

# Advocate and Messenger

135th Year APRIL 1996 No. 4

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## Advocate and Messenger

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**SUFFICIENT GRACE—II COR. 12:9**

Like Paul of old we have our thorns  
And from them wish that we were free,  
But that same word applies to us—  
“Sufficient is my grace for thee.”

Oft-times our way is dark and drear  
And there's but one place we can flee;  
We cling like drowning men to this:  
“Sufficient is my grace for thee.”

In all the trials through which we pass  
May this our constant comfort be,  
That we can claim these precious words,  
“Sufficient is my grace for thee.”

10-27-93 R.E.H.

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**Send all copy for publication, before the 15th of the month, to:**  
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3687 King Rd., Caryville, Fla. 32427 — Ph. (904) 547-4615

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

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

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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.

135th Year

APRIL 1996

No. 4

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

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## THE FAITHFUL IN THE MINORITY

When the twelve men were sent to search the land of Canaan (Numbers 13), only two of them reported the situation as it really was. They brought back an *accurate* and *God-honoring* report, while the other ten brought an *evil* report. But the children of Israel as a whole rejected the good report brought by Caleb and Joshua. They would not be persuaded that it was true, no matter how powerful the arguments in favor of it, but they readily believed the other ten spies. This resulted in all of those who murmured from twenty years old and upward not being allowed to enter into the land of Canaan, and the ten evil spies dying of the plague.

How many times have faithful ministers of the gospel tried to warn certain of God's people of things they knew would be to their eventual ruin, and how many times have those warnings fallen on deaf ears? And how many times have those who were right been very much in the minority? In fact, I know of no instance in all the Holy Scriptures where the majority were right.

If we are faithful we need not be surprised if we many times find ourselves in the minority, even among our brethren. However, I am sure Caleb and Joshua would much rather have been *right* and suffer for it than to be wrong and have the approval of all Israel; and so should it be with us. Only let us be *certain* we are right before we take a dogmatic stand on anything.—*Editor*.

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### HINDRANCES TO ARRIVING AT THE TRUTH

It is altogether contrary to man's natural way of thinking for God to make choice of some of Adam's race before the foundation of the world to be His people while leaving others to justly perish in their sins. But those who are familiar with the Scriptures know that is exactly what He did. Carnal reason says God must deal with all men alike or else He would be unfair and unjust; but it is obvious that He does not deal with all men alike. It is very strange to the natural mind that God would hide things from some which He reveals to others, but according to the Scriptures He does exactly that. There are many such things which are baffling to unenlightened men but they are nonetheless true. However, no matter how little we may understand God's dealings with men it still remains true that He can, and does, do what He will with His own (See Matt. 20:15).

One of the main things that keeps most people from coming to a competent knowledge of the truth, even though many of them are "ever learning", is that they never understand, and never embrace, the doctrine of *Total Depravity*. They simply cannot believe the plain scriptural statement that "There is none righteous, no, not one" (Rom. 3:10). They have adopted the popular, but highly

erroneous, notion that *there is a little good in everyone*, and consequently they conclude that God is somehow obligated to offer every human being a *chance* to be "saved". (I have often wondered why it is that if men had deserved a *chance* to be saved why they didn't deserve *salvation itself*. In other words, on whatever grounds they deserved a *chance*, on those same grounds they would have deserved to be *saved* without being given a *chance*. And then, if they *deserved* to be saved, why didn't God just go ahead and save them instead of only giving them a *chance* and running the risk of their not taking advantage of it?). All it would take to show people that the popular notions with regard to how men are saved are unworkable, would be for them to see and understand the doctrine of Total Depravity. This would show them that men, while in a state of unregeneracy *will not* seek after God, for they desire not the knowledge of His ways (See Rom. 3:11 and Job 21:14).

Another primary reason most people never come to a fulfilling knowledge of the truth is that they never see nor understand the doctrine of "The Imputed Righteousness of Christ" in other words, "they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). Many of them are aware that Christ imputes righteousness, but they think sinners must first *accept* that righteousness and *let* God impute it to them or they will never have it. This is entirely erroneous, for God imputes the righteousness of Christ to His people "without works" (Rom. 4:6).

One other very common error among professors of religion which prevents most of them from becoming sound in the faith is their opinion that God in some way uses the gospel in the new birth or regeneration. There are some of the reformed and independent groups who believe God uses the gospel in the regeneration of His elect only, while practically all others maintain that the gospel is an offer of salvation to all mankind and if they will accept it they will consequently be born again, or born of God, and receive eternal life. But neither side is able to see that God does not use *means* in regeneration. Regeneration is a *new creation* (2nd Cor. 5:7), and



He no more uses means in the *new* creation than He did in the creation of the world. However it is not our purpose to prove this fact now but simply to point out that to many people *the purpose of the gospel* is a hurdle they never seem to be able to get over. If once they clear *that* hurdle they will have gone a long way toward the kingdom of God or a correct understanding of the truth as it is in Christ Jesus.

