

# Advocate and Messenger

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123rd Year                      JANUARY 1984                      No. 1

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**Advocate**  
and  
**Messenger**

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

Zion's Advocate	Messenger of Truth	Gospel Messenger
Established 1854	Established 1897	Established 1878

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**Be this our sweet experience still,  
To know and do God's holy will;  
Then shall our souls with joy sincere,  
Bless Him for this, another year.**

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### CHURCH DIRECTORY – FIRST SUNDAY

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

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

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

**GOOSE CREEK**—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 am Elder J. E. Alderton, Pastor, 1121 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. '84

### SECOND SUNDAY

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

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

# Advocate and Messenger

Devoted to the cause of Truth and Righteousness as believed and practiced  
by the Old School or Primitive Baptists in all ages.

123rd Year

JANUARY 1984

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## BEGINNING OF VOLUME 123

When I was a child I thought of the Seventies as being so far into the future that no one could form any just conceptions of what those distant days would be like. I heard predictions of space travel and saw pictures depicting men's notions of how such things as cars, aircraft and buildings would then look, and it all seemed like a fairy tale to me. I could not conceive of living in such an advanced society. But though all this seemed so far away at the time, yet here we are, after what seems such a brief period, in the year 1984, and the advancements made since my childhood exceed even the most optimistic prognostications of that day. A great many things have changed dramatically just over the last few years. Our nation is crisscrossed with super highways, and even these are to a great extent already obsolete because of the increase in vehicular travel. Our society is largely computerized, and much of our labor is accomplished at the push of a button or the touch of a key. In our large airports such as the one in Atlanta, Georgia, there are planes coming in and going out every few seconds. Truly the advances in the fields of technology, electronics, medicine, aeronautics, aerospace, and others, have been nothing short of amazing.

But, sad to say, we have also seen many changes in our time which are anything but constructive or honorable. We have witnessed a great measure of moral decay among the inhabitants of our land, and the judgments of God have laid heavy upon us as a nation. Only a few years ago those abom-

inations which Paul speaks of in *Romans 1:24-27* were viewed by our society as highly disgraceful and reproachful, and those who were guilty of such shameful deeds dared not let it be publicly known lest they be branded as deviates and suffer ostracism by their associates. But oh, how we have fallen! So shockingly have the morals of our country been corrupted that now even some of our prominent political leaders have stood before television cameras and shamelessly boasted to the world of their perverted "life-style". Vile depictions of fornication and adultery are beamed into the living rooms of millions of people daily, and it is to be feared that many even of the Lord's children have become addicted to these ungodly presentations.

It cannot be wondered at then that there should have been such a dreadful increase in all manner of illicit conduct among every class of our society, nor that following upon this, as a heart-rending outgrowth of it, millions of unwanted babies have been aborted, or rather slaughtered in an attempt to rid these fornicators of the consequences of their ungodly and irresponsible behavior, thus adding abomination to abomination. And along with this surge in the violation of the laws of decency has been a corresponding increase in social diseases, mental and emotional problems, marital disunity, child abuse, and many other evils. It is evident that God will not be mocked. Men, women and children will indeed reap what they sow. And their sufferings will in no wise be abated by their shrill denials that these judgments are of God.

In the midst of a world such as this the humble followers of Christ are indeed "strangers and pilgrims" (Heb. 11:13), and as such they are exhorted to abstain from fleshly lusts, which war against the soul, and this is to be done with a view to the ultimate glory of God, for through the influence of our honest conversation and good works even those who now speak against us as evildoers may someday glorify God in the event they are visited by His grace (I Peter 2:11-12). If we truly love God it will be our desire, above all things else, to

glorify Him and to see others do likewise.

It was with this view of glorifying God that Elder John Clark of Bellefair Mills, Virginia, began publication of *Zion's Advocate* one hundred thirty years ago in January of 1854. With the exception of about a seven year suspension during the Civil War and reconstruction (which makes this the 123rd volume) the *Advocate* has gone forth among God's believing people as a clear and uncompromising contender for the doctrines of God's sovereign mercy and grace, declaring that they which have believed in God should be careful to maintain good works and to wage a good warfare in the kingdom of God, standing firm against the corruptions of this world and not being conformed thereunto.

Little could Elder Clark and those faithful servants who succeeded him have foreseen what lay ahead for their country and for the Church, and how sad it no doubt would have made them if they could have seen the extent to which this nation would corrupt itself and if they could have beheld the sorrowful lack of devotion and spirituality which would exist even among many of the professed followers of the Lord! Yet, of this they could be assured—God's truth would ultimately triumph over all that came against it—righteousness would ultimately prevail, the old Church would remain somewhere in the world and all the powers of hell combined could never completely extinguish her light. No matter how many changes might take place in the world principles would never change; ultimate victory through our Lord Jesus Christ was assured.

