

Advocate and Messenger

134th Year AUGUST 1995 No. 8

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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OUR EVER-PRESENT GOD

Our God is the God
Of the sunbeam's light,
As well as the God
Of the darkest night.

He's as much our God
When clouds are low,
As He is when stars
In their splendor glow.

He's our God in joy
And when grief is sore,
And will always be
Till our journey's o'er.

1-4-93 R.E.H.

Send all copy for publication, before the 17th of the month, to:
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Route 1, Box 356, Caryville, Fla. 32427 — Ph. (904) 547-4615

Send all subscriptions, donations and changes of address to:
Samuel J. Baggarly, Sec. - Treas.
ADVOCATE AND MESSENGER, Inc.
1141 Elm St.
Front Royal, Va. 22630 — Ph. (540) 635-5645
Published Monthly \$10.00 a Year in Advance

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

CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. Meets 1st Sunday 10:30 a.m.. Sat. night before at 7:30 p.m. Elder Ernest M. Long, Pastor. Rt. 2, Box 236, Stanley, Va. 22851. Tel. (703) 778-2763. Sister Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April '96

BENTONVILLE - Bentonville, Va. 1st Sunday 10:30 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison Va. 22727. Tel. (703) 948-4803. Charlotte W. Rudacille, Clerk, Route 1, Box 223, Bentonville, Va. 22610. April '96

BETHEL - 7 miles west of Falls Church, Va., Leesburg Hwy., Greyhound Bus Line. 1st Sun. 10:30 a.m., Sat. before 7:00 p.m., also 3rd Sun. 10:30 a.m. Elder Bill Dillion, Pastor, 8459 Ararat Court., Annandale, Va. 22003. Tel. (703) 573-0854. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va. 22031. Tel. (703) 273-5983. Dec. '96

ENON PRIMITIVE BAPTIST CHURCH - Great Cacapon, W.Va., Rt. 9 west 12 miles. Meets on the 1st Sunday at 10:30 a.m. Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (703) 722-4419. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '96

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630. Tel. (540) 635-3412. June '96

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PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver. then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321. Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591. Feb. '97

UNION - Hwy 123 east out of Midland City, Ala. at corner of Alpha and Delta Streets; Meets 1st Sunday and Saturday before at 10:30 a.m. and 3rd Sunday at 5:30 p.m.; Elder Odell Deese, Pastor, 90 Deese-Conner Rd., Kinsey, Ala. 36303, Tel. (334) 794-5096; Bro. Eugene Conner, Clerk, 260 Deese-Conner Rd., Kinsey, Ala. 36303, Tel. (334) 792-8433. April '97

UNION - Summerduck, Va. Take Route 651 from Remington to Summerduck (about 10 miles); Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (703) 636-9434; Sis. Judy Canard, Clerk, 9598 Meetze Rd., Midland, Va. 22728. Dec. '95

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.

134th Year

AUGUST 1995

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The *ADVOCATE and MESSENGER* (USPS 008500) is published monthly, \$10.00 per year in advance; \$1.00 a copy, by Advocate and Messenger, Inc., 1141 Elm St., Front Royal, Va. 22630. Second-class postage paid at Front Royal, Va. and additional mailing offices. POSTMASTER: Send address changes to the *ADVOCATE and MESSENGER*, 1141 Elm St., Front Royal, Va. 22630

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LOVE SHOWN BY ACTIONS

One of the evidences that we have passed from death unto life is that we “love the brethren” (1st John 3:14). But sometimes it is a question with God’s humble poor whether they really *love* the brethren or not. Their heart sometimes feels so cold, dead and dull that they wonder if they have been deceived in the emotions they have felt toward the saints of God, and they question whether those emotions might not have arisen from some other source than the Spirit of life in Christ Jesus.

When we have such thoughts and feelings we would do well to consider what our response would be to our brethren if we found

them in need at a time when we were in such a state of doubt. Would we not instantly rush to help them? and would we not find great pleasure in doing so? That is the real test of our love for others; what would we do for them if need and opportunity arose? How concerned are we for their welfare, and how far would we go to help them? If we found a brother or sister in need of food and clothing would we merely say unto them, "Depart in peace, be ye warmed and filled," or would we "give them those things which are needful to the body?" (See James 2:15-16). If we really loved them we would of course do the latter, and our mood at the time would not hinder us from doing so.

Our feelings alone are a poor guide, for we may easily misinterpret them. We should not rely entirely upon them to determine whether we love either men or God. Christ said, "If ye love me, keep my commandments" (John 14:15). It is wonderful to be able to *feel* our love for Him, but that is not all that is required. We are called upon to prove it by our actions. It will by no means suffice to merely *know* the commandments or to pay them lip service, but it is by *obeying* them that we show our love for our Lord. And not only so, but "by this we know that we love the children of God, when we love God, and keep his commandments" (1st John 5:2).