Popular religion maintains that all men have it within their power to receive the things of the Spirit of God and to understand them, even though the apostle Paul plainly states the exact opposite (See 1st Cor. 2:14). It is generally believed among religious people that any man can know God, in spite of the fact that Christ said, "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27). It is generally believed that God loves everybody, even though God Himself said, "Jacob have I loved, but Esau have I hated" (Rom. 9:13). It is also widely believed that Christ died for the whole human race, even though Christ Himself said He gave His life "for the sheep" (See John 10:11), and Paul said He gave Himself for "the church" (Eph. 5:25). There are a great many such popular notions which people have blindly embraced without searching the Scriptures for themselves to see whether or not they are true.

If those who are searching for the truth would remember that those things which are highly esteemed among men are abominable in the sight of God (Luke 16:15) they could avoid a great deal of error through that means alone, and if they would stop looking for truth among the popular religions of the world they would stand a far better chance of finding it. They need to study the Scriptures for themselves rather than taking, without question, what organized religion tells them. And if they would attend a good Primitive or Old School Baptist church where the gospel is preached with clarity and compassion, and expose themselves to that instruction long enough to become well established in it, they would never regret whatever effort they might put into it.—*Editor.*



### SAVE US TO THE END

One of the most widely used hymns among the Primitive Baptists is, "God Of Love, O Hear Our Prayer." The latter half of the first verse says, "We on Thee alone depend, love and save us to the end." I am sure it is the desire of each of us, even those who think they don't believe in time salvation, that the Lord would save us to the end of our lives. We hope we are among those who have been saved in an *eternal* sense, and we rest our case in His hands, secure in the assurance that all is well from that standpoint, but at the same time we realize we are faced with many dangers and evils each day of our lives and stand much in need of being saved from such things every hour we live. We believe we *have* salvation from a devil's hell, but we need to be "kept by the power of God" **unto** that salvation (See 1st Peter 1:5). There are many things from which we cannot save ourselves, and in those things we are totally dependent upon the Lord and we beg Him to save us. Oh, save us to the end, Lord, and then we will enter into a place where we will be forever **safe**.—*Editor.*

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### TIME WILL TELL

Any time I have ever warned God's people against anything which I thought represented a danger to them, probably a majority of them have disagreed with me, in which case I have hoped they would prove to be right and me wrong, but in the majority of instances it has not worked out that way. I see a number of things going on among our people nowadays which I know our old forefathers would not have tolerated, and I personally believe these things will ultimately lead into other things which will bring death and destruction in our ranks, but it seems to me that I am in the minority, and consequently I sincerely hope I am wrong. Similar, or identical, things have led to confusion and division in the past, but maybe it won't happen this time. Time will tell.—*Editor.*

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**THINKING OF CHRIST**

I love to think of Christ my Lord  
Who came and died for sin.  
Such pain as that which He endured  
We cannot comprehend.

I love the words, and what they mean,  
"Imputed righteous!"  
His perfect life, esteemed as mine!  
He doth so richly bless.

We know but little of His grief,  
Such lowly mortals, we!  
How One so great could die for us  
We can but dimly see.

We stood as criminals condemned,  
And He our Sacrifice;  
Naught but His blood could satisfy  
Redemption's awful price.

He gave His life for all His sheep,  
The world of His dear sons;  
'Tis they alone who love His name,  
They are His chosen ones.

The Father laid on Him the sins  
O ev'ry heir of grace;  
He thus became their surety  
And freely took their place.

The sins that would have doomed their souls  
He bore on Calv'ry's cross,  
And since He put their sins away  
They never can be lost.

I love to think of Christ my Lord,  
He is my all in all;  
O may we serve Him well while we  
Await His final call.

12-8-95

R.E.H.



### **A CHARGE TO MINISTERS**

In the fifth chapter of 1st Timothy the apostle Paul instructs Timothy on how to treat people, widows and elders.

Then he issues a charge to observe these things without preferring one before another, doing nothing by partiality. Amidst these instructions (Ver. 22) he advised Timothy to lay hands suddenly on no man. This statement has reference to ordaining men to the sacred offices of the church. And it is the purpose of this article to articulate a few points applicable to the subject of ordination including ministerial and church involvement.

Primitive Baptist ministers should be ever cognizant of the awesome responsibility which rests upon them when they participate in a presbytery to ordain men as deacons and elders. Procedurally, the ordination services are similar for both offices, but the realm of responsibility, for each office, is characteristically different. The qualifications for men, to fill either of these positions, are defined very clearly in 1st Timothy, and it is the responsibility of the church and ministry to jointly ascertain that these qualifications, as outlined in the 3rd chapter, are met.

It is an absolute necessity that the ministry be involved in the observation of candidates for these offices because they are the ones that will be required to lay hands on those being ordained. (I realize some object to the use of the term "candidate" but it seems appropriate in view of the fact that Webster's definition includes "one who has been proposed for office.") In my opinion, which I believe to be substantiated by scripture, for a minister to sit in any presbytery he should be personally acquainted with the candidate and have knowledge of his stability, deportment, disposition, knowledge in the Scriptures and marital status. Also, he should be knowledgeable of his willingness to support the Primitive Baptist doctrine. These character traits and conditions must be in harmony with scriptural requirements before hands are laid on the individual. Furthermore, he must not be a novice.

Notwithstanding the responsibility of ministers in the ordination process, it is the church that holds the ultimate responsibility and

authority, for they have the authority to ordain (utilizing a subservient presbytery) and to censure, or silence, as necessary. We sometimes hear the statement, where rifts and divisions have occurred that they were caused by ministers through preacher jealousy, etc. Personally, I think it is a sad commentary on any minister's home church (the church of his membership) if they allow him to cause divisions. We should consider the fact that deacons and ministers can only cause as much trouble and divisions as the church will allow, for both are only servants to the church and servants can be disciplined.

