

Advocate and Messenger

122nd Year APRIL 1983 No. 4

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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**My soul rejoices to pursue,
The paths of truth and love,
Till glory breaks upon my view
In brighter worlds above.**

—Cowper

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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 '83

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. 1 Sun. 10:30 a.m. Sat. before 7:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va. 22727, Tel. (703) 948-6453. Sister Jewel Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '82

GOOSE CREEK—Near Markham, Va on Hwy. 55. 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889 June '83

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, Gleadons 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

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. at 11:00 a.m. for divine service. Elder Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. The meeting house is located on U.S. Rt. 522 in Needmore. June '83

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. '82

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 '83

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 '83

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by the Old School or Primitive Baptists in all ages.

122nd Year

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SELF-DECEIVED AND UNWASHED

“There is a generation that are pure in their own eyes, and yet is not washed from their filthiness” (Proverbs 30:12).

There are several things which we may learn from these few words of Divine truth. One of the more obvious of these points is that it is possible for an individual to be very deceived about themselves and what they really are. Some people actually think they are pure, and we have known a few of this type. And when they speak of their purity they are not talking about what they are *in Christ* but what they are *in themselves* by virtue of their conduct, or in other words they think they have achieved sinless perfection in the flesh. But in order for a person to reach the point where he actually believes this about himself it requires some self-deception. The apostle John tells us, “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John 1:8).

Oddly enough, the only ones we read of in the Scriptures who made reference to their native corruption and depravity or who expressed any doubts and fears with regard to their relationship with God were those who were already heaven-born saints; but quite often we meet with those in Holy Writ who were perfectly confident of a good standing with God and yet were sadly deceived in the matter. They were pure in their own eyes but in reality were still in the gall of bitterness. There is no class of men and women about which we may have more grave doubts than those who “trust in themselves that they are righteous, and despise others.”

We read of one such character in Luke 18:10-14. He and a publican went at the same time into the Temple to pray and he prayed "with himself". His whole prayer consisted of thankfulness for how good he was; for all the *bad* things he had *not* done and for all the *good* things he *had* done. And he even expressed pleasure at not being like the publican who stood afar off and would not so much as lift his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. But in spite of his high opinion of himself he was sadly deceived. In God's sight the publican was the one who was justified rather than the Pharisee. And even so at this present time also there are those who are quite confident that they are among the most valuable, pure and worthwhile people in all of God's creation. But how sad shall be their eventual awakening, either in this life or else in hell, when they discover that they are not washed from their filthiness! Lord save us from a pharisaical spirit!

Another striking point which is borne out by the text is that there is a natural filthiness inherent to our very being which remains with us until we are *washed* from it in regeneration and a new nature is given us. This new or Divine nature enables us to see ourselves as we really are and makes us to cry out with Paul, "O wretched man that I am!" It also enables us to see God with an eye of faith as did Job and to say as did he, "I abhor (*or hate*) myself, (*because of what I am by nature*) and repent in dust and ashes" (Job 42:5,6). Our old nature is not put away or destroyed in the new birth but we are killed to the *love* of its deeds and are given the power to cleanse ourselves from the works thereof; even as Paul taught the Corinthians; "Having therefore these promises, dearly beloved, let us (Paul and these beloved brethren, and all the saints in every age) cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

Of all the wretched conditions existing among men, one

of the most sad and deplorable is this self-deceived state in which men are pure in their own eyes and yet are not washed from their filthiness. Upon such as these our Lord often pronounced woes, saying, "Woe unto you, scribes and Pharisees, hypocrites!" These are they to whom He said, "Woe unto you that are rich!—Woe unto you that laugh now!—Woe unto you, when all men shall speak well of you" (Luke 6:24-26) —"Woe unto them that are wise in their own eyes, and prudent in their own sight!" (Isa. 5:21).

How wonderfully blessed we are if the Lord has laid us low in the dust of self-abasement and made us to know that we are poor sinners, saved by the grace of God if saved at all. "Most men will proclaim every one his own goodness: but a faithful man who can find" (Prov. 20:6).

—Editor.

BIBLE WEATHER

The humorist, Will Rogers, once said, "Everybody talks about the weather but nobody does anything about it." We were reminded of this when on February 11th and 12th just past, a storm brought snow of depths from 18 to 38 inches on the states of Virginia and Maryland. While shut inside the house looking out at the magnificent beauty of the snow-covered landscape, which caused so much bother to travelers and hardship on those whose job it is to keep the roads open, I remembered weather reports that I had read in the Bible which teach spiritual lessons.

Of course the Creator of the universe designed the weather patterns around the world and we do not question why some areas of the earth are well-watered and others are desert. It may be also that we do not fully understand everything of the prophet Isaiah when he says; "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the

eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (55:10,11). I believe this tells us that when it pleases God to send the spiritual water of the gospel He has a purpose for it to accomplish. Then it follows that if there is no godly purpose there is no rain or snow sent.

