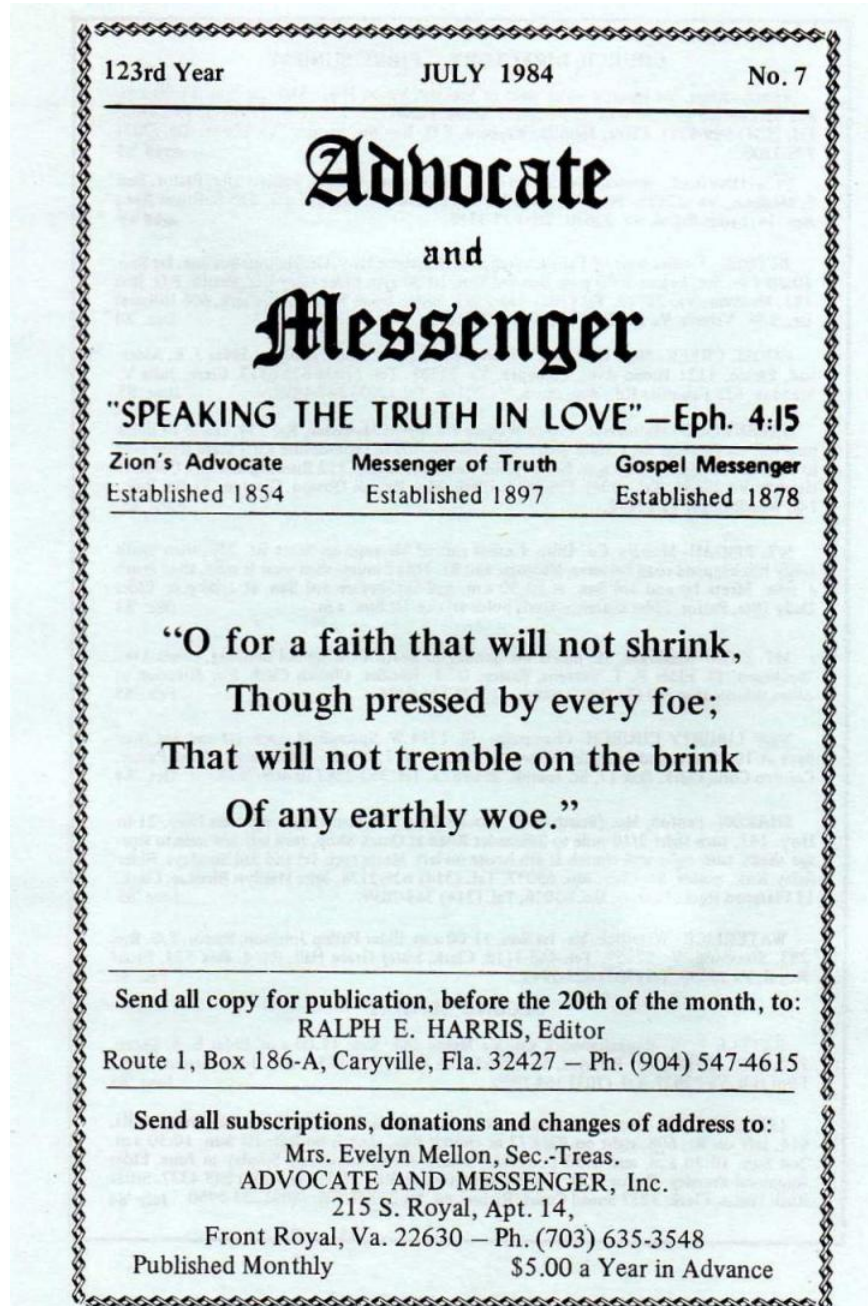


Advocate and Messenger



“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovgrace.net

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CHURCH DIRECTORY – FIRST SUNDAY

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

BENTONVILLE—Bentonville, Va 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. 635-3548. April '85

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Bus line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel (703) 543-2353. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180. Tel. (703) 938-8169. Dec. '84

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 am Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va 22701, Tel. (703) 825-5813. Clerk, Julia V. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '85

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 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. '84

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

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

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

WATERLICK—Waterlick, Va. 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. 465-3118. Clerk, Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel (703) 635-5942. Feb. '85

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Bro. John Powers Clerk, Flint Hill, Va 22627, Tel. (703) 364-1990. June '85

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

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“IF YE BE WILLING AND OBEDIENT”

A few brethren scattered among the Old Baptists in various places are teaching and preaching what has been described by some as “passive obedience.” That is, God *requires* obedience of His people, but He also *supplies* the obedience. Obedience, they say, is not a voluntary act on the part of the child of God but is performed only on those occasions when God works in them and moves upon them so powerfully and effectually that they are assured of obeying.

We do not deny that this is the case in regeneration, for the bringing of one from death unto life requires no activity on the part of the one who is dead, nor could any activity be rendered if it *were* required, but God alone is active in the new birth and the dead sinner is altogether passive. Nor do we deny that there have been times when God has moved upon His people, as well as some of those who are not His people, in a special way and in His providence caused them to do things they otherwise would not have done, but to say that this is the way God brings about *every* act of obedience on the part of His people is to go further than the Scriptures will warrant.