Ministers are watchmen upon the walls of Zion and in this capacity they should sound the alarm when they see trouble approaching. As watchmen they (we) are charged with the responsibility to identify and circumvent evil that would disturb the peace of the church. However, we are not to lord it over God's heritage. I reiterate, ministers are servants.

In ver. 24, we are taught that "Some men's sins are opened beforehand, going before to judgment." By observing individuals for a period of time who are being considered for the office of elder or deacon, we may learn that they have traits or circumstances that are not commensurate with the rules of conduct required for a minister or deacon. When men do not measure to scriptural standards and this is manifested beforehand, judgment should be applied by the church and ministry as to the appropriate way to deal with the (each) situation. And care should be exercised not to jeopardize the image of the church. If disciplinary action is warranted it is far better to discipline one member than to cast an unfavorable shadow upon the Lord's visible kingdom.

No matter how diligent the church and ministry may be, in their observation process, there will still be, in some cases, unfavorable things that surface later involving those that have already been ordained, for as ver. 24 continues it says, "and some men they follow after" (meaning their sins are committed or manifested later). These sins may be doctrinal errors, an illicit lifestyle, or other ungodly practices. If this occurs and the situation, or situations, are not dealt with and rectified swiftly the church is open to criticism.

Therefore, it is incumbent upon us, in the current era, to take the charge regarding ordinations very seriously. May we, as ministers, live up to the responsibilities entailed in applicable charge with love, finesse and good, godly judgment.

ELDER DENNIS H. JONES

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### THE GOODNESS OF GOD

Psalm 100 declares that "The Lord is good." The soul of every child of God cries a hearty "amen" to this simple but eloquent statement of His wonderful attribute. Every day, every hour of our lives it is manifested continually.

God's goodness might be termed as His benevolence and kindness toward His creatures. Those who have the hope of glory in their hearts are especially enabled to see and appreciate it. However, even those who are not objects of God's grace receive much as a result of His goodness. For example, the refreshing showers of rain fall on the just and the unjust alike and all mankind partakes of the bounty of the earth. These are natural things, but it is in nature and providence that we see much of God's goodness so plainly.

God did not have to make mankind and the earth as He did. Our food did not have to be tasteful; it could have been bland and still have been nourishing. It was not necessary that our eyes be able to view nature with the brilliant and pleasing colors which we now enjoy; everything could be black, white, and gray. Why is it that the world of sound can produce such pleasing effects, so that talented men like Beethoven were able to write beautiful music to stir emotions and calm our troubled minds. Nothing required God to create nature so that beautiful melodies could be produced from it. What about smell? My dear wife is at this moment cooking sweet-and-sour meatballs, one of my favorites, and the delicious aromas that are wafting through the house are making my mouth water in anticipation of the evening meal. Our sense of smell is certainly not necessary to our existence, but is one more of the natural blessings that tell us of



the goodness of our Creator. Even Daphne, my basset hound, enjoys lying on the back porch and basking in the warm and relaxing sunshine. She and the ravens which God feeds each day are a testimony of God's goodness even to the animal creation.

Think about the affairs of the governments of the world. Considering the gross wickedness of mankind and how prone each one is to fulfil the lusts of his flesh, how can we account for the stability which exists and has existed in the world? Even given the World Wars and other great conflicts, how much worse would it have been had sinful men been allowed to follow their murderous and thieving inclinations without restraint? That we have had *any* seasons of peace and prosperity in the world is due to the providence and kindness of God toward man.

The gospel is another outflowing of the goodness of God. Though He saved us by grace, He did not have to tell us about it in this life, but could have left us under the burden of our felt condemnation until we were carried to glory. "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." What a mercy it is that God has revealed and proclaimed the good news of salvation through the finished work of Jesus Christ! Good news has come from a good and kind Redeemer.

One of my favorite illustrations of God's goodness is found in the world of literature. In one of the Sherlock Holmes stories, the detective is sitting in the living room with Doctor Watson and is considering a single rose. He tells Watson that he can prove logically from that one flower that God is good. "There is nothing in this rose that is necessary for our existence. We could have lived very well without its symmetry, rich color and lovely aroma. This rose is something extra, that mankind did not have to have, to add beauty to our surroundings. It clearly proves God's goodness." True, Sherlock, true, but we didn't need you to figure that one out. The child of God knows it, feels it in his heart, and rejoices in it. Our God is truly and perfectly good, and proves it to His children over and over again every day.

ELDER MARK GREEN

### IS THE BIBLE TRUE?

To destroy the Lord's people, Satan began by challenging God's word. He does so by multiplying perversions of the Bible, until few people know which is the Bible. He does it by filling the minds of people with errors until they cannot understand the truth, and do not like it when they hear it. He does it by making the Bible appear to be full of errors, or mere human opinion. And most of all, he does it by tempting people to ignore *the book*.

Let us look at those arguments. In the books of Moses alone, expressions like "Thus saith the Lord" appears over four hundred times, and in the Old Testament, over eight hundred times. How then can it be mere human opinion? The Bible was written over a period of almost two thousand years, by people widely separated by time and place and circumstances. There is no possibility that they could all have agreed so entirely, had God Himself not revealed it to them, a book without error or contradiction.

