

Advocate and Messenger

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135th Year

AUGUST 1996

No. 8

Advocate and Messenger

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

Zion's Advocate
Established 1854

Messenger of Truth
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Gospel Messenger
Established 1878

WITHOUT THEE

Without Thee, Lord, the stars would fall,
Chaos would reign in earth and sky;
The glowworm could not give its light,
All nature would grow cold and die.

The dove would cease her plaintive call,
The fields and flow'rs would cease to bloom;
The light would swiftly flee away
Replaced by shades of endless gloom.

A blessing 'tis to us that Thou
Dost not forsake such worms as we,
We're so dependent on Thy pow'r,
Without Thee, Lord, where would we be?

12-21-93

R.E.H.

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ELDER RALPH E. HARRIS, Editor
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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.

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EDITORIAL STAFF

ELDER RALPH E. HARRIS, Editor 3687 King Rd., Caryville, Fla. 32427

Associate Editors, all Elders:

DENNIS H. JONES 927 McArthur Blvd., Warner Robins, Ga. 31093

RAYMOND WEBB 106 Ash St., Carthage, Il. 62321

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THE MAIN CAUSE OF PERSECUTION

It was not so much the *doctrine* of Christ as it was His *holiness* that earned for Him the hatred and contempt of many of His countrymen. The Jews held a great many religious traditions in Christ's day which were ungodly and were a transgression and rejection of the commandment of God and made it "of none effect" (Matt. 15:3, 6 and Mark 7:9), and Christ condemned those traditions and exposed the evil and injustice of them.

It is a sad truth, which most would deny, that great multitudes of those who profess faith in Christ today would despise Him if He were to come and walk among them, teach them His truth, and

condemn their ungodly doctrines and practices. Human nature has not changed, and, if anything false doctrine has become even more prevalent than it was in His day. He did not identify Himself with organized religion two thousand years ago and He wouldn't identify with it today—and that in itself would make Him very unpopular in modern religious circles.

John the Baptist preached much about Christ and set forth many unpopular truths, but it was his teaching against adultery that cost him his head (See Matt. 14:3-11, Mark 6:17-28). *Godly* lives condemn *godless* lives, and *true* doctrine exposes *false* doctrine. Hence, the ungodly would prefer that there were no righteous people in the world.

It is as certain as death that “all that will live godly in Christ Jesus *shall* suffer persecution” (2nd Tim. 3:12). If you don't believe it just try it awhile. Persecution is guaranteed to accompany righteousness because living godly in Christ Jesus involves the condemnation of sin and evil, sometimes *actively* and always *passively*. You cannot live a *godly* life without it reflecting negatively on *ungodly* lives, and wicked and unreasonable men and women do not like to be condemned. They “think it strange” that the righteous will not run with them “to the same excess of riot” (See 1st Peter 4:4). Hence they *speak evil of them*.

Even people who are morally upright will often persecute you if you know the truth and they don't. What better example of this could we give than Paul. When he was persecuting the saints he verily thought he was doing God service, but he “did it ignorantly in unbelief” (1st Tim. 1:13).

Also, persecution may sometimes come from certain of our own brethren and sisters who are weak in the faith and who sometimes fall into a bad frame of mind or cannot see and realize the dangers we seek to warn them of, or they think we are trying to harm them when we attempt to point out to them the errors of their way.

Because of their lack of establishment in the faith, not being well grounded in spiritual truth, many of God's people are like the stoney ground hearers in the parable of the sower, and are not willing to

suffer much of anything for the cause of Christ. They endure for awhile but when "tribulation or persecution ariseth because of the word, by and by they are offended" (See Matt. 13:1-21).

May the Lord strengthen us for the Christian warfare that is ours to fight as good soldiers in the army of Israel. May He bless us to be good-ground hearers and to bring forth much fruit to His glory and praise, no matter what we may have to suffer as a result of our faithfulness. It is better to die a brave soldier than to live a cowardly deserter.—*Editor.*

DRINKING THE BLOOD OF CHRIST

The Lord gave Israel a very strong and clear directive that they were not to eat any manner of blood (Lev. 7:26-27), and this prohibition went all the way back to Noah (Gen. 9:4). There were a number of reasons for this, not the least of which was the fact that the eating of blood was a common practice among the pagan nations around Israel and God would have His special people to clearly distinguish themselves from the heathen and their wicked behavior. By eating the blood of slain animals the heathen hoped to take on the characteristics of those animals which they thought desirable, such as speed, agility and strength, but God would have His people look to *Him* for their needs rather than to such things as ingested blood.

Blood symbolized the life of the animal that was sacrificed in the sinner's place and for the Israelites to have eaten it would have been to change that spiritual symbolism and make it carnal, and it would have destroyed the evidence of the sacrifice.

God also had another wise reason for forbidding the Israelites to eat blood, and that was to protect them from the many deadly diseases that were transmitted through the blood. He has never denied His people any *good* thing. He has never forbidden anything simply to deprive them or to make their life miserable. On the contrary, if they do anything He has told them not to do time and events will

show it to be harmful to them. All He has told them to do, as well as all He has told them *not* to do, is for their good, whether they think so or not.

For many centuries Israel as a whole had taken the prohibition against the ingesting of blood very seriously, and most of them viewed with horror the thought of violating that precept. Therefore, when Jesus told His hearers, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you" (John 6:53), many were offended, for they took Him literally and they totally missed the figurative import of the lesson He was teaching.