The more faithfully we live according to the Scriptures of truth the more evidence we will enjoy that we belong to God and that He is ours. Our love for the brethren will also be more evident to ourselves and to others. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35)—not just love *for* one another, but love *to* one another. It must be shown by our actions. Audible expressions of love for our brethren amount to nothing if we do not consistently treat them in a christian way, and if we would not come to their aid in times of need. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1st John 3:17).—*Editor.*

AN AWFUL STATE

The apostle Paul spoke of those who did not like to retain God in their knowledge (See Rom. 1:28). What an awful state for anyone to be in! What an awful effect of Adam's disobedience! But this does not describe a true Primitive Baptist, for such a person has been brought to love God and to greatly desire fellowship with Him. By a "true" Primitive Baptist I mean one who loves the Lord and His Church; one who delights in His word and constantly strives to conform his life to its precepts.

If not deceived I desire not only to retain God in my knowledge but to enjoy a close communion with Him. I long for the sweet tokens of His love and the delightful manifestations of His mercy. They are of greater value to me than all the entertainments, riches and follies this present passing scene could ever afford. I do not feel that I could ever be as thankful as I ought to be that the Lord has made Himself precious to me and has blessed me to experience the great pleasure of feasting upon Him and His word.

It is difficult for me to imagine anyone not wanting to retain God in their knowledge, even though I know there are many such people in the world. And when we see those who appear to feel such enmity toward God, would we be wrong to feel a degree of sympathy for them and to desire that God might deliver them from their sad condition? If He does not do so they will never know that peace and happiness which we have been so graciously blest to enjoy.—*Editor.*

BE SURE YOU'RE RIGHT

There used to be an old preacher (I won't say who or where) who became quite notorious in his part of the country for making his brethren offenders for a word (See Isa. 29:21). I think the term nowadays is "knit-picking". If something was not expressed exactly like he thought it ought to be he would let you know about it. It appeared to me he was quite confident there was little likelihood he could be wrong about anything.

One day he heard me greet someone by asking them how they were doing. He immediately corrected me and told me I shouldn't ask "How are you doing?" but "How are you getting along?" I let the matter pass with a smile, but I recalled that in the Book of all books the Lord asked some, "Who shall go aside to ask *how thou doest*" (Jer. 15:5). It appears that it was common even in Old Testament times to ask people how they were doing. I have found no instance in all the Bible of anyone asking "How are you getting along?"—but there is nothing wrong with that greeting either.

The moral to this little story is that we need to be very certain we are right before we attempt to correct others, and only then if it pertains to something that matters.

I have been called on the carpet through the mail a number of times over the years by one particular preacher, but if my understanding of the Scriptures is correct he hasn't been right a single time in the things on which he has called me into question. But I am so prone to err, if he keeps trying he will catch me in a blunder one of these days.—*Editor.*

ABOUT MY WIFE

In Nineteen Hundred Sixty-one
 The Lord gave me a precious wife,
 To be a vital part of me—
 To be a special friend for life.

She bore my little boy and girl
 And nurtured them as mothers do;
 She gave them all she had to give
 While being faithful t' ward me too.

Down thru the years she's stood by me—
 She's been the perfect preacher's wife;
 She's given me her heart and soul—
 So much delight, so little strife!

She's mingled with both rich and poor
 And been a friend alike to all;
 She's held her preacher's feeble hand
 As he has answered heaven's call.

She sewed his buttons, ironed his shirts,
 And such like things too large to tell,
 That he might go among the saints
 And represent his calling well.

And all of this without complaint,
 With loving heart and willing mind.
 Not many like her has God made,
 "A virtuous woman who can find?"

I thank Thee, Lord, for giving me
 This faithful, precious, loving bride
 To share my joys, my tears and griefs,
 And always with me to abide.

Bless her, O God, with special grace—
 She has a special, loving heart,
 And may we walk together, Lord,
 Until at last in death we part.

6-3-95

R.E.H.



There are two ways of being rich. One is to have a lot of money; the other is to be content with what you have.

I feel like a man who has no money in his pocket, but is allowed to draw from all he wants upon one infinitely rich: I am, therefore, at once a beggar and a rich man.—*John Newton*.

JUDE

History, and the Bible, tell us so little about Jude that readers are tempted to pass over his testimony as if, since it is so brief, it was of lesser importance. This is a grave error, for like the apostles who did not write books, the primitive church was established and nourished by men like this. His first words tell us that he was the brother of James, which makes him a great authority on Jesus, since both were half-brothers to Him and knew firsthand of His work. He also tells us by the use of past tenses, in verse two, that he had written before, though that writing is not found in our Bible. Jude was not an idle man.

Any book deserves to be studied in the light of the times and circumstances in which it was written. The time was probably just before the death of Paul and Peter, and no doubt Jude himself, just a year or so before the destruction of Jerusalem. The church had come under the first waves of persecution. In addition, perverse men were raising up substitute systems. For example, schools were being instituted to prepare people for church membership, instead of regeneration and conversion, through Christian experience. The first great schisms or divisions were appearing, as noted men led off disciples instead of teaching all to follow Christ. Titles, and offices, unheard of in Scripture or among the apostles, were appearing. For the first time it became necessary to name the church something other than Christian, for the purpose of identification. Mysticism, and pseudo-sciences, were being promoted in place of the simple teaching of Christ. Here were the false prophets he spoke of, and before they were finished they would give rise to denominations, tearing the church into bits and pieces, and setting those pieces to war with each other.