It is upon this premise that the *Advocate* has been carried on all these years and were it not for this assurance we would not have the courage to continue. We believe the paper, with God's blessing, has played a significant role in the promotion of truth and righteousness as well as in the warfare against error and ungodliness, and it is our desire to continue striving toward these worthy objectives. As your unworthy editor I implore a continued interest in your prayers and earnestly solicit your continued support and encouragement. I labor un-

der the disadvantages of weakness and ignorance, coupled with a very bad lung condition which greatly saps my strength and often makes even the grasshopper (little things) a burden (Eccl. 12:5). But perhaps all these things are necessary to keep such a stubborn and rebellious child as me bowed at mercy's door, keenly conscious of my nothingness and God's greatness. And if it requires these things to keep me in this lowly frame before Him then I pray that He will continue to deal thus with me.

It has been my experience that when the providences of God lay heavy upon me He compensates for these burdens by bestowing offsetting mercies. Not only are there great spiritual benefits derived from our afflictions, such as the trial and testing of the various graces the Lord has bestowed upon us and the consequent comforts and joys to our souls, but He also grants temporal mercies which are a source of much encouragement and consolation to us. Numbered among these timely blessings which the Lord has graciously given me are a precious companion and two loving children who stand by me and do what they can to lighten my load. No words can express the value of such mercies. I know I can't begin to be as thankful for them as I ought to be.

I am sure I speak for the entire staff of the A&M when I say we hope 1984 will be a good year for each of you both spiritually and materially. The Lord knows what each of us need far better than we do. May He deal with us in those ways which will draw us into a more sacred nearness to Him. Nothing means as much as walking humbly with our God.—*Editor*.

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#### “GIVE ATTENDANCE TO READING”—I TIM. 4:13

What wonderful opportunity we have in our time with education giving us ability to read! Man's thirst for knowledge has not always been so highly favored. I read where some of our elders in old time were self-educated, having to work in the fields as children to support themselves and their little

brothers and sisters instead of going to school, if indeed educational opportunity were available. I have heard of one old servant of God who could not read, but when called of Almighty God to preach His glorious gospel was thumbing through the Bible and discovered he could read from the sacred pages. We needn't doubt it because we read where it is written; "Is any thing too hard for the Lord?" (Gen. 18:14); and again, "With God all things are possible" (Matt. 19:26).

This is clearly brought to our view in John 7:15 when Jesus went into the temple and taught, and the Jews marveled, saying, "How knoweth this man letters, having never learned." But when Jesus went back to Nazareth where he was brought up, as His custom was on the sabbath day, He went into the synagogue and stood up to read. Surely the people of this world cannot understand this. But we who have the spirit of God understand that Christ was with the Father in the beginning and joined with Him in creation, and said, "Let us make man in our image." As God moved the prophets by the Holy Ghost to speak in old time, and as all scripture is given by His inspiration, He could surely enable His Son to read and understand what He had inspired; and He can do likewise for any other man He calls if He chooses to do so.

The apostle Paul treasured the books and parchments, which were skins of sheep and goats with sacred writings on them, and he told Timothy that when he came to him to bring them with him (2nd Tim. 4:13). Our Authorized Translation of the Greek and Hebrew Scriptures is just as precious to us, and though perhaps not perfect, yet it is better than any translation attempted since. Those words in it which are out of use today can be easily understood with the help of a good Webster's Dictionary.

Our young ministers coming up today must find time in this fast, busy world to give attendance to reading the Bible, Church history, and other good books. Our aim must be to establish ourselves in the doctrine of salvation by grace and in the right way to walk and work. This is necessary if we are to

be useful to the churches of Christ and find satisfaction in our souls. "Ask ye for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." "That thy profiting may appear to all," and God will surely bless you.

God's people have not always been *comforted* by reading, but they are informed and instructed. Daniel understood by books the number of years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem (Dan. 9:2). The apostle Paul said that knowledge puffeth up but charity edifieth. Well, we know for sure that charity does edify, and we are also sure that Paul was not saying that such knowledge as Daniel gained from Jeremiah's book had an exalting effect upon him.

Moses wrote the first five books of the Old Testament which are so good for informing us about the creation, the confounding of the languages at Babel and the dispersing of the people, enabling us to understand why nations of people speak so many different languages; and many other things of old time.

