

Advocate and Messenger

134th Year JUNE 1995 No. 6

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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THE LORD IS THERE

A mother may forget her child,
Who in her bosom lay,
But God will not forget His saints
Nor cast their souls away.

Tho friends may often let us down
And cause our hearts to bleed,
The Lord is ever by our side
Supplying ev'ry need.

Thru fire and flood the Lord is there,
In air, on sea or land;
Where'er we go, whate'er we do,
He holds us in His hand.

10-6-92 R.E.H.

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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.

134th Year

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A WORD ABOUT THE BOMBING IN OKLAHOMA

All Christian people were shocked and appalled at the news of the bombing of the Federal Building in Oklahoma City in which at least 167 people were killed and hundreds of others injured. When I first heard about this terrible tragedy I was so overcome with emotion I sat down and wept. I think few people realize the extent of man's depravity and the depths to which people may sink in wickedness if suffered to follow and develop the vile inclinations and leanings of a heart which is by nature *desperately wicked and deceitful above all things* (See Jer. 17:9). Anyone who would do such a thing as was done in Oklahoma would have to be "past feeling"


(Eph. 4:19), and anyone with a spark of grace in their heart finds it hard to understand how anyone could be so heartless and cruel.

Many questions arise in the minds of people when something like this happens, however there are many things we will never understand, certainly not in this life, and probably not in the next. The article by Elder J. H. Oliphant which we published last month, "God's Mysterious Providence", seems to anticipate the questions arising from the Oklahoma disaster, and perhaps comes as close to giving us answers as human pen is capable of doing. Maybe it would be well if we all carefully read it again.

We recently heard an important point made from the pulpit by Elder Leon Etheredge of Woodville, Alabama with regard to the Oklahoma bombing and the reaction of the news media and many others. He mentioned the fact that there was a great deal of outrage on the part of government leaders, news organizations and others with regard to the killing of so many innocent people, but that there is nowhere near that amount of outrage concerning the killing of many millions of unborn children over the last several years in this country.

Where is the consistency? Are children in their mother's womb any less alive, any less human, or any less important than those who were blown to pieces by the murderer's bomb? It is my opinion that America is paying, and will continue to pay a dreadful price for the murder of the unborn. May God have mercy.

I, of course, do not know what the future holds for our country, but I suspect there is much more suffering in store for us if the world continues to stand. However, the Lord is still on His throne and is unfailingly merciful to His people, and if their faith in Him is strong they may look to the future with hope, and with a settling assurance that it shall be well with the righteous (See Isa. 3:10). May the Lord help us to ever look to Him as our shield and protector, knowing that regardless of what men may do unto us we are ever in His hands, body and soul and spirit, and shall one day see His face in peace, "not having spot, or wrinkle, or any such thing."—*Editor.*



THE ROYAL LAW

Paul tells us in Romans 13:9 that all the commandments are briefly comprehended in this saying from Leviticus 19:18, "Thou shalt love thy neighbor as thyself." Our Lord tells us in Luke 12:31 that there are no greater commandments than the first two, the second of which is this one concerning love to our neighbor. And the reason there are no greater is because of the fact that when a person truly observes either of them in the strictest sense of the word, he will necessarily be complying with all the other commandments. He will not commit adultery, nor kill, nor steal, nor bear false witness, nor covet what his neighbor has, etc. "Love worketh no ill to his neighbor" (Rom. 13:10). One simply cannot keep the first two commandments without fulfilling all the others in the process.

This commandment to love our neighbor as ourself is spoken of by James as "the royal law" (James 2:8). I believe it is said to have royalty in it because so much of a spirit of dignity is encompassed in it, and it involves all the very highest and most noble principles known to man. In it is fulfilled *the whole law* (Gal. 5:14). How much more important could it be that we give serious heed to it and seek to conform our lives to it?

James says if you fulfil this royal law "ye do well." It is not as though the Lord has laden us with a staggering mass of laws that we cannot possibly keep, for if we truly observe this princely precept we will be very close to all that God would have us to be and do. None of us are going to keep the entire law of God to perfection, for all of us are very imperfect beings, and "in many things we offend all" (James 3:2). In other words, "We all offend in many things." We are all offenders where the law is concerned. In order for a man not to ever offend in word he would have to be perfect, and able to bridle the whole body (See again James 3:2). I don't know of but one man who was able to do that, and that was Christ. However, it should be our highest aim and ambition to get as close to a perfect observance of the royal law as we possibly can.

We cannot love our neighbors in the same sense that we love our precious brethren and sisters in Christ, but we can love them in the

sense that we do good to them and treat them with kindness and courtesy, praying for them even if they despitefully use us and persecute us. Our Lord gives us an example here in that He makes His sun to rise on the evil as well as on the good, and sendeth rain on the unjust as well as on the just. We should imitate the spirit of His conduct in this matter, and in that sense be perfect even as He is perfect (See Matt. 5:43-48).

May the Lord help us to fulfil the royal law "according to the scripture" and thus identify ourselves as disciples of the meek and lowly Lamb of God and more than mere professors of religion.—
Editor.