There are indeed differences in translation by the penmen of the various books, and with good reason. These do not mean some of them are mistaken. Anyone who has translated material from one language to another, knows it can be said in various ways without being wrong. And there are other reasons. Take, for example, the accounts by the four Gospel authors of the sign written and nailed above the Master's head upon the cross. It was written in three languages, no doubt somewhat differently each time. And each of the evangelists translated it according to the purpose of his book. Matthew's Gospel states that this was an accusation, their legal reason for this execution. Mark agreed that it was an accusation, but his interpretation was to tell the world that this was the Lord's victory, not Satan's. Luke's interpretation makes the sign one of a series of miscarriages of justice, by which he proves the weakness of the best of human systems. This, said Luke, is what your religion has done! And John, who always saw Jesus as the Lord of Glory, used the incident to proclaim to the world that this is indeed the King of Israel. All of them are correct. One simply needs to understand the purpose of the books.

There is also a common challenge to the Bible, in that the various authors appear to give differing accounts of the same events. For example, the sermon on the mount recorded by Matthew and Luke differ. The accounts when Jesus drove the money changers from the temple seem to disagree. Again, when the Master and the disciples crossed the Sea of Galilee. Again, the words of the Commission differ. The answer is very simple. Those things all happened more than once, and the writers were not speaking of the same events at all.

One argument against the Bible that never fails to surprise me, is that it is simply too hard to understand. How can intelligent men and women sit quietly and allow themselves to be called ignorant or illiterate? The truth is, yes, it is difficult, as life itself is difficult; not difficult to comprehend, but to agree with? Only a glimpse at the ten commandments serve as an example. They tell us we are to remember the Sabbath, to keep it holy. That isn't hard to understand, it is simply contrary to human wishes. It says, Thou shalt not commit adultery; and for money's sake greedy, lustful people have polluted the very air about us with fornication and violence, duping even children into believing sin is not sin. It says, Thou shalt not covet! And virtually every form of business in the world appeals to the covetous nature of mankind.

What makes the Bible difficult is not that it is written in an archaic language; any intelligent person can learn the early use of those words far easier than they can create a new bible. In truth, one of the uses of the Bible is that it has stabilized our language, and has given us a standard that has remained unrivaled in beauty, in conciseness, in grammar and poetry. A Bible that does not lift our eyes and hearts to the high standard of perfect truth, is of no value. Would you want to read, or hear preached, a Bible written in the common vulgar speech of today? Frankly, I have heard a sermon or two at funerals from some of the other so-called Bibles, and it sickens my heart to hear men speak of God or to God in such irreverent language.

The real reason people do not like the Bible is that they lack the



faith, the spirit within their hearts, and Christian experience to interpret it. The Bible speaks of things which science and philosophy or other forms of human knowledge, cannot prove, which things can only be understood by faith. For this reason Jesus remarked to the worldly wise Sadducees, that they erred (these are the two basic causes of all error?) because, first, they did not know God, and secondly, they did not know the Scriptures. And that is still true. What men lack is not native intelligence but spiritual faith.

But is the Bible true? It speaks of creation from its first words to the last, and attributes it all to God's power and wisdom. Men have not investigated even the tiniest fraction of what God has made, they have not even understood the world within their own hearts, and they have not begun to examine heaven. If our understanding is essential, none of us will ever be saved. Thirty eight centuries ago God promised Canaan to Abraham and his seed. His descendants still own it. From Moses and all the prophets came the promise of our Lord's birth, life, and death. It happened, precisely as they said. We can even read in the Psalms the words Jesus would speak a thousand years later upon the cross. Thousands of years ago God set a standard of what is right and wrong. That standard remains today. And, throughout the Bible come the promises that one day all mankind shall come face to face with their Creator. If all the other is true, shall this fail? It will not, though heaven and earth be dissolved. Seeing these things are so, what manner of men ought we to be!

ELDER RAYMOND WEBB

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If, as some men claim, God has predestinated everything that comes to pass, both good and evil, then every time they complain about anything, whatever it might be, they are complaining about what God has predestinated. In other words, God would have predestinated that they complain about His predestination. What confusion!—*R.E.H.*

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Why would so-called atheists hate God if they were honestly convinced He does not exist?—*R.E.H.*

### TURN WITH ALL YOUR HEART

The word of the Lord came unto the prophet Joel saying, "Therefore also now, saith the Lord, Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning" (Joel 2:12). Oh, brethren, what great need we have to turn unto the Lord. If we only consider the mercies and blessings the Father hath bestowed upon us, then we certainly can proclaim that He is worthy of our praise and honor. When we begin to realize our weakness in sin and our great dependence upon Jesus, do we have a greater desire to follow Him? Our desire, hope and aim should be to walk closer to Him every day. How can we ever thank the Lord Jesus for the sacrifice He offered for those the Father gave Him?

First of all, let us pray for the grace to put away the vanities and desires of our flesh that we may be followers and disciples of our Lord. The apostle Paul wrote unto the Galatian brethren, saying, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). He goes on to say in the 17th verse— "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." Can we not see that through this constant warfare we continually and daily need to turn our hearts unto the Lord? Would not the Lord have us to continually turn unto Him for strength and courage to walk in His ways?