The placement of the book in the Bible order also tells us much. This book comes between John's Epistles, which are lessons on spiritual fellowship with God, and His Revelations which is a perfect example of New Testament prophecy, and deals with the most important lesson men can study, the final judgment of God. Its position alone tells us it will be pure prophecy, and that it will require

the readers to exercise spiritual minds as he uses the past to predict the future.

Jude tells us things not found elsewhere in Scripture. He suggests angles falling under God's judgments. He describes a discussion between the archangel and Satan, concerning the body of Moses (the body of Moses' teaching, I think, and not his literal body). And he mentions the beliefs of Enoch who lived before the great Flood, who anticipated God's judgments on the ungodly in ages to come. The Flood itself is a type of that judgment, of course.

The purpose of Jude's book, however, is not so much to give us new information as it is to use that known truth to impress upon the people the knowledge of God's righteous judgments, and the need to be found always in the love of God. Ultimately, what God thinks of us is the most important fact of all, infinitely more important than what men think of us, or even what we think of ourselves. Being a miniature book of prophecy, so to speak, this book allows us to see what prophecy is, the expression of God's own mind, to see as God sees. Therefore, it prepares us to study Revelations, which is a description of the ultimate end of the world and humanity.

Jude's purpose is to encourage disciples to contend earnestly for the faith they first received, and to do so as the Master Himself contended, which is to say to contend, and be faithful in their profession, without being quarrelsome or mean. In a word, Jude is telling us to keep our eyes on our Lord as our guide in all things.

It is my belief that we are living in the twilight of time, and that our Lord will shortly bring this old world to a just and final end. It is my hope that neither the threats of men or of Satan may sway us from the truth, nor that the enticements for easier, more pleasant ways will draw us away. Our Lord is coming, we want to be prepared for His coming, and be found doing what He commanded His servants to do.

ELDER RAYMOND WEBB

"It is better to trust in the Lord than to put confidence in man" (Psalm 117:8).

UNCONDITIONAL ELECTION—DO WE REALLY BELIEVE IT?

Primitive Baptists have always held firmly to the grand old doctrine of Unconditional Election. This is stated very clearly in several places in the Scriptures. Ephesians 1:5 tells us that God has predestinated His people unto adoption "according to the good pleasure of his will." Then in verse eleven Paul says again that we are predestinated "according to the purpose of him who worketh all things after the counsel of his own will." In Romans, Paul says that Jacob was loved and Esau was not, and that this choice of Jacob was made before the children were born or had done any good or evil, "that the purpose of God according to election might stand, not of works, but of him that calleth." In other words, God chose His people simply because He purposed to, and absolutely not because of any conditions which existed or would exist in men, including and especially their good works or their natural bloodlines.

Regeneration is another aspect of God's grace toward men, which flows out of His electing love. It likewise is not based upon conditions. John tells us that we who have been born of the Spirit of God were *not* born "of blood, nor of the will of the flesh, nor of the will of man, but of God." We were not born again because of our natural relationship to other men nor because of our own will, but because God in mercy rescued us from that state of sin and death in which we lay.

Now, here is a practical aspect of Unconditional Salvation which we need to keep in mind. It is very easy for us to get into the attitude that "surely God would not fail to save anyone who is kin to me, or anyone for whom I have affection according to the natural relationships of life. I just know that when I get to heaven all of my kinfolks and friends will be there with me." Well, it remains to be seen how many of my kinfolks and friends will end up in heaven, but if they do, it will not be because they were kin or friends to me. It will be because God chose to save them totally apart from any relationships of this present world.

God is in no wise obligated to save anyone just because he is kin

to me. In all candor I must say that some of my kinfolks are and have been scoundrels, and many have evidenced no real concern for the things of God. If we try to bend the doctrines of grace to somehow take in everyone we are kin to, you can mark it down that we are going to end up right next door to Universalism, and I certainly do not think Old Baptists want to be there.

If we are going to believe in *unconditional* election, we are going to have to believe in it all the way.

ELDER MARK GREEN

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PROVIDENTIAL WATCHCARE

My parents told me of an incident which occurred while I was still an infant in my mother's arms, which they felt demonstrated the Lord's watchcare. They were traveling in an open Model "T" car down a hilly, rocky country road. The car struck a large rock in the road, which caused the car to swerve across a ditch and up an embankment. I was thrown out of the car, and out of sight. My mother held her foot on the brake pedal while dad went to look for me: I was lying inches behind the wheel, so that if it had moved inches backward I would have been crushed. "What good luck!" some would say. No, luck had nothing to do with it. There have been many other occasions that, but for the mercies of a kind Heavenly Father, I would surely have fallen, and I cannot presume to say that it is anything but God's providential watchcare. Another time, shortly before I was old enough to start to school, I became very ill with what the doctor called intestinal flu. I remained sick for about a month, and the doctor was about ready to give up on me. Indeed, I did become so weak that I had to learn to walk over again. My parents told me that they never thought I would die, for the Lord had made them a promise. The Lord's goodness is very great.—
Elder Raymond Webb, 1986.

FAITH SHOWN BY WORKS

“But without faith it is impossible to please him.”—Heb. 11:6.