The Lord has shown us what is good; and what does He require of us but to do justly and to love mercy, and to walk humbly with Him (Micah 6:8). He has said, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isaiah 66:2). Our prayer should be that of Habakkuk; "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (3:2).

There are certain adjustments that we must make in our lives as, I believe, the apostle also made when he said, "I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and suffer need. I can do all things through Christ which strengthened me" (Phil 4:12). May the Lord lead us in the paths of peace. ELDER A. J. HYLTON



### THE REJECTED STONE

"The stone which the builders refused is become the head stone of the corner" (Psalm 118:22).

Throughout the Scriptures God and Christ are spoken of as a stone, rock, or foundation. We all know that the foundation of a building is very important—perhaps the most important part. Without a good foundation the building cannot stand the stress and strain of the rains, winds and storms. Jesus illustrated this truth in His sermon on the Mount (Matt. 7:24-27). He also referred to Psalm 118:22 in His discussion with the elders and chief priests (Matt. 21:42 & Luke 20:17).

Peter and John healed a lame man in the temple and were questioned by what authority they did it. Peter replied that it was by the power of Jesus Christ that this man stood before them whole. Then he said, "This is the stone which was set at nought of you builders, which is become the head of the corner" (Acts 4:11). Peter also refers to this scripture in his first epistle (2:6, 7).

Isaiah refers to Jesus as a foundation stone, a tried stone, a precious corner stone, a sure foundation (Isaiah 28:16). He also said, "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken" (Isa. 8:13-15). This brings us to the words of Jesus in Matt. 21:44. It was mainly the religious leaders of that day that rejected the Lord Jesus Christ. Many of the multitudes believed in Him, but the leaders, that is, the Pharisees, the elders, scribes, rulers and Sadducees, continually questioned Him and His authority, and constantly kept the multitudes stirred up. They stumbled at the name of Jesus as Isaiah said they would. There were those who actually saw the miracles He performed and yet did not believe that He was the Christ. For

one thing their place of leadership was in danger as long as this man Jesus was around. Therefore they tried to destroy Him.

Now for the words spoken of in Matt. 21:44; "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." Some thirty years later, about 71 A.D., these leaders and many more lost more than their places of leadership. In a siege of some 42 months by the Roman army the city of Jerusalem was ravaged to almost complete destruction and over a million Jews lost their lives, and thousands more were scattered abroad over all the world. The Stone fell on them with vengeance. I believe the grinding to powder also refers to the awful condition of the lost because of their continued unbelief.

In these words of Christ notice that the two statements are separated by the word "but", a contrasting conjunction. This means that the two statements are somewhat contrary to each other. Not that Jesus contradicted, but the fate of those who fell on the Stone, and those on whom the Stone fell, was opposite in nature. I suppose the best example we have of those who fell on the Stone was the apostle Paul. Before he was turned about on his way to Damascus (turned in his thinking, not in his journey) he was a zealous persecutor of those who professed a belief in the Lord Jesus Christ. He even thought that he was doing the will of God when he put people to death. He stumbled and fell over the truth and was snared by unbelief, but he was not ground to powder. As long as there is life and grace there is hope. A person may be an unbeliever today but the grace of God can turn him around tomorrow. I know in my own case there was a time when I cared nothing for Christ and His Church. I suspect that many of God's dear children can say the same thing. We may stumble and fall but we are not ground to powder. The grace of God is sufficient to turn around the most stubborn will, and cause him to rejoice in a Saviour's love. A piece of machinery that is broken can usually be repaired, but one that is ground to powder could not. When we stumble over the truth there is

a period of darkness, wailing and gnashing of teeth, and during this time there is not much rejoicing; we are broken in spirit. But grace is free, and if it be the will of God to turn us around we can then rejoice in the light of truth.

ELDER T. EVERETT BEAVERS

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### FRIEND

Dear fellow citizens of the Lord's kingdom, who fear God and are His friends; may I come unto you as a friend in the household of faith? The subject of a friend seems to be closer to me now than any other thought for I had been in such deep despair of mind and soul for the last few days, even to say with David, "Is His mercy clean gone for ever?" Then last night I dreamed someone stood close to comfort me. I couldn't distinguish clearly who it was but it was the warm feeling of a friend. So many thoughts concerning friends and friendship have crossed my mind and I trust I do not darken counsel at all.

Surely the teachings of the Scriptures apply to all the Lord's children as much today as when they were written, and James has recorded, "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." Am I a friend of the world, or can it be said of me as it was of Abraham that he was called the friend of God? How wonderful to be the friend of God and to know that the Son of God, Jesus our Saviour, was a friend of publicans and sinners. Then, this very day I received by mail a card from a special friend saying she said a prayer in my behalf,—so we are friends to one another in the Lord.