Unless we are aware of this warfare between our flesh and the Spirit we will be carried away with the cares and pleasures of this world. How are we to continually deny our flesh that we may serve Jesus? "With fasting, and with weeping, and with mourning."

Unless we look to the Author and Finisher of our faith and be yoked together with Him, we will not be able to serve Him acceptably. Paul wrote unto the Hebrew brethren, saying, "Let us have grace whereby we may serve Him acceptably." Surely we should pray unto God for grace that we might walk closer with Jesus.

BROTHER BRIAN BALLENGER  
Hagerstown, Indiana

### WHICH WILL IT BE?

That we are in the midst of a nation of declining morals and spiritual values few would deny. That being the case, one of two things will happen with regard to the churches' place in the midst of this sad state. On the one hand we might follow the downward course of society, gradually drinking in more and more of the corruptions and decay of the world around us, all the while congratulating ourselves that we are not quite as bad as they are. On the other hand we might stand firm in the old paths for the sake of our Lord, both doctrinally and morally, all the while becoming more and more peculiar in the eyes of the world, who will think it strange that we do not run with them in their riotous living and vain imaginations. Which will it be? There is no doubt which will be pleasing to our Lord and Saviour.—Elder Mark Green.

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### ONLY TO THE LIVING

Some will ask what we think of the scripture which says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). They wish to know if that invitation is not to every individual of the human race? We answer, no, it is to *the weary and heavy laden* only. No one can be weary, and heavy laden, but the living. The dead are not weary nor heavy laden.

Suppose some rich man who has plenty of money were to come to Greenfield, or any other city, and offer a million of dollars to every man or woman, girl or boy, who is weary or heavy laden. There evidently would be some that could not receive the money, from the simple fact that they are not laborers; not weary and heavy laden.

It is the same in a spiritual sense. Christ was only inviting those to whom He had imparted spiritual life. He was calling unto those to whom He had given the ability to come to Him; those who had the washing of regeneration, and renewing of the Holy Ghost. —M. D. Rice, (Colored) *Primitive Monitor*, 1918.



**PROVERBS 14:34**

“Righteousness exalteth a nation: but sin is a reproach to any people.”

This declaration of the Inspired Volume is an eternal, unchangeable, and all-embracing truth; it always has been, is now, and always will be true of every moral creature of God, and every combination of such creatures, of every human being, every community, and every nation, every church-member, and every church.

Righteousness is doing right from a right principle, reverencing and loving God and obeying His commandments from the heart, loving others as we love ourselves and doing to them as we would have them do to us. Sin is doing wrong, disregarding and hating God and disobeying His commandments, and hating others and doing to them as we would not have them do to us.

God, the Sovereign of the Universe, is infinitely holy and unchangeable, and eternal, omnipresent, omniscient, and omnipotent; therefore, every person, community, or nation, and every member and church that practices and persists in unrighteousness—irreverence, immorality, dishonesty, injustice, unkindness, oppression, and covetousness—will most certainly bring upon themselves reproach, degradation, and ruin; while it is equally certain that those who, by Divine grace, walk in the ways of righteousness, in the holy commandments of God and the heavenly precepts of His gospel, will receive from Him honor, elevation, and salvation.

He declares that He will visit dreadful judgments even upon His people who disobey Him, while He will make His obedient people high above all nations in praise and name and honor, that they may be a holy people unto Him, and that He will multiply blessings upon them (Deut. 26, 27, 28 & 32; Psalm 89, Isaiah 1, Heb. 10, 12, etc.)

The Scriptures teach us that God spares sinful nations for the sake of even a few righteous people in them (Gen. 18:23-32; Jer. 5:1, & Ezek. 22:30-31), His obedient people being the salt of the earth (Matt. 5:13); and that the people of God should not only be subject to the authorities that are over them, but should also pray

for them that they may lead a quiet and peaceful life in all godliness and honesty (Rom. 13:1-10; Jer. 29:7, 1st Tim. 2:1-4, 1st Pet. 2:13-17). The hearts of rulers are in the hands of the Lord to turn whithersoever He will, as the rivers of water (Prov. 21:1).

Our individual, denominational, and national salvation is of the Lord. May He graciously enable us to avoid every kind of sin and to walk in the way of all His holy commandments, to love and serve Him, and to love and benefit our fellow-creatures, especially our own brethren and sisters in Christ, and to Him alone shall be given all the glory. —**Elder Sylvester Hassell**, *The Gospel Messenger*, 1901.

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### SOME WILL PITY, OTHERS WILL REJOICE

The world today is overrun with men who have been educated to preach, have graduated from some theological seminary, but are void of the Spirit. Their preaching is in word only. They may outshine the true servant in the eyes of the world, but he who knows the Bible and preaches it with power and in demonstration of the Spirit, even though he may not be able to use enticing words, will be preferred by those who are hungering and thirsting for the food and wine of the kingdom.

The poorest and weakest of all God's ministers, if he but knows the truth and is blessed of the Lord, need not fear to preach to the flocks of the greatest D.D.'s, for while some will feel humiliated by your ignorance in speech and rudeness in manner and others will look upon you in pity, there will here and there be found one who, like Ruth gleaning in the fields of Boaz, will gather the golden grain and find it more delicious and sustaining than all excellency of speech or man's wisdom, and as you go you will leave behind you many who will fervently thank God for your coming and pray upon you His richest blessings, which will be to you as a guardian angel and as a healing balm as you press onward o'er the rugged road bearing the cross and enduring the shame.—**Elder William H. Crouse**, *From "What Is Truth?"* 1918.

