

Advocate and Messenger

123rd Year

NOVEMBER 1984

No. 11

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

**"Every word of God is pure:
he is a shield unto them that
put their trust in him. Add
thou not unto his words,
lest he reprove thee, and thou
be found a liar."**

Proverbs 30:5-6

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CHURCH DIRECTORY – FIRST SUNDAY

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

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

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy. Greyhound 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, 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

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

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

Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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EDITORIAL

With this edition of the A&M I have completed eight years as your editor. I have put my whole heart and soul into this endeavor, laboring many long, strenuous hours, always mindful of my own inadequacy for such a solemn responsibility, and frequently struggling under the added handicap of physical suffering, together with my share of the common burdens of life, which at times have laid very heavily upon my heart. As my lung condition grows worse year by year I

often wonder how much longer I can continue to shoulder the duties of this position. I have frequently asked the Lord that, if it be His will, my sufferings might be moved out of the way, but so far He has not been pleased to do so. Hence I can only conclude that, for wise purposes, known only to Him, it is needful that I endure these afflictions. Perhaps I shall see these things more clearly in the future. For the present I can only hope that the assurance given to Paul also applies to me, namely that God's grace is sufficient.

Due to the arrangement under which the Advocate and Messenger is set up, most of the correspondence having to do with the paper is sent to our Secretary and Treasurer, Sister Mellon, and I assume there are comments made to her by some of the readers as to how they feel about the paper, but since I am so far removed from Virginia I do not see these comments, and consequently I have very little by which to gauge how the paper is or is not being received except by the figures shown on the financial statement which I receive each month. For the last several months subscriptions have fallen sharply. Some of these cancellations are due to the fact that quite a few of those to whom I have sent one-year subscriptions, and paid for them out of my own pocket, have not chosen to keep their subscription up; but even when this is taken into account there is still an apparent decline in reader interest. I realize that this is a problem common to all Old Baptist publications with which I am familiar, but I am in no wise consoled or put at ease by that knowledge. It grieves me much to see a decline in the interest of God's people in spiritual things, particularly when there is a possibility that I might in some way be contributing to that decline.

I have seriously considered resigning as editor, not only because of my health problems, but mainly because I do not want to be a liability to the paper in any way. I know for certain that unless I am making a positive contribution I should turn these duties over to someone who can. I strongly urge each of our readers to let the Board of Trustees know how you

feel about this matter. I would not be sensitive about being replaced as editor, nor the least bit resentful of such a change. It is the advancement of the cause of Christ that I am concerned about.—*R.H.*

APPREHENDED

Saul, breathing out threatenings and slaughter against the disciples of the Lord, was headed for Damascus to continue this work, which, in his carnal, self-righteous mind seemed the right way to serve God, being the devout Pharisee that he was. But on the way the Lord apprehended him and made him His prisoner. The Lord would show him how great things he would suffer for His name's sake. As an officer of the law would apprehend a criminal who would no longer be free to do what he used to do but would now be made free to do road or prison work; so Saul was shut off from following his former ways and declared that he was the chief of sinners, his name being changed, and as Paul he would be a servant and apostle of the Lord and be separated unto the gospel of Christ, free to do the Lord's will. "For he that is called in the Lord, being a servant, is the Lord's freeman: likewise also he that is called, being free, is Christ's servant" (I Cor. 7:22).

To serve the Lord is to serve His people and His churches, for He says, "I will dwell with them and walk with them and they shall be my people." Nothing the servants can do will ever help a child of God to be regenerated and made alive spiritually, but as Paul was sent of the Lord to the Gentiles—"to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18) we can open the eyes of God's children on the teachings of His word. Even puppies and kittens cry for days before they have their eyes opened, but they are very much alive all the time.

The mysteries of the gospel are immense, and the man called to preach must study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. If we do not study the lesson thor-

oughly, the seasoned fathers and mothers in the church will know it and we will surely be ashamed.

Of all the deep subjects of the Bible, the resurrection of Christ from the grave, and the promised resurrection of the bodies of His saints when their (our) vile bodies will be changed and glorified, seems to be the most awesome and mysterious. So much so that many have attempted to spiritualize it one way or another. But Paul sets forth the truth of the gospel when he declares, "It (the body) is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body" (I Cor. 15:42-44).

This is the "prize" that he served the Lord Jesus so diligently for; especially as he grew older and was known as "Paul the aged" and was soon to declare that, "I am now ready to be offered, and the time of my departure is at hand." He actually served the Lord as though his home in heaven depended on it, saying, "If by any means I might attain unto the resurrection of the dead" (Phil. 3). It was not that he had already attained, either were already perfect, "But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." He never relaxed to feel that all was well without his diligent service to the Lord, telling his brethren, "I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus."