The members of the true kingdom of Christ figuratively eat His flesh and drink His blood when they partake of the communion bread and wine, which are emblematic of His broken body and shed blood. But that is not all. Any of His people, wherever they are and whoever they are, eat His flesh and drink His blood in a spiritual sense when they feast upon His word and find joy, comfort, consolation and instruction in it. Any time we are blest with sweet communion with Christ in meditation, prayer and worship we are in a figurative sense eating His flesh and drinking His blood, and it is only those who have never had any true, spiritual interest in Christ who "have no life" in them —no *spiritual* or *divine* life. How blest we are if we truly "hunger and thirst after righteousness," for of a surety we "shall be filled."—*Editor.*

THOSE WITH EARS TO HEAR EXHORTED

On a number of occasions Christ followed certain of His teachings with the admonition, "Who hath ears to hear, let him hear" (See for instance Matt. 13:9). The clear implication in each place is that not everyone has "ears to hear". It seems plain to me that Christ is simply saying, "Those of you who have the ability to understand the spiritual lessons I am teaching you should take them to heart and give heed to them."

God must give the "hearing ear" before a person can "hear" spiritually. Almost everyone has ears on the sides of their head and

can hear the audible words of those who speak to them, and when those words pertain to natural or carnal things they can usually understand quite readily what is spoken. But spiritual things can only be "heard" with spiritual ears, and the unregenerate sinner does not have spiritual ears.

Christ asked some of the Jews on one occasion, "Why do ye not understand my speech?" and then He answered His own question, "even because ye cannot hear my word" (John 8:43). That is, they could not hear His word *spiritually* because they did not have spiritual ears. Notice, He did not say, "Ye *will not* hear my words," but rather, "Ye *cannot* hear my words." The spiritually deaf can no more hear and understand *spiritual* things than the *naturally* deaf can hear and understand *natural* things.

It is also possible for God's people who have been given "ears to hear" to become "dull of hearing" (Matt. 13:15, Acts 28:27, Heb. 5:11), and to even "stop their ears" (Acts 7:57) and refuse to hear, or obey, God's word. Perhaps their timely judgment will be even more severe than that of the unregenerate who *cannot* hear.—*Editor.*

WASTED TIME

Any amount of time we spend doing anything that is not honoring to God is wasted. We do not honor God when we worry and fret over things we cannot help and cannot change. We do not honor Him when we are running down others and criticizing them behind their backs. We do not honor Him when our minds are absorbed with worldly entertainments, lusts and pleasures. We do not honor Him when we quarrel, bicker and battle among ourselves. We do not honor Him when we put worldly gain and prosperity above our spiritual well-being. The apostle Paul tells us that whether we eat, drink, or whatsoever we do, we should do it all to the glory of God (See 1st Cor. 10:31). When we fail to do that we are wasting time. We surely do waste a lot of time don't we?—*Editor.*

GOD IS

God is all-knowing, and therefore is ignorant of nothing; He is all-seeing, and therefore does not have to search; He is all-wise, and therefore does not have to inquire; He is all-powerful, and therefore cannot fail; He is unchangeable, and therefore cannot be discouraged; He is holy, and therefore cannot lie; He is pure and therefore cannot sin. He is everything I am not, and some things I can never be, but if I am His child then I am His heir and a joint-heir with Christ, and I am as rich as a man can be. —*Editor.*

WHY ART THOU TROUBLED?

O why, my soul, art thou cast down,
 For all things true art thine?
 Thy Faith is built on solid ground—
 Thy hope on things Divine.

Why should'st thou worry, mope and fret,
 Thou hast a faithful God
 His mercy doth sustain thee yet
 Ev'n 'neath His chast'ning rod.

Why art thou troubled, O my soul?
 On Him cast all thy care.
 Let His felt presence be thy goal
 For there's no trouble there.

Who can oppose thee, trembling soul,
 If God be on thy side?
 'Tis by **His** grace thou art made whole;
 'Twas **Christ** who bled and died.

My soul, thou needest have no fear
 Of endless death and hell,
 For through the work of Christ most dear
 'Tis with the righteous well.

Hope thou in God, O restless soul,
All trouble soon shall cease
And sheltered safely in His fold
Thou shalt have endless peace!

1-10-96

R.E.H.

HOW GREAT WAS MOSES!

There is a lesson here we Old Baptists need to study, in that our Lord never found it necessary to criticize Moses. In our haste to lift the gospel standard above that of the Law, we sometimes do, and we ought not. Moses, and the Law, both had very necessary places. Let us examine the circumstances which he faced and perhaps put ourselves in his place for a little while.

The Hebrew people had been in Egypt for twice as long as our own nation is old, and most of that time they had been bondsmen. The bondage must have crushed the spirit and pride out of them, which, after the manner of men, made them behave very badly. Most people live up to what others think of them and what they think of themselves. At the time when Moses came to them, Israel had no law except Pharaoh's, not even a formal religion to guide them, and no hope of escape. So desperate was their case that personal survival seemed their only concern. When slave labor became unbearable, and Pharaoh commanded the death of their children, they cried unto the Lord, (the only time the Scriptures speak of their doing so in over four hundred sixty years!) and God sent Moses, a man who had adversities of his own to deal with.

