

Advocate and Messenger

123rd Year MAY 1984 No. 5

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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**It is better to trust in the Lord
than to put confidence in man.
It is better to trust in the Lord
than to put confidence in princes.**

Psalm 118: 8, 9

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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 '85

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound Busline. 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, 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, I-B, Woodbridge, Va 22192. April '85

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

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

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

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by the Old School or Primitive Baptists in all ages.

123rd Year

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IS THERE A SPIRITUAL REVIVAL IN OUR LAND?

On January 30 President Reagan delivered a speech before the convention of National Religious Broadcasters at the Sheraton Washington Hotel, Washington, D.C. In this speech he asserted that, "Hope is being reborn across this land by a mighty spiritual revival . . ." But after reading and re-reading his remarks to this group of about 4,000 people I must say that I remain unconvinced that there is any great movement toward true revival in this country. In fact, based strictly upon this speech I think we would have to conclude that just the opposite is true.

Now I don't want anyone to get the impression that I am trying to inject politics into the pages of the A&M, or that I am attempting to portray our President in a bad light, but when anyone tells me that there is a mighty spiritual revival sweeping our land and the only argument they give me to substantiate their assertion is that such T.V. programs as Jim Bakker's P.T.L. have experienced "spectacular growth," I have to be more than a little skeptical. Mr Reagan said many good things, which it is refreshing to hear an American President saying for a change, and no one would like to believe there is a great spiritual revival going on in our land more than I would, but I simply don't see anything to make me think that is the case, and with all due respect to our President, he didn't say anything to change my mind on the matter. On the contrary, he merely confirmed what I already believed.

Mr. Reagan mentioned the fact that he had proclaimed 1983 the "Year of the Bible," and that more than 25 states and 500 cities issued their own Year-of-the-Bible proclamations. "Nineteen eighty-three," he said, "was the year more of us read the Good Book. Can we make a resolution here today: that 1984 will be the year we put its great truths into action?"

Now these things are a step in the right direction, and it is certain that reading the word of God is not going to hurt anyone; but if Mr. Reagan is hoping that people *will decide* to put the word of God "into action" in 1984 does that indicate that there is a "mighty spiritual revival" underway in our land? I am confident that if God's people, especially those of the household of faith as a whole, would actually start putting the teachings of God's word into practice, we would indeed see a true revival of godliness in this country, but what Mr. Reagan says amounts to an admission that we have *not* been putting these things into practice as a nation.

The President goes on to mention a number of other things which contradict his assertion of a mighty spiritual revival. "I know," he said, "what I am about to say now is controversial, but I have to say it. This nation cannot continue turning a blind eye and a deaf ear to the taking of some 4,000 unborn children's lives every day—one every 21 seconds. We cannot pretend America is preserving her first and highest ideal—the belief that each life is sacred—when we have permitted the death of 15 million helpless innocents since the *Roe versus Wade* decision.

"Fifteen million children who will never laugh, never sing, never know the joy of human love; will never strive to heal the sick, feed the poor, or make peace among nations. Abortion has denied them the first and most basic of human rights. We are all infinitely poorer for their loss." This doesn't sound much like a mighty spiritual revival does it?

"There's another grim truth we should face up to," said Mr. Reagan. "Medical science doctors confirm that when the

lives of the unborn are snuffed out, they often feel pain—pain that is long and agonizing . . . How can we survive as a free nation when some decide that others are not fit to live and should be done away with?”

Mr. Reagan went on to speak against child pornography and of his intention to sign a new bill, which he said was, “Awaiting final action in a conference committee” (*Oh those miserable committees*, Ed.) which would tighten our laws against this awful crime. “Over the past year,” he said, “the U.S. Customs Service has increased by 200 percent its confiscation of obscene materials coming in across our borders. We are also intensifying our drive against crimes of family violence and sexual abuse.”

Further on in his speech Mr. Reagan mentioned cases where courts have said it is dangerous to allow students to meet in Bible study or prayer clubs, and he stated that God should never have been expelled from our children’s classrooms. Now I am sure God has not been expelled from the classrooms, but if He has been does that prove Mr. Reagan’s affirmation of a great revival? Hardly.

He then referred to the jailing of ministers and the padlocking of (churches) by the state of Nebraska and went on to say, “Government bureaucracies spend billions for problems related to drugs, alcoholism and disease. How much of that money could we save, how much better off might Americans be, if all of us tried a little harder to live by the Ten Commandments and the Golden Rule?”

Now, taking all this together, it really appears more to me like our President was trying to show that our nation is in the final stages of decadence and decay rather than to assert a “mighty spiritual revival” in our land. Like I said, no one would like to believe more than I that this country was truly experiencing such a revival, but personally I don’t see any signs of this sort of thing. True spiritual revival, whether on an individual basis or on a national basis, is preceded by true, godly sorrow for sins, a sincere acknowledgment of the same,

and a wholehearted turning to God. I do not see any evidence of this on a national scale. I see little enough of it on an individual scale, and I think Mr. Reagan's speech pretty well sized up the national situation.