THE SHEEP AND THE GOATS

The human family is divided into two classes, one of which Christ referred to as *sheep* and the other as *goats*. The sheep are His elect and the goats are those who are not His people. The sheep *hear His voice, and He knows them* in a covenant sense, *and they follow Him*, but the goats are unbelievers. They believe not because they are not of His sheep (See John 10:26-27). He laid down His life "for the sheep," not for the goats (See John 10:11, 15).

Goats never become sheep and sheep never become goats. Baptizing goats will not make sheep out of them, and neither will the absence of baptism make goats out of sheep. A profession of religion will not make a goat into a sheep, and neither will disobedience make a sheep into a goat. Sheep are sheep and goats are goats, and so it shall ever remain. Disobedience will surely make an *unhappy* sheep, but it will not make him into a goat. He may, for a time, resemble a goat in his behavior, but he remains a sheep. By the same token, a goat may put on an outward profession of religion and in some respects resemble a sheep, at least for a time, but he remains a goat.

In the final day Christ will separate the sheep from the goats, the sheep on His right hand and the goats on His left. To the sheep He

will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." But to the goats He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (See Matt. 25:31-46).—*Editor.*

PREDESTINATION INVOLVES A DESTINATION

The doctrine of Unlimited Predestination, or the Absolute Predestination of All Things, is not only a misnomer but it renders all scriptural admonition and directive pointless and meaningless. Why would God waste two-thirds of the space in the Bible telling His people what they ought to do if He has already decreed or ordained either their obedience or disobedience? And being a holy and just God, why would He decree disobedience? Why would He decree all, or any, of the wicked acts and abominations of ungodly men or demons?

If it could be rightly said that God predestinated all things why would He have inspired James to tell his brethren that certain things "ought not so to be" (Ch. 3: v. 10)? Did God predestinate something that *ought not to be*? Did He predestinate things that He hates? (See for instance Proverbs 6:16). Does He hold men inexcusable for what He predestinated that they would do (See Rom. 2:1). Even a natural father would not hold his child accountable for what he had made him do. "Shall mortal man be more just than God? shall a man be more pure than his maker?" (Job 4:17).

Over the years I have had several people who hold to the idea that God predestinated everything write me complaining about, or objecting to, certain things I have written. I have always asked them why they object to what I have written when they claim to believe God predestinated that I write it. I have yet to get a reply to that question.

It has always been plain to me that any doctrine I found taught in the word of God made perfectly good sense and reflected the highest degree of wisdom and consistency. If a doctrine is true it

will bear up under the wisest scrutiny and examination. To say that God predestinated men to do evil, and then predestinated that He would punish them for committing that evil, is not only inconsistent with the Scriptures but it is a violation of justice and common sense and decency. Such behavior would be the same as an earthly father making his child do something and then punishing him for doing it.

I strongly believe in the doctrine of predestination, for the Scriptures plainly teach that God predestinated His people to be conformed to the image of His Son (Rom 8:29). I believe just as strongly that God's predestination is absolute, for I believe that every heir of promise will absolutely reach the destination which God predetermined for them. What I *do not* believe is that God predestinated the *acts* of men, either good *or* evil. I can see no way there can be *predestination* where there is no *destination*. There is no destination involved in the everyday thoughts and deeds of men; therefore those things cannot rightly be said to have been *predestinated*.

The Scriptures do not say, "*What* God foreknew He also did predestinate," but rather, "*Whom* He foreknew He also did predestinate." He did not predestinate *everything*, nor *everybody*, but He predestinated everyone of those "*whom*" He foreknew in the covenant of grace.—*Editor*.

CREATION'S VOICE

The golden sunshine's radiant glow
 Reminds us of the God of light;
 The lightning and the thunder's peal
 Remind us of His pow'r and might.

The gentle rain and morning dew
 Both show His loving providence;
 Each hour we live bespeaks that He
 Has been to us a sure defense.

The rushing river's constant flow
 Declares God's never-failing grace,
 Reminding us how frail we are
 And how we need to seek His face.

The fertile fields, the fruitful vine,
 Show forth the bounties of His hand
 And bring to mind the riches of
 A better and more joyful land.

The rising sun, the budding flow'r,
 Declare a resurrection morn,
 When saints are carried to the skies
 And glory doth their heads adorn.

The painted sunset brings to mind
 That life on earth is but a span,
 The evening shades speak loud and clear
 That we should labor while we can.

O lift thine eyes and look around
 And hear creation's clarion voice,
 Instructing us in things Divine
 And saying, "In the Lord rejoice!"

1-4-95

R.E.H.

No Primitive Baptist Church should ever agree to a presbytery laying hands suddenly, or hastily, on any man before he has been proven (See 1st Tim. 5:22). The Scriptures are clear that novices, recent converts to the faith, should not be ordained (See 1st Tim. 3:6).

Some churches are doubly sound—sound in doctrine and sound asleep.

THE USE OF EXAMPLES

Examples used to explain thoughts have been a part of gospel preaching ever since Jesus used parables. If Jesus did it, it must be all right. Good examples serve the same purpose in a sermon that windows do in a house, they let light in. The right kind, in the right place, and for the right reasons, make sermons understandable. Too many, or wrong ones, confuse the train of thought, however, so preachers need to be careful.