There is a wonderful lesson here on the uses of adversity in turning people to the Lord. Had there not been adversity, Moses would not have been in hiding in the desert, nor would those people have listened to Moses, nor have been willing to leave Egypt. Nor would they escape from adversity in the desert, where starvation and thirst, heat and cold and enemies, faced them daily. At this point the Hebrew people were not moved by anything but a desire to escape and survive,

faith was no part of their thinking. Dire necessity, life itself, demanded that they stay together, else they would have gone in all directions.

Now if you think this made it easy for Moses, perhaps you might like to try something. Suppose you walk into any city of your choice and attempt to pick out any fifty people to lead off on a forty year trek into a wilderness. How many would leave their homes and jobs to go? Yet Moses led Israel out, they did not leave a single Hebrew behind, they even took the bones of Joseph with them, and a great mixed multitude besides. As for me, I do not think myself worthy to stand in Moses' shadow.

Something great happened to Israel during that forty years. Compare the mob that left Egypt with the picture of Israel marching around the city of Jericho. Now with their desert school behind them, they were a true nation on their way to a land of their own, they had a God-given religion, a law that had been tried and tested, an army armed and tried by war, traditions and customs (which are the foundation of every culture), every person had his place and was in it. And they had hope.

What was Moses doing all those years? At the first he must act as a judge in all their disputes, which in itself is enough to drive any sane man wild. He found time to preach and teach, as Deuteronomy shows by giving us three of his messages. He found time to compose hymns and songs, not just popular music but songs that would keep their experiences ever fresh in their minds (Deut. 32; Deut. 33; Exodus 15; and Psalm 90). And he supervised the building of the tabernacle and all its service. Moses had no idle hours. Like Jesus, he was there to work and not to play.

Certainly we Primitive Baptists prefer living under the gospel than under the Law. But may I remind you that gospel liberty is not possible without the law? In fact what our nation needs today is a very healthy dose of the same experiences Israel found in the desert. We are becoming a nation that has forgotten God, who have rebelled against His laws, and are all searching for our own rights while avoiding all our duties to Him. Only when the Law, that severe

schoolmaster, disciplined the people could they find judgment enough to handle their freedoms. No person can rightly appreciate and use the gospel until he has this discipline of life. And no person can completely appreciate Jesus who redeemed us, until he has first felt the righteous power of God against sin.

Let us remember that our Lord Jesus did not put away all the teaching of Moses. Calvary put an end to the Levitical system as a means of righteousness, and changed our forms of public worship, but the Ten Sentences from Mt. Sinai are just as much in force today as they ever were. Those are a standard of right and wrong for all men, ever pointing out sin in all its forms. That is what law does best, for to a righteous person the law is silent. As long as we possess human nature, we shall need a standard of right and wrong. But, essential as the law is, it can never make a person righteous. Only our Lord can make the dead to live, the blind to see, the lame to walk, the sinner to sing praises to his God. That is why, as great a man as Moses was, Jesus must always be our king.

ELDER RAYMOND WEBB

THE REMEMBRANCE OF THE SAINTS

“I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now” (Phil. 1:3-5).

What a joy it is for us to think about the dear saints of God which we have known over the years. They have brought happiness and encouragement as we have walked together in the faith of the Lord Jesus, seeking to serve Him in an acceptable manner. I do not feel worthy of the many kindnesses they have shown me. It is good for us to know that we are not alone in the things we believe, in our desire to live in a way that would not bring reproach upon the cause of our Lord, and in our resolve to continue in the good old paths which are laid out in the scripture. What a blessing it is to have friends in the Lord!

It is a joy and a privilege to carry our brethren and sisters before the throne of grace and beseech God to pour out His mercies upon them. I only wish I were more faithful in doing that. Often we can feel a keen interest in the spiritual welfare of kindred spirits and greatly desire to hear that they are walking humbly in the truth. When someone asks to be remembered in prayer, it is not an imposition. James commanded the saints to "pray for one another," and encouraged them with the thought that the effectual fervent prayer of a righteous man avails much. Surely those early Christians did not consider it an imposition on their time to remember their sick brethren in prayer.

The dictionary gives a definition of "fellow" as "comrade or associate." We have fellowship with those who are laboring in a common cause and who are in agreement with our goals and aims. The church is a holy society, for in it brethren come out from the world to join together in the work which Christ has commanded. It is a body which is nourished "by that which every joint supplieth." "Can two walk together, except they be agreed?" Amos asked. Certainly not. But when we *are* agreed in the gospel it is a great joy to walk arm in arm with our dear friends in Christ in humble service to that beloved Saviour who has implanted in our hearts a love for Him and his people.

Where does this Christian fellowship come from? Why is it that it is such a joy to remember in prayer our brothers and sisters in Christ? It is because we have great things in common. Though time and distance, age and geography, social standing and education may differ among us, we are called "in one hope of our calling; one Lord, one faith, one baptism, one God and Father of us all." We can rejoice in that wonderful salvation we have in common. Even more, as Primitive Baptists we have a particularly sweet blessing in that our simple worship keeps out so much that would hinder the members of the church from enjoying the pure, warm, fellowship in our religion.

My dear friends, I think often of the times we have enjoyed one another's company at the gospel table. Those of you whom I have

not met in the flesh, I trust our spirits have been knit together as we have beseeched the Lord to bless His vineyard with the refreshing showers of grace. "Wilt thou not revive us again: that thy people may rejoice in thee? Shew us they mercy, O Lord, and grant us thy salvation." We have a sweet privilege to remember one another at the throne of grace. It would be a great favor to me if each of you would see fit to plead the cause of a poor sinner here in western Arkansas who so often feels the burden of his sins.