Moses said, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass" (Deut. 32: 1,2). Moses said, "my doctrine," and Paul said, "my gospel" (II Tim. 2:8), yet we know that both of these belong to God and His Son; still these gifts are put by the Spirit in the human bodies of called men who are sent, so that where the obedient servant goes there is rain, and where he refrains from going there is not.

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace—for I have much people in this city" (Acts 18:9,10). Let us notice the difference between this and Acts 16:6-10 where Paul and Timothy were "forbidden of the Holy Ghost to preach the word in Asia." Then a vision appeared to Paul in the night when a man of Macedonia intreated, "Come over into Macedonia, and help us." These men of God then assuredly gathered that the Lord had called them "for to preach the gospel unto them." Bread was given to the eater who had appetite for it, and not to the carnal.

"Shall distil as the dew." To distil is to make pure, and a healthy benefit is derived from this. I have observed how the blades of corn collect dew which is funneled down the stalk to water the roots even in times of drought. This is a wonderful work of nature.

Elijah was a man of like passion as we are and he earnestly prayed that it might not rain. This was a reflection of his bitterness for the wickedness of Jezebel, who had betrayed

Israel and caused her to sin. But he prayed again and the heaven gave rain and the earth brought forth her fruit. At that time Elijah told Ahab to eat and drink for there is the sound of abundance of rain. Elijah's servant looked toward the sea and saw a cloud like a man's hand.

Now if false teachers are "clouds without water" (Jude 12), then God's little servant is a cloud *with* water who feels no bigger than a man's hand but, through and by the moving of God's Spirit, can shed an abundance of rain if things are right, and can cause prosperity in the thing whereto God sends it. If God does not send it, then, "these have power to shut heaven, that it rain not in the days of their prophecy" (See Rev. 11:6).

The great Sierra mountain range of the western states is a barrier that catches all the rain and snow from the clouds which blow in from the Pacific ocean. East of this range there are vast areas of arid lands and deserts. I believe a great lesson can be derived from this, showing that we have to go up, or come up, to higher elevations if we are to have any rain spiritually speaking. Jerusalem is the source of living waters—"And it shall be in that day, that living waters shall go out from Jerusalem" (Zech. 14). Also, Isaiah 2:2 tells us that in the last days the mountain of the Lord's house shall be established in the top of the mountains "And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain" (Zech. 14:17). If the reader desires to know about the plagues on those who have no rain this entire chapter should be read.

ELDER A. J. HYLTON

FAITH – HOPE – CHARITY

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Cor. 13:13).

This verse reflects a comparison of charity (love in ac-

dance, magnitude and power of God's love, which according to Rom. 5:5 is shed abroad in our hearts. This love is an everlasting gift from God and is declared to be greater than faith and hope.

The Scriptures tell us that God has "chosen us in him (Christ) before the foundation of the world," and Christ said, "for thou lovedst me before the foundation of the world" (Eph. 1:4 & John 17:24). From these quotations we know (since the elect were chosen in Christ) that God loved His children from before the foundation of the world. In addition to this, this love is everlasting. The hymn-writer said: "*Our faith and hope will end—When heaven we shall see—But charity will still live on—In all eternity.*"

Faith and hope will end when we complete our transitory journey on earth; therefore, they are provisions to help us during our pilgrimage here. It is not so with charity (love), because it is everlasting and can be shared with others and used for their benefit. This elevates it to the greater position in the sense of the text.

As we further consider faith and hope we see that they are gifts of grace which we cannot share with another person: that is, from the standpoint of dividing with them. It does not matter how much faith we may have or how bright our hope may be we cannot communicate them to others. True, the gospel and the power thereof reveals the righteousness of God from faith to faith, but that fundamental faith in the heart is a fruit of the Spirit (Gal. 5:22) and is non-transferable. It is a substance from heaven implanted in these earthen vessels of ours. And, we have received this good hope through grace (II Thes. 2:16). The apostle Paul, in 1st Timothy 1:1 said, "Christ is our hope," and he further stated in Colossians 1:27, "Christ in you, the hope of glory." From this brief resume we learn that we are in Christ and Christ is in us. This is indeed a mystery. Faith and hope are God's gifts to us personally and they sustain us in dealing with the peculiarities of our individual problems under the many circumstances which they occur.

Certainly there is only one Lord and one faith and they are sufficient to satisfy the requirements for each of God's sojourners. Receipt of faith and hope through any medium other than the direct communication with God, on a personal basis, would not be adequate. Faith from any other source could not have generated the strong determination displayed by Shadrach, Meshach, and Abednego. Listen to their statement as they were about to be cast into the furnace: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king" (Dan. 3:17). They had great confidence in their God and He did not disappoint them.

When the flame of the fire slew those men that took up Shadrach, Meshach and Abednego and these three Hebrew children were unharmed the king was astonished (bewildered, astonished) and said, "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt: and the form of the fourth is like the Son of God" (Dan. 3:23-25).