ELDER A. J. HYLTON

A PUZZLING QUESTION TO THE RELIGIOUS WORLD

One of the so-called "gospel" songs being sung by various religious groups today begins with the questions, "Why in the world don't the world turn to Jesus; why don't the world get together and pray?" This is indeed a great mystery to those of the armenian persuasion. They verily believe that Christ intended the gospel as the means of acquainting the un-

regenerate world with Himself and that dead sinners (people not yet born of the Spirit of God) have the ability to receive the gospel into their hearts, believe it, obey it, and thus obtain eternal salvation. So, as the song inquires, "Why in the world don't the world turn to Jesus." The answer to this query, which so bewilders the religious world, is very plainly answered in God's word if they but had eyes to see it.

Christ answered it when He said, "No man *can* come to me, except the Father which hath sent me draw him" (John 6:44). He answered it when He said, "Ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me," etc. (10:26). He answered it when He said, "Why do ye not understand my speech? even because ye *cannot* hear my word. Ye are of your father the devil, and the lusts of your father ye will do" (8:43-44). How much plainer could it be expressed? The world will not turn to Jesus because to them there is nothing about Him they desire. To the carnal mind—"he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men. . . we hid as it were our faces from him; he was despised, and we esteemed him not" (Isaiah 53:2-3). The unregenerate world will not turn to Jesus because they have no *desire* to turn to Him and they have no *ability* to turn to Him. Notice Christ said, "Ye *cannot* hear my word." Naturally they could hear the *audible sound* of His words, but they had no spiritual discernment.

Paul clearly made this point in Romans 8:7 where he said, "The carnal mind is enmity against God: (not just *indifferent* toward Him but vehemently *opposed* to Him. R.H.) for it is not subject to the law of God, neither indeed can be." And again in 1st Cor. 2:14, where he says, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." The religious world says they *can* turn to Christ; the Scriptures say they *can't*. The religious

world says they *could* if they would; the Scriptures say they can't. The wicked are satisfied with the world and as Job says, "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" (Job 21:14-15). *This* is why the world will not *turn to Jesus!* *This* is why the world will not *get together and pray!*

Carnal men lie under the *power* and *dominion* of sin. Prior to regeneration it has full sway in their lives. It so captivates them as to make them its *servants*. While in this state of death in sin they despise the things of God and greedily walk according to the course of this world, having their conversation among the children of disobedience, fulfilling the desires of the flesh and of the mind, living in lusts and pleasures and rolling sin under their tongue as a sweet morsel. Why then would they want to turn from that which delights them and embrace a way of life which is foolishness to them? Why would they turn from that which they *love* and embrace that which they *hate*? They *cannot* do it, and they *will* not do it, if left in their depraved state by nature.

Even God's people, the elect, are in this condition while in a state of unregeneracy, and if left in that awful plight they would all finally perish with the wicked sons of Belial. But God, who is rich in mercy, for His great love wherewith He loved His people, even when they were dead in sins, quickens each of them into a state of life in Christ, raises them up from their awful state of corruption, and makes them sit together in heavenly places in Christ Jesus. In this process He imparts to them a new nature, one which loves the things of the Spirit and hates the things of the world. In all this they are *His* workmanship. This is a creation work. They are a *new* creation, created *in Christ Jesus*. They are created *unto* good works, not *because* of good works, and are brought under obligation to walk in them. It is through this channel that they give glory to the One who has quickened them by His grace. Their faith

is *shown* by their works, not *obtained* by their works. It is *after* the work of grace is performed in their hearts that they are fit subjects for the comfort, instruction and admonition of the gospel. They *then* have spiritual discernment, but not *till* then.

No, the world of the ungodly will not turn to Jesus, no matter how much men may preach to them, plead with them, or warn them; and this will continue to puzzle the "soul savers" as long as time lasts. But they can't blame their bewilderment on the Bible. It gives the answer.—*Editor.*

SPRINKLING OF THE BLOOD

"Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace, be multiplied" (1 Peter 1:1-2).

Blood is one of the most important words in scripture, being used in both the Old and New Testaments a combined total of almost 400 times. In most cases it pertains to life. Early in the Old Testament we see two cases in which the blood of animals was required. God made clothing for Adam and Eve as a covering for their bodies, to hide their nakedness. Abel brought an offering to God from the firstlings of his flock. Both of these examples required the shedding of blood. Christ stood as a lamb slain from the foundation of the world, "and almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:22).