I know some will think I am too much of a pessimist, but I think of myself more as a realist. Not only am I convinced that this country is *not* experiencing a "mighty spiritual revival" but on the contrary I think we are in very deep trouble as a nation and if there are not some significant changes soon we haven't seen any trouble yet compared to what we are going to see. I verily believe that if there is to be a great national revival it will have to begin with the Old Baptist Church, not with P.T.L. Club and similar organizations. Jim Bakker and his kind wouldn't know true religion if they met it in the road.—*Editor*.

"GROW IN GRACE"—2 PETER 3:18

I cannot help but marvel at the abundance of examples in the Scriptures which portray the differences between the ways of grace and the ways of human nature. The two are almost entirely opposed to each other. This is a subject important to Christians, and especially to all Christian churches, for they would be deeply in trouble if they could not discern between the two.

At the Tower of Babel, men motivated by selfish principles rebelled against God, and He confused their tongues and drove them out into the world; at Pentecost, under the influence of the Holy Spirit, this process was reversed in that people of many languages and places were brought together and made to speak one common language, the language of the heart. Under the impulse of grace, David composed beautiful, spiritual Psalms; but when his humanity spoke, he sinned terribly. Peter, moved by the urge of selfpreservation, denied with cursing that he even knew Jesus; but under the tender drawing power of grace, he fell at Jesus' feet to confess three times that he loved the Master. Little children cannot wait to

grow up and leave home; but spiritual little children can't wait to meet the Lord's people in divine service. A little knowledge, a great supply of worldly treasures, and a life of ease, make men proud, secure, needing no one; but a knowledge of our weaknesses, and of the greatness of God, make men humble and meek. Do we not all hate restraints, reproofs, dependence upon others? But by grace, we are made to seek those very things within the church.

How is it with grace? Does grace make a preacher big or little? Proud, or humble? Independent, or dependent? Careless or studious of the word? Worldlywise, or prayerful? If a preacher is filled with a sense of his own bigness and worth, will not accept correction, and uses his position to abuse others, is this grace or humanity? If worshipers are more concerned with the harmony of the music than with the truth of the words, if they are more concerned with the fineness of the building or of the clothing worn there, than in the adornment of a meek and quiet spirit, what spirit is moving them? If a man pleads superiority because of his superior knowledge, his office, his experience, his multitude of followers, or some other thing, what prompts him?

What does grace teach? Let us look at Bible examples. The Lord appeared to Abraham to warn him of the coming destruction of Sodom; how did Abraham speak? "Behold now, I have taken upon me to speak unto the Lord, who am but dust and ashes!" When at last Jehovah appeared to Job to reason with him, how did Job feel? "I have heard of thee by the hearing of the ear, but now mine eye beholdeth thee, and I abhor myself in dust and ashes."

Moses was proud and strong in his youth, but after being humbled by his 40 years in the desert, did he still volunteer to do the Lord's work? (Exodus 4:10). When Isaiah saw the Lord high and lifted up, how did he feel? (Isaiah 6:15) When the Lord called Jeremiah to be a prophet, how did he respond? (Jer. 1:46) When Saul of Tarsus met Jesus on the Damascus road, how did he answer? (Acts 9) Which is the pure

testimony of grace, the Pharisee or the Publican? The one leper who returned to give thanks, or the nine who did not? Mary who washed Jesus' feet with her tears, or Simon who offered him his dinner? A single tear of contrition speaks louder of grace than volumes filled with human knowledge. A single heartfelt prayer from a little sinner comes nearer the heart of God than human works by great men.

Grace and affliction are closely bound together. Peter lived out his days in the shadow of a cross as Jesus promised, and it humbled him. Paul suffered a thorn in his flesh, but by it he obtained a precious promise. God permits troubles in the lives of men, even the best of men, for it purchases something for them. Was not Jesus a man of sorrow and acquainted with grief? It becomes Christians then, to watch afflictions closely for the attending grace, and to value them for this reason. The furnace of affliction is hard to bear, and the Lord's hand is sometimes heavy in chastisement, but out of these things come prayers, songs in the night, watchfulness, reading of the Bible and conversations with godly men, and a great desire for the fellowship of the saints. Even the preached word is more precious to those in great need of it.

The Bible and also our Christian experience are not intended to make us worldly wise, but to enable us to be worshipers. Do not boast of your knowledge, my friend, but like Paul, boast in the grace given to you to meet your trials. Do not think yourself superior for any cause, but count yourself blessed when you have a place at the feet of the brethren. Do not smile to yourself when you get your way about things, but rejoice when the cause of Christ is promoted. Do not boast of your office or title, of churches you pastor or crowds you preach to, or miles you drive, but just be thankful when you know the flock of God is fed, safe from harm, and contented. If you wish honor, remember it is more blessed to give than to receive.