When I consider the different forms our Saviour has assumed in order to be a present help to His people I have no difficulty in believing it was He (the Son of God) who entered the furnace with these men. As to how the king recognized this form as the Son of God I do not know. It could have been from a revelation in his own heart (only the Lord looketh on the heart); or only by an image formed in his mind based on information he had received about the Son of God from others. This is secret, like many other things which belong only to God. The paramount lesson for us in the record of this miraculous scene is that the Lord does not forsake His people.

Now, the experiences of Shadrach, Meshach and Abednego, no matter how great, could not be shared with Daniel when he was cast into the den of lions. Because his needs were special and different it was therefore necessary for him

to draw upon his own individual faith and hope; and God did not disappoint him but sent His angel to shut the lion's mouth. By doing this He gave Daniel the same personal recognition that He gave Shadrach, Meshach and Abednego, thereby demonstrating His love to another object of grace.

The personalities involved in both of these incidents, by exercising *their faith*, were able to witness the reliability and strength of *the hope*. This hope is as the apostle said, "Christ in you, the hope of glory;" and it is an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;" however, "now we see through a glass darkly; but then face to face." Hope, as we know it upon this earth will one day, at the cessation of life, be dispelled by the removal of the veil and darkened glass. Then we will see face to face. Also, the faith which has been our way of travel as the substance of things hoped for and the evidence of things not seen, will vanish. The flowers of faith and hope which we have treasured in our earthly pilgrimage will one day transcend the environment of this terrestrial ball into the magnificent fruit of perfect knowledge. But charity, which is the greater, will continue.

The greatest love ever demonstrated was when Christ gave his life for His friends; "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13). The subject of love is one that will never be exhausted. And, no matter from which direction we may approach it, we can only see, or experience, a small part. Because the depth of it cannot be fathomed, the length and breadth of it cannot be measured and the height reaches into heaven.

God is the only one that can infuse this great love into the hearts of His children: For Paul said, "But as touching brotherly love ye need not that I write unto you; for ye yourselves are taught of God to love one another" (I Thes. 4:9). When God gives His love He makes it incumbent upon the recipients, by commandment, that they share it with others; thereby, it becomes love in action (Charity). "And this is his commandment, that we should believe on the name of his

Son Jesus Christ, and love one another, as he gave us commandment (1 John 3:23).”

Jesus, while instructing His disciples, said; “A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another” (John 13:34,35). Note the expressions “love one another” and “have love one to another.” Some of the Lord’s people today believe love to be a one-way street; that is, you love me and let me have my way but I am not under obligation to reciprocate the same courtesy to you.

Sometimes we Primitive Baptists, perhaps without realizing it, grow very cold and calloused to the feelings of our brethren. I hope there are not many of this disposition among us. Although, we meet some occasionally who display a very selfish attitude. These individuals usually go along fine until it is time to reach an agreement or make a decision about some matter in the church, and it is then we learn that our opinion does not count—but only their’s. In all of our dealings with each other we should display a disposition of love so others might know we are the disciples of Jesus Christ. We must forgo our own selfish desires at times (this takes charity) for the cause sake.

However, in exercising charity in the church and to our brethren we must be careful not to abdicate Bible principles and church discipline under the auspices of charity or love. There are some churches that have attempted to forgive and maintain members in the name of love, which should have been excluded. When a church does this they will, at some subsequent time, have trouble with the same characters. So we learn by this that with the great gift of charity there also comes the responsibility of its judicious application. May God give us grace to know how to use this precious gift properly.

If we could, through charity, develop and cultivate the attitude Abram had when he and Lot separated this would

enhance our spiritual joys tremendously. Abram's actions on this occasion is clearly an act of true charity. Because he said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (Gen. 13:8,9).

Lot made his selfish choice for the well watered plain of Jordan and pitched his tent toward Sodom. This choice caused him many heartaches in the days that followed. So, when we have our own selfish way, at the expense of our brethren, we shall reap the fruit of heartaches later. Conversely, Abram's charitable attitude proved advantageous to him. Because the subsequent statement of the Lord to him was, "All the land which thou seest, to thee will I give it, and to thy seed for ever" (Gen. 13:15). We should learn the lesson, from this, that it is always beneficial to us (not someone else) when we use charity in dealing with our brethren.

Again, let us remember another verse from the hymn, "Charity": "*Love is the greatest thing—this world has ever known.—It fits us for God's service here—and leads us nearer home.*" It is our prayer that the Lord's people will endeavor to share this "greatest thing" with each other while upon these mundane shores.

ELDER DENNIS H. JONES

CONFIRM—CONFIRMED

Dear ones, may I come unto you again through the A&M, not to confirm you so as to make you one of the Lord's chosen ones, for that is by His power and wisdom, but to strengthen and exhort you to continue in the faith—"and that we must through much tribulation enter into the kingdom of God." I am sure that is what Paul and Barnabas did when they returned to Iconium and Antioch, preaching as

they went, confirming the souls of the disciples. Oh how my soul needs to be confirmed and strengthened day by day, that I might press on, looking unto Jesus who is the Author and finisher of my faith! Is it not assuring and strengthening to you to feel the warm love and fellowship of others as you walk together in the union of the Spirit?