God told Moses to build a tabernacle and gave him instructions how to build and how to furnish it. When it was completed it was dedicated or purified with the blood of animals. This was looking forward, or pointing to, or was a type of, the blood of Christ, who offered Himself without spot to God on the cross.

Again Paul says, "Whereupon neither the first testament was dedicated without blood. For when Moses had spoken

every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission" (Heb. 9:18-22). Hyssop was a plant with slender stem and a number of buds at the top, making it an ideal instrument for sprinkling. The old law service was a pattern of things to come, but it was necessary for a better and more perfect sacrifice to be made by the blood of Christ to put away sin once and for all. "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10:14). Can anything be better than perfection, or longer than forever?

The first miracle performed by Jesus was the changing of water into wine. In our communion service wine represents the blood of Christ. It seems to me that in this miracle He was teaching that we are not cleansed by the washing of water outwardly, as the Jews would never eat or drink without washing their hands, but we are cleansed inwardly by the washing of the blood of Christ. In Isaiah 63:1-6 we see one coming who is mighty to save, in garments sprinkled with the blood of those that he came to save. In Isaiah 40:1-2 we are told that we have received double for all our sins; not double punishment, but a double blessing. Christ has taken our sins upon Himself and we have been clothed with the cloak of His righteousness. In Rev. 19:13 we see Christ clothed in a vesture dipped in blood. In Zech. 13:1 there is a fountain of blood and water opened to God's chosen people. When Jesus died on the cross, a soldier pierced His side with a spear and water and blood came out. The blood being that which takes away the guilt of sin, and the water representing the truth as it is in Christ Jesus, for He was the truth, being the truth of the gospel, helps to take away the power of sin. When the gospel is preached to us and we hear with an understanding ear and

heart, is it not just a little easier to do good and resist evil?

Peter says, "The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (I Pet. 1:25). Peter was talking about the Living Word, Jesus Christ. The sum and substance of the whole gospel is Christ and Him crucified. In the beginning of this article we spoke of the sprinkling of the blood of Christ. Since Christ and His blood is the chief subject of the gospel, every time the gospel is preached we are being sprinkled with His blood, not, of course, naturally, but in a spiritual sense. As the books of the law, the vessels of the sanctuary, the people and the tabernacle, were sprinkled with the blood of those animals back there, so under the gospel dispensation it seems to me that we are being sprinkled with the blood of Christ every time the gospel is preached. As we view our meeting house with a spiritual eye and an understanding heart, also the Bible, and the people, we see them sprinkled with the blood of Christ. Notice that Peter said, "Elect...unto...sprinkling of the blood of Jesus Christ." That is, Jesus set up a church when he was here upon earth that His people might have a place to come in and set down and hear the gospel preached, and thus in a spiritual sense be sprinkled with His blood. I realize that this subject is too large to be covered in an article of this kind, but we have tried to just merely hit some of the high places.

ELDER T. EVERETT BEAVERS

ASHAMED

Can I truly say, "I'm not ashamed to own my Lord, or to defend His Cause; maintain the honor of His word, the glory of His cross?" The above statement in a hymn directs me to again try to write a few lines in love and charity for all. To be ashamed is to be affected in our conscience and feeling of emotion, of dishonor before God of wrong we have committed or for leaving undone that which we ought to have done. One is just as effective as the other, and yet there are some wonderful truths of which we are not to be ashamed.

Paul declared that as much as he was able, or that the Lord blessed him with sufficient grace, he was ready to preach the gospel to the Roman brethren, for he was not ashamed of the gospel of Christ. Brethren we are not to be ashamed of this precious gospel in any respect, for it is the power of God unto salvation. God hath given you the ability to be of power and of love and of a sound mind. So we are to stir up the gift the Lord has given us and be not ashamed of the testimony of the Lord. Yea! even Paul says, "Nor of me his prisoner." So in not being ashamed of the gospel truth we bear one another's burdens and so fulfill the law of Christ. This means we will have afflictions to bear and face the reality of a living testimony of Jesus our Saviour according to the power of God by walking in *His* ways. God is not ashamed to call them brethren, the called out by the Lord, they that are sanctified, being born again by the incorruptible word of God which liveth and abideth forever. And the Lord is not ashamed to be called their God, for He hath prepared for them a city.

Surely precious ones, you have a great and precious hope that is the most glorious blessing mortal man can ever have. While we experience our tribulations, whether small or great, it worketh patience, experience and hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost. This is the great power to support us, for it is by the love of God, and we are able to rejoice in hope of the glory of God.