When I was a young man, I wanted to grow tall; well, after while I stopped growing up and began growing out. Some-

times I grew in other wrong ways too, for I grew stubborn and rebellious. The only proper and becoming way for a Christian to grow is in the field of grace. From childhood I have rejoiced to hear brethren and sisters tell how they learned the lessons of grace, and as they spoke of their trials of faith, how they learned some precious text in the deliverance from trial. I suspect that, in His wisdom, God will send us experience best suited to enable us to fill our proper place in life, and to be of most service to those about us.

ELDER RAYMOND WEBB

GREAT IS THE LORD

“Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness” (Psalm 48:1).

I suppose we could spend a lifetime discussing those first four words and still not exhaust the subject. I feel sure that the word *Lord* here means God in His completeness as Father, Son, and Holy Spirit. In the beginning God created the heavens and the earth. In Colossians Paul says that all things were created by Christ. There is no conflict here, as John says these three are one. The greatest physical work of God was the creation of heaven and earth. As I gaze at the stars I often wonder how far they are from us, and how far they are from each other. I understand that the sun is some ninety-three million miles from the earth, and yet at that great distance it is able to warm the earth so that mankind may be fed and clothed. Of course the rain also plays its part in this. It is a marvelous thing to see the sun rise in the east and set in the west, giving us night and day and the four seasons. Rivers, lakes, mountains, seas and prairies and all that is in them and on them are the work of this great Lord. What power and wisdom is manifest here! What love and concern for those who live here. We see that this great Lord has provided for all our needs.

I have always thought that birds and flowers were two of the most beautiful things God ever created. They bring much joy and happiness to us, and surely God has shown His

love to us by their very existence. We could go along on this line of thought and never exhaust the subject. I suppose that anything and everything that touches our lives for good had its beginning with God.

Let us now consider the reason God created all things in the first place. It was for His own glory. So David said, "The heavens declare the glory of God; and the earth showeth his handiwork" (Psalm 19:1). Paul said that God predestinated a people to be conformed to the image of His Son, and in Ephesians 1:6 he says this was "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved," (in Christ and in the Church).

As we proceed further in this 48th Psalm we see the church mentioned at least 11 times. It is called *City of our God* two times, and *mount Zion* three times. It is also called *mountain of His holiness, joy of the whole earth, city of the great King, her palaces, city of the Lord of hosts, and Thy temple*. And what are we to do in this church? The Lord is to be praised here, for this is the joy of the whole earth. I do not understand that this church is the joy of every individual, but that from sea to sea and from one end of the earth to the other we will find those who will have a praise for this great Lord. This great church might not exist in all places, but there will be those that have the kingdom within them, as Jesus said, "The kingdom of heaven is within you."

What is the situation in this church? It is a beautiful situation of love, joy, peace and thanksgiving. It is a situation where we learn of the love and sacrifice of the Lord Jesus Christ, the putting away of our sins, by His shed blood, and the placing of His cloak of righteousness upon us. It is a place of refuge. It is a situation where we learn that we are freed from the terror of the law. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It is a situation where we learn that grace and truth came by Jesus Christ, and that we have received of His fulness, and grace for grace. It is a situation where we all speak the

same language and where we all understand the truth as it is in Christ Jesus.

Inasmuch as we can never exhaust this subject we will just close by saying again, "Great is the Lord."

ELDER T. EVERETT BEAVERS

JOURNEY

Dearly beloved of the Lord; may I journey with you in sweet fellowship and unity as we travel together in thought and meditation. It is surely a comfort to journey together as we walk life's pathway, especially in company with those of like precious faith that have journeyed with Jesus in their pilgrimage here below. Jesus called the twelve apostles and sent them forth by two, and surely it is a benefit to journey in company with the Lord's people today. I trust I may journey with you in humility and prayer that the Lord guide us and be with us as we travel together.

Now in all our journeyings in this life we usually had some things to prepare or take along—the necessary articles for the journey. But let us be mindful that it is of the Lord's mercies, even Jesus commanded the apostles to take no scrip, no bread, no money, neither put on two coats, take nothing for your journey save a staff only which is very important that we have the staff of faith, love, mercy and grace to support us in our journey. The Saviour sent them to preach the kingdom of God, and to heal the sick, and He sent them out as sheep in the midst of wolves, but be ye wise as serpents and harmless as doves. He gave them power and authority over all devils and to cure diseases, and with the great and precious thought, "Lo, I am with you alway, even unto the end of the world." Jesus asked the apostles, "When I sent you without purse, and scrip, and shoes, lacked ye any thing?" And they said, "Nothing." The power of the Lord was with them even that the devils were subject unto them by and through the name of Jesus so that they rejoiced; but the Saviour admon-

ished them to not rejoice that the spirits were subject unto them but rather rejoice because your names are written in heaven. While the disciples lacked nothing in their journey for the Lord was with them, now Jesus said, he that hath a purse, let him take it, and likewise his scrip.