ELDER MARK GREEN

THE BORROWED AXE

Amidst that series of miracles which distinguish the whole life of Elisha, and extended even to a period beyond his death (2nd Kings 13:1), there is something in the very minuteness of the object of this one that gives it a peculiar character. The man of this world's wisdom reads it with a contemptuous smile and fancies, perhaps, that he discovers in it a new argument against the truth of Scripture, so much does it contradict his ideas of wisdom to see Divine power stoop to such a deliverance, and a prophet, at whose voice the dead had been raised and lepers cleansed, put forth his heavenly gift to console a poor laborer by restoring to him the lost head of his axe!

Perhaps even you yourself, who have no doubt that the Bible is the word of God, may have seldom read this passage without a sort of voluntary surprise, or even a secret displeasure, that so trivial a circumstance should find a place in the history of so renowned a life. The disciple of the prophet, also, who by this miracle recovered the implement he had lost, seems never to have dared to expect it. He tells his grief to his master, but he asks him nothing; one would say that he is afraid to demand the aid of heaven for so minute an affair. (We believe that the very tone in which he expressed himself implied a petition.—*Editor.*)

But let our views be more simple. If we are blessed with true faith we shall find this incident, which is a stumbling-block to others,

full of interesting and consoling instruction. Thus the same God who looks with holy compassion upon the grief of the Shunammite for the loss of her beloved child, and upon the affliction of the valiant Naaman covered with his leprosy, is He who pities a poor workman in the loss of the head of his axe. He commiserates in little as well as in great calamities, and how tender a proof is this of His love! His love is the most precious of all His gifts. The more minute the occasion, the greater the display of this love.

How admirably does this illustrate the name of *Father*, by which He has designed to reveal Himself, and the tender nature of that care which is compared to the affectionate watchfulness of a mother. Does a mother sympathize with a child only on great occasions? Ah, no! There is not a grievance, however trifling, however imaginary even, that calls not forth her tender solicitude. She considers not what that grievance is as it respects herself, but as it respects her child. This is the tender love of a mother. And it is thus that the Lord loves us! Nothing that affects us in the most remote degree is viewed by Him with indifference. The "very hairs of our head are all numbered!"

When afflicted with the loss of a child, or when visited with a long and painful illness, think of the Shunammite and of Naaman. But if you meet with any little reverse, or with any of those disappointments with which daily life is full, may you remember the "borrowed axe."—*Zion's Advocate and Herald of Truth*, 1893.



The word of God is to our souls as our necessary food is to our bodies; it nourishes the spiritual life and strengthens us for the actions of life. Nothing else can make up the want of it. We ought therefore so to esteem it, to take pains for it, hunger after it, feed upon it with delight, and enrich our souls with it.

While being few in number and despised does not prove any professing people to be right; it is nevertheless true that it is a mark, sign, or characteristic of the true worshippers in all ages and dispensations of the world.—*Elder G. W. Stewart*, 1914.

DESERVING OF DOUBLE DAMNATION

Dr. Gill was preaching some years ago on the natural depravity and spiritual inability of man. A gentleman who heard the sermon was greatly offended; and, taking an opportunity some time after, calling on the doctor, told him that in his opinion he had degraded that noble being, man, and laid him much too low. "Pray, sir," answered the doctor, "how much do you think can men contribute towards their own conversion and salvation?"

Man can do such and such things, replied the gentleman; reckoning up a whole string of freewill abilities.

"And have you done all this for yourself?" said the doctor.

"Why, no, I cannot say I have yet, but I hope I shall begin soon."

"If you really have these things in your power," replied the doctor, "and have not done them for yourself, you deserve to be doubly damned, and are but ill qualified to stand up for that imaginary free-will which, according to your own confession, has done you so little good. However, after you have made yourself spiritually whole (if ever you find yourself able to do it), be kind enough to come and let me know how you went about it; for at present I know of but one remedy for human depravation, namely, the efficacious grace of Him who worketh in men both to will and to do of His own good pleasure."—**Toplady**, *Zion's Advocate*, 1902.

A CHEERFUL GIVER--2 COR. 9:7

It is a great thing for those who worship God in spirit to know what disposition to make of the few temporal things that they are blessed with in this mortal life.

One of the great evils "under the sun," specially noticed by Solomon was, "Goods kept by the owners to their own hurt." And we may safely infer that if such moth-eaten goods are kept to the hurt of the owners of them, others are also hurt in some way by such hoarding up of that which should be in circulation for the good of society.

One of the apostles, in speaking of the duty of contributing to the needy poor of the church, encourages liberality by saying, "God loveth a cheerful giver." But let us understand this rightly. It is not our cheerfully giving to the poor that procures God's love. Money cannot purchase the love of God, whether we bestow our temporal goods on a worthy or an unworthy object. But when the Scriptures say to the church that God loveth a cheerful giver we are to understand that cheerfulness and liberality in giving to a proper object are some of the fruits and evidences of God's love to us. He loveth a cheerful giver, and as proof that He does love them they bring forth the fruit of that love that has been shed abroad in their hearts. We love Him because He first loved us, and when we cheerfully and without grudging give of our temporal things to proper gospel subjects, we are but bringing forth the fruits of that first love with which God loves us.