Those who advocate “passive obedience” will quote Isaiah 1:19 without going on to quote the 20th verse, which finishes out the sentence and shows what is really under consideration, and they will apply verse 19 as simply stating the condition one is in, having been *made* willing and obedient, rather than setting forth a condition by which they might eat the

good of the land. And in this connection they will quote Psalm 110:3, "Thy people shall be willing in the day of thy power."

When Paul said, "It is God which worketh in you both to will and to do of his good pleasure," the advocates of passive obedience say he meant that God works in us both *the* will and *the* do. In other words, God works in us, not just the capacity to will and to do, but the activity itself, the willing and the doing, so that obedience is guaranteed or made certain. I even had one of these advocates to go so far as to tell me, "There is no such thing as disobedience." I don't think most of them are willing to go that far, but to say the least, if carried to their ultimate conclusion, the views of the "passive obedience" advocates does away with any blame on the part of God's people for their disobedience, only insofar as all men are blameworthy in Adam. If they can only be obedient "in the day of God's power" or when he works in them on special occasions "*the* will and *the* do" should they be held accountable for their disobedience or their failure to be obedient? In such a case I maintain that they should not.

Isaiah 1:19, 20 reads as follows: "If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." It is plain here that our Lord is setting forth to the Israelites the benefits they will receive upon the condition of their willingness to abide by His precepts and their consequent compliance with His word, and it is also setting forth the penalty which will be inflicted upon them for refusing to abide by His precepts and rebelling against His word. This is just as true today, under the grace dispensation, as it was then, under the law dispensation. Our obligation to comply with the moral law is as great under one dispensation as another.

We maintain that if being *willing* and *obedient* is merely a state in which God's people passively are placed, then *refusal* and *rebellion* is likewise a state in which they are passive-

ly placed by the Lord, and as they deserved no *credit* for the former they would deserve no *condemnation* for the latter.

In speaking of the obedience of God's people on any given occasion the advocates of passive obedience will maintain that "Christ is our obedience;" that any righteous act we perform is the product of the imputed righteousness of Christ. In other words, Christ works in us all the "do", so that any time He would have us be obedient He simply *makes* us obedient, passively on our part.

We agree that so far as satisfying the law of God is concerned, so that in an eternal sense there is no one who can "lay anything to the charge of God's elect," Christ is indeed "our righteousness" (Jer. 23:6 & 33:16), and that it is by the obedience of Christ that many are made righteous (Romans 5:19), but to say that the obedience of Christ to the law and what it accomplishes for us is to be taken in the same context, or taken as somehow fulfilling our duty to "maintain good works" is, to say the least, a woeful display of ignorance.

It is true that the covenant of grace is not a conditional covenant and that we cannot achieve through our works any of the glorious provisions which are guaranteed to us through its promises, but the provisions of that covenant concern such things as our election in Christ and the writing of the laws of God in our hearts in regeneration and in no way does this alter the fact that the children of God are under law to Christ in this gospel dispensation and are under obligation to walk in the precepts He has laid down in His word for them to follow. They are instructed not to yield their members (the various powers and faculties of their souls) as instruments of unrighteousness unto sin: but to yield themselves unto God, *as those that are alive from the dead*, and their members as instruments of righteousness unto God (Romans 6:13), for sin does not any longer have dominion over them, for they are not under the law but under grace. Notice here the reasons given for their being able to yield their members as instruments of righteousness; they are alive from the dead, sin no longer has do-

minion over them, and they are no longer under the law of sin as a governing principle nor under the curse and condemnation of the moral law, but under grace. Therefore when they are disobedient they are "without excuse."

"As those that are alive from the dead" they possess the necessary gifts and qualifications to perform whatever the Lord requires of them, and aside from that, except for His extraordinary dealings with men in a providential way, the ordinary course of things is that when He gives His people spiritual life and the ability to obey Him, and when they are instructed in His word concerning what they ought and ought not to do, they are left to either voluntarily comply with His precepts and reap the benefits of such service or to refuse and rebel, which they often do, and to suffer the consequences of their misbehavior.

If this is not the plain teaching of the Scriptures on this matter then such men as Elders John Clark, Charles Waters, Sylvester Hassell, Lemuel Potter, J. R. Respass, John R. Daily, T. S. Dalton, W. M. Mitchell, C. H. Cayce and R. H. Pittman and myriads of other able and representative men of the past and present have been sadly mistaken in their view of what the Scriptures teach. But nothing I have said here in any sense mitigates or lessens the importance of our ever seeking the constant grace and assistance of God in our efforts to serve Him. This we also plainly have a duty to do.—*Editor*.

BETTER

Dear ones; this term came to me so forcibly last Sunday morning that I can't seem to clear it from my mind, so I will write a little about it. I want to first call attention to the fact that so many persons today refer to God as "the man upstairs" and I don't think this is right. It is certainly much *better* to remember and cherish the Lord God as our Saviour taught us to pray, "Our Father which art in heaven." Are we going to pray to "a man upstairs," or to "our Father"? Who is, "our

Father?" Surely it is much better to know and address our prayers to the all-wise God, the eternal, infinite, and incomprehensible Being, the Creator of all things Who preserves and governs everything by His almighty power and wisdom. Surely this name is much better than "the man upstairs."