Where should we find our examples? If we create them by using imagination, they may be interesting but will seldom carry much weight. We might find examples from the experiences of people we know, but this requires discretion, for they might not like to be named. Preachers often use examples from their own experiences, but these may sound too much like boasting to be effective, and they tend to weary the listeners after a time. The best way to find suitable examples is to use those in the Bible. Bible examples never grow old. Let me show you how it works.

Recently I was struggling with the first of the Beatitudes (Matt. 5:3), a very important question of who is entitled to have the Lord's kingdom. Who is this man who is poor in spirit, and why does he deserve the kingdom more than any other? I knew that when Jesus taught disciples to pray for daily bread (Matt. 6:11), it would be difficult if not impossible for someone to pray sincerely if he were never hungry. Such a person would lack interest in his own prayer. So also with poverty of spirit. It is not a matter of worthiness, but a matter of spiritual interest. If a man does not feel to need what the church offers, he will not seek, ask, or knock very long.

Where could I find a suitable example of spiritual poverty? My mind turned to Job. In the beginning Job was very rich, and he had the will, the knowledge, and the means to worship God daily (See Job 1:5). He was certainly sincere in it, and his worship suited himself, but God saw something lacking. Perhaps there was too much of Job and his family in it to suit the Lord.

Then came Satan, and Job lost all his material possessions and livelihood. Now there was no use telling Job to offer sacrifices, for

he no longer owned anything to offer. Don't tell him to feed the poor or give refuge to the widows and orphans, for he cannot, he is poor himself. Yes, his faith shone out, but his pride and confidence were still there, he was not yet poor in spirit (Job 1:20-22). And Satan was allowed to visit him again.

Next came the bodily afflictions that left Job in desperate straits (2:7), quickly followed by frustrated advice from his wife to commit spiritual suicide (2:9). By this time, like the thief on the cross, Job was now physically unable to serve God in any commonly accepted religious manner. (But God did not want more religion, He wanted faith!) His three friends came to sit with him and urge their own religious views upon him, to challenge his beliefs. If faith must be challenged to prove it exists, Job's was. At last he saw himself totally alone, and under God's judgments. All his righteousnesses were become filthy rags (Isaiah 64:6) and he was helpless, under attack. Only God's mercies, only God's Daysman, could save him. If he escaped, he could never boast. And Job at last was where he needed to be, to appreciate the beauties of the Lord's saving work.

If being poor in spirit means the saint realizes he is nothing, he has nothing, and can do nothing without the mercies of God, then Job was poor, so poor that he could not even thank God that his life was spared. But Job possessed the riches of faith, riches that Satan could not take away. He could still trust in God, and not all the arguments of his friends could dissuade him. He could still pray! oh, how he prayed! and would not cease until God answered. At this moment he resembled Jesus upon the cross, in that men might nail the Master's hands and feet to stop His going, but they could not prevent His pleas to God. All Job had left was his faith, faith unhindered and unencumbered by any other thing, and it shines like a blazing light across the ages! This, God always answers.

Who then can inherit God's kingdom? Those who need it can, and those who hunger for its truth, its encouragement, its fellowship. When Paul was young, he too was self assured, positive that he knew exactly how to worship. But then he met the Lord on the Damascus road, and became a poor blind beggar. Now he was

ready for the kingdom. Once Peter was impetuous, quick to make vows and just as quick to break them; but after he wept those bitter tears, he was much better prepared to listen and believe. It would seem that in spite of all human efforts to add numbers to the kingdom, God has set his own walls about His city.

God did not record the faults and failures of saints in His book to humiliate them. He left their records that these might serve as lessons to believers in ages to come (1 Cor. 10:6 and 11). Wise people profit by them, and the unwise are left to learn by their own hard experience. Wise men still preach them.

ELDER RAYMOND WEBB

THE FOUNDATION OF GOD

“Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity” (2nd Tim. 2:19).

I believe it is a statement beyond dispute that if the name *Primitive Baptist* is to mean anything at all, it must rest solidly upon the foundation of God. Unless we stand steadfastly and immovably there, we will very soon go into the ash heap of the religions of the world. I believe that those faithful men of generations past who have been affiliated with this paper, such as Elders John Clark, Charles Waters, T. S. Dalton, John R. Daily, Sylvester Hassell, R. H. Pittman, and others, stood on this foundation with all their hearts. Let us not be ashamed to stand where they did.

The Lord knoweth them that are His. What a tremendous thought that is! God *knows* me and *loves* me (for they indicate the same thing.) God, of course, knows everything actual and everything possible. He even knows all about devils and wicked men, for nothing is hid from His sight. Notice, though, that this passage does not say God knows *about* His people, although that is certainly true. It says He knows *them*. There are some to whom He says, “I never knew you,” but praises be to His eternal name, that can never be

said of those elect whom He has loved with an everlasting love.