A friend is one that is attached to another by respect and affection, a kinsman with kindly and favorable character. We have family ties which bind us together as friends, but above all we have spiritual ties of friendship in the Master's kingdom. So we have friends whom we love and esteem highly, being confident of their integrity and good will, as was Jona-

than and David, and we can truly sing, "Blest be the tie that binds—our hearts in christian love;—The fellowship of kindred minds—is like to that above." A true friend is described by Solomon as one that loveth at all times, not only in the time of prosperity but through all trials and adversities. We are also told, not only by the Scriptures but by experience as well, that, "A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother." Saints are friends to one another and a great comfort in their pilgrimage here below, but time, and even death, separates us from our loved ones; but there is a closer union between Christ and His people, for His constant and continued care over them at all times is with them even to the end. Surely He is a wonderful friend for He knows the burdens of every heart and He supplies all their needs by the riches of His grace. We can indeed do all things through Christ who strengtheneth us.

The term *friend* is sometimes used as an ordinary salutation to one who professes to be a friend but the evidence is that he is not a *true* friend. Thus Jesus called Judas the traitor, friend. Judas had said, "Hail, Master," and then betrayed Him with a kiss. Surely Judas must have felt the very sting of condemnation and of being a traitor as he betrayed Jesus even after He had called him friend. Likewise, at the marriage supper Jesus saw a man that did not have on a wedding garment, and He said, "Friend, how camest thou in hither not having a wedding garment." This man was speechless, although he was called "friend," and the Saviour commanded that he be bound hand and foot and cast out. Surely a true friend would have a wedding garment; evidence of having part in the wedding with all legal authority of the Lord to be there. David even expressed some understanding the same way as false witnesses rose up against him, yet he said, "I behaved myself as though he had been my friend or brother." And again he said, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Brethren, this is a wonderful example for us to live by today, for although

the most familiar man that we trusted in, and even fed, rises up against us, we are to humble ourselves and continue treating him as though he were a friend. Solomon has declared, "Open rebuke is better than secret love. Faithful are the wounds of a friend but the kisses of an enemy are deceitful."

The Proverbs of Solomon instruct us that "Wealth maketh many friends, but the poor is separated from his neighbour." So it is today; the wealth of this world has many friends, but I would rather be a friend of God and His mercy. Job had three friends, but in his desolate and afflicted condition he was in despair and cried out, "My kinsfolk have failed, and my familiar friends have forgotten me." The wicked were brought low and Job mourned his former state. God spoke and the very words convicted Job of his ignorance, and as the great power of God was brought to light Job was able to answer the Lord; "I know that thou canst do every thing, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not." "So the Lord blessed the latter end of Job more than his beginning." A wonderful friend is our Lord and Saviour!

The prophet Zechariah speaks of a day that there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness, and this is for the friends of the Lord. In that day the prophets were ashamed of their vision, but they shall not wear a rough garment to deceive, and as one shall say, "What are these wounds in thine hands?" the answer comes very strongly, "Those with which I was wounded in the house of my friends." So Jesus your Saviour has declared, "Greater love hath no man than this, that a man lay down his life for his friends." And He has surely laid down *His* life for *His* friends, the sheep. The Father loveth Him because He was the only acceptable offering for sin and submitted to the throes of death in all its agony that friends will live with Him in glory. No man could take His life

from Him. He had power to lay it down and He had power to take it up again. "This commandment have I received of my Father." Wonder of wonders that the Father's will was committed into Jesus' hands and He fulfilled it all that friends will live with Him in glory. "Because he lives, ye shall live also." He is indeed a friend to publicans and sinners; a true friend in every respect to all His people.

Precious ones, fear not for He is with thee; be not dismayed, for He is thy God. He will strengthen thee; yea, He will help thee; yea, He will uphold thee with the right hand of His righteousness. This is a wonderful promise to you, Israel, the servant Jacob, whom the Lord hath chosen, the seed of Abraham, His friend. Ye are the friends of the Lord, bless His holy name, and fear not or be dismayed; He shall uphold you with the right hand of His righteousness, which is never wrong and always a present help in time of need. Submitted in love as a friend of the Lord I hope, and to all the house of Israel, best wishes from a friend.

ELDER DAILY HITE

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## THE TEN COMMANDMENTS

(Article Four)

### *The Fifth Commandment—*

*"Honor thy father and thy mother"*

This commandment, which is the Lord's way of establishing the institution of the home, is a median or middle law. It does not seem to fit precisely with either tablet, but seems to form a connecting link between them. While it does not belong on a par with the worship of God, neither does it belong with the latter commandments which warn against specific sins against mankind. On the other hand, one could never honor God unless we honor His institutions, of which marriage is the first and most important, and like David and Solomon we would certainly find ourselves falling into gross sin should we neglect it.