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## NEWS NOTES

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### UNION MEETINGS

**BETHEL** (9101 Leesburg Pike—Rt. 7—Vienna, Va.)—April 20, 1996. All day Saturday only, with the regular meeting of Washington Church on Sunday.—**Elder Bill Dillon**, Pastor, Ph. (703) 573-0854.

**WASHINGTON** (Meets at Bethel Church, Vienna, Va.)—Fourth Sunday, April 28, 1996. All day Sunday only.—**Elder Bill Dillon**, Pastor, Ph. (703) 573-0854.

**BENTONVILLE** (Bentonville, Va.)—First Sunday, May 5, 1996. All day Sunday only. To be held in the South Warren Fire Hall on Hwy 340 S. in Bentonville. —**Elder J. Tolliver Utz**, Pastor, Ph. (540) 948-4803.

**MILL CREEK** (Hamburg, Va.)—Second Sunday, May 12, 1996. All day Sunday only. Scheduled visiting minister, Elder F. W. Stack, Jr.—**Elder Ernest M. Long**, Pastor, Ph. (540) 778-2763.

**HAWKSBILL** (Near Stanley, Va.)—Third Sunday, May 19, 1996. All day Sunday and Saturday before. Scheduled visiting ministers, Elder Gary Utz on Saturday, and Elder Paul Troutner on Sat. and Sunday.—**Elder Ernest M. Long**, Pastor, Ph. (540) 778- 2763.

**CEDAR CREEK** (Near Marlboro, Va.)—Fourth Sunday, May 26, 1996. All day Sunday only. Scheduled visiting minister, Elder Bob Dickerson.—**Elder Ernest M. Long**, Pastor, Ph. (540) 778-2763.

### EDITOR IS GIVEN NEW ADDRESS

Due to the implementation of the 911 service in our area we have been assigned a new street address, which is: **3687 King Road**. The City, State and Zip Code will, of course, remain the same. Correspondents are requested to take note of this change and use it thenceforth when corresponding with us. It has only been a few years ago that the Postal Service changed our Box number, but we are assured this will be the last change in our address.—*Editor*.



### 25TH WEDDING ANNIVERSARY

Elder Tom and Sister Cheryl Pitney are celebrating their 25th Wedding Anniversary April 9, 1996. If you wish to send them a card their address is: —**Elder & Mrs. Tom Pitney—8295 Liberty Twp Rd 95—Findlay, Ohio 45840.**

*(Editor's Note: This item was received three weeks too late to get it in the March issue. Copy for the March A&M was mailed to the Printer on Feb. 15.)*

### BETHEL'S ANNUAL MEETING—NASHVILLE

The Lord willing *Bethel* Primitive Baptist Church, Nashville, Tennessee, will hold its Annual Meeting beginning 7:00 P.M., Thursday night, May 2, 1996, and continue through Sunday, May 5, 1996. Plenty of private homes are available, but those preferring motel accommodations should contact **Elder Lonnie Mozingo, Jr.** at 615-452-9015.

The meeting house is located at 3810 Gallatin Road in the Inglewood Community of northeast Nashville. This is 1 1/2 miles south of the Briley Parkway/Gallatin Rd. Interchange. Those coming from the south should follow I-65 south to Briley Parkway/Opryland Exit. Take Briley Parkway to Gallatin Rd., turn south on Gallatin Rd. Go to 3810 Gallatin Rd.

Coming from the north follow I-65 south to Briley Parkway/Opryland. Take Briley to Gallatin Road and turn south. Those coming from the east or west should take I-40 to Briley Parkway/Opryland exit and follow Briley Parkway past Opryland to Gallatin Road and then turn south on Gallatin Rd. Our heartfelt invitation is extended to you to come and worship with us this year.

### 1996 MAYO ASSOCIATION

The 198th session of the Original Mayo Primitive Baptist Association is scheduled to be held with *Sugartree* Church, Axton, Virginia, May 17, 18 & 19, 1996. Starting time each day will be 10:00 A.M. Services will be held morning, afternoon and evening

on Friday and Saturday with lunch and dinner served at the church. Services will end Sunday at noon with lunch served thereafter.

### ORDINATION OF AN ELDER

On March 2, 1996 *Brother Forest N. Atwood, Jr.*, was ordained as an Elder in the *Alma Primitive Baptist Church of Stanley, Virginia*.

The Presbytery was made up of *Elders Frank Coppedge, Bill Dillon, Dwayne Fletcher, J. R. Kosch, Ernest M. Long, Raymond Pressley, Elmer S. Skeen, Gary and Tolliver Utz*.

The following deacons were also present: *Willis G. Ashby, Sam Baggarly, Harvey H. Cornwell, James Creel, Tracy Christian, John P. Fox, John D. Hawkins, J. W. Huffman, Winston Huffman, Louis H. Hite, Lewis Judd, Page Martz, Thomas McIntyre, Clarence Moyer, Evan Olinger, Harvey Painter, Ross Payne, Carlton Priest, C. Graves Rothgeb, Carroll Shuler, Mike Turner, Aubrey Utz, Granville Utz, Jr., Delma G. Wilson, Warren Wilson, and Russell Woodward*.