David felt so much the need of the Lord to be directed to keep the Lord's statutes, for He has commanded us to keep His precepts diligently. Then David could truly say, "Then shall I not be ashamed, when I have respect unto all thy commandments." In thee, O Lord, do we put our trust, even as David. Man is so frail and much of our time is spent with grief and sighing and we cry out, "Lord help, or I perish." Yet feeling to be so unworthy to beg one time more for the Lord's mercies; there is nowhere else to go. So we trust in the Lord and acknowledge that our times are in His hands and ask to

be delivered once again from the enemies and snares of this world. We beg for the Lord's face to shine upon us and save us for His mercy's sake. So let me not be ashamed, O Lord, for I have called upon Thee. The Lord hears the cry of each and every one that calls upon Him, and in His own time and way He helps with all that is needed.

The Lord's house is so far above any of the works of humanity that we are made ashamed of our labors; just as the Lord told Ezekiel to show the house to the house of Israel, that they may be ashamed of their iniquities. Jesus taught us many important truths even as the disciples and the people with them were taught to serve Him. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Then, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels." Are we ashamed of Him and His words? We ought not to be. Lord help us to live true to Thee and to Thy words.

"As the thief is ashamed when he is found, so is the house of Israel ashamed, for they turned their back unto the Lord and trusted in their kings, priests, princes, and prophets, rather than the Lord. The Lord hath found them out and they have all gone astray." The Lord has plainly stated, "The showers have been withholden and there hath been no latter rain," and thou has refused to be ashamed. O Lord, give us a true spirit of repentance. Some cry peace, peace, when there is no peace. Were they ashamed when they had committed abomination? The prophet Jeremiah not only asked this question, by the word of the Lord, but he also answered it. "Nay, they were not at all ashamed, neither could they blush. Therefore they shall fall when I visit them and they shall be cast down, saith the Lord." Yet what wonderful promise you have, for He said, "Return unto me, and I will return unto you." Seek the Lord and His ways. "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk there-

in, and ye shall find rest for your souls." But they said, "We will not walk therein." They were not ashamed at all. So we see the necessity and importance of our being ashamed of our wrongs and turning from our ways to serve the Lord in sincerity and in truth. There is an old path that still leads to rest to your soul. Why walk after other gods whom ye know not?

"With great mercies the Lord will gather his children, thy Maker is thine husband; the Lord of hosts is his name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called." So, fear not, for thou shalt not be ashamed, neither be thou confounded; the Lord will have mercy on whom He will have mercy. The makers of idols and they that serve them shall be ashamed and confounded, but Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded world without end.

"Now little children, the anointing which ye have received of the Lord abideth in you and is truth," teaching you all things and to abide in Him so that when He shall appear, we may have confidence, and not be ashamed before Him at His coming. May the God of all mercy and grace humble us that we may be ashamed of our evil ways and turn therefrom, and may He keep us in the old paths so that we be not ashamed of the gospel of Christ. Submitted in love to all and with malice toward none.

ELDER DAILY HITE

WHAT IS GOSPEL?

Though the earth is full of treasures, the gifts of Jehovah to mankind, there is one treasure which belongs solely to believers. The world cannot have it at any price, nor would they if they could. It is the gospel. Nevertheless, there are so many beliefs which the world calls gospel (Rev. 11:15-16; Gal. 1:6-9), that it is very difficult for Christians to always recognize the truth when they hear it. I would like to speak of some of the characteristics of the gospel.

The gospel, in whatever sense we use the term, is inseparable from the office work of the ministry (Mark 16:15), from the church itself (I Tim. 3:15), and from all righteous living. The preaching of the gospel is the primary work of every God-called minister, and like Paul (Acts 20:26-28), we can only be free from the blood of men if we declare it all (Ezekiel 3:17-21). The church, which is builded upon the gospel (Eph. 2:20), is the defender, the exhibitor, of it as well (I Tim. 3:15). Both church and ministry should know that every time they leave off some of the gospel, they open a door to some unscriptural thing; and every time they tolerate some unscriptural thing, there is a little of the gospel they can no longer preach. In both cases, they lose some benefits of the gospel instruction and comfort, and a little respect and fellowship with the people of God.

Probably the most common use of the term "gospel" is the preached word, that which Jesus commanded his apostles to preach. In another sense, the entire Bible is gospel, in that it is the revealed word of God and is complete and infallible. Speaking of the Bible, however, Jesus distinguished between the Old and New Testaments, calling the New the gospel and the Old, the Law, or again, "the law and the prophets." The reason for this distinction is that the New Testament reveals Christ more plainly than the Old. By the same reasoning, within the New Testament the first four books are titled Gospels, simply because they devote more time to the story of Jesus among men than do the other New Testament books. This is the first characteristic of the gospel: it is that message which reveals Christ. Just as National Israel was made the caretaker of the Old Testament, so the Lord's church has held the gospel account of Christ in its purity. Many men have some knowledge of the gospel, but the true Church has not compromised or corrupted or covered with human inventions, the precious story of Christ. It is my personal belief that believers can hear more gospel in one hour in the Lord's church than they could hear in a year elsewhere. I con-

clude that if people find the story of Christ precious, they should search out the true church; if they merely wish prestige or worldly entertainment, almost any system will provide it.