“Thou shalt honor thy father and thy mother” was the first commandment (and perhaps the only one) to contain within its wording a specific promise (Eph. 6:2), for it adds the words—“that it may be well with thee, and thou mayest live long in the earth.” It would be difficult to overstress the importance of a godly home as a benefit to believers. Such a home is the best Social Security that ever was, both for old folks and for children too; it is the very basis for all true patriotism and national spirit. Obedience to this command would most certainly obviate the need for most modern charitable systems for the care of neglected children, elderly, and others in need. Indeed, a Christian home is greater in importance in God’s sight than national constitutions, and only His Church stands above it.

The commandment then makes certain assumptions, namely (1) that “father and mother” are living together within the legal bond of marriage; (2) that there are children who have an obligation to honor their parents; and (3) there is an atmosphere of loving care that bind parents to each other and together with their children. God always honors His own institutions. The manner in which God presented Adam with his helpmeet Eve shows very clearly the manner in which God views marriage. A man and his wife are to be as close as “flesh of my flesh and bone of my bone” (Gen. 2:23), so close that they would “leave father and mother” and cleave unto each other as one flesh. This principle establishes marriage for life between one man and one woman, forbids plural marriages or polygamy, or other impure social practices, and puts an end to the practice of obtaining divorces for whimsical causes. Adam and Eve were social equals, but each had his own place within the union. Such a setting supplies security to both, and to any children born to this union, an atmosphere of love and care. So close did Adam feel to Eve that the Scriptures make it appear that Adam knowingly ate of the forbidden fruit so that nothing should separate him from his companion. And at once Satan, seeing that he could not separate the two,

attacked them again through their children.

We cannot know whether Adam and Eve, with no prior experience on the subject, gave any serious thought to training their sons in righteous living. If they had not learned the deceitfulness of sin by their exile from the garden, surely seeing their son murdered would make them consider. Surely that first sin of theirs would then no longer seem little. Had they tried to teach them, they would have found a very receptive pupil in Abel, and a most rebellious, self-willed one in Cain. His answer to God shows no remorse for his evil deed, "Am I my brother's keeper?" Had Adam and Eve tried to correct him they would have found Cain much more than they could manage. It was not lack of intelligence, nor lack of information, but a lack of spirituality that caused him to sin. Only God can cure this. But the most wicked of men can be held in restraint through fear, if they learn of the judgments of God on wilful sinners. Parents are obligated to their children, and to all society, to teach these very things to their children.

When parents provide a safe and loving environment for a child, with lives which are good examples of godly living, there are lessons taught which follow the child all his life. Parents cannot demand honor unless they live honorably. The child may not understand at the time how his mother went to the very gates of death to bring him into the world, but he will understand the love that flows from his mother's looks and words and deeds, even though it may be by way of reproof. He may not understand the hard labors and sacrifices that a father has made for him, but he will understand his father's pride in him when he behaves well, or his displeasure when he doesn't. He will not forget how his parents lived before him. Oh, for a while as he grows up he may allow these things to get out of his sight, but they will return when he grows up. Solomon, wise as he was, forgot his mother's instruction, but in his old age he wrote, "Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6).



The Apostle Paul taught that children were to obey their parents in the Lord. A young person once asked me, "Do we have to obey them if they are not in the Lord?", thinking that if he could show his parents to be erring he would not have to obey. It is possible for parents to err, of course. But I think it much more likely, in view of their experience and the love they bear to their children, that they will be right rather than the child. If a sensible child became aware that a parent's command was very wrong, he could still honor them by listening carefully, and then find a "way of escape" by approaching them to explain his feelings. It might surprise a lot of parents to know that their children do not see them as persons easy to talk to, but rather as judges of their deportment. Parents must be willing to listen; and children must use a proper spirit when they wish to make their feelings known. Parents may be wrong, yes; but as parents they are still deserving of respect. The same thing is true for children (Eph. 5).