Paul teaches that—"if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." We are to bear one another's burdens and so fulfill the law of Christ. So instead of inflicting punishment we ought rather to forgive and comfort him lest he be swallowed up with overmuch sorrow. So we are to confirm our love to him by forgiving him, and what a strength this would be to confirm him in love. This does not mean that we are to accept all manner of evil in the kingdom of God. Surely it is a comfort to the Lord's children to have the weak hands strengthened and feeble knees confirmed.

God the Father promised to send His Son unto the Jews and He was faithful and true as was declared unto the Roman brethren, that Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; and when the fulness of time was come (the time it pleased the Father), he did confirm it by sending Jesus into this world to redeem the called of the Lord. The promises of God are in themselves most firm and stable. Although earth and the firmament of heaven pass away, yet the word of the Lord endureth forever. It is constant and immovable and needs not to be confirmed or made sure for it is immutable. It is weak, feeble man who is full of doubts and weak in faith who needs to be confirmed and strengthened, and not God's promises. God could swear by no greater than Himself when he made promise to Abraham, so he swore by Himself, saying, "Surely blessing I will bless thee, and multiplying I will multiply thee." And he being willing to show more abundantly unto the heirs of promise the immutability (unchangeable-

ness) of His counsel, confirmed it by an oath, and that oath still stands and is as strong as heaven itself.

Precious ones you have the greatest blessing that can ever be had, and that is Christ in you the hope of glory, and it is confirmed by the power of the Holy Spirit. You have a strong consolation to enable you to lay hold upon the hope set before you and it is the very anchor of your soul. It is both sure and stedfast for it entereth into that within the veil where the forerunner is for us entered, even Jesus our Saviour. What a wonderful truth confirmed unto you, the Lord's children, to have Christ in you, knowing that this hope of glory is sure and is anchored in heaven!

Now you are redeemed by the precious blood of Christ. You were given to Him in a covenant that has been confirmed from the foundaiton of the world, and now He has purchased you with the price of His own blood and thus you are delivered from the curse of the law; from the sentence of condemnation and death that the law demands. You shall never be hurt by the execution of the law for you are a redeemed people. Christ was made a curse for us, having stood in our law-place and stead, and having imputed or charged to Him all the sins of His people He answered the stroke of God's justice and died, the Just for the unjust, that they might be set free. This certainly confirms the eternal life of all the redeemed in a very sure and complete way.

The prophet Isaiah said, "Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me." He has confirmed this and it is He that confirmeth the word of His servant, and performeth the counsel of His messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the decayed places thereof. The key of the house of David was laid upon his shoulders and declared He shall open and none shall shut, and he shall shut and shall open; and I will fasten him as a nail in a sure place, and he shall be for a glorious throne to

his father's house. This is confirmed, fastened, fixed and made sure. The prophets also confirmed by the word of the Lord; "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste." This is the Lord's doing and it is marvelous indeed, for the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. This has been made sure, it is confirmed and sealed with the seal of the Lord's knowledge that cannot be questioned, for He knows them that are His.

Jesus died for our sins and was taken from the cross, wrapped in clean linen and laid in Joseph's new tomb. Pilate had told the soldiers, in regard to the grave where Jesus was laid, "Ye have a watch; go your way, make it as sure as you can." They went and made the sepulchre, sealing the stone and setting a watch. They made it as sure as they could, rolling a great stone to the entrance and even sealing the stone with a seal; yet, to make sure that the body of Jesus would not be taken away at night and the disciples claim He had risen, they set a watch of soldiers to make the sepulchre sure. But it was not sure. Let us behold the ability to confirm the truth of Jesus' statement that in three days He would rise again. As it began to dawn two women went to see the sepulchre and there was a great earthquake, for the angel of the Lord descended from heaven and came and rolled back the stone from the door and sat upon it. His countenance was like lightning and his raiment white as snow. His appearance was of such power and demonstration that the soldiers became as dead men; but not so to the precious women, for he comforted them and told them to fear not for he knew what they were there for, to see Jesus which was crucified. But what a happy statement to all; "He is not here, for he is risen, as he said. Come see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead: and, behold, he goeth before you into Galilee; there shall ye see him; Lo, I have told you." Wonder of wonders and a great

confirmation of this truth, even as the sisters went to tell the disciples, behold, Jesus met them and said, "All hail." Man had made the sepulchre as sure as they could but it was not sure enough; man could not confirm against the great power of heaven, but what the Lord confirms is sure and will stand. The words of the angel were even proved for the eleven disciples were assembled in Galilee when Jesus appeared unto them confirming all His work. So when the Lord had spoken unto them He was received up into heaven and sat on the right hand of God. The disciples had the promise of a risen Jesus that, "Lo, I am with you alway, even unto the end of the world." So they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. May this writing be a comfort to you to have a bright hope and strong faith in that which is confirmed unto you by the Spirit of the Lord. Submitted in sincere love to all.