Paul in this chapter speaks of the many things which have been accomplished by faith in God and His glorious work, and then in the above verse says; “But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” Now, we infer from the above scripture, and other portions of God’s word, that it is not only necessary to believe that God is, but that this faith embraces, and causes action on the part of the recipient. The *must* in this text shows that it is as important for one coming unto God to believe that He is a rewarder of them that *diligently* seek Him, as it is to believe that He is God, and able to save all who come unto Him. We read that, “By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, *obeyed*; and he went out, not knowing whither he went” (Heb. 11:8).

If Abraham had said, “I believe in God, and believe He is able to do all things, but I know not where to go, so I will wait and if it is the Lord’s will He will make me go,” he would not have proven his faith by his works.

The obedience of Abraham proved his faith in God, and that is the only way living faith can be fully proven, for faith which is without works is dead, “For as the body without the spirit is dead, so faith without works is dead also” (James 2:26).

Obedience and works do not obtain faith, but it is the evidence that we have faith. If one says they have faith in Jesus as their Saviour, and never manifest any love for Him or desire to obey, love and worship Him, no one would ever know or believe they possessed such faith. Indeed, I do not believe one can have this faith and not show it in some degree, for it is the greatest boon and blessing any mortal can possess, for there isn’t anything that will so strengthen and buoy us up in this life as faith in God—a precious hope in Jesus as our Saviour.

“Faith adds new charms to earthly bliss,
And saves me from its snares;

Its aid in every duty brings,
And softens all my cares."

When cast down with doubts and fears on account of weakness and worldly-mindedness, how consoling and sweet it is to have some evidence of faith and hope in the righteousness of Jesus. It is more precious than gold, and we can then sing:

"In all my troubles, sharp and strong,
My soul to Jesus flies;
My anchor, hope, is firm in Him,
When swelling billows rise.

His comforts bear my spirits up;
I trust a faithful God;
The sure foundation of my hope
Is in a Saviour's blood."

Elder J. G. Wiltshire, *Zion's Advocate*, 1910.

A QUESTION NEVER ANSWERED

A dear old brother in Georgia while talking with some Old Baptists on the subject of time salvation or gospel obedience, said, "It is grace that does all the work in gospel obedience; yes, grace does it all and the man nothing at all."

A dear sister asked him if he always obeyed, if he ever failed?

"Oh yes," said he, "often."

"Then," said she, "grace, as the sole one responsible for obedience, in a case of failure, should receive all switching or stripes by the chastening rod. But I expect you yourself get it, do you not?"

The dear old man has not yet answered her.

—**Zion's Advocate**, 1910.

"Cast thy burdens upon the Lord, and he shall sustain thee"—Psalm 55:22).

A SERVANT BAPTIZED

The following incident occurred during the ministerial labors of Elder Wilson Thompson in Missouri in the early 1800's. Some of you will have already seen it, but I give it here for the benefit of those who have not.—Editor.

Judge Green, a wealthy man, who had a number of negroes as his servants, and who was a very respectable citizen, but an avowed infidel, and who kept race-horses and was a great sportsman, had one servant whose name was Dick. Dick's business was to attend to the stock and race-horses, and especially to wait upon his young mistresses when they rode out.

The Judge's daughters had attended my singing school and appeared to be inclined in my favor, and would frequently attend my meeting. Dick was always with them, and was so attentive and polite they thought very much of him. At one of our church meetings Dick came forward, and related an experience that no one could dispute, and he was received for baptism. The church proposed to send a committee to ask the Judge's consent for Dick to be baptized. I told them I should not oppose the church, but it was a course of conferring with flesh and blood that I could not find in my Book, and I did not believe it was proper for us to ask an unbeliever whether a believer might serve and obey his Lord or not. If Judge Green or any other master, father, guardian, or husband came forward and offered an objection, the church ought then to consider it, and act as duty should dictate under the circumstances. But for a church to go hunting for objections in the world, it would be rather strange if they did not find them. I, for one, did not feel willing to have anything to do in any such course. If objections were made I was then willing to give them all the consideration they merited, and would labor to remove them.

However, a committee was appointed, and they went to see the Judge. They reported, on their return, that he said Dick was his property, and he made them his witnesses to tell me that if I laid my hands on his property to throw it into the water, he would push the

law upon me to its utmost extent. When the report was made I observed to the church: "So much for consulting the world and hunting for their objections. I should not have feared the laws of this free government, even here in a territory, where ten years ago the liberty of conscience was not allowed. But, now, the Judge has full testimony that I was forbid to lay hands on his property, or put it in the water. Now if I should trespass I will be liable to the law."

The next Sunday, when the others were baptized, poor Dick was not allowed to attend the meeting, nor for two or three months afterward. One Sunday, when I was about to dismiss the meeting, I heard a call behind me. Looking out at the window back of the pulpit, I saw Dick holding up a bundle of clothes in his hand.

Said he: "I want to be baptized." I told him to walk around and come in at the door. He did so, and I met him before the pulpit.

Said I: "Dick, what do you want?"

Said he: "I want to be baptized, sir."

"Has your master given you liberty?"

"No, sir."

"Do you wish to disobey your master? The good Book says: 'Servants, obey your masters.'"

"I got two masters, sir; one is greater than the other. My great Master says to me, 'be baptized'; but my other master (Green) says, 'you shall not be baptized.' Now, sir, I cannot obey both; and I wish to obey my greatest Master, and also to obey Master Green in all things, when his commands do not forbid the commands of my greater Master."