He knoweth His people. All of grace flows from this simple sentence. All spiritual blessings are ours because God knows us. Though we are finite creatures and had a beginning to our existence, yet we have had a special place in the mind and purpose of God from all eternity. When the three Persons of the Trinity covenanted in that great eternal contract, God the Father, who cannot lie, promised eternal life to us in the person of our Federal Head, the Son. The God who knows us made provision for everything necessary for our salvation. Nothing was left out. He knew exactly what was needed to redeem, regenerate, preserve, resurrect, and glorify His people.

I have often wondered at the Free Will scheme of salvation, which says that God loves all of the individuals of the human race, and sincerely wants them to be saved, but somehow couldn't come up with a scheme that could get all of them to heaven. It would appear from that reasoning that God did not know mankind well enough to design a plan of salvation sufficient to meet the task. Have no fear, child of God. Your omniscient Father knew just exactly what was necessary for your salvation, and not the dotting of an "i" nor the crossing of a "t" has been forgotten.

But there is more. This great heavenly Father knows us through all the trials and tribulations of our lives. "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways." A good elder from our area marvelled a while back about God's providence, remarking about how many times we have no doubt passed within inches of a drunk driver speeding down the highway, yet have lived to this day safe from harm. Who can say how many unknown miracles it has taken to preserve us from the darts of Satan? We cannot travel so far as to get beyond the sight of God's eye and the reach of His arm. He knows us and cares for us, at all times and in all places. An innumerable company of angels stands ready day and night to do His bidding for the protection of the elect. This should make us able to boldly say, "I will not fear

what man can do to me," and be willing to step out by faith onto the stormy waves of a sin-cursed world to do His bidding. May our eyes be opened as Elisha's servant's were, to see that "they that be with us are more than they that be with them." We can tell the devil to get behind us, for our God knows us, and has provided abundantly for us.

What a wonderful thing God's knowledge is! If we stop here, however, we have only spoken concerning half of the foundation of God which stands sure. There is another part: "Let everyone that nameth the name of Christ depart from iniquity." If we preach only foreknowledge and election, we have left out something very important. If a man has been known by God, and has felt the sovereign love of God in his heart, he has been killed to the love of sin and been made alive unto righteousness. Oh, we sin daily and hourly, but those who have been quickened by the Spirit have the law of God written in their hearts, and know Him and love Him because He first knew and loved them. To sin against their Father is a matter of regret and grief for His children. God has commanded us to depart from iniquity, and every waking hour should be directed to that end.

Our godly walk adorns the doctrine of Christ our Saviour. In contrast, when we sin we may bring shame and reproach on the cause of our Lord. Primitive Baptists, let us walk in such a manner that none can deny the effects of grace in the lives of those who hold to the grand old Doctrines of Grace. Men may despise the teaching and practices of our churches, but we should live so that they cannot gainsay our conduct.

There was a time when the name Primitive Baptist was widely known as representing an honest and upright people. God grant that it may be so today. There should be no place for lazy or licentious persons in the church. Elder J. G. Webb quotes in his Scrapbook several of our religious opponents who admitted that it was assumed that a member of an Old Baptist church would be an honest person. We have a high standard to live up to.

The foundation of God stands sure. Let us walk surely in the

strait and narrow path which will bring honor to our Lord. And by all means let us give up at once the ruinous assumption that just because an act or attitude is widely accepted in middle-class America that it is approved of by God. The Bible alone is our rule of faith and practice. We must live by it, and let every man be a liar who opposes it. To let the world lead us little by little into sinful habits is to give up our foundation for shifting sand. There is no solid place on sand for a child of God to stand.

ELDER MARK GREEN
Booneville, Arkansas

PREACHING EXPERIENCES

In my efforts to preach I have had a great many pleasant times in trying to proclaim the gospel to a dying world. There is nothing more pleasant to me than to be blessed with ability and deep personal interest while I try to proclaim life and salvation through a crucified and risen Redeemer.

I have thought many times during my ministry that I could do better and realize the presence of the Lord more sensibly if I could keep self out of my discourses. That has been one of the hardest things for me to control, and I have suffered a great deal because I could not be farther away from self in my efforts to preach, in my prayers, and in my exercises generally in the service of the Lord.

While I have had many pleasant times among the brethren, I have been made to feel frequently that the brethren were ungrateful for my services and did not appreciate me as I deserved. At times, on that account, I have been very miserable. I think, however, that this was a temptation from the evil one, for I know when I look back over my life that the brethren have been kind to me. They have treated me better than they have a great many others who are perhaps as good as I am in every way and more able to preach the gospel. I have many times in my life made complete failures when I expected to preach well, and I wish to give one or two instances of my

experience in that direction.

When I was very young in the ministry, I think it was in the year 1870, I lived in the neighborhood of Long Prairie Church, in Illinois. I worked on a farm in those days and tried to make my own living. One time, while I was out in the fields at work, a text of Scripture came into my mind and I thought a great deal of good things in connection with it. I could see more beauty in it than I ever had before and thought I understood some things about it that I had never heard anyone say anything about. I felt certain that the ideas I had upon it were correct, although I had never thought of them before. With these ideas in my mind, I thought if I were going to preach now, that would be my text. And, working along, the text remained with me until finally the thought occurred to me that, next Saturday being our meeting time, I would certainly preach from that text some time during the meeting. There were two or three other preachers who were members of the same church, and we usually divided the time among us at our regular meetings, so the probabilities were that I would not get to preach just when I would like to. It would suit me best to preach from this text on Sunday, as more people would be likely to be present then than at any other time during the meeting.