The second characteristic of the true gospel is that it is revealed by the Spirit of God in the hearts of men. In a word, while the church has the gospel, it is not restricted to the church. The gospel lies in the hands of the Spirit, not the preacher. A man may, like Jacob, be found in a waste-howling wilderness, and have the Lord appear to him (Genesis 29). The evil prophet Balaam knew some truth (Numbers 23). I knew a preacher once who had caused a great deal of trouble, and I asked my father how such a man could possibly preach that well; his answer was, "The Lord often disapproves of what people do, but He everlastingly approves of them as His people." So, Elijah hid from men in a cave in the Arabian desert, but God appeared to him there and spoke many promises: but he had to leave that cave and go back to his duty before he really saw the fulfillment of those promises.

It is possible to obtain an intellectual knowledge of truth, but this is not gospel. The gospel is both grace and truth at once (John 1:17). Moses' law was truth, but it could only condemn. Jesus, the law-keeper, could both forgive and save. This element of gospel, so beautifully described in the Book of Hebrews, raises the matter to a much higher plane than mere words. As Paul said (Heb. 12:18-26), we do not come to material things that can be touched or measured, but we come to mount Sion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to Jesus the mediator. These things are as high above our intellect as the heavens are above the earth (Isaiah 55:9), and none can understand them unless the Spirit enlivens, enlightens, and instructs.

The gospel, from a human standpoint, is not merely difficult: it is impossible. To human intelligence, Jesus was only a Jew, (and to the proud Pharisees, he was a mere Nazarene), a Jew who was convicted and executed as a criminal, a man

surrounded by fables and old-wives tales. How could a dead man save anyone? In the light of what the Jews believed, what could Phillip have preached that would have caused the Eunuch to believe in Jesus? But the Spirit sent the Ethiopian searching before Phillip ever met him (Acts 8). Many witnesses saw the Roman spear pierce Jesus' side, and blood and water flow forth, but only John could see something beneficial in it. Both Peter and John saw the grave clothes lying in the empty tomb, but only John understood at that moment what it meant. It is the work of the Spirit to take the things of Christ and reveal them to men as He wills (John 16:12-15). He may reveal them to babes before the wise (Matt. 11:25), and to the poor (James 2:5) before the rich, to the little, the ignorant, the sinful, and before the great (I Cor. 18-31). The Spirit is not bound by human agencies.

The Scriptures abound with this truth, and so does Christian experience. Did not the Pharisees and Sadducees witness the death of Jesus as well as the apostles? Yet none of them rejoiced over it. Not even the apostles could rejoice until Jesus revealed the divine purposes behind it (Luke 23:13-45). Were there not two kinds of hearers at Pentecost, some of whom heard and believed, and others who heard and mocked? (Acts 2:13). They all had the same facts before them, but the Spirit had set the difference between them. So, human institutions may impart some knowledge, but only the Spirit can impart that grace which gives the gospel its power and beauty, to open the blind eyes and deaf ears. We have known doctors to do surgery and help people to see, but when Jesus did it, the man not only saw, he believed as well (John 9).

I have said that gospel is the truth concerning Jesus, that it is revealed by the Spirit. The third characteristic is, these things are revealed in a very personal way to answer to a deeply felt need. Where there is no felt need of divine grace, there will be no hearing. How beautifully this is expressed in the whole Bible! "Abraham rejoiced to see my day," said Jesus. Why, of course! When Abraham raised his knife to slay Isaac,

and God's angel prevented him, pointing out an acceptable substitute (the basic premise of the gospel), Abraham had never heard better news in his whole life. When Job, who believed all his troubles came because God was angry with him for some unknown cause, heard God speaking to him out of a whirlwind (Job 38), Job suddenly realized God was not angry after all, and that voice must have been more precious than all the gold in the world. When Joseph's brethren, convicted by their own conscience and expecting bondage or death, fell down before the stranger (Gen. 45), only to hear him announce that he was their brother and had only good feelings toward them, how they must have rejoiced! When David was presented with Nathan's parable (2 Sam. 12:1-13), he reacted angrily and condemned the culprit to death. Then the prophet said, "Thou art the man!" and David's soul fell into the dust. But the prophet added, "Thou shalt not die," and David must have felt the mercies of God with him. Surely the thief on the cross, a distraught Peter (John 21), a condemned Saul of Tarsus, all learned gospel when God spoke peace to them so sweetly.