Our Lord taught this truth very plainly when He said, "A good man out of the good treasure of his heart bringeth forth that which is good." But in contrast with this, "An evil man out of the evil treasure of the heart brings forth that which is evil."

The difference in the character of the fruit seems to be owing to the difference of the character of the heart. An evil man has an evil heart, and he also has an evil treasure in his heart, and nothing that he can bring forth, from within or from without, can be any better than he is. "An evil tree can not bring forth good fruit." But still it is true we should not give "grudgingly or of necessity, for God loveth a cheerful giver."—**Elder William M. Mitchell**, *The Gospel Messenger*, 1900.



If we are poor and needy in a spiritual sense, we are in a blest state, for the Lord thinks upon us and is our help and deliverer (See Psalm 40:17).—R.E.H.

Were we to trace the history of unlawful commerce between the sexes, we should find it perhaps, more than any other sin, *ending in blood*.

NOT THE CAUSE BUT THE EFFECT

“He that believeth not shall be damned,” is quoted by arminians as supposed proof of their idea that damnation is the result of unbelief. It is argued by them that the Saviour teaches by this declaration that those who hear the gospel preached and do not believe it will be damned for not believing it. They contend that the present tense of the verb “believe” and the future tense of the verb “shall be damned” shows the act of damning to be subsequent to the unbelief and consequently the direct result of it. Now to say that he that believeth not now shall be damned in the future, does not imply that he is not already damned. The fact is the one who believes not the gospel when he hears it preached was in a lost and condemned state before he heard it, is condemned while he hears it, and will continue to be condemned forever unless that condemnation is removed.

Believing and not believing on the part of their hearers were to be evidences to the disciples of saved and unsaved characters. They were sent out into the world to preach to the people, and this sign was given them by which they might know who in their audiences were the children of God and who were not. Those of their hearers who disbelieved the gospel they preached had not been born of God and consequently were in a condemned state.

Paul says, “But if our gospel be hid, it is hid to them that are lost” (2nd Cor. 4:3). He does not express in this statement a doubt about its being hid, but merely reasons from a supposition laid down as a hypothesis. That is, he takes it for granted that the gospel is hid, regarding this as an indisputable fact, and draws the conclusion from this premise that it is hid to them that are lost. He shows by this plain process of reasoning that they are already lost, the gospel being hid to them proving that fact.

In further description of them he says, “In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” He thus reasons that their unbelief was not the cause of their blindness but the evidence of it, their blindness being the cause of their unbelief. In all cases where this cause was removed

the persons believed, which was true of all who were ordained to eternal life (Acts 8:48) and were born of God (1st John 13:1).

Jesus said to the unbelieving Jews, "Ye believe not because ye are not of my sheep." This shows that the cause of their unbelief was that they were not His sheep. Again He said, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." This is relied upon by arminians with great confidence as proving that unbelief is the cause of condemnation. We want to examine it, therefore, with care.

The Saviour declares, first, that the believer is not condemned. Now one of two things must be true; viz., believing liberates from condemnation and is the cause of being freed from it, or it is the evidence of being freed from it. In John 5:24 it is recorded that Jesus said, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Three things are here declared of the believer: He has passed from death unto everlasting life, he hears the Saviour's word, and he shall never pass back into a condemned state. Nothing can be plainer than that his believing is the evidence of his having passed from death unto life. The state of death here mentioned is synonymous with the state of condemnation. Therefore believing is the evidence and not the cause of freedom from condemnation.

The Saviour also says in the text we are examining, "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." As believing is the evidence of having passed from condemnation, unbelief is the evidence of condemnation. The disciples were to know who were still in that state by their unbelief. Unbelief and rejection of the gospel, on the part of any who hear it proclaimed, is a sign of their lost and condemned state. We are to know they are condemned because they do not believe in the name of the only begotten Son of God.

Says Jesus again, "This is the condemnation, that light is come

into the world, and men loved darkness rather than light, because their deeds were evil." The coming of the light did not make their deeds to be evil, and could not have been the cause of their being evil. Their loving darkness rather than light was caused by their deeds being evil. Hence their love of darkness and rejection of the light was not the cause of their deeds being evil. Their evil deeds would have been evil and they would have been in as great darkness if the light had never come.

To be in darkness and guilty of evil deeds is to be in a state of condemnation. The conclusion is that unbelief and rejection of the gospel is not the cause but the effect of condemnation. The sinner, while in a state of condemnation and death, must of necessity be in a state of unbelief, for he is wholly unable to understand and receive spiritual things. For this reason sinners can never be saved from condemnation and death by preaching the gospel to them. It takes the creating work of the Holy Spirit to deliver them and make them new creatures in Christ. Repentance toward God and faith in the Lord Jesus Christ grow out of the new life given to the regenerated soul, and obedience to the gospel requirements is the evidence of this repentance and faith.

Repentance is the gift of Jesus, who was exalted to give it, and faith is the fruit of the Spirit, and these graces spring from the divine life which is implanted in regeneration. The fruits of all this gracious work are drawn out and developed under the favorable environment of the gospel just as the living plant is made to grow and bear fruit by the refreshing rain and the heat of the sun. Those who hear the gospel preached and give no signs or evidences of these fruits are evidently dead in sin and condemnation. It is in this way that the living and dead are both manifested by the gospel—**Elder John R. Daily**, *Zion's Advocate*, 1903.