From this time on until meeting time, I studied about this text and felt confident that I would try to preach from it the first opportunity I had before a good congregation. I felt that I would not preach it to a small crowd. If I was called on to preach on Saturday, I would use some other text and save this one until I had a large crowd, for it would be too good a sermon for just a few to hear. I went to meeting on Saturday, and we had our ordinary attendance, and some of the other brethren preached. I was glad of that, for it was a pretty fair indication that I would get to preach on Sunday; and I felt that when I did get up, the people would hear something. We had meeting Saturday night, and, as I went to the meeting house, I thought that if there was a pretty fair crowd out and I was called on to preach, I might preach my sermon that night, lest I might not have an opportunity to preach it on Sunday. When

I entered the house and looked around, I thought to myself, "This crowd will do very well, and if the brethren insist on my preaching tonight I will only be just a little backward, enough for good manners, and I will preach my sermon." So, when the time came for preaching, the brethren insisted that I must preach. I went into the pulpit, asked one brother to introduce services for me, took the Bible down off the stand, and was going to turn to the text, but by the time I had gotten the Bible down, ready to open it, I had forgotten where the text was. Then I studied a moment to try to call to mind where it was. Then I studied a moment to try to think *what* the text was. I could not call it to mind. I then tried to call to mind some of the things I had thought about it and I could not.

By this time I began to be wretched. I raised up and looked over the pulpit, (it was one of those old-fashioned pulpits, closed up in front,) and I looked at the congregation and thought, "I do wish there were not so many people here." I wished that I were out of the stand and that I did not have to try to preach. My text was gone, my sermon was gone, everything that I ever thought about that text was gone, and I had no message for this people.

I never have known from that moment to this what that text was, nor anything I had ever thought about it. I may have used it many times since then as a text, but if I have I do not know it. I took some other text and whiled away a portion of the time. When I went out of the stand that night I was as completely whipped as was ever a poor servant of the Lord, which at that time I could not think I was. I abominated the thought of depending upon myself and felt that I ought to apologize to the people for ever offering to talk to them on the subject of religion. I never could make any calculations about preaching and then work up to them.

Another circumstance that occurred in my ministry was later in life. I was still living in Illinois, and Elder Lewis Hon and myself were the delegates to the Little Wabash Association. I had not been with the Little Wabash Association for two or three years. When I was younger I had been in the habit of going about every year, besides visiting among the churches at other times in the year.

When we got there I met a great many old brethren and sisters whom I had met many times. They seemed so very glad to see me that they made use of such expressions as these: "I am glad to see your face once more," "It seems like old times to see you among us again," "Why did you stay away so long?" "I am eager to hear your voice again," which were very pleasant. I finally began to be anxious to preach to them, and thought that if I had an opportunity to preach they would think of old times more than simply to see me.

To my satisfaction there was an appointment made for me at the house of a Brother Sands, for Friday night, which was the first night of the Association. I was glad and a great many people assembled at Brother Sands' before night. Although there were other appointments in the neighborhood not far away, yet it seemed that most of the people had come to my meeting. By this time I had lost what little sense I had ever had about preaching. When the hour drew near for the services to begin I made ready without any hesitancy whatever, selected my text and song to introduce services, and when the time came, I was ready.

There were several ministers present sitting around me, but I did not think to invite any of them to take any part. When I was ready to begin I told some of the brethren to be ready to conclude the meeting when I was through preaching. I did not ask them to preach any after me, for I expected to do all the preaching that would be needed that night.

When I commenced reading my song, it seemed that my voice was in an unnatural key, and that I could not get it toned down to a natural, easy key. During the prayer it seemed that I had no voice, but I felt that when I got to preaching I would be all right. I read my text and commenced talking. In a few minutes I found myself talking in a very uneasy, low, dragging, unnatural monotone.

As I could not change my voice from that way, I concluded that I would begin anew and see if I could not start out better. In the course of twenty minutes or so I made about three efforts to start and "Failure" was written on each one of them. By this time I came to the conclusion that I could not preach, so I quit, saying to the

brethren, "Brethren, some of you preach, for you see I cannot preach a bit."

Brother Hon arose and commenced preaching. I felt that he thought it would be a good time for him to beat me preaching, also that he would make use of the opportunity. I did wish that he could not preach a word, and felt that I wanted him to quit every moment of the time. But he did not do it. He went on and preached and labored hard.

Toward the last of his sermon a young sister was very deeply affected, and I concluded that he wanted her to shout before he quit. I was not in a spirit of mischief, for I was feeling sad and almost out of humor, but I did wish the girl would shout so he would quit. I felt almost confident that he wanted her to shout, and did not intend to quit until she did. Finally I thought he gave the matter up, for he closed his discourse (a man, you know, can think anything but what is right when he is in such a frame of mind as I was.)