The Presbytery was formed by electing *Elder Ernest M. Long*, Moderator and *Elder J. R. Kosch*, Clerk. The following were designated: *Bro. James M. Painter* to speak for the church, *Elder Tolliver Utz* to question the church, *Elder Raymond Pressley* to question Bro. Forrest, *Elder Frank Coppedge* to offer the ordination prayer, and *Elder Ernest Long* to deliver the charge.

All functions were carried out to the satisfaction of the Church and the Presbytery, and the Presbytery was dismissed with prayer by *Elder Gary Utz*. The congregation shook hands with the newly ordained Elder and his wife. The service was dismissed with prayer by *Elder Forest N. Atwood, 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. Baggarly—1141 Elm St.—Front Royal, VA 22630.**

### NOTE CONCERNING OBITUARIES

We have the deepest of sympathy for the families and friends of the deceased, but we kindly ask them to keep obituaries as short as possible. They are primarily of interest only to those who knew and loved the deceased and are not generally read otherwise. Lengthy obituaries take up much space that we would prefer to use instructing God's people in the teachings of the Scriptures. Please keep these things in mind when writing obituaries.—*Editor.*

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## OBITUARY

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### ELDER LAWRENCE CARTER

We, the members of *Harmony Church*, Mathews, Indiana, mourn the loss of our precious brother in Christ, Elder Lawrence Carter, who passed away Jan. 7, 1996.

Brother Lawrence joined *Harmony Church* by letter on April 3, 1948. He was liberated by the church to preach on April 3, 1948. He was liberated by the church to preach on April 19, 1953, and on Dec. 1, 1956 he was ordained to the full work of the gospel ministry. He was an humble and faithful servant of the Lord. He served several churches during his ministry and also served as moderator of the Lebanon Association for several years. He was an earnest contender for the faith of God's elect, and of the doctrine of salvation by the grace of a loving and merciful God, by and through the shed blood of His only begotten Son, Jesus Christ.

Elder Carter is greatly missed by the church, but we bow in humble submission to God's sovereign will, knowing that our loss is Bro. Lawrence's eternal gain.

Therefore, let it be resolved that we of *Harmony Church* extend to his family our deepest sympathy, and that they be given a copy of this resolution of our love and respect for Bro. Lawrence. Also that it be recorded in our church records, and sent to our church papers.



Done by order of *Harmony Church* when in conference, Feb. 3, 1996.  
*Brother Ralph Chastain*, Moderator, *Brother John Edward Johnson*, Clerk.  
 Written by **Elder Wayne Thacker**.

#### **ELDER CORNISH L. RATCLIFF (96)**

Elder Cornish L. Ratcliff, of Florence, Kentucky, died at St. Luke West Hospital, Florence, KY at 9:58 A.M. on Feb. 7, 1996. He joined *Rays Fork Primitive Baptist Church*, Sadieville, KY in Sept., 1933 and was ordained an Elder on Aug. 10, 1938. At the time of his death he was a member of *Middle Run Primitive Baptist Church* at Waynsville, Ohio.

Upon his retirement from the Railway Mail Service on April 30, 1954, he and mom moved to North Carolina and then to South Carolina where he pastored several churches before moving back to Kentucky in Nov., 1969.

He was preceded in death by his son, Clayton Emory Ratcliff, in August of 1985 and his wife, Mattie Ratcliff, in February of 1986.

Survivors include a son Kenneth S. Ratcliff and his wife, Jean; daughter-in-law, Helen Ratcliff; grandsons, Chris, Jay, Paul, Bruce and Eric; granddaughters, Jane-ella, Karen, Hope and Joanne; great-grandchildren, Lacey, Danielle, Joshua, Dustin, Andrew, Kayla, Kyle, Ashley and Kirsten.

Funeral services were conducted at Stith Funeral Home, Florence, KY, Feb. 10, 1996, by the reading of a poem composed by Elder Ratcliff titled "Longing For Home" which was read by his grandson, Chris. Another poem of his was read by Elder William Shockley, not having a title. An article of Elder Ratcliff's, "O Death, Where Is Thy Sting?" was read by his grandson-in-law, Elder Mark Pitney. Another poem by Elder Ratcliff, "My Hope And Desire" was read at graveside by Elder William Shockley.

#### **SISTER MARGARET LUCILLE BROTHERS (68)**

We bow in humble submission to the Divine will of our heavenly Father, who in His infinite wisdom and mercy called one of His precious Jewels, Sister Lucille Brothers. She passed away in the Garden City Osteopathic Hospital Dec. 28, 1995. She was born in Walnut Grove, Ala., in Etawah County July 23, 1927, the daughter of Albert Burtis and Ruby Chappell. She was married July 10, 1945 to Benjamin Mitchell Brothers in Oneonta, Ala. To this union three children were born; Martha Hill, Glenda Petty and Margaret Collier.

Sister Lucille first united with the *Mt. Moriah Primitive Baptist Church* and was baptized Sept. 20, 1947, in Oneonta, Ala., Blount County, by the pastor, Elder W. D. Green. A devoted member, she transferred her membership by letter to the *Little Zion Primitive Baptist Church* in Dearborn, Michigan, Dec. 17, 1960, where she remained a devoted member until her passing.