The personal application of the gospel message to sinners, (repentant sinners), is a characteristic of the New Testament. How often Jesus went out of his way to talk to such! Notice how he taught the disciples to pray, saying, "Our Father." Observe the use of the personal pronouns, the endearing possessives, in Paul's epistles (we, us, our, my, etc.) Take your Bible, turn to chapter one of Peter's first epistle, and note the use of the same words. My father said to me when I was a boy in the ministry and used to get so very earnest in speaking, "Son, talk to the people as if every one of them was a child of God and had a sincere interest in knowing the truth." It is never enough to preach facts; one must also preach in the spirit of Christ before he preaches the pure gospel.

I recall hearing an old preacher tell of visiting with a lady who loved the preaching but had never been baptized. He asked her about it. She replied that she believed the Bible to be true, but she could not feel it applied to a person like her-

self, or that she was worthy to belong to the church. He began to show her how the Bible applies the gospel to sinners. She asked, "Do you mean to tell me that you think I could be a member of the church?" He invited her to come ask the church and see. She did so, and discovered with great joy that the church was happy to receive her. In an experimental sense, the truths she had believed turned into the pure gold of the gospel when she realized it applied to her.

The Lord willing, I will continue the subject another time. May God bless each of us so that we who love the gospel will never be satisfied with anything that falls short of it.

ELDER RAYMOND WEBB

WHY WE KNOW THE BIBLE IS THE WORD OF GOD

No. 9

The hundreds of definite, detailed prophecies that have been fulfilled, without one failing, prove conclusively that the Bible is of divine origin.

Fellow citizens and honored jurymen, we are going to call on two witnesses—*history* and *the world today*—to testify as to the truthfulness or error of ancient Bible prophecies.

The amazing fact is this: *Whenever careful examination is made History and The World Today absolutely, invariably verify Ancient Bible Prophecies.*

The prophet declared that Jerusalem should "be plowed as a field and the mountain of the house (should be) as high places of a forest" (Micah 3:12). Urquhart informs us that the "mountain of the house," the place where the Temple was built, a limited space of about 350 feet in extent, was for generations "*covered with lofty cypresses and other trees.*" The other half of the prediction also has a remarkable fulfillment. Much of the level portion of what was ancient Zion, part of which is outside of the modern walls of Jerusalem, *has literally become a plowed field.* "Prophecy," said that Palestine was to become a mecca for pilgrims and travellers of all countries (Deut. 29:22, 24)—*and it has been, and is*; Egypt was to be

humbled, continue as a "base" kingdom, never again to be ruled over by a native prince (Ezek. 29:14 & 30:13)—*and these prophecies have all been literally fulfilled*; The Cherethites (Philistines) were to be destroyed as a nation (Zeph. 2:5)—*and they have been*; Askelon was scheduled to become a desolation (Zeph. 2:4)—*and it is to this day*; Tyre was to be destroyed and become as bare as the top of a rock, a place for fishermen to spread their nets (Ezek. 26:12-15)—*and all of these predictions have been most amazingly fulfilled, as any visitor to the ancient site of Tyre can testify*. And this list of fulfilled prophecies, did space permit, could be lengthened into hundreds of definite examples. And the remarkable fact is that *not one Bible prophecy has ever failed*.

The Bible of all books in the world is unique in this respect. "Under Christian religion," said Pascal, noted French mathematician, "I find actual prophecy, and I find it in no other." (About forty years ago, Dr. A. T. Pierson investigated the so-called "Mother Shipton's Prophecy," a prophetic hoax describing modern life, which claimed to have been written in 1448. He found that it was written in 1862 by a Charles Hindley, and palmed off on a credulous public!) We challenge the world to produce any other book of true prophecies as the Bible, or to demonstrate a single failure in the hundreds of Bible prophecies! It can't be done.—**Fred John Meldau**.

With minor deletions by the Editor.

BREAD UPON THE WATERS

Nearly half a century ago, long before railroads were invented, a stagecoach used to run every day between Glasgow and Greenock, in Scotland. One day a lady who was traveling in this coach, noticed a boy walking barefooted, and looking very tired as he struggled to get along. She asked the coachman to take him up and give him a seat, and she would pay for it. When they arrived at the inn at Greenock, which is a seaport town, she asked the boy what he had come there for. He said he wished to be a sailor and hoped some of the captains would

engage him. She gave him half-a-crown, wished him success, and told him to be a good boy, and serve God.