"Dick, do you not expect that your Master Green will whip you, if you are baptized?"

"Yes, sir, but my great Master says, 'Fear not him that can kill the body, but fear him that can destroy both soul and body in hell.'"

"Have you concluded, Dick, to lay your back bare to your master's lash, rather than disobey your Master in heaven?"

"Yes, sir; Master Green will not even kill the body; and I love my Master in heaven, and I want to obey Him."

"Well, Dick, the church has received you for baptism; so if you

are not afraid of your Master Green's whip, I am not afraid of his law, and I will baptize you."

All this was said aloud, so as to be distinctly heard by all that were in the house. Though the house was crowded, all were as still as death. Dick's two mistresses were present, and heard it all. I turned round and said: "Can anyone forbid water, that this man shall not be baptized?" Some of the brethren said, very low to me: "We fear you are running a great risk." I replied: "I am not afraid, for I believe the Lord has ordered this matter, and I have nothing to fear. 'The wrath of man shall praise Him, and the remainder of wrath He will restrain.'"

I took up my hymn-book and said: "We will now repair to the water for baptism." The water was near the house, and I took Dick by the hand and started the song: "Am I a soldier of the cross?" All the congregation followed, and many voices joined in the song; and then, with the usual ceremonies, I baptized him.

As we came up out of the water, I gave him the right hand of fellowship, in behalf of the church, as a full member, and the brethren and sisters crowded in, and gave him their hands as a brother. His young mistresses went to the water and saw it all. The scene was solemn and deeply affecting.

The young Misses Green waited for Dick to change his clothes, and to get their horses. On their way home they began to conjecture, as I afterward heard, how and what they should do in this matter.

Said they: "We respect Mr. Thompson, and do not want Father to trouble him; and Dick is so ready at all times to serve us we do not want him whipped."

They finally concluded not to say anything about it, and thought perhaps no one else would, and so their father would not know of it, at least for sometime.

All passed off quietly for several weeks, when one evening the Judge came home, apparently in a fine humor. He began speaking in very high terms of Dick, as a servant, saying: "Dick has always been one of my best servants, but for some weeks past he has been better than usual. The horses shine from his rubbing and attending

them, late and early, and he keeps things in the very best of order.”

The girls concluded that this was the time to tell him about Dick. One of them said: “Father, we can tell you what has made Dick so much better of late.”

“What has done it?” said he.

“Why, Father, a few weeks ago, we were at Bethel at meeting, and Mr. Thompson baptized Dick. They all had such a nice time, and Dick seemed so very happy when they all gave him their hand, and called him brother.”

“Did you see Mr. Thompson baptize him?”

“Yes, sir, we saw it all.”

“Well,” said the Judge, “I wish to God he would baptize all my negroes if it would make them all as good as Dick.”

Here ended the law-suit, the whipping, and all complaints about the dipping. Dick was again allowed to go to meeting whenever he pleased. His master provided him with good clothes, and all that was necessary for his comfort. He also had a horse to ride, and was allowed to go and come when he chose, and to work when he pleased. When Dick’s master was about to die, he put him under the guardianship of his son, who was to provide amply for all his needs. Dick remained the same obedient servant, but never failed to attend meeting. I saw him many years afterward, when on a visit in Missouri. He was then getting old, was well dressed, had his horse to ride to meetings and seemed to enjoy himself well, even better than if he had been set free, for he had all the liberties of a free man.

Dick lived long a beloved brother in the church, and an honored servant in his master’s house, and was respected by all who knew him. Obedience is the path for the Christian, who should leave all consequences with God, for then he will have nothing to fear. “To obey is better than sacrifice;” but to take counsel of an enemy brings a snare.—From **“The Autobiography of Elder Wilson Thompson,”** *Chapter 11, pages 135-139.*

Your willful absence from church services is a vote to close its doors.

THE TRIAL OF A HORSE THIEF

“A man that hath friends must shew himself friendly...” (Proverbs 18:24).

A man in the old west was being tried for stealing a horse. You need to remember, now, that stealing a horse in the old west was a very grave and serious offense. A person could be hanged if found guilty of such a deed.

It so happened that the man was accused of stealing a horse from another man in that town whom no one liked. The man whose horse had been stolen had always made it a point to get the best of any person with whom he had any dealings. He had never tried to do anything good for anyone other than himself. Consequently, the man whose horse had been stolen didn't have a single friend in the entire town.

The case was tried and presented to the jury. The evidence against the accused man was pretty strong. After about thirty minutes of deliberation, the jury returned to the court chambers. “Gentlemen of the jury, have you reached a verdict?” the judge asked. The chairman of the jury stood up. “Yes, we have, your honor,” he replied. “What is your verdict?” inquired the judge. There were a few moments of silence and then the chairman spoke. “We find the defendant not guilty, if he will return the horse.”

After the judge had silenced the laughter in the courtroom, he admonished the jury, “I cannot accept that verdict. You will have to retire until you reach another verdict,” said the judge. The jury went back into the room to deliberate toward another verdict.

Now no member of the jury had any particular liking for the man whose horse had been stolen. At one time or another he had gotten the best of each of them. About an hour passed before the jury could reach another verdict. They re-entered the courtroom. They took their place in the jury box and the courtroom grew silent.