ELDER DAILY HITE

THE EXPERIENCE OF DEACON S. B. LUCKETT

(First of Two Parts)

Perhaps not since apostolic times has there been a better qualified deacon than was Brother Samuel B. Lockett of Crawfordsville, Indiana. He was born in April, 1828 and died January 6, 1917. According to Elder R. H. Pittman in his "Biographical History of Primitive Baptist Ministers," Pp. 315-316, Brother Lockett's life was a useful and worthy one in all of its details and all who knew him well loved him for his sterling worth. His ability as a writer was admired for many years and his articles in the Primitive Baptist papers were always read with interest, pleasure and profit. His chief study was the good of the church and his chief pleasure was in doing service in its interest. He sought to find out and meet the expenses of the church and always showed a deep interest in his pastor's welfare in inquiring after his needs and seeking to have him rightly treated by the church. He was well-ground-

ed in the doctrine of God our Saviour, firmly established in the practices of the apostolic church, and was immovable therefrom, contending ably and earnestly for the faith once delivered unto the saints. As a faithful "Father in Israel" he spoke the truth in love, holding the mystery of the faith in a pure conscience, and his name was a household word among thousands of Baptists. The following is his christian experience as recorded in the April, 1917 issue of "Zion's Advocate." We believe it will be interesting and edifying to our readers.—Editor.

The interest and wonder I felt when told that a Supreme Being made the great world and all things in it, even the people, and will not fade while memory lasts. I was a motherless child, and five years old, when taught this truth by a kind-hearted aunt who then cared for me. Awed by this new knowledge, I wonderingly asked: Where is God? Where does He live? And the answer amazed me more than ever: "God is everywhere; in the sky, in the sea, and in the mountains and woods; in the cities and in all the countries upon earth."

With childhood's boundless faith I did not question my aunt's knowledge, but became fascinated with this strange news and the thought of such a Being. I cried out: "Oh, then, God is in this town, He is in this room; and oh, Auntie, I continued with glee, "He is in my little finger," as if that were the extreme of littleness and farthest removed from the lofty skies. My teacher gently rebuked me, telling me that God was a most wonderful and mighty Being, and that everyone should speak of Him with reverence and fear. This touched me deeply, and the impression has never been erased.

How dear to parents should be the privilege of being first to impart these truths to their children! I must have been born with the imprint of natural religion, so eager was I to learn more in this new field, The Universalists were building a house of worship in the little town, and I took a keen interest in every movement made. When a pastor was secured his visits and conversation at our home were the charm of

life to me, and no one called him "brother" with greater zest than myself. I cannot remember that my sins troubled me in that early day, but refer to it as my first faint view of the great mystery of religion.

At eight years of age I was placed in school at the county seat (Corydon, Indiana), which enlarged my view of religious things. I felt it imperative to "attend church," and being under the care of a devoted Methodist lady, it seemed proper to go to her meetings. About this time I learned, child as I was, that I was a sinner—an unsaved, guilty sinner before the Lord. I tried to put away this feeling and made many efforts to do better and live better, but could not stifle the stings of conscience. I felt no desire to go to a public mourner's bench, or to tell my distress to any human being, but oh, how often did tears and prayers bear witness to my inward pain.

The weeks became months, and the months years, but my feelings changed not. I continually desired some token of forgiveness, and prayed and waited, and wondered if my prayers would ever be answered. Like Job, I sought the Lord by going forward and backward, upon the right and left, but in vain. I attended every meeting that I could, and the Sunday School was a delight to me. The library was kept in a box or chest against the wall, and many were the plain little books I obtained as a reward for reciting from memory verses of Scripture. The little books were mainly narratives of good and happy children, and a hundred times I cried bitterly over them. I loved the plain ways of worship of that day, but my four years at Corydon were unblessed with the hope that I was a child of God.

My next change in religious surroundings was when our father gave us a Catholic stepmother and a home in a neighborhood wholly Catholic, and I felt to some extent the new influence round me, supposing that everything was religious that claimed to be. I may not have heard of the pope, the great head of their church. I am sure I was ignorant of its record of persecution, its claim to infallibility and its enslave-

ment of the minds of men.

The priest in charge of the parish school gave me special notice sometimes. He told me I should be his "coadjutor" (a new word to me), and once near the holidays he told me about Christmas and the Saviour. He said the word *Christmas* explained itself; that it was Christ's mass—referring to this service in the Catholic Church. He told me also of the Saviour's birth, of the wise men, of Herod's wealth, and of the flight of Joseph, Mary, and the infant Jesus into some country—the name of it, however, he could not tell. I told him it was Egypt. "Why," he said in surprise, "you know these things better than I do."

I mention this to show how lightly Catholics esteem the Bible. It is a book seldom, if ever, found in Catholic homes. If they knew the Scriptures, how could they respect the service of the mass? The Bible says, "So Christ was *once* offered to bear the sins of many;" "by his own blood he entered *once* into the holy place." "But now *once* in the end of the world hath he appeared to put away sin;" "after he had offered *one* sacrifice for sin *forever*." How plain! *One sacrifice forever*, and yet Catholic priests claim they may offer up every day this same divine victim to God, the same in substance as the sacrifice of the cross, though bloodless, as a means of applying its merits, through all ages, for the sanctification of men.