We do have a wonderful example of the proper relationship between parents and children in Jesus. Here is the Lord of Glory, made subject to earthly parents, unprepared as they were to understand Him or to know of the High Calling that was His. Would Jesus honor Joseph, knowing that this man was not His true father? Certainly. For the first thirty years of His life He remained subject to him as a dutiful son. (We need not comment on how much Jesus respected His Heavenly Father, for both His life and death attested to that.) The first miracle Jesus performed was at the marriage at Cana, where He turned water into wine at Mary's request. Did she ask it as a way of showing off this son in whom she was so proud? Did she realize the unwanted attention such a thing would bring Him? It seems obvious from His reaction that Jesus did not really wish to do this thing, and yet he did do it. He would not dishonor His mother, especially in a public place. Again, at His crucifixion, we see Jesus giving His mother into the hands of John, to be treated as though John were her actual son. From that time on her natural wants were supplied, and she had the company of the church as well.

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I know we are living in an age of wars, of civil disobedience, of great unrest. There have been constant challenges to the old traditions, including that of parental authority. Society is indeed putting pressures on our children and grandchildren to turn from the teachings of the Bible, the ideals that have been so important to us, and they are told that there will be no evil consequences if they ignore the old ways. It is not true, of course: Sodom and Gomorrah have long ago burned; the Babylonian, the Greek, the Roman Empires have long ago fallen, and nations are falling yet today, for no other reason than that they have forgotten God. Children, you must honor your parents. It makes no difference if they are old, or if they are out of step with the times; if they hold the Bible truths, they have something that has stood for thousands of years and will still be standing when the earth comes to an end. It will only be a blessing to you if you live by their teaching.

I know too, how easy it is to get involved in activities of all kinds so that we have no time for home or family. As I write this I recall a funeral service I had a few years ago for an old sister. A daughter, who during her mother's lengthy illness, was very pre-occupied with a bowling league and several other things, and consequently paid little attention to her mother. At the funeral she seemed filled with remorse, very unreconciled to the loss of her parent. On the other hand, a brother who had cared for his mother constantly, was very calm and perfectly reconciled, as though he was glad to know his mother had at last found peace. It is a little thing for us who have received so very much from our parents, to pause to do some little things for them in return. A shopping trip, or taking time to just sit down and visit, or even better, a ride to church at meeting time, these things don't take much of our time. But, oh, how much they mean to parents. It is something to think about. May God give us the understanding and patience to think about it as we ought.

ELDER RAYMOND WEBB

### REMARKABLE FAITH AND A GRACIOUS RECOVERY

Dear Brother Clark:—I have been intending for a long time to give you a short account of the way of the Lord in bringing Sister Saphronia Sanford (who is now a member of Mount Carmel Church) into the Kingdom of Christ. In the summer of 1862 I was called upon to preach the funeral of a child that was drowned near her house. She informed me, some time after, that during the preaching, for the first time in her life, her attention was arrested, and then and there became convinced she was a sinner, and that she had gone too far ever to be saved.

She continued to see herself helpless, guilty and condemned, without one ray of light to illumine her dark path, or to direct her to a place of safety. May 12, 1862, she was taken sick and confined to her bed, not only diseased in mind and soul, but in body. With this additional suffering, her strength rapidly declined. On the first of July, 1864, the Lord Jesus, who is ever good and compassionate, took away the load of guilt from her soul, relieved it of its malady, and granted unto her a good hope through grace. I was called upon to visit her, which I did, for the first time, the first Sunday in April, 1865, and found her almost a skeleton in body, but greatly desirous of finding out whether or not a proper change had been wrought in her.

Brother Lionberger and myself talked with her, greatly to our good and her comfort, feeling indeed that if we were christians she was, and if she was we were also, being mutually comforted, we trust, of God. Under the direction of the Holy Spirit she grew in grace and in the knowledge of the truth. In the meantime, as her knowledge and faith increased, she began to inquire, Lord, what wilt thou have me to do? She became much interested on the subject of obedience, especially when she read in her Bible, which she kept by her side, "If any man will come after me, let him deny himself, take up the cross

and follow me.”

I wish all the “dry-land Baptists” in the world could have seen and heard her. Only think of it, you who are in health and strength, professing a hope in Jesus and still staying out of the church. I wish you could have seen and heard this poor, emaciated girl who had been in her bed about three years, not able to speak above a whisper, telling of her desire and duty to obey Jesus.

In accordance with her wishes, we set apart a day for her baptism, which was October 6, 1865. A few days before the one set apart for the performance of this ordinance Sister Sanford grew much worse, and the day appointed turned out to be very inclement. A large crowd of persons assembled—many brethren and sisters, and among them our dear old brother Lionberger.

The opinion outside of the brotherhood was, that if she went into the water the little spark of life remaining would be greatly endangered, if not entirely put out. I approached her bed and found her much worse. She said, in a whisper, I was fearful that I would not live, but I prayed to the Lord to spare me until this day. I am alive, but much worse. Do you think it will hurt me to be baptized? I told her I did not think anyone was ever injured, or ever would be, by following Jesus. She remarked that she had rather die in the act of obeying, than to live in disobedience. I had read of such faith in the Bible, but had never witnessed it to such a degree before. There was one willing to lose her life for Jesus and His word.