We know that Jesus took upon Himself the form and nature of man (sin excepted) that He might know and feel the afflictions to which humanity is subject. He is God manifest in the flesh, and in that sense only can we speak of the man upstairs. May we address our petitions and thanksgivings to an all-wise God that is far more than man in all His ways, for His ways are as much higher than our ways as the heaven is above the earth. The Hebrews spoke of God as Jehovah, also Eloi or Elohim. All the perfections of God Jehovah with His determinate counsel, constancy, and immutability of His nature and will, and His infallible certainty of His word and promises, certainly deserves a better term than that of "man."

The term *better* surely means, of good qualities, superior and above others. It is, more preferable, of greater value, more acceptable, more holy, more safe, more comfortable and of greater advantage or benefit. Wisdom is described in the Bible as better than strength, and also better than weapons of war. Oh how our strength becomes so weak as the great wisdom of the Lord is revealed and is much better than the strength of man. Paul said, "When I am weak, then am I strong," and the flesh becomes weak, yet was he strong in the Spirit. Surely the wisdom of the Lord is always better than weapons of war, whatever they may be, even in this present day.

Among the children of Judah was Daniel and the three others to whom God gave knowledge and skill in all learning and wisdom, and Daniel had understanding in all visions and dreams. This was to such a degree that the king found them in all matters of wisdom and understanding to be ten times better than all the magicians and astrologers that were in his realm: not only better, but ten times better.—Surely, surely there are some things better for you and me today than the

things of the world.—They were better able to understand the king's decree and you and I are better able today to serve the Lord when we obey His teachings. It gives us more comfort and courage, and we are better able to face the trials of life. Our Saviour has taught us that we should seek first the things pertaining to the kingdom of God. Are we doing it? Isn't it far *better* for us to do so?

Solomon's Proverbs says, "Better is a little with righteousness than great revenues without right." Surely any revenue, large or small, that is obtained unjustly or not obtained rightly is wrong before God and man; and it is far better to have a little, even whatever the Lord sees fit to give us, and have it with a thankful heart with righteousness than to have great revenues unjustly. "By mercy and truth iniquity is purged, and by the fear of the Lord men depart from evil." It doesn't seem that there are very many exercised by the fear of the Lord today. We are told that great treasure accompanied with trouble, and it generally is, is something to be less desired and sought after; for better is little with the fear of the Lord than great riches or treasure of this world. Also, "better is a dinner of herbs where love is, than a stalled ox and hatred therewith." A dinner of herbs possibly does not appeal to very many people, but where love is it is a fine dinner to me. To dine in love with Jesus at the table and feel the love of the brethren of the household of faith and the fellowship therewith is a sweet dinner to me. It is even better than a stalled ox with hatred; and this stalled ox is not someone that is mired in the mud but has been put in the stall of the barn and fed and fattened for a delicious dinner. But it surely is no benefit whatever when hatred is there. Better is the poorest home and meal where love is.

So our church home and meal must be in love, in spirit and in truth. The sweet dinner comes to my soul when the oxen feed me with the precious gospel of Christ Jesus; not only doctrine, but practice and experience. Our practice must harmonize with our doctrine and be in love, for we know a

tree by the fruit it bears.

“Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife. The Lord trieth the hearts, and better is the poor that walketh in his integrity, than he that is perverse in his lips, and is a fool.” May the goodness of God lead us to repentance with a godly sorrow, that we be found walking in the integrity of the Lord. Paul said, “To be with Christ, which is far better.” While he was in a strait betwixt two, having a desire to depart and to be with Christ, which was far better, yet it was needful that he abide in the flesh a little longer. It is better to be with Christ while here in this world as well as to be with Him in eternal glory. (*Concluded in August issue*).

ELDER DAILY HITE

ANGELS OF GOD ASCENDING AND DESCENDING

In the early part of John's gospel there is an account of a conversation between Jesus and Nathanael. Jesus had called him an Israelite indeed in whom was no guile. Nathanael was surprised that Jesus knew him, but of course Jesus has known all His people even before they were born. Jesus said to him, “Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man” (John 1:51).

According to Smith's Bible Dictionary, an angel is whatever God uses to accomplish His purpose. I know very little about angels, but from reading the Scriptures it would seem that some are visible and some are invisible. Some of the visible ones ministered to Jesus when he was tempted of Satan, appeared to Hagar in the wilderness, were seen on the morning of the resurrection, and at the ascension of Jesus. These are just a few of the visible ones that are mentioned in Scripture, I suppose, in the form of men. Jacob, in his dream, saw angels ascending and descending on a ladder which reached from earth to heaven. This ladder represents Christ as the only

way to heaven and immortal glory. Paul, in Heb. 1:7, said, "And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire." So there are invisible spirit angels. I believe the ones spoken of in John 1:51 are of this latter type. Although Jesus told Nathanael that he would see them, I believe He meant that he would see the power of God manifested in the preaching and working of miracles of Jesus. Throughout the life of Jesus we see Him working all manner of miracles and healing all manner of disease, and even raising the dead. He came to bear witness of the truth, but He said that the things which He spoke were not His words but the words of the Father. The miracles He performed were not His own, but were by the power of the Father. He gave credit for everything He did to God the Father. He took no credit for anything to Himself, but as He acted it was those Spirit angels ascending and descending upon Him. Thus we see the purposes of God being performed by those spirit angels. We have not seen Jesus do anything with our natural eyes, but I trust that with our spiritual eyes we can see those angels ascending and descending upon Him. They come down from heaven, accomplish God's purpose in Jesus, then go back to heaven with a report to the Father of mission accomplished.