After this, twenty years passed away. One afternoon the coach was going along the same road, returning to Glasgow. Among the passengers was a sea-captain. When they reached about the same spot just above referred to, the captain observed an old lady on the road, walking very slowly, and looking very tired and weary. He asked the driver to put her in the coach, as there was an empty seat, and he would pay for her. Shortly after, as they were changing horses, all the passengers got out except the captain and the old lady. As they were alone, the lady thanked the captain for his kindness in giving her a seat, as she was unable to pay for one. He said he had always felt a pity for poor, tired foot-travelers, for twenty years ago, when he was a poor boy traveling on foot near this place, some kind-hearted lady ordered the coachman to take him up and paid for his seat. "I remember that very well," said she, "for I am that lady; but my condition is very much changed. Then I was well off, but now I am reduced to poverty by the bad conduct of a prodigal son."

Then the captain shook hands with her, and said how glad he was to see her. "I have been very successful," said he, "and am now going home to live on my fortune; and now, my good friend, I will settle twenty-five pounds (*i.e.*, a hundred dollars) upon you every year, as long as you live." God paid her back again, more than a hundred-fold, what she gave in pity to that poor boy.—*selected.*

Zion's Advocate—Dec. 1900

IS THERE NOT A CAUSE?

Is there not a cause for the confusion, disorder, and inconsistency that is afflicting the Primitive Baptist churches in certain States and sections of our country? Manifestly there is; and I am confident that one of the chief or main causes of such a state of affairs is to be ascribed to a disregard, on the part of the church and ministry, of the law of the Lord con-

cerning the *duties, qualifications, and character* of gospel ministers as laid down in Paul's letters to Timothy and Titus.

Listen: "This is a true saying, If a man desire the office of a bishop (overseer, preacher, elder, etc.), he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil" (I Tim. 3:7).

To Titus Paul said: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:5-9).

Instead of scrupulously and reverently observing and obeying these wholesome laws concerning the ministry, we have in many instances ignored and disregarded them and acted as though the Lord had not spoken. In three different places it is emphatically declared that the bishop, or elder, must *be apt to teach*—must have something to say with the gift or ability to say it, and we understand that one who is apt to teach is one who so speaks and teaches as to interest, instruct, and edify the church; hence a man who is not qualified to do this should not, according to this law, be ordained

to the work of the ministry. But in many instances we have gone on in utter neglect of this law, and the result is that we have had preachers among us that never could edify the church, and of whom the churches complain as long as they labor among them.

I do not wish to appear harsh nor unreasonable in treating upon this subject, nor to forget the weakness, insufficiency and felt sense of unworthiness as experienced by the true ministry in themselves considered; but the evils of which I speak have hurt our people in many sections of our country. For instance, they ordained one poor, feeble old man in his last days and that, too, contrary to his own feelings, desires, and protest. This old brother told me about it afterwards, saying he knew his days were about numbered when they did it, and he told me about it seemingly with deep regret. He soon passed away.

ELDER G. W. STEWART

The Gospel Messenger—1911

PSALMS

The word "psalm" in the New Testament means a psalm of the Old Testament; and the meaning of the Hebrew titles of the psalms of the Old Testament is "praises" or "prayers." And, while the Greek verb *psallo*, from which the noun *psalmos* is derived, means, etymologically, to play with the fingers on a stringed instrument (not on a wind instrument), and to sing, accompanied by such playing, yet the latest and highest authorities render *psallo* simply to sing a praise in every passage where it occurs in the New Testament (Rom. 15:9; I Cor. 14:15; Eph. 5:19 & James 5:13). It is objected that the notes or tunes which we use are human inventions; but neither men nor birds can sing without notes or tunes, while both men and birds can sing most sweetly without musical instruments. The use of musical instruments ceased in the public worship of God A.D. 70 with the destruction of the temple at Jerusalem; and it has never been revived by the Orthodox Jews.

ELDER SYLVESTER HASSELL

The Gospel Messenger—1911

AN ACCUSATION AGAINST AN ELDER

"Against an elder receive not an accusation, but before two or three witnesses" (I Timothy 5:19).