I oppose nothing simply for the sake of opposition, but I oppose those things which I sincerely believe are not in the best interest of our beloved Zion. —R.E.H.

SLAVES TO SIN

God's people, just like all the rest of humanity, are vile sinners—"by nature the children of wrath even as others"—and prior to regeneration they are "the servants of sin" (See Eph. 2:13 & Rom. 6:17). Being a slave to sin is the natural consequence of not having spiritual life, and what an awful state that is! The natural man is in love with sin, and consequently yields a ready and willing servitude to it. It is a bondage which he is glad to be under, even though the way of transgressors is ultimately hard (See Prov. 13:15). There is no warfare within the heart of a dead sinner against iniquity. It is his element, and anything which interferes with his free exercise therein is a great annoyance to him. He is a willing volunteer for all the awful ravages of sin, including eternal damnation, and has no one to blame for his miseries but himself. He is totally submissive to the will of Satan and to the lusts of the flesh, and is happy to have it so.

This state of affairs is what we were delivered from when the Lord took up His abode within our hearts; and He alone is due the credit for our deliverance. He alone can take a slave to sin and make him a servant of righteousness. "He takes a sinner vain and wild, and makes him as a little child."—*June Hawks Goins*. Christ is not in the business of *offering* salvation to everyone who will accept it (they wouldn't accept it anyway), but He *gives* eternal life to everyone the Father gave Him (See John 17:2), and they are all slaves to sin before he regenerates them.

If indeed we have been born of the Spirit we will be forever indebted to the grace of God, for even if we were brought out of death in sins at too early an age for us to have become servants of sin by *practice*, yet we were servants of sin by *nature* and if we had been left to ourselves we would have served it with as much eagerness and enthusiasm as any other fallen son of Adam.

In order for a slave to sin to become a servant of God it is necessary for him to be killed to the love of sin and made alive unto righteousness (Rom. 6:2, 13), otherwise he would never turn from it. Why would a man turn from that which he loves and embrace

that which he hates if he were left to his own choice? The answer is obvious; *he never would!*

As we mentioned in the outset, what an awful thing it is to be a slave to sin, to actually be in love with ungodliness and not only to hate righteousness but to hate the righteous! How thankful we ought to be if we have been delivered from such a state!—*Editor.*

A COMFORT MISSED BY MULTITUDES

Nothing is made plainer in the Scriptures than the fact that the Lord will never cast away His people and that none of them will ever be lost in a final, irreversible, total and eternal sense. There are many scriptures to which we might refer in proof of this. The following is a sampling: Jer. 31:31-37 —John 6:37-39, 44 —10:27-30 —17:2 —Rom. 8:29-39 —11:2-5 & Phil. 1:6.

It would seem that the mere fact that eternal life is **eternal** would convince anyone that it cannot be taken from them, but most of them have been taught from earliest youth on up that they can have it today and not have it tomorrow, and this teaching is so deeply ingrained in their mind it is very hard to root it out.

They look at such scriptures as 1st Chr. 28:9, Rom. 14:15, Heb. 10:26, 1st Peter 3:17 & 2nd Peter 1:10, and failing to understand that they are not dealing with *eternal* casting off, destruction, judgment, falling, etc., they conclude that a person may lose his eternal salvation, and this is a continual source of fear and anxiety for them all their lifetime.

They look at Rev. 3:5 and fail to realize that *blotting out* and *erasing* are two entirely different things. For instance, the sun may be *blotted out* by the clouds, but that does not mean the sun has been removed, it just means we can't *see* it. Disobedience on the part of a child of God may cause his name to be *blotted out* of the book of life, but not *removed*.

The scripture citations given in the first paragraph, and many others like them, are proof texts, not *reference* texts, and consequently they are not left open for interpretation but can only mean *one thing*.

Therefore a refusal to believe them is willful denial of God's truth. Not only that, but it causes multitudes of His people to miss a lot of comfort that they otherwise could have enjoyed.—*Editor.*

CONSIDER THIS

David said, "Bloody and deceitful men shall not live out half their days" (Psa. 55:23), and Solomon said, "The fear of the Lord prolongeth days: but the years of the wicked shall be shortened" (Prov. 10:27). Also, "Be not over much wicked, neither be thou foolish: why shouldest thou die before thy time?" (Eccl. 7:17).

Some men claim we all have a *set* time to die, but if that were true how could deceitful men fail to live out all their days? How could the fear of the Lord *prolong* our days? How could the years of the wicked be shortened? And, how could anyone die *before* their time? These are questions I have never heard or seen answered. Have you?

The first commandment with promise is "Honor thy father and thy mother...that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:3 & Exo. 20:12). It is quite obvious that as a general rule how we conduct ourselves has a direct bearing on how long we live. This could not be true if we had a *set* time to die and could not go beyond it or fall short of it.—*Editor.*

NEWS NOTES

UNION (Summerduck, Va.)—First Sunday, Sept. 1, 1996. All day Sunday and Saturday before. —**Elder Gary Utz**, Pastor. Ph. (540) 636-9434.

NORTH FORK (Upperville, Va. —Second Sunday, Sept. 8, 1996. All day Sunday and Saturday before. Held in *Upperville Primitive Baptist Church's* building.—**Elder J. Frank Coppedge**, Pastor. Ph. (540) 948-4357.