“Gentlemen of the jury,” began the judge, “have you reached a verdict?” The chairman of the jury stood up. “Yes we have, your honor,” he replied. “What is your verdict?” asked the judge.

The Courtroom was totally silent. You could have heard a pin

drop. Everyone eagerly awaited the verdict. The chairman read the decision reached by the twelve good men, tried and true. "We find the defendant not guilty, and he can *keep* the horse!" The courtroom burst into laughter!

Well, I guess the moral of the story is that it pays to be interested in people other than yourself. If you spend your life trying to take advantage of others, never caring about them in any way except what you can get from them or what they can do for you, you will end up a loser—like the man who lost his horse.

If you *desire* a friend, then you had better *be* a friend. If you desire for other people to help you, then you had better help other people. If you desire justice at the hands of others, then you had better practice justice toward them..

Regardless of what you may think, the old Biblical admonition is true. We do reap what we sow.—**Donald E. Wildmon.**

SOLID PEACE MUST BE UPON A SOUND BASIS

Divisions are of the flesh and are the result of following the promptings of our carnal nature. In order to establish solid and lasting peace we must do so upon a sound scriptural basis. We must all remember that the dove, the undefiled, is but one. The Church of God is and should be one everywhere. In order to preserve that unity we must all remember that we are the body of Christ and members in particular, and what is wrong in one church is wrong in every local church on earth. If it is wrong to fellowship theft, drunkenness, adultery and gambling in one church, it is wrong to fellowship it in a sister church. There is a blessed tie that unites all the members of the Church of God and we should love one another too well to do anything or introduce any measure that will cause alienation or sow seeds of discord. We should all be cautious not to ride hobbies, or make a good brother an offender for a word. We have babes in Christ and some who are weak in the Church that need to be tenderly nursed and fed on the sincere milk of the Word

until they get strong enough to eat the strong meat. How tenderly the mother will nurse her feeble infant! If the Church was nursing the weak ones better and assuring them of our love to them, there would be more unity.—**Elder Lee Hanks**, *The Gospel Messenger*, 1916.

DEAD FAITH

“Even so faith, if it hath not works, is dead, being alone” (James 2:17).

There are a number of scriptures that prove this point, and we will try to consider some of them. Let us first look at the word “dead” for a moment. Sometimes the word means *void of life*. Other times it means *a separation*. It might mean *being helpless* or *dormant*. It would seem that faith needs some activity to be of any benefit to the children of God.

As you read this chapter, you will learn that empty words without action mean nothing. In the 13th chapter of 1st Cor., we have the charity chapter. It has been said that charity is love in action. Faith and love shine out when there is action mixed with it. Faith is a gift of God, and it is difficult for us to understand that something God has given us is dead. But the language here means that our faith is dormant until we put it to work.

The faith that is a gift of God comes to us without the help of man. Faith that comes by hearing the gospel comes with the help of the men who preach the gospel. We are not able to enjoy the faith that comes by hearing until we have the faith that is the gift of God. It is much like justification; we must first have the justification that is by the blood of Christ before we can have the justification by faith or works.

As you start to read in the second chapter of Ephesians, you will notice the great contrast between death in sin and life in Christ. We are not able to do the good works that James tells about until this change comes—until we are saved by His grace. It is made plain that this salvation is prompted by love and mercy, and not by

something man has done. Salvation by grace has been a problem with men all down through the years. They just know that man must do something to get salvation.

We love this wonderful doctrine of grace, but I wonder if we fully understand it. Grace did not bleed on the cross. Grace was not something that walked upon the earth, but a moving force or motive like love and mercy. It was Jesus that bled on the cross, and He was full of grace or the moving force. Remember that God saves a poor sinner for *His* glory, not ours.

If you are not a good Bible student, you could be confused by the language of verse 9. It states that this great salvation is not of works, and yet we know that Christ did a great work in bringing this salvation to sinners. But you will find the key to understanding this in the same verse. The work of Christ is not excluded but it is the work of man that is excluded. The grace and faith that is concerned in salvation is all of God, "and not of yourselves."

When you read verse 10, you will find that there comes a time when we can get involved in spiritual work, but it is *after* we have passed from death in sin to a life in Christ. In everything, we must put God first; *God* works and then *we* work. We love Him because He first loved us. Being alive in Christ, we can prove our faith by our works.—Elder A. B. Hall, *Rocky Mount Church Newsletter*, Apr. 17, 1987.

SUFFER WRONG

"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

It is better to bear being imposed on by others than it is to be an injury to others—to bear too much than to lay a hardship on others. We should strive together for the things that make for peace. We are not to sacrifice truth in order to make peace, but we may deny ourselves in order to have peace. We may return good for evil, or we may suffer ourselves to be defrauded for the sake of peace (See

1st Cor. 6:7). If we are offended we may go to the offender and labor for peace.

If one has done you an injury you may bear it silently and patiently if you desire, or if you can do so; and perhaps if you hear a brother preach a wrong, you may be silent about it till you see an appropriate time to mention it to him. How shall I do to promote peace, or to make peace is an important question. We must not require that we be the standard for others, nor require that all see as we do about everything. It requires prudence to know what I must reject and nonfellowship, and what I must bear with.—**Elder James H. Oliphant**, *Primitive Monitor*, 1918.