An Elder is an ordained minister, a man who is supposed to have been called of God to preach the gospel, to baptize, to administer the sacrament of the communion service, etc. If truly called of God he is gifted of Him to fill his office (Eph. 4:7-11). He will always find a place to preach if he lives right. "A man's gift maketh room for him" (Prov. 18:16). If a man wishes to preach but has no gift to expound the Scriptures, he will find a lack of demand among the Lord's people for his preaching. There is no room for him. Such a one should quietly submit to the unavoidable and be content. A self-willed and self-appointed man, however, will be *restless*, and like the "evil spirit," will walk through dry places (where he is not wanted), seeking rest (room), but finding none. He is not willing to return to his place, but like a roaring lion, though appearing innocent as a lamb, he goes about seeking whom (of his brethren) he may devour, and thereby *make room* for himself. Should he hear a casual remark about one of the Lord's humble servants that has an unsavory sound, he proceeds to magnify and publish it abroad. "I don't know it to be true," he will say, "but that's the talk."

Such a course is "murderous," and should not be tolerated by those professing godliness. One has no right to receive an accusation against an Elder only in the presence of *two* or *three* witnesses: not in the absence of any witnesses at all, nor in the presence of a house full, or a multitude, but *two* or *three* must be present to bear testimony and aid in bringing the accuser face to face with the accused. To destroy the good name of a minister is to destroy his influence, his usefulness, yea, his life as a minister of the gospel. It's murderous. To receive an accusation which is detrimental to the integrity of a man and keep silent, is about like seeing a man shoot another from ambush when you could have prevented it by an out-cry.

ELDER W. T. EATON
Zion's Advocate—Sept. 1900

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LETTER OF THANKS FROM GOOSE CREEK CHURCH

Dear Brethren and Sisters in Christ:

On behalf of the members of "Goose Creek" Church, I would like to express our deep appreciation to everyone who contributed their time or financial support to the Kectocton Primitive Baptist Association held this past August 17, 18 and 19, 1984 at the Warrenton Junior High School. We have a small membership, but with the grace of our Lord Jesus Christ and your generous support we had a marvelous three days of service, including preaching, singing, and fellowship with the members of the Primitive Baptist faith from far and near. I would like to offer a special thanks to the many women who contributed delicious food of all kinds, making eating time a great delight. God bless each and everyone.—Sister Julia V. Maddox, Clerk, Goose Creek Church, Markham, Va.

Obituary

SISTER EFFIE SCOTT

Sister Effie Scott (91) was born June 7, 1892 and passed away on May 13, 1984. She was living with her granddaughter in Burlington, Indiana and was a member of the Chicago Primitive Baptist church since June 1970. In the years she could attend the meetings before moving to Indiana, she was loved and enjoyed by all the church and was a faithful member. She is survived by two sisters, Miss Anna Ford and Mrs. Blanche Phipps; the granddaughter, Mrs. Peggy Johnson and some grandsons.

DONATIONS TO THE ADVOCATE AND MESSENGER

Elva Payne, Virginia, \$5.00; Virginia Page Cassiday, Florida, \$5.00; H. R. Reynolds, West Virginia, \$5.00; Mrs. Mary King, Texas, \$5.00; Mrs. Edith Butler, Indiana, \$1.00; Sister Nannie Glascock, Virginia, \$5.00; Elder Durward Edwards, Ohio, \$5.00; Friend from Virginia, \$15.00; Louis Hite, Virginia, \$20.00; Lessie Frazier, Virginia, \$5.00; John Fox, Virginia, \$5.00; Mrs. Flora Bandy, Indiana, \$3.00; Elder and Sister Hollie Redmon, Virginia, \$10.00; Edna Beagle, Ohio, \$5.00; Mrs. Paul Hutts, Maryland, \$5.00; Mr. and Mrs. Eric Naschold, Virginia, \$5.00; Sister Georgia S. Agnew, Virginia, \$20.00; Tommy C. Ishee, Virginia, \$5.00; Lewis M. Rudacille, Virginia, \$15.00; Mrs. Garnet Payne, Virginia, \$5.00; Mr. and Mrs. James F. Creel, Virginia, \$20.00; Mrs. William Cockrill, Virginia, \$3.00; Mrs. Allen Pierson, Indiana, \$5.00; Rosetta V. Ogle, Indiana, \$5.00.

MARTINSBURG—Martinsburg, W.Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002. Tel (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, MD 21795, Tel. (301) 223-6195. Mar. '85

MT. ZION—Waukegan, Ill. meets 2nd Sunday in Beach Park School Building. Lewis Ave., Waukegan, Ill. Elder Thurmon Richie. Pastor. Leta Dunn, Clerk. For direction or information call (312) 244-0946 or (312) 623-6896. Feb. '85

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

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

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

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

THIRD SUNDAY

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

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

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

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

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney, W. Va 26757. Tel. (304) 822-3228. Wilson Saville, Asst. Clerk, Paw Paw, W. Va. 25434, Tel. (301) 395-5253 Aug. '85

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. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '86

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

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

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, 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 Middletown, 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 '85

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. '86

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