We are to take our journey together not for any honor or glory of our own, but in the name of Jesus walk, journey as children of light, put on the whole armour of God, that ye may be able to stand against the wiles of the devil. This is sufficient protection to meet every need as we journey life's pathway in the unity of the spirit and bonds of love and we must go with all the armour, not just part of it, and as we travel we are to pray always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. Our journey here is certainly like unto the journeyings of the children of Israel, even as Moses said to the son of his father-in-law, "We are journeying unto the place of which the Lord said, I will give it you." Precious and sweet thoughts that there is a place the Lord has given His people to travel to and rejoice not only in a place that flowed with milk and honey as the gospel kingdom here below, but also journeying to an eternal glory with Jesus our Saviour who by His own blood redeemed you and rose from the grave, ascended to His Father in the heaven of heavens, there making intercession for you His children, with the promise that, "I will come again and receive you unto myself; that where I am, there ye may be also." Yes, a place the Lord has said, I give you, and this is the only way; by the grace of the Lord and not by our merits or work of any nature.

Surely there is a rest in our journey in this life, for the Saviour has said, "Come unto me all ye that labour and are heavy laden and I will give you rest." It is found in our journey as we cast all our care upon Him, with the assurance that He cares for us. There was a cloud that covered over the tabernacle by day and the very appearance of fire by night, so that throughout all the journeying of Israel they journeyed when

the cloud was lifted or taken up, but if it was not lifted they did not journey. In the place where the cloud abode, there the children of Israel pitched their tents, for at the commandment of the Lord they journeyed, and at the commandment of the Lord they pitched and abode there. There was a rest in resting where the cloud of the Lord abode and we find a rest in our journey here with the Lord's children as we journey with the presence of the cloud of the Lord to lead us in the day and then the appearance of fire by night. When the cloud was taken up, whether it was by day or by night, the children of Israel journeyed. And whether it was two days or a month, or a year, that the cloud tarried upon the tabernacle, they abode in their tents and journeyed not. How important it is that we journey according to the Lord's way and go when He says go, for He leads the way, and when He stays then may we abide in our tents to stand still and see the salvation of the Lord.

When Jesus ascended up into heaven, the disciples together with the women and Mary the mother of Jesus, returned to Jerusalem from the mount Olivet, which is a sabbath's day's journey, and there they continued with one accord in prayer and supplication. According to the dictionary a day's journey in the Middle Ages was estimated to be about twenty miles. Whether this was the distance from the mount of Olivet to Jerusalem or not I don't know, but I feel sure they walked and would become tired as you and I do today.

Jesus journeyed towards Jerusalem and must needs go through Samaria, and being wearied or tired with His journey, He sat on the well where Jacob had drank from and from which he had watered the cattle and his family. So think it not strange when we become weary as we journey here in our pilgrimage, for they that confessed that they were strangers and pilgrims on the earth declared plainly that they sought a country, a city whose foundation is sure and secure and whose maker and builder is God. This must be our journey and in these bodies of clay we become wearied. Jesus having all

power, yet having a fleshly body as our body in that He might suffer and be tempted in all points as ye are, becoming wearied, rested, knowing the purpose of the Father to be fulfilled in all occasions even at this time. The Jews had no dealings with the Samaritans, but Jesus has broken down every barrier and did tell this woman her very life, so that she even left her water pot that she was to bear water with and returned to the city, saying, "Come, see a man which told me all things that ever I did, is not this the Christ." They went out of the city and came unto Jesus and many believed on Him for the saying of the woman, but notice that Jesus abode with them two days and many believed because of His own word. So they said unto the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." A wonderful journey that prospered to the Lord's honor and glory even though Jesus wearied and sat on the well. (*Continued in June issue*).

ELDER DAILY HITE

PAUL — A MASTERBUILDER

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon" (1 Cor. 3:10).

When it comes to spiritual matters Paul was indeed a wise masterbuilder. For each stroke of the hammer, by this craftsman, was driving home the nails of truth. He and the other apostles labored within a structure that has stood the test of time even though it has been under continuous attack by the winds of false doctrine since the time it was built. Yet, it has not been destroyed and it seems as if the strong winds of error and falsehood only moves the debris from the premises and allows the beauty of this house to be viewed more clearly.

The beloved apostle Paul was not just a masterbuilder but was a wise masterbuilder. The materials utilized was not only expertly fitted into place by a masterbuilder but they were also of genuine quality. For if we are going to have a

sturdy building with longevity, naturally speaking, we must have a knowledgeable builder and good materials. An inspection of the materials fitted into this spiritual building, which Paul the masterbuilder labored so abundantly to install, will teach us that it will stand secure until our Lord comes again. Furthermore, it will never need renovation nor repairs. The durability of this structure compliments builder and materials.