FAITH, A PRESERVATIVE FROM WORLDLINESS

Faith is of daily use as a preservative from a compliance with the corrupt customs and maxims of the world. The believer though *in* the world, is not *of* it. By faith he triumphs over its smiles and enticements. He sees that all that is in the world, suited to gratify the desires of the flesh or the eye, is not only to be avoided as sinful, but as incompatible with his best pleasures. He will mix with the world so far as is necessary, in the discharge of the duties of that station of life in which the providence of God has placed him, but no farther. His leisure and inclinations are engaged in a different pursuit. They who fear the Lord are his chosen companions; and the blessings he derives from the word, and throne, and ordinances of grace, make him look upon the poor pleasures and amusements of those who live without God in the world with a mixture of disdain and pity; and by faith he is proof against its frowns. He will obey God rather than man. He will “have no fellowship with the unfruitful works of darkness, but will rather reprove them.” And if, upon this account, he should be despised and injuriously treated, whatever loss he suffers in such a cause, he accounts his gain, and esteems such disgrace his glory.—**John Newton**.

THE SOUL-SUFFERING OF CHRIST

The soul agony that Jesus suffered is far, far beyond the feeble comprehension of human minds. But that this great suffering was indeed very grievous is plainly recorded. And His intense anguish of soul and great sufferings of body is so closely connected with His wonderful sacrifice as to be a very important part of it. For it was "with strong crying and tears" (Heb. 5:7) that He so earnestly poured out the great bitterness of His suffering soul unto the Father. In prophecy these suffering cries are said to be His "roaring" (Psa. 22:1). "My soul is exceeding sorrowful, even unto death" (Matt. 26:38). "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). And with this exceedingly great and suffering sorrow He was actually filled, and it would seem almost overwhelmed by it (Psa. 40:12 & 116:3). So He had the most intensely full and deeply feeling sense of sin, and therefore in actual experience possessed an exact and personal knowledge of the awful wrath and great displeasure of God against that very heavy load of iniquity that was transferred to Him by imputation, and for which He so grievously suffered as a Covenant-Substitute.—Elder W. S. Craig.

SOUL AND BODY

We read in the Bible, in very plain and unmistakable terms, that the soul survives the body, and the fact that we are not able to find a Bible definition of the soul, in so many words, is not to be taken as an evidence that there is no such thing. Perhaps those same men (who deny that there is a distinction between soul and body) would be just as badly puzzled, many of them, if they were called on to tell what the body of man is, and give all its parts and minutia. They would be just as badly puzzled if they were called on to tell what is the mind of man, and how is it connected with the body, and yet we know that man has a mind, and the fact that we cannot explain anything is no evidence against its truthfulness. The Bible says

soul and body, and it always has said it.—**Elder Lemuel Potter**,
From his "*Labors and Travels*," 1894.

CORRESPONDENCE AND NEWS NOTES

UNION MEETINGS

NORTH FORK (Upperville, Va.)—Second Sunday, Sept. 10, 1995. All day Sunday and Saturday before, beginning at 10:00 A.M. Sat. To be held in the *Upperville Primitive Baptist Church Bldg.*—**Elder J. Frank Coppedge**, Pastor. Ph. (703) 948-4357.

MT. BETHEL (Three Churches, W.V.)—Third Sunday, Sept. 17, 1995. All day Sunday only.—**Elder Douglas Heare**, Pastor. Ph. (304) 822-3228.

UNION (Augusta, W.V.)—Fourth Sunday, Sept. 24, 1995. All day Sunday only.—**Elder Douglas Heare**, Pastor. Ph. (304) 822-3228.

A LESSON ON REAL MOTHERHOOD

I received a letter from Sister Jo Ann Cayce in June, in which she related the following incident from which all mothers could learn a valuable lesson if they were so inclined. It is so sad that in America today thousands of infants are being torn from their mother's womb each year by excruciatingly painful methods, and many thousands of others are being starved and otherwise abused after they come into the world. I shudder to think of the judgments that have come upon our country, and which will yet come, as a result of the wickedness that abounds throughout every segment of our society. Sister Cayce writes as follows:

"I learned a lesson on motherhood yesterday just at the right time. I had a mother (*one of the mothers she deals with in her work with the poor, Ed.*) who was so 'no good.' Her children suffer greatly. They are born to cry. I had begun to wonder if there were

any 'good' mothers among my rounds yesterday. Going home, I went by our house to get the food to feed the strays I feed each day. I went down to the place where I honk my horn and feed a little dog I have been feeding over a year. She has been so badly treated I have never been able to touch or put my hands on her. She will dance around me and wag her tail but like so many little children I see, she wants loving badly but is terrified of people. She had puppies a month ago. I knew the puppies would be following her out of the bushes in a few days for something to eat. I planned to put some food inside a bread wrapper and lay it by the mother's food so she could 'wag a bag' to them. I thought 'well, they may not be old enough to eat yet.' I decided to use my oldest test. I had a chicken leg left on a saucer in our ice box, so I put it right in the top of the mother's feed. When I honked she came out of hiding...she grabbed that chicken leg. But, hungry as she was, she laid it carefully aside and she ate the old dry dog food. Then she carefully took that chicken leg in her mouth and carried it 'home' to her babies. I had to have a little cry, wishing some others I knew would be willing to do without (crack, alcohol, cigarettes, etc.), so their babies could have milk, cereal and eggs."