Perhaps in our own lives there have been times when by the power of the Spirit of God something good or beneficial has taken place and God has used some person or persons in bringing it to pass. I have said many times some things do not just happen, they are brought to pass. There is such a thing as the right person being in the right place at the right time. God is able to place those persons there.

About one year ago, while mowing on the hillside of my lawn, my riding mower turned over, pinning me beneath it, and I was unable by myself to get out from under it. At exactly the right time two men came by in a truck, stopped and lifted the mower off me. A few months ago we were in the small town of Campbellsburg, Indiana, looking for **Lost River** church. We stopped at a small store and filling station to in-

quire. Even before I entered the store a man came out and I asked him if he could tell me how to get to **Lost River Primitive Baptist Church**. He gave me specific directions, and we arrived just in time for service. To me these men were angels. A few months ago I was reading in one of our church papers about a minister on his way to an appointment, and it was pouring down rain and he had a flat tire and no spare. A woman came along, passed him by, then turned around and came back and asked if she could be of help. She took him to a shop, he got his tire repaired, and was able to go on his way. He said, "That woman was an angel in coveralls." Many have been the experiences of God's people when the right person was in the right place at the right time. So, in a spiritual sense, when we read and hear of the marvelous miracles and the gracious words that proceed from the Saviour, we can see the angels of God ascending and descending upon Him.

ELDER T. EVERETT BEAVERS

WAYS TO PREVENT SPIRITUAL CONVERSATIONS

Never pray. That way, you will have few spiritual thoughts.—Never read your Bible, and then you can always plead ignorance.—Do not visit the sick or aged in their afflictions.—Never tell anyone you love them, or appreciate what they do for you.—Try to work your own way through life, never mind faith or the promises of God. That way, you will never need to thank either God or men for anything.—Never tell anyone your Christian experiences; but if you have to do it, treat it as a joke.—Always get to church late, and leave as soon as possible.—If you have problems take them to a psychiatrist, a doctor, or a professional counselor. Never discuss them with your pastor or church friends.—Keep company with only worldly minded persons.—Occupy your time with worldly pleasures and activities. Read all the trash you can get your hands on, including all the religious material you can find from all sources. That way, you will be too confused to

know what to believe.—Form the habit of challenging and criticizing anyone who doesn't agree with you.—Always expect the worst from people, and complain loudly when you see it.—Scold anyone for any slights to you, real or imagined. And be sure to correct all the mistakes other folks make.—Let your speech be seasoned with vulgar expressions, suggestive stories, and gossip when you get the chance. Cursing helped Peter persuade folks he was not a Christian, and I am sure it will work for you.—If you do these things we can virtually promise you that you will have no spiritual conversations. In fact, you will have few, if any, friends worth having at all.

ELDER RAYMOND WEBB

WHY WE KNOW THE BIBLE IS THE WORD OF GOD

No. 5

The Bible (written and completed over 1800 years ago, when the British Empire was still unborn, and when the European races were still in the swaddling clothes of savagery) *describes exactly, precisely, with uncanny exactitude, the Jewish people as they are today.*

Jurymen, let me ask you this question. How many times have you yourself used this (or similar) expression—"He tried to Jew me down." Each time you did so, you were, wittingly, or unwittingly, establishing the truthfulness of God's Word, for the Bible said millenniums ago that, because of disobedience, Israel should be cast out from their land of Palestine and be "a proverb and a byword among the people" (I Kings 9:7). And is it not an astonishing thing that the word "Sheeny" comes from the Hebrew word translated "byword" in the passage in Deut. 28:37; "And thou (Israel) shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee."

The Bible further predicted that the Jews would be "scattered among all nations" (Deut. 28:37, 64), and that they should be "wanderers among the nations" (Hosea 9:17), to

which the common proverb, "the wandering Jew" bears abundant testimony.

Note the marvelous predictions in Hosea 3:4-5: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." This passage predicts these facts: the continuance of the Jewish people as a race (1) *Without* a government of their own; (2) *Without* the central rite of their religion (the daily "sacrifice" in the temple); (3) *without* the house for the public worship—their meeting place, the temple—"pillar," i.e., the temple pillars); (4) and *without* even idolatry, to which they invariably turned when they departed from the living God ("teraphim," i.e. images); and (5) *without* the High Priesthood (ephod, a garment of the High Priest); and mark you, *that persistence as a race should keep on despite the fact that they were to be scattered among all nations.*

So here we have the miracle of history: that a scattered, persecuted people, deprived of their own government and the central facts and customs of their religion should not be assimilated (absorbed) and lose their national identity. That passage in Hosea reads like *history*, as though some one were describing the past experience of the Jews for the last 2,000 years; but the fact is, universally acknowledged, that it was written 2,500 years ago! We challenge anyone to produce a historic parallel to that: scattering, loss of government, but *age-long continuance as a separate race.*

Furthermore, men of the jury, the New Testament distinctly teaches that Israel as a nation would be blinded (judicially, because they rejected Christ) and *not* believe His gospel; but that there would be a believing remnant (Romans 11:1-10). Today we witness that phenomenon too: the vast majority of Jews do not accept the New Testament; but there are some—here a few and there a few—that *do.*

Well might the late lord Chancellor Erskine say: "The universal dispersion of the Jews throughout the world, their unexampled sufferings, and their wondrous preservation, would be sufficient to establish the truth of the Scriptures if all other testimony were sunk to the bottom of the sea."—
Fred John Meldau.