The Catholic Church is the mightiest and most enduring of all *earthly* kingdoms. No empire ever exercised such power, and the blood it has shed in its dominion over men is most terrible to think of. It dazzles the world with a royal throne, and kings and nations have trembled before it. But what has it for the broken-hearted and starving poor, who no longer have confidence in human help? Its claim that we may appease God for our sins by eating coarse food, sleeping hard, wearing irritating dress, or other bodily discomfort, is husks indeed. Its priests claim to forgive sin in this life, and even to rescue sinners after death from an imaginary purgatory; and they require their followers not only to pray *for* the dead, but *to* the

dead. I used none of their prayers, but, child-like, I did learn to bless myself as they do before prayer. This is done by making "the sign of the cross," touching the forehead with the right hand, then the breast and left shoulder and lastly the right shoulder, saying, "In the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Catholics not only bless themselves at prayer but before each meal and at the approach of storms or other danger. "And he caused all both small and great, free and bond, rich and poor, to receive a mark in their right hand, or in their foreheads" (Rev. 13:16).

I regret having to divide this excellent writing into two installments but it was simply too lengthy to put all of it in one issue. I hope you will feel that the second part is worth waiting for.—Editor.

"HE ESTABLISHED A TESTIMONY IN JACOB"

PSALM 78:5

From a sermon delivered in 1972 by Elder H. E. Harris at "Cool Springs" Primitive Baptist Church, Danville, Georgia.

I am going to tell you this for the benefit of younger ones here today: I've reached the stage different times when I knew of a truth that it was not very far across the branch then unless God intervened. I was in a state and condition that soon it was going one way or another; I was going to snap out of it, or I was going on—it couldn't last where it was. So far it has pleased God to leave me on this side. But I'll tell you one thing, when those times have come with me I can truthfully tell you that not one time has there ever arisen the least fear in my heart, because I believe God has so established a testimony in my heart that (in death) I'll be just as firm as old Jacob was. You know after God established these testimonies in the heart of Jacob he actually died leaning upon his staff, worshipping God in a dying hour. And I

believe if you are one of those little Jacobs this morning God will so establish a testimony in your heart that you can do the same thing when that hour comes.

(Elder Harris died on January 29, 1983 in the full assurance of that faith he so often spoke of.—Editor).

HABITUAL RIGHTEOUSNESS AND HABITUAL SIN

Believers in the dogma of “sinless perfection” often quote the following passages in support of it: “He that committeth sin is of the devil . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God” (I John 3:8, 9).

Such phrases as, “He that doeth righteousness is righteous,”—“He that committeth sin is of the devil,” and—“Whosoever is born of God doth not commit sin,” etc., are used by the apostle to signify *habitual righteousness* and *habitual sin*; otherwise they would prove that all the saints are of the devil . . . “For there is not a just man upon earth, that doeth good, and sinneth not” (Eccl. 7:20). If such expressions are to be interpreted in a literal sense, they prove that David, Peter, and Christ’s disciples, while they were with Him, were all of the devil; for they all sinned, more or less.

To affirm that God’s children are so holy, or are so kept that they never fall into sin in any sense, would contradict the express declaration of God’s word; for the apostle says, “If we say that we have no sin, we deceive ourselves, and the truth is not in us” (I John 1:8).

As the phrase, *doeth righteousness*, does not describe a single act, but *habitual obedience* to God, so I understand the words, *committeth sin*, to denote not a single act of sin, but *habitual disobedience* to God. So, also, the words, “sinneth not,” must signify the same as “committeth no sin,” for these expressions of the apostle should be allowed to mutually explain each other. Besides, the learned tell us that the verbs,

“doeth” (righteousness) and “committeth” (sin) are from the same word in the original, and cannot signify merely a single act of sin, or righteousness, but habitual disobedience or obedience.

Doing righteousness does not constitute us righteous before God, but proves that a man is already righteous before Him, and that he is already born of Him; “For if we know that he is righteous, we know that every one that doeth righteousness is born of him” (I John 2:29). In like manner I understand 1st John 5:18: “We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and the wicked one toucheth him not.” The words, “sinneth not,” signifies evil practice, i.e., *sinneth not habitually*. And this is true of the regenerate; for they are “dead to sin,”—it is no longer their element. As a fish cannot live out of the water, because it is out of its element, so the true Christian cannot willfully and habitually live in sin; for he has lost his relish for it. He may be overtaken in a fault, or be carried away by the power of a prevailing temptation, but, ere long, he will be swallowed up of sorrow, until it pleases God to restore unto him the joy of his salvation.