The experienced revelations of this builder allowed him to recognize himself to be a recipient of God's grace as he asserts so vividly in I Corinthians 15:10: "But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I but the grace of God which was with me." He, by reiterating the dealings of the Lord with him through grace, was skillfully identifying the characteristics of those who would find refuge and comfort in his laborious efforts. For they too realize that it is by grace they are saved.

A natural building is a place where we dwell to protect us from the undesirable elements of the weather and it also provides a place of comfort and relaxation. Comparatively, our spiritual house provides even greater benefits. Because it was given "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

In looking at the apostle Paul, as a wise masterbuilder, we should not narrow our vision til we lose sight of the works of Christ and the other apostles. Because Christ is the foundation for all the building and the other apostles also labored to make this gospel building a place of reality; we have the benefit of the skills of all the apostles who were masterbuilders in their own sphere of activity. Paul did not say he was "*the* wise Masterbuilder" but rather "*a* wise masterbuilder." There were other masterbuilders with wisdom but Paul labored among the Gentiles. Therefore, we should take a close-up, magnified view of his labors on the building among the Gen-

tiles while maintaining a telescopic view of “all the building fitly framed together.”

Many of the Lord’s people get their true experiences confused by listening to the religious philosophy advocated by the denominational world. For example, most religious orders advance the thought that the sinner must accept Christ in order to become a child of God and go to heaven. This is a theory hatched up by the natural minds of men. And, it (the theory) is outside the walls of the building of the wise master-builder; such philosophy is foreign to the materials found there.

For the true experiences of God’s humble poor have been fastened (recorded) within the framework of the gospel building by a master of assemblies with the nails given by the Shepherd (Eccl. 12:11). Additionally, the perimeters have been established and they are not subject to alteration or negotiations. Therefore, we should give an honest analysis of our experiences to see if they fit within the building erected by a master-builder. We can do this analysis by measuring the desires of our hearts with the written word of God.

When we view the laws which God has put in our minds and written in our hearts we know that we cannot, by any means that we possess, satisfy them by our own ability. So, we must depend upon another, which is our Lord Jesus Christ to satisfy the law for us. Experientially, this puts us in good company because we are standing upon the same plane as Jonah and David. For Jonah proclaimed “Salvation is of the Lord” (Jon. 2:9) and David realized that his transgressions could only be blotted out by the multitude of the Lord’s mercies (Ps. 51:1). Then in the New Testament Paul drives another nail of truth by saying “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast” (Eph. 2:8, 9). If our experiences bring us within these boundaries then we are at least in the house occupied by godly men of the past.

The building of this wise masterbuilder is a comfortable

place where we share the same environment of God's people of the past. For this reason we enjoy the benefits of this secure house. May we ever be cognizant of the fact that it is the best there is and we will not find a better place on this earth. Because when we compare the shoddy workmanship reflected in the religious societies of this world to the grandeur of the true gospel church we can appreciate the labors of our expert craftsman. Truly he was a wise masterbuilder.

ELDER DENNIS H. JONES

(For the sake of emphasis I will add that Christ is the only builder "of" the Church and the only foundation thereof. The apostles were laborers and builders "in" the church, as are all its active members. Paul "laid the foundation" only in the sense that in his preaching he held forth Christ as the one and only foundation of the Church. And it was upon this Foundation that he established local churches, and upon which he instructed them, and the ministers who labored among them, to build.—Editor.)

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WHY WE KNOW THE BIBLE IS THE WORD OF GOD

No. 3

The best and the wisest people of the world have always believed it.

To put the proposition bluntly before our jurymen: the active criminal and gangster is not known as a Christian; the best Citizen is. And so it has always been. It is men with a blunted moral sense who reject the Bible.

A pagan African was once brought to England. After several months residence there, he asked of his own accord if he might become a Christian, and this is the reason he gave: "I have watched the white man, and I have seen that the good people believe the Bible and the wicked ones don't..."

Note, we say the "good" people and the "wise" people; not necessarily the "intelligent" people, for intelligence is divided on both sides of the question, for intelligence may be wicked. But the Bible is not lacking today, nor has it in any past age, for testimony from top-notch intelligence. Lord Bacon was said by competent judges to have had the greatest mind given man, with the possible exception of Aristotle. (*Both Solomon and Christ exceeded Aristotle.*—Ed.) Bacon said, "I believe the Bible is the Word of God whereby His will is revealed." Gladstone, "possessor of one of the greatest brains Europe ever produced" once said, "I have spent 70 years of my life studying the Book to satisfy my heart; it is the word of God. I bank my life on the statement that I believe this Book to be the solid rock of Holy Scripture." Locke, who has been termed "the most acute thinker and reasoner of the past two centuries" spent the last fourteen years of his life in the constant study of the Bible, and then gave this decision: "It has God for its Author, salvation for its end, and truth without mixture of error for its matter." These testimonies might be multiplied *ad infinitum* (without end, Ed.)

Jurymen, will you believe the people *best* acquainted with God or will you believe the people *least* acquainted with God?—Fred John Meldau.