I do not know how many brethren remember that occurrence, but I am satisfied that there are ministers living today, as well as many other brethren, who, if they chance to read this page, will remember the whole circumstance. I give these two instances to show that I, for one, cannot preach every time I want to. I am still as dependent on the Lord for ability to preach as I ever was in my life. I know that it is wrong for me to calculate that I am going to preach a big sermon, because I never did make any such calculations without being disappointed in the arrangement. I would say to the brethren generally that perhaps the admonition of the apostle is as applicable to my case in such circumstances as to any other man in the world; that is, "Let him that thinketh he standeth take heed lest he fall" (1st Cor. 10:12).—**Elder Lemuel Potter**, *Labors and Travels*, 1894.

He is not a Christian who merely believes in the existence of Christ, but he is a Christian who devotedly follows Christ in humble obedience to the precepts of His word.

SOMETHING TO DO

I debated with a gentleman in the courthouse in Benton, Illinois a number of years ago, and he undertook to prove that certain works had to be performed by an alien sinner in order to be saved in heaven. I denied it. He spent his first hour trying to prove to us that there was something everyone must do. Everyone must do something for Christ—something for God; God had something for everyone in the church to do. When I got up to follow him I told the congregation there was nothing for me to reply to, for I admit the preacher has something to do, and the church has something to do and everyone in the church has something to do in living a moral, upright life as citizens of our country. But the particular point that I wanted him to make was, is it in order to raise the dead to life? Can we do that? That is what I want to know. He admitted we could not do that—there is not means enough in our hands to do that. I then asked him to please state to the congregation whether you mean that God has that to do? He said, “Yes, sir; that is what I mean.” I then stated that after God had raised him from the dead then it was his duty to do something, and the man that will not do what God requires of him after he is raised from the dead is certainly very ungrateful. God has something for every one of His children to do, and none should stand idle out of the vineyard of the Lord. But all we do, or all we hear, does not raise the dead to life, but good works always follow after the giving of life. I know that is right.—**Elder T. S. Dalton**, *Zion's Advocate*, 1906.



We should set apart a portion of each day for reading and meditating on the Holy Scriptures. In addition, we should read with diligence and care good books on the Bible written by accredited authors whom God has gifted to be teachers of His flock. If we plead lack of time then let us see that we make time, for we always have time for what we really want to do. Paul wrote Timothy requesting him: “...when thou comest, bring...the books, and especially the parchments” (2nd Ti. 4:13).—*I. C. Herendeen*.

NEWS NOTES

UNION MEETINGS

BARROWS RUN (5 mi. South of Warrenton, Va.)—Fourth Sunday, June 25, 1995 and Saturday before. Expected visiting ministers, *Elder Franklin Oresta* and *Elder Rupert Nobles*. All local ministers are invited.—**Elder Raymond Pressley**, Pastor.

LITTLE CACAPON (Levels, W.V.)—First Sunday, July 2, 1995. All day Sunday only. **Elder Douglas Heare**, Pastor. Ph. 304-822-3228.

HAPPY CREEK (Front Royal, Va.)—Fourth Sunday, July 23, 1995, Friday night and Saturday before. To be held in the South Warren Fire Hall in Bentonville, Va.—**Elder Gary Utz**, Pastor.

SINGING SCHOOL AT PALM CHAPEL

A singing school with Brother Sonny Lowrance of Seguin, Texas, is scheduled to be taught at *Palm Chapel* Primitive Baptist Church of Crestview, Florida, July 2-5, 1995. It is to begin Sunday afternoon following the worship service and continue Monday through Wednesday with three sessions each day.

Meals are to be served at the church all three days and visitors will be welcome to stay in the homes of the members. Several nearby motels are also available. There will be ample parking for motor homes as well.

For further information call *Brother David Cadle* or *Sister Shirley Cadle* at 904-682-6828. They will assist you with directions, hotel accommodations, or assign you a place to stay while at the singing school. Please let us know if you will be attending.

Palm Chapel is located in Crestview in the northwest panhandle of Florida, forty-five miles east of Pensacola. The singing school is to be held in Palm Chapel's new house of worship which will, the Lord willing, be completed by that time.

ORDINATION OF A DEACON

In answer to the call of Mt. Pisgah Primitive Baptist Church, Morrow County, Ohio, for ordained help to consider the ordination of Bro. Jack Griffith, Jr., to the office of Deacon, the following Elders and Deacons responded: *Elders Durward Edwards, Tom Pitney, Darvin Edwards and Nick Harald.* Deacons: *John Hite, Charles Griffith, Ted Ray, Marvin Pitney and Otis Edwards.*

The Presbytery was organized by choosing Elder Durward Edwards, Moderator, and Bro. Otis Edwards as Clerk. *Mt. Pisgah Church* approved a motion to deliver Bro. Jack into the hands of the presbytery for examination. By approved motion Elder Darvin Edwards was chosen to question Bro. Jack on his beliefs concerning doctrinal points and practice of the Primitive Baptist Church, his Christian experience and the reason of his hope. Further questions were asked by Elder Nick Harald.

By approved motion Elder Tom Pitney was chosen to voice the ordination prayer, and Elder Durward Edwards to deliver the charge. At the close of the prayer all members of the Presbytery placed their hands on the candidate.