CAST OUT INTO THE STREET, YET NOT FORSAKEN

In "The Wonders of Prayer" I find the following very interesting and touching incident:

"A piteous wail was heard on the street one day, and a poor Scotchman crossed over to see the trouble. A widow and three children sat on their few articles of household furniture, put in the street, when they could no longer find five dollars for the rent of the kennel in which for six months they had existed rather than lived. He had just received five dollars for a piece of work, and was hurrying home with it to his sick wife, crippled mother and two children. He thought of the piece of meat—a long-untasted luxury—he meant to buy; and of the tea that his mother so much craved; and he hesitated. Could he give these up? But the streaming eyes of the children, and the mute despair on the face of the mother, took down the scale. He ran several blocks and found an empty basement, and hired it for four dollars; enlisted the sympathy and help of a colored boy to carry the furniture; put up the stove, bought a bundle of wood, a pail of coal, and some provisions with the other dollar; held a little prayermeeting on the spot, and left with the benedictions of the distressed ones filling his ears.

The recital of his adventure to his family obliterated for the time all sense of their own desires, and they thanked God together that their loss had been the widow's gain. The next morning, while taking their frugal meal, a tea dealer, for whom this man had frequently put up shelves, came to say he was

short-handed, and if the Scotchman was not very busy, he would give him a regular position in his establishment at a better salary than he could have hoped to earn. Meanwhile, hearing that the Scotchman's wife was sick, he had brought her a couple of pounds of prime tea, and it had occurred to him that venison steaks were a little out of the ordinary run of meat, and, as he had a quantity at home, he brought a couple. Thus the Lord answered the prayer of the poor and repaid the generous donor who had been so kind to the widow and orphans."

"He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again" (Proverbs 19:17).

ELDER SYLVESTER HASSELL

The Gospel Messenger—1905

DIFFICULTIES IN DOCTRINE

If we believe and preach the truth, its legitimate results will never hurt us, and we should be willing to accept the just and reasonable conclusion, or consequences of what we believe. If we have a doctrine, the most inevitable results of which we think are wrong, and we cannot show why the consequences are wrong, and yet we admit that they are, and that we cannot explain them, we may justly conclude that the doctrine is not right.

Almost all people seem to think that if God has absolutely, and unconditionally predestinated, or decreed all things, whatsoever come to pass, and that nothing will ever, or has ever taken place that He did not decree, and that the things which do come to pass would not have been if God had not decreed them, He must be the author of whatever comes to pass.

We have seen some of the weak efforts on the part of some of our young ministers to explain how God could have predestinated all things that come to pass, and yet not be the author of evil. To our personal knowledge, some very able

men have been trying to explain this point for the last thirty years and it has been but one effort and failure after another, and it has never been done, and we do not believe it *will* ever be done. We have noticed our Brother Carnel, in the _____, of late, trying to explain it, and, as is usually the case, he leaves the matter just as it always was, unexplained. No one can see why God is not the author of evil, from all that he says, if his position on predestination be true.

We would simply suggest to him that men who are old enough for his grandfather have labored all their lives to make the same point, and in spite of their ability, and long and many efforts, the matter stands just as it did at first. Some of the ablest men on that side of the issue have been made to give the point up, and say that they cannot explain it, that is, that they cannot see any way to escape the idea that if God has unconditionally decreed that everything that is, shall be, and that it could not be otherwise, but just had to be as it is because God had decreed it, that He is not the author of evil.

We think that if we cannot accept the consequences of a doctrine, we certainly would do well to reject the doctrine. Elder Chick admits that he cannot explain it. If he cannot, let us not try. If the premises are correct, the conclusion is right. We honestly believe that if the doctrine of the absolute predestination of all things could be true, and yet God not be the author of sin, Elder Chick, or Carnel, or any other man might explain it.

One writer on that subject says he feels under no obligation to explain it, for Paul never undertook to explain it. But then if Paul ever had any such difficulties to contend with in his doctrine, we have not found it out. Of course we have no idea that he ever did try to explain it, because he did not believe it, and he had nothing of the sort to do.

As the advocates of that dogma, and the ablest of them at that, cannot see why the Lord is not the author of sin, if their doctrine be true, we will simply state that this is one of the most serious objections to that sentiment. We believe, and

they admit, that if that doctrine is true, that they cannot see how God is not the author of sin. That is right. Just give it up, for we just feel as we have often said, that no man can take that position and escape the conclusion.

We sometimes hear some of them speak of God as having raised up Pharaoh to do wicked things. We do not believe that God ever did any such a thing, and must see some Bible that says so before we accept such a thought. We have never seen anything of the sort intimated in the sacred Book, and we feel under no obligations to accept things simply because smart men say they are so.

Is God the author of sin and wickedness? He is, *if* He unconditionally decreed that all things should be just as they are, and it is impossible for it to be any other way. *(And of course the Bible will not sustain such a notion. God cannot sin, nor can He be the author of it. But as Elder Potter says, if God has decreed that all things would occur just as they do, then there is no way to escape the conclusion that God is the author of sin. And, like Brother Potter, we will have no part of such a heinous concept. —Editor).*

ELDER LEMUEL POTTER

The Church Advocate—1896

CONTEND FOR THE FAITH

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints” (Jude, Ver. 3).