MT. BETHEL (Three Churches, W.Va.)—Third Sunday, Sept. 15, 1996. All day Sunday only beginning at 10 a.m. —**Elder Douglas W. Heare**, Pastor. Ph. (304) 822-3228.

UNION (Augusta, W.Va.)—Fourth Sunday, Sept. 22, 1996. All day Sunday only, beginning at 10 a.m. —**Elder Douglas W. Heare**, Pastor. Ph. (304) 822-3228.

UPPERVILLE (Upperville, Va.)—Fourth Sunday, Sept. 22, 1996. All day Sunday and Saturday before. Expected visiting ministers; *Elder Stanley Cadle* and *Elder Raybon Lord*.—**Elder Dwayne Fletcher**, Pastor. Ph. (540) 667-4756.

ORDINATION TO THE OFFICE OF DEACON

On March 30, 1996 the *Licking* Primitive Baptist Church of Hebron, Ohio, met pursuant to adjournment, having previously requested sister churches to send their ordained help to examine, and if thought proper, ordain Brother Chris Baker as deacon. The minutes of the church calling for the ordination was read by Bro. Dennis Dove and it was affirmed that *Licking* Church was of the same mind. An introductory prayer was voiced by Elder John Krumm.

The invited ordained help was asked to assemble, and the following responded: *Elders Jack Allen, James Baker, Durward Edwards, Glen Funk, and John Krumm*: deacons, *Brethren Ted Ray, Charles Funk, Herbert Funk, and Andy Lynd*. The Presbytery, being organized, then chose *Elder Jack Allen* for Moderator and *Elder John Krumm* for Clerk.

By approved motion a call was made for ordained help of sister churches who were not included in the call to seats in the Presbytery. The following responded: *Elders Durward Edwards* and *R. Alan Curtis*, and deacon brothers *John Hite* and *Otis Edwards*.

Brother Baker was asked to come forward, and the Presbytery appointed *Elder Glen Funk* to question the candidate. Elder Funk asked Bro. Chris to relate his christian experience and feelings. He responded by saying that the Lord has been so good to him and he has fallen short. He believes that God sent His Son to redeem His people and he puts his trust in Jesus for strength to fulfil whatever He would have him do.

Elder Funk asked him how the Lord accomplished salvation. Brother

Chris said that God sent His Son into the world to save His people, chosen before the foundation of the world. He said Jesus set the perfect example for how to live. He felt he should lay hold on the truth and faith of what Jesus has done for him.

Elder Funk read the Articles of Faith of *Licking* Church and asked if he had any reservations on them and if he agreed with them. Brother Chris responded that he fully agrees with them.

Elder Funk asked if he was willing to serve in the office of deacon and Brother Chris responded that he wanted to do whatever the church would desire.

Elder Allen asked if there were any others in the Presbytery with questions. Elder Darvin Edwards said that he appreciated Brother Baker's humbleness and his fellowship, and then asked him if he felt that a deacon should still come under the jurisdiction of the Church. Brother Chris responded that he felt strongly that the Church has the authority and jurisdiction over him.

The Presbytery, being satisfied, moved and seconded to proceed with the ordination. By sustained motions *Elder Glen Funk* was chosen to offer the ordination prayer, and *Elder James Baker* to deliver the charge.

Sister Sarah Baker was invited to sit with Brother Chris and the hymn #455, "Near The Cross," was sung as the Presbytery gathered around the candidate.

Elder Glen Funk voiced the ordination prayer and the Presbytery proceeded to lay their hands on Brother Chris. *Elder James Baker* then delivered the charge, speaking from the Book of Acts on the function of the office of deacon and bringing many practical applications for today on how that office is to be carried out. He instructed all to live close to the Lord.

The Minutes were read and approved. The Presbytery moved that Brother Chris be delivered back to the Church as a duly ordained deacon. By sustained motion *Licking* Church then accepted the work of the Presbytery. It was then moved, seconded and carried that the Presbytery be adjourned.

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changes of address to—**Mr. Samuel J. Baggarly—1141 Elm St.—
Front Royal, VA 22630.**

OBITUARY

SISTER GLADYS LILLIAN CLEM (97)

Sister Gladys Lillian Thornhill Clem, of Browntown, Va., passed from this life Jan. 7, 1996 at the Clearview Manor in Bentonville, Va.

Sister Clem was born May 5, 1898 at Browntown, Va., the daughter of the late Silas Brian and Minnie Frances Good Thornhill. Surviving are three daughters; Mildred C. Mathews of Browntown, Minnie L. Ellard of Mendon, Michigan, and Evelyn V. Higuera of Victorville, Ca.; seven grandchildren, eleven great-grandchildren, and five great-great-grandchildren.

Sister Clem was baptized into the fellowship of *South River* Primitive Baptist Church at Browntown on Sept. 20, 1959 and remained a faithful and devout member as long as her health permitted. She had a kind and gentle way and was loved by all who knew her.

A funeral service was conducted by Elder Gary N. Utz at the Maddox Funeral Home on Jan. 24, 1996. She was laid to rest in beautiful Prospect Hill Cemetery at Front Royal, Va., by her late husband, Weaver A. Clem, to await the glorious resurrection and coming of our Lord and Saviour Jesus Christ.—**Brother Sam Baggarly.**

SISTER GERTRUDE VIRGINIA KLINE (77)

Sister Gertrude Virginia Kline, of Browntown, Va., died Sept. 30, 1995. She was born March 8, 1918 in Warren County, Va., to Thomas and Angie Gordon Boyd.