Sister Marilyn Griffith was invited by the Moderator to come forward and sit by her husband while Elder Edwards delivered the charge to Bro. and Sis. Griffith, and the Church, with regard to their duty to one another, using the following texts: Acts 6:1-6 and 1st Tim. 3:8-13.

By motion and second the Presbytery returned Bro. Jack Griffith, Jr., back to the Church as a fully ordained Deacon of the Primitive Baptist faith and order.

Minutes of the Presbytery were read and approved, and by approved motions the Minutes became a part of the Church record, with copies to be sent to the *Advocate and Messenger* and the *Amazing Grace Library Newsletter* for publication; and the Presbytery was dissolved.

The right hand of fellowship was given to Bro. and Sister Griffith amid much rejoicing, and the meeting was dismissed with prayer by Bro. Jack Griffith, Jr.

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

ELDER HAMMOND L. "ROY" MCINTYRE

Elder Roy McIntyre (60) was born Sept. 19, 1934 in Marshall, Virginia, the son of the late Hammond Luck and Meta Pearle Ash McIntyre. The Lord called him from this life on April 3, 1995. Left to mourn his passing are his wife, Sister Gracie Henry McIntyre; one son, Ronnie Roy McIntyre of Burlington, Vermont; one daughter, Wendy Sue McIntyre; one sister, Dorothy M. Woodward; two brothers, James C. McIntyre, Sr., and Thomas A. McIntyre, Sr.; two grandchildren, Amanda June and Laura Marie McIntyre; a host of friends and church brethren and sisters. Funeral services were conducted at Maddox funeral Home in Front royal by Elders Gary Utz and Bill Dillon, with burial in Prospect Hill Cemetery in Front Royal.

Brother Roy grew up in Front Royal and was a veteran of the United States Navy. He married Gracie on Oct. 31, 1959. He joined *Happy Creek* Primitive Baptist Church on July 25, 1970. Soon after that Bro. Roy was liberated to speak and spent the last 25 years of his life in service to the churches in northern Virginia, Maryland, Pennsylvania, and Delaware, most of that time as an ordained Elder. At the time of his passing he was a member and the very able pastor of *Goose Creek* Church in Markham, VA. He was a roofing contractor and sheet metal craftsman by trade. Forced to retire by a serious heart attack several years ago, he spent much of his time visiting the sick and shut-in.

Bro. Roy's family and my family have been friends since he and I were children. I counted him as one of my best friends. Those of us who knew Bro. Roy well knew that he had three loves in his life: the Lord and His

Church; his family; and fishing. He loved and enjoyed each fervently.

Among his papers was found the following item written shortly before his death:

Life Line

If you want or desire to go home then there is a life line that we can cross over from the ship of the world to the ship where Christ is and the raging sea will be still and the howling winds will cease.

This I compare with transferring from an aircraft carrier to a little destroyer in my Navy days. This little ship carried me to a port that was closer to home.

Sister Gracie, Ronnie, Wendy, James, Thomas, Dorothy and all his brethren and sisters in Christ have suffered a great personal loss. My prayer is that, in our sorrow, we can rejoice in our Saviour's love and the victory in Christ Jesus that is Brother Roy's; we can rest in the assurance of Jesus' blood that Bro. Roy's spirit and soul are resting in the bosom of Jesus to await the morning of the resurrection; and we can draw from the wells of salvation.

Isn't it wonderful that the gracious God of heaven gives each of us grace sufficient for our needs, strength to carry on, the reconciling presence of His Holy Spirit, and the comfort of His testimony: "Precious in the sight of the Lord is the death of His saints" (Psa. 116:15). "He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee" (Job 5:19).

Those of you who have been readers of the *Gospel Appeal* and *Advocate and Messenger* over the years, have been able to read the sound instruction in articles that Bro. Roy wrote at various times for each publication. I believe those words would describe his preaching—*sound instruction*. What an epitaph!

Written and submitted by one who loved him as a brother, Elder and friend.—**Elder Dwayne Fletcher.**

SISTER ELSIE JONES

Sister Elsie Marie Miller Jones (84) was born in Luray, Page Co., Va., Nov. 24, 1910, and died Mar. 14, 1995 at the University Medical Center in Charlottesville, Va. She was the daughter of the late Grover C. and Ollie Lee Modisett Miller of Luray. Her first marriage was to Robert Knowls, Jan. 30, 1930, who died July 7, 1945, and on Aug. 3, 1952 she married George Robert Jones, Jr. He died Aug. 17, 1984.

She is survived by a sister, Io Cox of Sterling, Va., and a brother, Staige F. Miller of Front Royal, Va.; also several nieces and nephews, including Bonnie Deane, who assisted her in later years. She was predeceased by one brother, Olin C. Miller and four sisters, Ruth E. Campbell, Ruby F. Swetnam, June E. Fox and Irma Ryman.

Sister Elsie was a graduate of Luray High School and Dunsmore Business College. She served as deputy clerk of Page Co., for many years and later served as secretary to the superintendent of Page Co. schools.