In order to have this “common” salvation it is necessary that the brethren do something, and one of the things to be done is to contend earnestly for the faith. It was needful for Jude to exhort them to do so.

Jude, no doubt, meant the doctrine of faith, in which sense it is used wherever faith is said to be preached; as in Romans 10:8. “But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which

we preach.” It is called the shield of faith (Eph. 6:16); and the faith of the gospel (Phil. 1:27). Paul exhorted Timothy to war a good warfare, holding faith and a good conscience, which some having put away concerning faith have made shipwreck. Paul knew there was such a thing as a servant of God putting his good conscience away, concerning the faith, or by denying the faith; or in other words, by not earnestly contending for it. It appears then, that the surest and safest way to keep our good conscience concerning this matter, is to hold to the faith and contend for it.

This faith was once delivered to the saints. This delivery of it supposes that it was not the invention of men. Paul teaches us in the 15th chapter of 1st Corinthians “that he received it, and that he delivered unto them that which he received.” He simply preached to them that which had been delivered to him. It was not delivered to him by man, because he says, “But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ” (Gal. 1:11, 12). The faith that he preached to the brethren had been revealed to him by the Son of God. The faith that was delivered to Paul and the rest of the apostles is that which we should contend for today. It should be kept and held fast.

It was delivered once; that is, for all time. He has never delivered a faith since, and while He has never delivered another faith, He has never made any alterations in it, or additions to it. We should never expect any new revelations; it was delivered all at once, and therefore should be earnestly contended for. If it could be lost, another could not be had.

The persons to be contended with are those who do not love to preach the faith of the gospel, or to hear it preached by others. Jude knew there would be such men as that, in fact they had already crept into the church. This is the great reason why it should be contended for boldly, openly, fully and faithfully. Whenever we hear a brother say of a preacher,

“He preaches too much doctrine,” or, “There is no use preaching so much doctrine,” or, “We have been preached to death by doctrine;” there are two things we may know at once. The preacher, if he has preached the truth, has been contending for the faith that was once delivered to the saints, continuing in the doctrines, as Paul exhorted Timothy to do, and that the brother who objects to it does not like it because he does not believe it. We feel very sure when a brother believes we should contend earnestly, as Jude has said we should, we will never hear that brother objecting to it. Paul told his son in the gospel, “The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”

What must the servants of God do when the brethren will not endure the truth, and appear to think more of the people who teach for doctrine the commandments of men and thus rob Christ of the glory that properly belongs to Him? Is it true that we should contend lightly and jestingly in such times as this, and by so doing, make them believe that we think it a matter of no very great importance? When some of the followers of the Saviour turned away from Him, He did not quit proclaiming the truth. The apostles met with great opposition from without, but that which appears to have hurt them the most was from false brethren. That was worse than everything else. But they continued to contend for the faith which they had not received of man.

Notwithstanding then, some may now have itching ears that love to be tickled with soft, easy, and new things, it is surely our duty to contend the more earnestly, if possible, for the faith. They, of course, would much rather hear something that is trifling, useless, and unprofitable, and that is no better than “old wives’ fables.” Think for a moment of the great contrast between the doctrine of faith and old wives’ fables. How can a person who loves the doctrine of faith have much patience with those who are holding to those trifling, unprof-

itable things? Paul told Timothy to charge some that they teach no other doctrine. Neither give heed to fables, etc. (I Tim. 4:4). It appears that there were some teachers in this place that the apostle was suspicious of, and he wants Timothy to continue there awhile, and charge them to hold fast the form of sound words, and to not give heed to anything that is idle or untrue.

Let us stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage. If we advocate the very doctrine they do who have never been made free by Christ and the doctrine we believed before we were made free, it would look like we are not standing very firm in our liberty and that we are badly entangled with the same yoke of bondage we used to be under. Cannot we agree with Paul, "It is by the grace of God I am what I am?" If this is the faith that was delivered to the apostles, and if it has been made known to us experimentally, that this is the very doctrine, not only of the apostles and prophets, but of our salvation also, should we not contend earnestly for it, and oppose everything that is in opposition to it, as the apostles and elders did, as recorded in Acts 15:7. "And when there had been much disputing, Peter rose up," etc. They were disputing about the faith, the foundation or doctrine of the salvation of men. Of course it is not necessary to argue that the men that were disputing with the apostles were wrong and their doctrine wrong. But we will say they were opposing the doctrine of grace in the salvation of the Gentiles. They taught that they must be circumcised and keep the law of Moses or they would not be saved. The apostles disputed with them, not just a little, but much. Then Peter lets them know that we (the apostles) believe that through the grace of our Lord Jesus Christ we shall be saved even as they. This doctrine must have been delivered to them from heaven. They contended, disputed, suffered and died in its defense.

There are but few men in this country but what would dispute the idea of circumcision having anything to do in our

salvation. But can we not agree that it has as much to do as anything else, outside the grace of our Lord Jesus Christ. All the ministers of the gospel on earth, with all the religious literature and christian-making machinery that has ever been invented by all the churches, will fall as far short in the salvation of sinners as circumcision will.