On the night before Sister Lucille died pastor Howard Edwards and deacon Lonnie Prater were present with her and she told them of her love for the Primitive Baptist Church and the doctrine it stands for. She sent her love to everyone. She had a wonderful experience that gave her a precious hope that she was a vessel of mercy. She believed in a God who comes and speaks to us and visits our heart. She was a dedicated soldier to her Lord, and an inspiration to all who knew her. We never heard her say a harm word against anyone.

We feel she could say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:7-8). Although her work on earth is finished her memory lingers with all who knew her.

Left to mourn her passing are her husband, Bro. Mitchell Brothers; three daughters, of whom two are members of *Little Zion* and their husbands; Martha Hill of North Muskegon, MI., Glenda Petty of Taylor, MI., and Margaret Collier of Culleoka, TN., and three sons-in-law, Joseph, Bobby and Charles Collier; 6 grandchildren, Benji Hill, who is a member of *Little Zion*, Carrie Petty, Heather Petty, Joseph Hill, better known as J.J., Jennifer Hill, better known as Jenny, and Nicholas Collier; two Brothers, Verman Chappell and Marnese Chappell; three Sisters, Imma Jean Samples, Verna Lancaster and Nadine Lybrend, all of Alabama; and a host of relatives and friends.

The funeral was held at Howe-Peterson Funeral Home Taylor Chapel in Taylor, MI., Dec. 31, 1995. Songs of praises were sung, "Jerusalem, My Happy Home" and "Amazing Grace". Officiating Elders were Howard Edwards, Tommy Edwards and Otis Buell. Burial was in the Michigan Memorial Park in Flat Rock, MI. May the family be reconciled to His will.

—Sister Anne Pearson.

#### **SISTER JUNE KITE COMER (72)**

Sister June was born June 2, 1923 in Page County, Virginia, the daughter of the late Leonard and Florence Gochenour Kite. She died Feb. 16, 1996 in the Page Memorial Hospital, Luray, Va.

She was a member of the *Alma* Primitive Baptist Church and was retired, having been employed at the Fairfax County Credit Union for many years. Her husband, Bro. Floyd D. Comer, preceded her in death Feb. 19, 1992. He died very suddenly and his unexpected death was a great shock to all of us. They were so happy in the church and enjoying their retirement, but after the death of Bro. Floyd, Sister June's life was never the same. Her first husband died many years ago.

Survivors include two sons, W. (Bud) Bierlein, Arlington, Va., and David Bierlein, of Orlean, Va.; one daughter, Kay Pozucek, Seymour, Conn.; two sisters, Violet Mitchel, of Franklin, W.Va., and Frances Ann Cole, of Centreville; six grandchildren and one great grandchild.

Funeral services were held at the Kyger Funeral Home in Shenandoah, Va., Monday, Feb. 19, 1996, with burial in the Rest Haven Cemetery, Shenandoah, and Elder Ernest M. Long, her pastor, officiating.

In humble submission, with precious memories.—**Elder Ernest M. Long.**

### **BROTHER CLEO BEAGLE (92)**

Resolutions of sympathy and regret with respect to the death of Brother Cleo Beagle.

Whereas it has pleased our heavenly Father to call home our dearly beloved brother and deacon Cleo Beagle, and whereas he was a faithful and devoted member and though our hearts are sad we bow in submission to God's divine will.

We are thankful that God spared his life for ninety-two years, fifty of which were spent in humble service as a deacon of *Eagle Creek* Primitive Baptist Church.

Be it resolved that we, the members of *Eagle Creek*, wish to extend our sympathy to Brother Beagle's bereaved family, trusting that the grace of God may enable them through faith to look toward where their beloved sweetly rests in the arms of his Saviour. —**Elder Glen Funk, Moderator, Debra Beagle, Clerk.**

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### **DONATIONS TO THE ADVOCATE AND MESSENGER, INC.**

James L. Painter, Va., \$10.00; A Friend, Tenn., \$6.00; Mr. & Mrs. J. M. Shultz, Va., \$5.00; Mrs. Floyd Reed, Ind. \$5.00; Elva Payne, Va., \$25.00; Mr. & Mrs. Brian Ballenger, Ind., \$5.00; Delma G. Wilson, Va., \$10.00; Mary Lee Olinger, Va., \$5.00; Little Zion Primitive Baptist Church, Mi., \$25.00; Elder Ralph Culy, Ind., \$20.00; Clara Miller, Ga., \$10.00; Charlotte W. Rudacille, Va., \$5.00; Julie Tonks, Tex., \$5.00; Susan A. Thompson, Ohio, \$5.00; Elder Elmer & Sis. Tessie Skeen, Va., \$10.00; Sis. Mary Long, Va., \$10.00; Denver Harrison, Ill., \$10.00; Mabel D. Reed, Ind., \$5.00; Mrs. William Mize, Ga., \$5.00; A. L. Carnell, Va., \$10.00; Ernest Roberts, Ind., \$5.00; Nancy H. Jackson, Va., \$25.00.



### 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 '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. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 22068-9801, Tel. (540) 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. (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 '96

**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 '96

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

**THUMB RUN** - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m., Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 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. (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 '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. (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 '96