PROTECTED BY ANGELS

“An excellent minister was once sent to a wild and dangerous part of Australia on some errand of duty and mercy. He travelled up to the place too poor to be in any great danger from bush-rangers or robbers, but as he came back he had to bring in his saddle-bags a large sum of money, not of his own, but belonging to the dying man he had been sent for to comfort. He knew that a dangerous robber was aware that he was riding along this lonely track through the bush with all his money about him, and when he got to one part of the road he felt so frightened that he thought he was not trusting God as a Christian should. He wanted a little quiet, so he got off his horse and stood by it with his eyes shaded against it, praying for faith and courage not to be afraid of bush-rangers or robbers, and to be guarded against them. He prayed till he felt calm enough to ride on, and then he mounted his horse and reached the town in safety with the money which he had in charge.

“Some time later he was once more called to visit a man on a sick bed, and he recognized him as the robber of whom he had been so afraid in his ride. This man told him that he felt he could not die without confessing that on that day he had followed him, intending to rob and murder him, but could get no opportunity. ‘Why did you not do it when I got off my horse?’ asked the minister in surprise. ‘I could not then,’ said the bush-ranger; ‘there were too many of you.’ ‘What do you mean?’ asked the minister. ‘I was quite alone in the bush, standing with my head resting against my horse’s side for a long time. You could have killed me then.’ ‘You were not alone,’ said the bush-ranger; ‘I saw you standing as you describe, but there was a man on each side of you.’ Certainly there had been no other men with the minister in that hour of terror when he cried to God, but it is just possible that God really opened the robber’s eyes and showed him His angels guarding His servant as he went on his dangerous duty, as Elisha’s servant’s eyes were opened to see celestial guardians

around his master (II Kings 6:17). Whatever may be the explanation, God *did* send His angels to frighten away the robber, and by so doing He saved him from a great crime as well as the minister from death. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1:14).

In his book "The Clew of the Maze," Mr. C. H. Spurgeon, of London, related a similar incident. He said that a Welsh minister named Jones testified to his dying day that once when travelling on horse-back through an unsettled portion of country to a distant appointment, he reached, about 2 p.m., the brow of a long sloping hill, and had started slowly to go down the hill, at the foot of which was a gate across the road. He saw on one side of the road a vicious-looking man, who had on his shoulder a scythe whose blade was covered with grass. The man asked him what time it was. He took out a large silver watch from his vest-pocket and looked at it, and told him it was 2 o'clock.

The man looked eagerly at the watch and the minister went on slowly down the hill. But he soon noticed an object moving rapidly on the other side of the hedge some distance from the road, down towards the foot of the hill. Looking more carefully, he saw that it was the man whom he had met and that he was crouching behind the hedge, and taking the grass off the blade of his scythe. He at once supposed that the man intended to meet him at the gate, which was across the road at the foot of the hill, and to murder and rob him in that uninhabited section. He reflected whether it would be best for him to return or go on. He felt that he was on his Master's business, and he earnestly prayed to the Lord to protect him in that trying hour, and he slowly continued his ride down the hill. He heard footsteps behind him and looking back he saw a man in white clothing on a black horse following him and soon overtaking and riding along aside of him. He was greatly rejoiced, and he told the man how glad he was to see him, and he asked him whether he had noticed the

other man with the scythe running down to the foot of the hill. The strange man on horse-back did not look at him nor say a word, but kept looking intently at the gate. Then the minister also looked at the gate, and saw that the man with the scythe was rapidly going back behind the hedge in the direction from which he had come.

The two horsemen soon reached the gate and the minister, feeling greatly relieved, got off his horse and opened and let his horse through while the strange man in white clothing rode through. The minister, remounting his horse, looked at the stranger and said, "Surely the Lord has sent His angel to deliver me!" Then for the first time the stranger spoke, saying, "Amen!" and he at once vanished from sight. "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7, Acts 12:1-19).

ELDER SYLVESTER HASSELL
The Gospel Messenger—1903

IS THE LORD'S HAND WAXED SHORT?

This question was put to Moses by the Lord when the children of Israel "fell a lusting" in the wilderness for flesh to eat. The Lord's anger was kindled greatly when they began to weep for flesh and to complain about the manna with which He had so graciously fed them, and when they began to long for the flesh pots of Egypt, from which land He had so gloriously and mercifully delivered them. Therefore, in His hot displeasure He instructed Moses to tell them that He would give them flesh for a whole month, until it would come out at their nostrils and become loathsome unto them, because they had despised the Lord who was among them and had wept before Him, saying, "Why came we forth out of Egypt?" It was at this point that Moses, in a moment of uncharacteristic weakness of faith, inquired as to where such great quantities of flesh might be obtained. "And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not" (Numbers 11:4-23).