We often think of poor sinners as being sick and at the same time unconscious of the fact. "The whole need not a physician, but they that are sick." Think how awful it is to be sick and unconscious. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." They need grace from the great physician. The words that he speaks, they are spirit and they are life. The poor deranged sinner will not send for the physician—he does not want him—he does not know him. The sick man at the pool did not send for Him, but Jesus went to him just like He did to Lazarus, who had been dead four days.

Let us ever contend for the faith which was once delivered to the saints. It surely was grace for Jesus Christ to come into the world for poor unworthy sinners to suffer, bleed and die upon the cross to pay their debts and set them free, and to bring them out of darkness and death, cure them of all their maladies, keep them by His own almighty power, ransom them from their graves, and take them home to heaven.

ELDER ARCHIE BROWN

The Church Advocate—1896

SIN'S DREADFUL NATURE AND RESULTS

"Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful" (Romans 7:13).

In the lesson taught by experience we learn something of the greatness of sin. We are prone to think of sin as a misfortune and not a crime. Before experience we think of sin as a picture of a lion, but in experience we find it to be a fierce and roaring lion, ready to devour us. Paul saw sin as exceeding

sinful. If we see sin as an awful thing, it shows we have been taught by the great Teacher. "Where sin abounded, there did grace much more abound." The quickened sinner sees sin abound, and in such a heart grace *much more abounds*. Sin abounds both in our lives and in our nature—our nature is contaminated with it. "And were by nature children of wrath even as others." We descended from sinful parents and belong to a sinful race. We were "conceived in sin and shapen in iniquity." It has grown with our growth, and strengthened with our strength. It has been our environment, in youth and middle age and declining years.

We learn something of sin's strength by considering what arguments fail to suppress it, and what influences do not remove it. The sinner is servant (slave) of sin, and knows it not. He is led captive by the devil at his will; he walks according to the course of this world, the prince of the power of the air, the spirit that now works in the children of disobedience. The sinner is dead in trespasses and in sins. No animal has been so cruel to its own species as man; man in all ages has been man's fiercest foe. Multiplied millions of our race have been cruelly slain by their fellow-beings; and the race is now in the throes of war one with another.

"What is man, that Thou are mindful of him?" Cain, the firstborn of our race, slew his brother; and war and bloodshed have cursed the life of men in all the history of our race. Millions have been spent to overcome sin; and nations where the greatest efforts have been made to Christianize the world are first in this war. Who or what can control sin? The devil knew that there was but one Being that could save from sin (Matt. 8:32). When lust conceives it brings forth sin; and when sin is finished it brings forth death; so that death and decay are the fruits of sin. But sinners care not for this; no argument is strong enough to keep men from sin.

The body "is sown in dishonor." The grave is the prison house of the sinner for sin; and so death and the grave are badges of the reproach of sin. The penalty of sin is enough to

turn men from it if it were possible for it to be done by argument or by fear.

The sinner is under the curse of an invincible and inflexible law, which has been and is still in force. The world as a field has been reaped by death in every generation; so that not one of the race has escaped his scythe except Enoch and Elijah. This is the fruit of sin. Our parents were driven from the garden for sin, and with them all their offspring. Fire and brimstone were rained on the cities of the plain for sin; and the world was drowned by a flood on account of sin. No wonder Paul declared that sin was "exceeding sinful." Men, women, and babes were all the objects of God's displeasure. Let us learn from this that God hates Sin, and will not let it go unpunished.

He that spared not His own Son will not spare the sinner if sin is unatoned and unrepented. God is of purer eyes than to behold iniquity, or to spare the sinner. All the sufferings of Christ were for sin. His crown of thorns, His buffeting and agony show how God hates sins. Let us see the ruin sin has wrought, the agony and wretchedness that mark its history. The world is yet to be burned up, and the elements melt with fervent heat for sin; and hell is provided with unquenchable fire for sin.

Lord, teach us to hate and dread sin, and to turn from it as our greatest foe.

ELDER J. H. OLIPHANT
The Gospel Messenger—1918

THE OBJECT OF EXHORTATION

We have seen and heard many things about obedience, and the object of a minister of the gospel in exhorting, and we can only say that our object in exhorting the people is to get them to do and live as they should. The apostle Paul said to his son in the ministry, "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." "These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men" (Titus 3:1, 8).

ELDER LEMUEL POTTER—1896

TOO SELF-SUFFICIENT?

"We have been the recipients of the choicest bounties of Heaven; we have grown in numbers, wealth, and power as no other nation has ever grown.

"But we have forgotten God. We have forgotten the gracious Hand which preserved us in peace and multiplied and enriched and strengthened us, and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own.

"Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us."

ABRAHAM LINCOLN

Excerpt from Proclamation of 1863

Some men are always asking God to lead them, but they want to pick the path.