After we had passed through the regular services—singing, praying and preaching—two of the brethren went to the bedside and took the candidate upon their arms and carried her out into the yard, where she had not been for about three years, and thence down to a stream which runs at the edge of the yard. I walked down into the water, the subject was placed in my arms, and in the name of the Father, Son and Holy Ghost, buried her by baptism into death, after which the brethren carried her back to her room and the sisters changed

her clothing and placed her in bed.

She was calm and composed, and as happy looking mortal as I ever saw. Instead of dying, as some thought she would, we believe we speak the truth when we say that she commenced improving from that very hour. Her recovery has been slow, but gradual. She can walk about the house and yard, attend her meetings, visit her friends, and the probabilities are that she will become comparatively healthy.

May the Lord incline all heaven-born souls to follow the example of her who followed Jesus. "The Lord God is a sun and a shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly." Humbly hoping we are one with Christ,

ELDER F. M. PERRY

Luray, Va., June 28, 1872

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### A CHANCE SYSTEM

Every one not taught in the Christian school of experience will contend for a chance to be saved. You hear this clamor on all sides. And so far as my knowledge goes, the ministry of every denomination except the Primitive or Old School Baptists, preach a chance system of salvation.

They tell us there is nothing certain about the sinner's salvation. The death of Christ did not make salvation sure. The life, suffering, death and resurrection of Christ may not accomplish anything. They say He died as much for the unsaved as He did for the saved—that He made as much effort to save Judas as He did to save Paul. They say He has gone to prepare a place for you but you may never get to that place. The inheritance that He has laid up may never be enjoyed. The house He has built may never be occupied. It is all uncertain. It all depends upon chance.

Wonder why the apostle did not write, "By *chance* ye are saved?" Evidently because it is not the truth. There is no truth in this chance system of salvation. And there is no con-

solation in it for God's dear children who have been taught the exceeding sinfulness of sin; who have been made to feel lost; been made to realize what they are by nature and what they must be by grace in order to see God in peace.

There may be, and no doubt is, much consolation in the *chance system* of salvation to the self-righteous man. Being so puffed up as to believe that heaven and eternal glory depends upon his efforts, and that he can obtain admittance to the glory world whenever he may conclude to do so, he, of course, finds consolation in this system of chance and is willing to pay his preacher a handsome salary to proclaim it. Human nature loves praise and vainglory, and is willing to pay well for it. We love to be *advised* to do that which we *want* to do and think we *can* do. *This is why the Bible is so little thought of. It does not advise man the way he thinks is right.*

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Psalm 16:25). I think this is a good description of this chance system of salvation. It seems right to man; and it has many ways. But all these many ways are the ways of death. None of them lead to life. There is no eternal life in all the conditional systems of the world. They are all the ways of death.

But one says, God would be unjust not to give man a *chance* to be saved. Well, has not God given man a chance? Did not man have a chance to keep the law of God in the Garden of Eden? What good did his chance do him? Did not God give man a chance,—and does He not give you, dear reader, a chance to keep the law of Moses—the moral law which Christ did not set aside or destroy? But what eternal good is accomplished thereby? Does anyone keep this law—"Love the Lord with all the heart, mind, soul and strength; and thy neighbor as thyself?" If not, what good does this chance do so far as eternal salvation is concerned? Have we not all had these chances? If we are not saved by them, why clamor for more? The man who wants a chance to save himself—send him to the law. If he keeps the law his chance sys-

tem will do to depend upon, but if he does *not* keep the law his chance system will not save.

Dear reader, may your hope of heaven not depend upon chance, but may it depend upon the "sure mercies of David." "A certain man went down from Jerusalem to Jericho and fell among thieves." He had *two* chances for help. By *chance* a priest came along, but he passed the half-dead man without helping him. Likewise, or by *chance*, a Levite also came along and he too passed by without rendering any assistance. The poor fellow received no help from this system of chance. And so it is with the poor sinner. If nothing more sure and certain than *chance* reaches and helps him he will never be saved. But we learn by this parable that a *certain* Samaritan came where the poor man was. There was something *certain* about his coming. And he did not stand off and tell the poor fellow that he now had a *chance* to be saved. But he went to him and administered unto him. He took him on his own beast and carried him to an Inn. He stayed with him all night. He did all needful things for this poor man in distress.