This is one of those instances in which it is made clear that even the most godly of men are sometimes plagued with unbelief. Moses had talked with God on mount Sinai and had seen many mighty displays of His power before Pharaoh, and at the Red Sea, and in the wilderness, yet, when the Lord said the Israelites would eat flesh for a whole month Moses said, "The people among whom I am, are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?" So, it was needful for the Lord to remind Moses that His hand had not become short. It was just as strong as it had ever been and could reach just as far and accomplish just as much as it had ever been able to do.

The Lord then demonstrated in a very striking fashion His power to provide any amount of food and in any manner He chose to provide it, no matter how unusual. First of all He caused a wind to blow and brought quail from the sea, that is, from the direction of the Red Sea, and secondly He let them fall round about the camp of Israel in such abundance that they measured two cubits in depth (about 36 inches), and reached out from the camp a days journey in all directions, (some 16 to 20 miles).

I cannot begin to imagine how many thousands of people this many quail would have fed for the period of a month, but I should think they would have been sufficient for a great many more than the 600,000 Moses mentioned. Of course that number was soon reduced considerably, for—"while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague." One secular historian says 23,000 perished on this occasion, but it is probable that no one could say with any certainty. At any rate the place where these events occurred was called Kibrothhattavah, which signifies *the graves of lust*, for it was here that they

buried the people who lusted for flesh. Surely we would have to conclude from such instances as this that the hand of the Lord has most assuredly not waxed short, either in His providences or His punishments.

In the first part of Isaiah fifty, when the Lord was relating to the Jews why they had been rejected and carried into Babylonish exile, He gives them to understand that it was not because of any lack of ability on His part to deliver them that they had been given into the hand of their enemies, but it was because of their iniquities and transgressions. He posed basically the same question here that He had asked Moses, saying, "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" Then He answers the question, saying, "Behold, at my rebuke I dry up the sea, I make the rivers a wilderness . . . I clothe the heavens with blackness, and I make sackcloth their covering." Many times He had delivered Israel, and He could have done so again and again, but their iniquities eventually became so great that He would no longer forbear. This is a solemn warning to the Israel of God today. He is just as able to save now as He has ever been, but they are not to expect deliverance at His hands when they persist in those ways which are displeasing in His sight.

This point is further illustrated in the fifty-ninth chapter where Isaiah says, "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." And he goes on to give a catalog of those sins for which they now suffered such signal evidences of His displeasure.

Finally, as we consider the fact that multitudes of Adam's race are not saved in an eternal sense, we must conclude that it quite obviously is not because of a lack of power on God's part to save them. If it had pleased Him to save the whole race of mankind then He would have done so, for He obviously had the *power* to do it. But it pleased Him to show His wrath

upon the vessels of wrath fitted (by their own iniquities) to destruction (Rom. 9:22). For these the substitutionary work of Christ was not provided, but they are left to justly perish in their sins and to suffer the due penalty thereof. We often hear men say that God cannot save sinners unless they let Him; that He wants to save everyone but multitudes will die and go to a devil's hell because they would not let God have His way in their life. But such language is not to be found anywhere in the volume of divine inspiration. God has all power both in heaven and in earth and He has promised to save "his people" from their sins (Matt. 1:21). None of them shall be eternally lost (John 6:39).

It is one thing for the children of God to separate themselves from Him feelingly and experimentally in this present life because of their transgressions, but it would be quite another matter altogether if they should separate themselves from God in an eternal sense. Before that could happen all the promises of God in the eternal covenant would have to be made null and void; the faithfulness of God would have to fail; the work of Christ on the cross would have to be set aside and the purpose and grace of God in Christ would have to be frustrated and brought to nought. Fortunately for us, as well as for our Armenian friends, none of these things can happen. If they could, then none of us would ever see the face of God in peace.

Then, in closing, we ask again, "Is the Lord's hand waxed short?" The answer of Isaiah is sufficient for me, and it holds true for all time: "Behold, the Lord's hand is not shortened, that it cannot save." For this we should all be everlastingly thankful.—*Editor.*

There is a time when we should say nothing; and there is a time when we should say something; but there is never a time when we should say *everything*. — *Wisdom in Miniature.*

NEWS NOTES

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN NORTHERN VIRGINIA AND WEST VIRGINIA

GOOSE CREEK—First Sunday, June 3, 1984. Regular meeting only due to entertaining Kectocon Association.—Elder J. E. Alderton, Pastor.

ALMA—First Sunday, June 3, 1984. All day Sunday only; regular service Saturday.—Elder E. S. Skeen, Pastor.

MARTINSBURG—Second Sunday, June 10, 1984. All day Sunday, 2:30 p.m. Saturday before, supper, night service.—Elder A. J. Hylton, Pastor.

UNION (SUMERDUCK)—Second Sunday, June 10, 1984. All day Sunday and Saturday before, all day both days.—Elder J. E. Alderton, Pastor.

THORNTON GAP—Third Sunday, June 17, 1984. All day Sunday only.—Elder E. S. Skeen, Pastor.