Although it is true that all God’s dear children have been born of “the Spirit of holiness,” which leads and prompts to holiness of life, yet they may, and often do, “quench the Spirit” (I Thess. 5:19), harden their hearts, and “grieve the Holy Spirit of God,” whereby they are sealed unto the day of redemption (Eph. 4:30). Hence, every heaven-born soul is conscious of indwelling sin, as well as sinful actions, and often groans and prays to be delivered from it, and this magnifies the glorious prospect of Heaven, where they hope to be free from sin, and all that distresses here below.

ELDER P. T. OLIPHANT

From *Primitive Monitor*, 1914

Pride costs us more than hunger, thirst and cold.—*Jefferson*.

The more you burden the Church of Christ with the institutions of men, the less it looks like the church.—*Elder R. W. Thompson*

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CORRESPONDENCE AND NEWS NOTES

From Brother Karl Bobzien, Springfield, Virginia:

Washington Primitive Baptist Church, located in Annandale, Va., received an addition to its membership when brother Paul L. Gayda asked for a home with the church at the close of services on the 4th Sunday, December 26, 1982. He was received with much joy and was baptized on the 2nd Sunday, January 9, 1983, following which he was given the right hand of church fellowship. Brother Paul resides in Springfield, Va., with his wife Carol, and their three children, Susie, Paul and Kathy, ranging in age from 14 to 4. His mother also makes her home with them. Elder Phillip Johnson is the pastor of Washington Church.

From Elder Daily Hite, Marion, Ohio:

Dear ones: The Lord has been gracious to renew His watch-care and loving-kindness again unto His children. Surely His mercy and love to His children ex-

ceeds the blessings of this life. At Van Buren church in our association, about 45 miles north of here, a Sister Noreen Bryant, wife of Brother Alvin Bryant asked for a home with them on Saturday and was received. This was a week ago and they were with us today at Rocky Fork. She was telling today that she was laden heavy for some time but now feels so happy and free and enjoying the church life. It is something so better and different than she had ever thought. They had baptism Sunday morning and then the Sister was able to have communion with them in memory of her Saviour. The pastor, Elder Durward Edwards administered the ordinance of baptism.

Van Buren Church is where the Sandusky Primitive Baptist Association meets this year over the 4th weekend in June, the Lord willing. May the Lord bless Zion and water her with the dew of His grace and mercy to the honor and praise of Jesus our Saviour. Brother Alvin Bryant was baptized three years ago and they are able to enjoy the church kingdom together.

EDITOR'S NOTE

In the March issue I mentioned that mother had had a stroke and was in the hospital. She was dismissed on the 24th of February and we kept her at her home until March 16th. On that date we got her admitted to a nursing home where she remains at this writing. We were sorry to have to take this step but her condition was such, both mentally and physically, that our only alternative was to ruin our own health trying to care for her at home. She is in a nice facility, receiving round-the-clock professional care, and, when her mind is sufficiently clear, she enjoys the visits of her family and friends. She also enjoys receiving mail and I, together with the family, would appreciate any of the readers writing her at the following address: Mrs. Lela W. Harris—Washington County Convalescent Center—P.O. Drawer M—ChIPLEY, Florida 32428.

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA AND PENNSYLVANIA

BENTONVILLE—First Sunday, May 1, 1983. All day Sunday only. Will be held in the South Warren Volunteer Fire Department building, ½ mile north of Bentonville, Virginia, on Hwy. 340. Elder Tolliver Utz, Pastor.

MILL CREEK—Second Sunday, May 8, 1983. All day Sunday only. Elder Hollie Redmon, Pastor.

HAWKSBILL—Third Sunday, May 15, 1983. All day Sunday and Saturday before—all day both days. Elder Ernest Long, Pastor.

THUMB RUN—Third Sunday, May 15, 1983. All day Sunday and Saturday before—all day both days. Elder A. J. Hylton, Pastor.

SIDELING HILL—Third Sunday, May 15, 1983. All day Sunday only at Needmore Meeting House, 6½ miles north of Needmore, Pennsylvania. Elder Russell Sutphin, Pastor.

HAPPY CREEK—Fourth Sunday, May 22, 1983. All day Sunday, Friday night and all day Saturday before. Elder Gary Utz, Pastor.

ROBINSON RIVER—Fourth Sunday, May 22, 1983. (No annual meeting). Regular service only. Elder Tolliver Utz, Pastor.

SALEM-HOPEWELL—(To be held in Salem Meeting House, Richmond, Virginia, Fifth Sunday, May 29, 1983.) All day Sunday only. Elder Hollie Redmon, Pastor.

TIMBER RIDGE—Fifth Sunday, May 29, 1983. All day Sunday only. Elder Gary Utz, Pastor.

ANNUAL MEETING AT BETHEL NEAR BONIFAY, FLORIDA

The Lord willing the annual meeting of "Bethel" Primitive Baptist Church will begin on Sunday night, April 24th, and continue through Sunday, May 1st. The Saturday night service will be devoted to the communion and feet-washing. Several visiting ministers are expected and all who wish to attend are extended a cordial invitation. Night services will begin at 6:30 and Saturday and Sunday morning services will begin with singing at 10:00.

The church building is located on Highway 173 about 6 miles south of Bonifay, Florida.