How dreadful it is that even the animals show more care and concern for their little ones than many human mothers do. If you would like to contact Sister Cayce concerning her work with the poor and needy in her area her address is: Jo Ann Cayce Charities—P.O. Box 38—Thornton, AR 71766-0038.

SUBSCRIPTION OFFER

Until further notice all **NEW** subscribers to the A&M will only have to pay half the regular subscription rate. The other \$5.00 will be paid by one of our generous readers. **This offer applies only to new subscribers, not to renewals.** It provides an excellent opportunity for many of our readers to introduce the paper to some friend or loved one. Please send all subscriptions, donations and changes of address to: **Mr. Samuel J. Baggaly—1141 Elm St.—Front Royal, VA. 22630.**

OBITUARY

Brother Roger W. Pile

We, the members of Providence Primitive Baptist Church of Plymouth, Illinois, bow in humble submission to the will of our Heavenly Father, who called home our brother, Roger W. Pile, on April 2, 1995.

Brother Roger's passing has left an empty spot in our church and in our hearts. His strong faith and his cheerful nature, which were apparent even during his illness and treatments, have been an inspiration and example to each of us. Brother Roger loved his church and his church family, and showed that love by faithful service. He especially loved to sing the songs of Zion. His bass voice could be heard in almost every song.

Although we will miss him, we know that our loss is Brother Roger's eternal gain. We know he is beyond the grasp of sickness and suffering and that he is now singing God's eternal praise in perfection and with true understanding. And we await the day when we shall meet him again before the throne of God, to unite in perfect praise in that world where there will be no sad farewells.

Therefore, be it resolved that this resolution of love and respect be recorded in the church records, with copies sent to his family members, and to the church papers for publication.

Done by order of the church on May 6, 1995.—**Elder Raymond Webb**, Pastor, **Sister Letavern Pile**, Clerk.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Ralphie Norvelle, Ga., \$5.00; Mary B. Showman, Ohio, \$5.00; A Friend, Ohio, \$12.84; Willis B. Collier, Ga., \$5.00; Mae D. Wynes, Md., \$5.00; Elder Glenn Lilly, W. Va., \$5.00; Mary Lee Olinger, Va., \$5.00; Lucille Fewell, Ind., \$10.00; Alice Strunk, Ok., \$10.00; Rosalyn Hickox, Ga., \$5.00; Elder Ralph Culy, Ind., \$20.00; Virginia Alexander, Va., \$5.00; Mr. & Mrs. Winston D. Huffman, Va., \$10.00; Elder Ernest & Sis. Virginia Long, Va., \$25.00; Kathleen Swing, Va., \$10.00; W. W. Woodward, Va., \$5.00; Nettie P. Tannehill, Va., \$20.00; Irene P. Pittman, Va., \$10.00; Wendell F. Yoakum, Ga., \$5.00; Elder C. L. Ratcliff, Ky., \$5.00; Elsie S. Payne, Va., \$10.00.

SECOND SUNDAY

BATTLE RUN - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder E. S. Skeen, Pastor. Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551; Sister Tessie Skeen, Clerk. Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '96

LITTLE FLOCK - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July '95

MARTINSBURG - Martinsburg, W. Va., Corner Wilson St. and New York Ave.; meets 2nd Sun. 10:30 a.m.; Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '96

MILL CREEK - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (703) 743-5014. April '96

NORTH FORK - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (703) 948-4357; Sister Elsie S. Payne, Clerk, Rt. 1, Box 571, Hamilton, Va. 22068, Tel. (703) 338-5531. May '96

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, S. R. 5, Box 540, Madison, Va. 22727, Tel. (703) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (703) 948-4360. Dec. '96

THIRD SUNDAY

HAWKSBILL - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '96

MT. BETHEL - Three Churches, W. Va. Services 1st and 3rd Sundays at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 74 Box 87-I, Romney, W. Va. 26757-9721, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '95

SHILOH - Kimball, Neb., From the stoplight in Kimball go North on Hwy. #71 fourteen miles and two miles West on gravel road; Meets 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 3rd Sunday at 1:30 p.m.; Elder Dale Greathouse, Pastor, Star Rt., Box 56, Gering, Neb. 69341, Tel. (308) 436-4346; Dorothy Huffman, Clerk, HC 84, Box 54, Potter, Neb. 69156-9404, Tel. (308) 235-2729. Oct. '95

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Marie Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610, Tel. (703) 635-4718. July '95

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.: Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968, Tel. (540) 985-7409. July '96

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), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m., Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115. April '96

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (703) 347-3538. Mar. '96

CEDAR CREEK - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (703) 465-8484. May '96

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (703) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (703) 635-4764. June '96

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (703) 743-3211. Dec. '96

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (703) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (703) 662-1605. Dec. '95

WASHINGTON, D.C. - Washington Church, 6804 Braddock Rd. at Dotson Dr., Annandale, Va.; 2nd, 4th and 5th Sundays, 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854. Dec. '95

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '95