BARROW'S RUN—Fourth Sunday, June 24, 1984. All day Sunday and Saturday before, all day both days.—Elder Raymond Pressley, Pastor.

CHURCH OBSERVES 150TH YEAR

Harmony Primitive Baptist Church, Mathews, Indiana, will be, Lord willing, holding services on Friday and Saturday evening at 7:00 p.m. and all day on Sunday, the 3rd weekend in June of their 150th year. They invite all who can to come and worship with them.—Elder Wayne Thacker — 4949 Pendleton Ave. — Anderson, IN 46011.

Obituary

ELDER WILLIAM G. FLETCHER

Elder William Fletcher (82) was born February 28, 1901 in Irwin County, Georgia, the son of Henry T. and Euna Jane (Young) Fletcher. He passed away February 5, 1984 in Winchester Memorial Hospital, Winchester, Virginia, after several years of declining health.

Brother Fletcher was a graduate of Abraham Baldwin College in Tifton, Georgia, and taught school for many years. He united with Eureka Primitive Baptist church near Waterloo, Georgia, when 20 years of age. He married Kate Elizabeth Smith of Crisp County, Georgia, November 23, 1932. He and Sister Fletcher moved to Warren County, Virginia, in 1948. In 1949, the churches of Virginia

having recognized his gift, he was ordained to the ministry by a presbytery composed of Elders C. W. Miller, J. Harvey Daily, Kirk Alderton and Clarence Frazier. He traveled extensively during his ministry and preached in practically every state in the union. He also pastored a number of churches in Virginia, including "Union" (Sumerduck), "Cedar Creek" (Middletown), "White Oak" (Fredericksburg), "Kettle Run" (Manassas), "Bethel" (Falls Church), "North Fork" (Loudoun Co.), "Timberridge" (W.Va.), "St. Clair Bottom" (Smyth Co.) and co-pastored "Columbia" (Md.).

Elder Fletcher served as editor of the *Advocate and Messenger* from September 1956 to June 1966. Then in July, 1966, he founded the *Gospel Appeal* which he edited until 1982.

Survivors include his wife; one son, Elder W. Dwayne Fletcher; two daughters, Mrs. Alicia F. Grey and Mrs. Celena F. Beatty; one brother, three sisters, seven grandchildren, four stepgrandchildren and one great-grandchild.

Funeral services were held February 8, 1984 at Jones Funeral Home in Winchester, Virginia, with Elders Gary Utz, Tolliver Utz, Raymond Pressley and Dwayne Fletcher officiating. Further services were held on February 10, 1984 at "Eureka" (his old home church in Georgia), with Elders Elzie Speir, Sr., George Riley Hunt, Manning Temples and Bob Dickerson officiating. Burial followed in "Eureka" Cemetery.—From information compiled by Elder Bob Dickerson.

SISTER SADIE THORNTON KERLIN

Sister Kerlin (82) was born July 25, 1901 in Warren County, Virginia, to Robert Triplett Thornton and Kate (Hartley) Thornton. She passed away February 1, 1984. She is survived by two grandchildren and one great-grandchild; also a number of nieces and nephews.

Sister Sadie was baptized May 1925 by the late Elder A. L. Harrison and was a faithful member of Bentonville Primitive Baptist Church until her death. She had a great love for the church and showed it by her support. She will be greatly missed by the church, her family and friends.

Funeral services and interment occurred February 4, 1984 at Augusta Memorial Park, Waynesboro, Virginia, with Elder J. Tolliver Utz officiating.—Submitted by Elder Tolliver Utz.

DONATIONS TO THE ADVOCATE AND MESSENGER

Karl Bobzien, Virginia, \$25.00; Winfred Cusac, Ohio, \$10.00; Elder Jonathan Roberts, Indiana, \$2.00; Wyatt G. Doty, Illinois, \$5.00; Mr. and Mrs. Frank Coppedge, Virginia, \$5.00; A. L. Hendrix, Florida, \$10.00; Danny Duncan, Georgia, \$5.00; Mrs. J. A. Hinson, Florida, \$5.00; Lyle Mills, Maryland, \$100.00; Betty A. Barnitz, Missouri, \$5.00; Fern Bybee, Nebraska, \$5.00; Elder Elzie Speir, Georgia, \$2.00; A Friend, Virginia, \$100.00; Lewis Rudacille, Virginia, \$5.00; Ray Rountree, Georgia, \$5.00; Everett Mikel, Indiana, \$5.00; G. A. Reams, Virginia, \$5.00; Elder and Mrs. Wayne Thacker, Indiana, \$5.00; Silas B. Norwood, Florida, \$3.00; Mrs. James Andrews, Illinois, \$2.00; Mrs. Robert Sims, Ohio, \$5.00; Elder and Mrs. Elmer Skeen, Virginia, \$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. '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-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 22963, Tel. (804) 589-8551. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713, Tel. (703) 547-2364. Jan. '86

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

FOURTH SUNDAY

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

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

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

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