Obituary

BROTHER MAURICE LIONEL LOCKHART

Brother Maurice Lockhart of Bentonville, Virginia died at his home, January 4, 1983. He was born in Bentonville, Warren County, Virginia, December 14, 1899 the son of Joseph D. and Nancy Henry Lockhart. He was married to the late Sister Agnes Henry. Surviving are a son, Ivan of Greenville, Virginia; two daughters, Justine Critzer of Bentonville, Virginia, and Frances Kummer of Baltimore, Maryland.

Brother Lockhart joined the Bentonville Primitive Baptist Church July 3, 1950 and was baptized by the late Elder Harvey Daily. He was ordained a deacon December 3, 1955 and faithfully served that office as long as his health permitted.

A funeral service was conducted by his pastor, Elder Tolliver Utz, assisted by Elder Hollie Redmon at the Maddox Funeral Home, Front Royal, Virginia, January 7, 1983, with interment in Prospect Hill Cemetery. Submitted in love by the Bentonville Primitive Baptist Church,—Evelyn R. Mellon, Clerk

MEMORIAL TO SISTER LURA DALTON CARPER

Sister Lura was the second daughter of Elder T. S. Dalton and Sister Martha E. Dalton. Two daughters deceased; Sister Lena and Sister Lura. Sister Lola Dalton Carpenter, who survives, is presently living in Charlottesville, Virginia un-

der the care of her three daughters.

Whereas these three sisters brought their membership from Happy Creek Church, Front Royal, Virginia, to Bethel Church on July 7, 1913, when their father accepted the call to pastor Bethel Church, Fairfax County, Virginia, in January, 1913 and have been faithful to God, His church and discipline of the church, fearing not to speak up for her in our business and discussions; and whereas they have been an inspiration to all, Sister Lura making efforts to attend in all weather conditions from her home in Baltimore, Maryland, we shall love and cherish her memory, wisdom and advice.

We further resolve that our church body extend to her children and loved ones our deepest sympathy in their sorrow, and pray that God will ever bless and comfort them; that these resolutions be spread upon our church records and a copy sent to the family, and also that they be published in the Advocate and Messenger.

Written by request of Bethel Church and adopted February 5, 1983.
Sweet, precious memories and love—Lorena C. Lee.

RESOLUTION OF RESPECT

Once again our hearts have been saddened by the death of our beloved Sister Ethel Brumback who passed from this life December 13, 1982 after many years of physical suffering from kidney failure. Sister Ethel also suffered the pain of losing three husbands and one son in death. But through these many afflictions she remained strong in the faith of her Lord and Saviour and was faithful to her church as long as she was able to attend. She loved to talk about spiritual things and had many beautiful experiences which she would share with her friends and loved ones.

She had a beautiful and loving family that was ever around her bedside to give her comfort and courage in her last days. We will miss Sister Ethel, but we feel she is now resting in that beautiful home she talked so much about and longed for. Submitted in love—Edith C. O'Dell.

DONATIONS TO THE ADVOCATE AND MESSENGER

Mr. and Mrs. Louis Hite, Virginia, \$25.00; Mary Baugh, Ohio, \$10.00; Martha Edwards, Ohio, \$2.00; Carroll Shuler, Virginia, \$5.00; Earl E. Durban, Ohio, \$5.00; A. M. Modisett, Virginia, \$5.00; Mary L. Crumpler, Alabama, \$5.00; Elder and Mrs. Orvel Prior, Illinois, \$5.00; Elsie M. Jones, Virginia, \$5.00; Ruby Ritter, Tennessee, \$5.00; Cathryn Oliver, Alabama, \$5.00; Esther M. Shepherd, Indiana, \$5.00; Winifred A. Cusac, Ohio, \$10.00; A Friend, Virginia, \$250.00; Elder Paul Law, Florida, \$1.00; Mrs. W. T. Daily, Sr., Indiana, \$5.00; Mrs. Pauline C. Willard, North Carolina, \$5.00; Mrs. Rita Covington, Virginia, \$3.00; Dorothy and Mariam Dillon, Mississippi, \$10.00; R. W. Lake, Virginia, \$3.00; A Friend, Ohio, \$200.00; Lewis Judd, Virginia, \$5.00; Elder Robert Webb, Illinois, \$5.00; A Friend, Virginia, \$2.00.

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

MARTINSBURG—Martinsburg, W.Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, 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 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va 22601, Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, 769 E. Main Street, Purcellville, Va 22132 May '84

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. '83

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, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '82

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 '83

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. '83

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. '83

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 Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601 Tel. (703) 662-1476 July '83

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 '83

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 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. '83

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, Amisssville, 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. '83

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 '83

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) 948-6453. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, Tel. (703) 635-4764. June '83

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, Amisssville, 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 36th and Maury Sts. Turn west off I-95 at Exit 9. Meets 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. '83

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. '84

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, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Rt. 11, Box 364-P, Fredericksburg, Va 22401 or call Mr. M. F. Galyen, (703) 373-5134 Mar. '84