head so modestly is full of the most beautiful grain."

ZION'S ADVOCATE, 1902

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IS THERE NOT A CAUSE

How does the minutes of your association balance up the past year? Has there been an increase or a decrease of membership? If a decrease, is there not a cause? You may say, "Oh! the Lord was not pleased to bless us." But why was He not pleased to bless? He is the very same God that said, "Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Elder John R. Daily, 1902

"We differ nothing indeed, from the whole race of Adam, in our sinful origin by nature, and are nothing but children of sin, and ignorance, until grace regenerates our nature."—*Hawker.*

The truth, as it is in Jesus, abases man as nothing, less than nothing, and advances God as Sovereign Lord of all.—*Matthew Henry*

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MARTINSBURG—Martinsburg, W.Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002. Tel. (703) 347-5672. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va 25401, Tel 267-7356. Mar. '84

NORTH FORK—Six miles south of Purcellville, Va. on Route 722. Second Sunday 11:00 a.m. Elder Roger Frazier, Pastor, Route 1, Box 118, Remington, Va. 22734. Tel. (703) 439-3636. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va. 22068. Tel. (703) 338-5531. May '86

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

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042 Jan. '84

UNION—Summerduck, Va. Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '83

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '84

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '84

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

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

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

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

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

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

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

FOURTH SUNDAY

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

CEDAR CREEK—Frederick Co. near Marlboro, Va and just a few miles northwest of Middleton, Va 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, Winchester, Va 22601.
May '85

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764.
June '84

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

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

SALEM—Richmond, Va. Meets at the Westover Theatre, Forest Hill Ave. each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895
Dec. '84

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529
Dec. '84

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874
Dec. '85

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134
Mar. '84