Sister Kline joined *South River* Primitive Baptist Church, Browntown, Va., Aug. 18, 1947. She was a faithful member and kept her faith to the end. We miss having her with us.

She is survived by her husband, Lester "Jack" Kline, Sr.; a son, Lester Kline, Jr.; four daughters, Pat Bennett, Mary Catherine Henry, Janet Gray and Annamae Carter; two brothers, and four sisters; 10 grandchildren and 17 great-grandchildren.

Services were held at the Maddox Funeral Home in Front Royal, Va., conducted by Dr. Homer T. Cornish, with burial in Panorama Memorial Gardens.

She will be sadly missed by her family and friends for a long time but we know she is at rest with no pain but with everlasting peace and joy in the arms of our Saviour.

BROTHER CHARLES J. PATTERSON (95)

Brother Charles Patterson died March 25, 1996. He was born Aug. 11, 1900 in Lafayette County, Alabama, the son of Thomas Franklin and Mary Anna Blackburn Patterson. He moved to Chilton County, Alabama at a very early age, where he later joined the *Zion's Rest* Primitive Baptist Church located near Verbena, Alabama, where he was also ordained to the office of deacon.

After moving to Detroit, Michigan about the 1936 he moved his church membership by letter to the *Little Zion* Primitive Baptist Church of Dearborn, Michigan where he attended church meetings for many years and served in the office of deacon. He attended church meetings as often as circumstances permitted. In the course of his life he endeared himself to many friends and church members who mourn his passing.

Brother Patterson was preceded in death by his first wife, Buna Adams Patterson, his parents, five brothers and one sister. He is survived by his wife, Myrlin Brien Patterson; two daughters, Ruth Allene Patterson Bunyan and Charlotte Patterson Smith; a granddaughter, Anne Canerly; three grandsons, Steven Bunyan, Jason Smith and Benjamin Smith; two sisters, Velma Ellis and Lemerle Osgood; three great-granddaughters and three great-grandsons, several nieces and nephews.

Funeral services were held at 1 p.m. March 27, 1996 in the Mt. Moriah Primitive Baptist Church building near the place where he was residing at the time of his death. Officiating was Gary Beyers and Donney Coursey, brethren of the Primitive Baptist faith. Interment was in the Bethlehem Cemetery in Marshall County, Kentucky.—**Elder Howard Edwards**, Moderator.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Mary Lee Olinger, Va., \$5.00; Kathleen Swing, Va., \$10.00; Bettie R. Carpenter, Va., \$15.00; Little Zion Primitive Baptist Church, Mi., \$25.00; Elder Ralph K. Culy, Ind., \$20.00; Elsie S. Payne, Va. \$10.00; Nettie P. Tannehill, Va., \$10.00; A Friend, Ky., \$10.00; Vernon M. Russell, Va., \$10.00; Mr. & Mrs. James Parsons, Ms., \$10.00; Bro. Winston & Sis. Elizabeth Huffman, Va., \$15.00; Beatrice Feuquay, Mi., \$5.00; Senora C. Keith, Va., \$10.00; Pat & Jerry Hancock, Ga., \$5.00; Elder S. O. Deese, Ala. \$5.00.

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; Elder Forest N. Atwood, Jr., Associate Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '97

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. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July '96

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. (540) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2000

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. (540) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (540) 743-5014. April '97

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. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 22068-9801, Tel. (540) 338-5531. May '97

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. (540) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (540) 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. (540) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. (540) 652-8625. April '97

MT. BETHEL - Three Churches, W. Va.; Services 3rd Sunday 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. '96

NEW HOME - Covington Co., Ala., From Gantt, Ala. go west 5 mi. on 82 to 23 and take the right; Coming from Red Level, go east on 82 to 23 and take the left, go 4/10 mi. and take the right on 7, go 3 mi. on pavement and 1 1/2 mi. after pavement ends, turn at church sign at top of Clay Hill, Church 1/4 mi.; Meets 3rd Sunday at 10:30 a.m.; Elder Ralph Harris, Pastor, 3687 King Rd., Caryville, Fla. 32427, Tel. (904) 547-4615; Bridgman Harris, Clerk, 386 E. Saunders Rd., Lot E. 514, Dothan, Ala., Tel. (334) 792-5614. Mar. '97

SIDLING HILL PRIMITIVE BAPTIST CHURCH - near Needmore, Pa., take 522 north to Needmore through town, second left on state road 655, three miles to Y in the road, take left to stop sign, take left 1/4 mile, sign on left to the church, 5 miles from Needmore, Pa.; Services each 3rd Sunday at 10:30 a.m. except for the month of March; Needmore Primitive Baptist Church meets 3rd Sunday in March at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Alice Mellott, Clerk, RD 1, Box 1050, Needmore, Pa. 17238, Tel. (717) 573-2885. Oct. '97

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118. Mrs. Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718. July '97

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. 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. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115. April 2000

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. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (540) 347-3538. Mar. '98

CEDAR CREEK - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middletown, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (540) 465-8484. May '97

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. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 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.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (540) 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. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605. Dec. '96

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd and 4th Sundays at 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. '97

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 '97