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22630

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA

SOUTH RIVER—(BROWNTOWN, VA)—First Sunday, August 5, 1984. All day Sunday only. Will be held in South Warren Volunteer Fire Department Building, about ½ mile north of Bentonville, Virginia, on Hwy. 340.—**Elder Phillip Johnson, Pastor.**

ASSOCIATIONAL MEETINGS IN VIRGINIA

EBENEZER PRIMITIVE BAPTIST ASSOCIATION—Friday, Saturday, and Sunday, August 10, 11, and 12, 1984. To be entertained by "Alma" church in their own building about 4 miles south of Stanley, Va.—**Elder Toliver Utz, Moderator—Bro. Aubrey Utz, Clerk—Tele. 703-947-4903.**

KETOCTON PRIMITIVE BAPTIST ASSOCIATION—Friday, Saturday and Sunday, August 17, 18, and 19, 1984. To be entertained by "Goose Creek" church in Old High School Building (present Elementary School) on Waterloo Street, Warrenton, Va.—**Elder Phillip Johnson, Moderator—Bro. L. E. Farley, Clerk—Tele. 301-223-6195.**

MEETING AT CONCORD CHURCH—WADLEY, ALABAMA

Elder H. D. Fulmer will be with "Concord" Primitive Baptist Church the Fifth Sunday in July. The meeting is to begin on Sunday morning and continue through the following Wednesday night (July 29—Aug. 1). The Lord willing Sunday morning services will begin at 10:30 A.M. CDST and the night services, including Sunday night, will begin at 7:00 P.M. Everyone is given a cordial invitation to come and worship with us during these meetings. Our homes are open to welcome anyone who wishes to spend the night. If you wish further information call: **Elder Thomas E. Bond at (205) 395-4504 or, Sister Dovie Tobin at (205) 863-2477.**

APPOINTMENTS FOR ELDER RALPH E. HARRIS

Cedar Creek Near Marlboro, Va., (all day both days of Annual Meeting) July 21 & 22

 Mt. Carmel (Luray, Va.) Monday Night, July 23
 Thumb Run (Near Marshall, Va.) Tuesday night, July 24
 Washington Church (Wash. D. C.) Wednesday night, July 25
 Hawksbill (Near Stanley, Va.) Thursday night, July 26
 Lexington Church (Lexington, Ky.) . . Saturday night and Sunday, July 28 & 29
 Vestavia Church (Birmingham, Ala.) Monday night, July 30

LEBANON ASSOCIATION

The "Lebanon" Association of Primitive Baptists will, the Lord willing, be held with "Mt. Carmel" church, south of Fortville, Indiana, on August 17, 18 and 19. Services begin at 10:30 A.M. For further information contact: **Brother John Edward Johnson (317) 358-3058.**

Obituary

BROTHER ROY G. HENRY

Brother Henry (100) was born November 15, 1883 in Great Cacapon, West Virginia, and passed away December 17, 1983 in Memorial Hospital. He was the son of the late Andrew Jackson Henry and Elizabeth Ruppenthal Henry. He was a faithful member and deacon of Enon Primitive Baptist church, Largent, West Virginia. He showed a great love for the church and was active until his 100th birthday.

He is survived by a son and a daughter, four grandchildren and six great-grandchildren. He will be missed by all who knew him.

Services were conducted in the Enon Primitive Baptist meeting house by his pastor Elder Toliver Utz with interment in the church cemetery.

—Elder Toliver Utz.

BROTHER CURTIS F. BULLOCK

Brother Bullock (56) was born January 16, 1928 and passed away unexpectedly February 16, 1984 at his home in Shalimar, Florida. He was a charter member of "Palm Chapel" Primitive Baptist church and served as clerk since her constitution in 1971. Besides being a devoted church member, Bro. Bullock has served as a respected community leader. He united with the Primitive Baptist in 1956 and was baptized into the "Tickanety" church of Ellijay, Georgia, by his father-in-law, Elder T. C. Mooney.

He is survived by his wife, Sister Rebie Bullock; two sons, Brother Luther and Brother Lloyd Bullock of Shalimar; three daughters, Sister Sarah Anderson of Fort Walton Beach, Sandra Smith of Baton Rouge, Louisiana, and Sister Sharon Bullock of Shalimar; one brother, two sisters and two grandchildren.

Funeral services were conducted Monday, February 20, at Little Chapel Funeral Home in Fort Walton Beach by his pastor, Elder Kenneth Cadle and Elders J. T. Bush and John Rice. Interment was in Barrancas National Cemetery in Pensacola, Florida.

Brother David Cadle.

DONATIONS TO THE ADVOCATE AND MESSENGER

Charles H. Funk, Ohio, \$10.00; Elder Harvey Fulmer, Georgia, \$1.00; Harriet H. Armentrout, Virginia, \$5.00; Elder C. A. Keaton, Georgia, \$3.00; Lorena C. Lee, Virginia, \$20.00; Mr. and Mrs. Hertis Davis, Florida, \$2.00; Mr. and Mrs. William Cusac, Ohio, \$10.00; Elder Clarence Davis, Ohio, \$5.00; Gladys L. Lomano, Florida, \$5.00; William P. Lewis, Pennsylvania, \$5.00; Mae Nichols, Florida, \$1.00; Elder W. D. Griffin, Alabama, \$5.00.

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

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

NORTH FORK—Six miles south of Purcellville, Va. on Route 722. Second Sunday 11:00 a.m. Elder Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va. 22734. Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va. 22068. Tel. (703) 338-5531. May '86

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, 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. '85

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

THIRD SUNDAY

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

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va, Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, 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-I, Romney, W. Va 26757, Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '84

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

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

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22962, Tel. (804) 589-8551. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713, Tel. (703) 547-2364. Jan. '86

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171 April '86

FOURTH SUNDAY

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

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

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

MIAMI—West Charleston, Ohio. State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Oh 45373, Tel. (513) 335-6774 May '86

MT. CARMEL—South Broad St., Luray, Va 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, 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