So Jesus does for the poor sinner who feels the need of help divine, who is hungering and thirsting for righteousness and who can from the heart pray, "Lord be merciful to me a sinner." His salvation is sure to all "His people." He knows where they are and is acquainted with their condition. He came to save them, and He will do it. He gives them eternal life, and they shall never perish. He loves them with an everlasting love, and they shall all be safely housed in the glory land. And it will be all by grace,—God's unmerited favor to poor, hell-deserving sinners.

May this ever be our sweet, sure, immovable hope, and may we not rest in that delusive, man-honoring, sandy-foundation system of salvation by chance. It is without honor to God and comfort to His children.

ELDER R. H. PITTMAN  
ZION'S ADVOCATE, 1911

### CHRISTIAN EXPERIENCES

We do not believe that one must remember the very time and place where they were changed in order to be a Christian. We have thought that Bunyan gave that as well as it could be done. He described it by two persons starting up a mountain with a sack of sand on their backs. When they got to the top one dropped the whole sack full of sand off at once. The other had a small hole in the sack and the sand leaked out by degrees, but when he reached the top his sand was all gone. His (Bunyan's) application was that one carried the burden until all left him at once and he was relieved; the other burden wasted by degrees, so that he could not tell just when it left him, but his load was gone and he was just as much relieved as the other one.

And when one comes to church and can tell that they have been relieved of their burden, whether all at once or by degrees, so that they are unable to tell just when it was, yet they love the Lord and desire to live with the people of God and to walk in the footsteps of the Saviour, they should not be rejected, but taken into the fold and into the full fellowship of the Saints, and welcomed to all the privileges of the Church.

Jeremiah was sanctified and born of God while he was yet in his mother's womb, and we have no thought that he could have told just how the work was done, yet he loved the Lord and the people of God and was not forbidden a home with them. The same is true of John the Baptist, and yet he was the chosen forerunner of the Lord and preached the gospel of the kingdom of God for the first one under the new dispensation. No, my brother, we should be very careful not to wound the feelings of God's little ones.

We have never felt worthy to live with the people of God and have often rejoiced that they have suffered us to have a name with them, and enjoy their fellowship, and the strongest evidence we have today after thirty years of toil and labor



in the vineyard of the Master is our love for God, His sacred cause, and His dear people. If we are not altogether mistaken we love the cause of God above our own natural existence, and desire above all things else to live and die in the cause.

ELDER T. S. DALTON  
ZION'S ADVOCATE, 1896

There is more bitterness in sin's ending than there ever was sweetness in its acting. If you see nothing but good in its commission, you will suffer only woe in its conclusion.—*Dyer.*

We should never allow public opinion to frighten us from doing our duty. Jesus faced the scoffs and jeers of the multitude.—*Selected*

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### THANKS FOR REMEMBERING

We take this opportunity to express our thanks to each of you who remembered us with cards and letters during the holiday season. Of course it is impossible for us to express our good wishes on an individual basis to everyone who is near and dear to us. The closest we can come is to publish a general word of thanks to you all. We are pleased that you remembered and we wish for each of you the very best God has to give.—*The editor and family.*

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## Obituary

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### SISTER GRACE JOSEPHINE THORNTON MARTZ

Sister Martz (83) was born May 26, 1900 in Warren County, Virginia, the daughter of the late Robert T. and Kate Hartley Thornton. She passed away October 10, 1983 in the Rockingham Memorial Hospital, Harrisonburg, Virginia. She was married to the late Brother Robert Lee Martz, Sr. She leaves to mourn her passing three sons, a daughter, a sister, four grandchildren and two great-grandchildren.

Sister Grace joined the Primitive Baptist Church, Bentonville, Warren Co. Virginia, August 1932 and was baptized by the late Elder A. L. Harrison. She was a quiet lady who showed her love for the Church, and the truth it proclaimed, by her support and faithfulness. She will be missed by all who knew her.

Funeral services were held October 13, 1983 at the Granville Funeral Home Chapel, Broadway, Virginia, and at the Primitive Baptist Church, Bentonville, Virginia, conducted by Elders Toliver Utz and Gary Utz. Interment was in Prospect Hill Cemetery, Front Royal, Virginia.—Submitted by Elder Toliver Utz.

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### DONATIONS TO THE ADVOCATE AND MESSENGER

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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. '84

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

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

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

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

### THIRD SUNDAY

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

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

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

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

MT. BETHEL—Three Churches W. Va Services 1st and 3rd Suns. at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-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 Parlhowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718 June '84

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

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

#### FOURTH SUNDAY

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

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

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

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

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

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

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

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

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