She united with *Mt. Carmel* Primitive Baptist Church Oct. 24, 1942, and was baptized by Elder F. E. Thompson. She remained faithful to her church, and to visit the sister churches, right up to the end of her life.

She enjoyed traveling, and was blessed to see many parts of the world. She was very active in her church and the hospital auxiliary, and did volunteer work for many years. It was her delight to help others. She will be missed by all who knew her, however I feel our loss is her eternal gain.

A funeral service was held at the Bradley Funeral Home in Luray, Thursday, Mar. 16, 1995 at 2 P.M. Burial was in the Evergreen Memorial Garden Cemetery in Luray. Services were conducted by Elder Ernest M. Long. Written in humble submission to God's righteous will.—**Elder Ernest M. Long.**

SISTER OLIVE MAE THOMPSON

Sister Olive Mae Thompson (87), a faithful member of *Bethel* Primitive Baptist Church in Vienna, Va., passed from this life on Nov. 24, 1994. Sister Mae was born Sept. 21, 1907. She is survived by three sons, Ralph, Spencer, and Gordon Thompson; ten grandchildren and eight great-grandchildren. Services were conducted at *Bethel* Church on Monday, Nov. 28, 1994, by Elders Gary Utz and Bill Dillon. Sister Mae will surely be missed by us all.—**Elder Bill Z. Dillon.**

CLARENCE L. BENDER

Clarence L. Bender (90) of Martinsburg, W.Va., died Sunday, Apr. 2, 1995 at his home. He was born in Berkeley Co., W.Va., the son of the late Luther and Eva Small Bender.

He is survived by his wife, Jewel H. Bender; one daughter, Barbara B. Fulton of Hagerstown, Md.; one son, Terry L. Bender of Martinsburg; three grandchildren and two great-grandchildren.

He was a member of *St. John's* Lutheran Church in Martinsburg, but was very faithful to, and very supportive of, *Martinsburg* Primitive Baptist Church, where his wife, Sister Jewel; daughter, Sister Barbara; and granddaughter, Sister Ashley, are all members.

He was a Cost Accountant for Berkeley Woolen Company and Virginia Woolen Company from 1922 to 1957. From 1958 until his retirement in 1990 he and his son Terry operated Bender's Farm Service.

Services were held at Rosedale Funeral Chapel on Tuesday, Apr. 4, 1995 at 1 P.M., with Elders Phillip Johnson and Dwayne Fletcher officiating. He

was laid to rest in Rosedale Cemetery to await the morning of the resurrection. Written by one who loved him.—**Brother L. E. Farley.**

JOHN T. POWER

John T. Power (89) of Martinsburg, W.Va., died Mar. 9, 1995 at City Hospital. He was born in Levels, W.Va., the son of the late Elder Joseph T. Power and Sallie Ann Wills Power.

He was preceded in death by his wife, Octavia Miller Power, in 1992. They were married Aug. 16, 1941.

He is survived by a sister, Mrs. Ruth Thatcher of Shepherdstown, W.Va., and three nieces, Dr. Sally Power of Minneapolis, Attorney Catherine Teti of Tampa, Fla., and Dr. Carol Van Evera of Vienna, Va.

Mr. Power was an Educator for 38 years, having taught at Berkeley Springs High School and Bunker Hill High School. He served as Assistant Principal of John Street School and Winchester Avenue School. In 1969 he retired from a teaching position at South Junior High School in Martinsburg.

His father, Elder Joseph T. Power, was the first pastor of *Martinsburg* Primitive Baptist Church, and although John never joined the church, he attended faithfully as his health permitted, and supported the church both physically and financially. He will be missed very much.

Graveside services were held on Monday, Mar. 13, 1995 at Rosedale Cemetery at 1 P.M., with Elder Dwayne Fletcher officiating, and he was laid to rest to await the morning of the resurrection. Written by one who loved him.—**Brother L. E. Farley.**



DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Bro. Woody and Sis. Rose Woodward (In memory of our precious daughter, Beverly), Va., \$50.00; Ralplena A. Norvelle, Ga., \$5.00; Elder Garland H. Lyon, Tex., \$5.00; Mrs. Alice Frey, Pa., \$15.00; Sis. Edith O'Dell, Va., \$5.00; Mary Lee Olinger, Va., \$5.00; Elder Ralph K. Culy, Ind., \$20.00; Willard Davis, Ill., \$10.00; Emma Lee Shows, La., \$5.00; Harriette H. Armentrout, Va., \$30.00; Alice Strunk, Ok., \$10.00; Mrs. William Mize, Ga., \$10.00; Mt. Pisgah Primitive Baptist Church, Ohio, \$10.00; Gladys L. Lomano, Fla., \$10.00; Julie Tonks, Tenn., \$5.00; John M. Hite, Ohio, \$5.00; A Friend, Va., \$10.00; Elva Payne, Va., \$25.00; David Howell, Ga., \$5.00; A Friend, Tex., \$1.00.

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 Downsview 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 Parlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610, Tel. (703) 635-4718. July '95

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va., 3rd Sunday at 10:30 a.m.; Elder Roger Frazier, Pastor, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968, Tel. (703) 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, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553.

March '95

