

Advocate and Messenger

135th Year JANUARY 1996 No. 1

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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MY GIFTS ARE THINE

Lord, what I have is not my own,
It is a gift from Thee:
The good I do originates
From grace Thou gavest me.

O may I take no credit, Lord,
For gifts within my hand
Which glorify Thy precious name
Or help my fellow man.

O may Thine anger still my tongue
If I should claim as mine
The graces Thou hast given me
For these, O Lord, are Thine.

8-11-93 R.E.H.

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ELDER RALPH E. HARRIS, Editor
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ALMA - Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. Meets 1st Sunday 10:30 a.m., Sat. night before at 7:30 p.m. Elder Ernest M. Long, Pastor. Rt. 2, Box 236, Stanley, Va. 22851. Tel. (540) 778-2763. Sister Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April '96

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

BETHEL - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; 1st and 3rd Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court., Annandale, Va. 22003. Tel. (703) 573-0854. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va. 22031. Tel. (703) 273-5983. Dec. '96

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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

JANUARY 1996

No. 1

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EDITORIAL STAFF

ELDER RALPH E. HARRIS, Editor Route 1, Box 356, Caryville, Fla. 32427
Associate Editors, all Elders:
DENNIS H. JONES 927 McArthur Blvd., Warner Robins, Ga. 31093
RAYMOND WEBB 106 Ash St., Carthage, Il. 62321
LONNIE MOZINGO, JR. 152 Lori Lee Dr., Gallatin, Tn. 37066
MARK GREEN 156 Davis Rd., Booneville, Ar. 72927

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BEGINNING OF VOLUME 135

We begin this one hundred thirty-fifth volume of the A&M hopeful and prayerful that the Lord will be pleased to bless us and guide us in our continued efforts to supply our readers with good, sound, edifying and instructive material throughout 1996. To this end we beg an interest in your prayers, now and always.

There is no doubt but that each of us will need much grace to get us through this new year, as well as through the remainder of our time in this world. Trials and afflictions are very common to God's people, and we should not view them as a strange thing (See Psa. 34:19 & 1st Peter 4:12). We will do well to keep in mind that our

days are relatively few and that they will be full of trouble (See Job 14:1). A due consideration of this solemn truth will tend to make us think more soberly about life and what our real purpose is for being here.

Our primary reason for living should be to glorify God in word and deed. And if we had no trials the praise we would render to Him would be much less than it is, for there would be no overcoming of those trials by faith, no deliverances from them nor any receiving of sufficient grace to bear them. There are, for example, three prayers even the apostle Paul would never have prayed if it had not been for his "thorn in the flesh" (See 2nd Cor. 12:7-9), and we would never pray for deliverance if we never had anything to be delivered from.

The year just past, as have been all my previous years, was fraught with some heavy burdens and some sore trials, and I prefer to believe that God had a purpose in suffering those things to come upon me, and that in some way I will have been benefited by them, whether I am ever made aware of those benefits or not. I do not have an undue curiosity as to why God suffers me to have troubles, hardships, difficulties, afflictions, burdens, or even persecutions, but I *would* like to know that these things were so ordered of Him that they will be to my ultimate good and His present and future glory. And insofar as I have evidence that this is the case I voice a heart-felt "So be it;—the will of the Lord be done!"

None of us know whether we will make it through 1996 or not. We don't even know whether we will still be alive five minutes from now. But if not, and this earthly house is dissolved, how good it is to possess a sweet assurance that "we have a building of God, an house not made with hands, eternal in the heavens" (See 2nd Cor. 5:1). We have lost some of our dear friends during 1995 and it is most likely we will lose others in the year ahead, but if so we hope to see them again one glorious day in a far better place and condition.

Again, we desire that you remember all of us who are involved in any way with the work of putting out the A&M and ask you to keep us in your prayers throughout the year. In behalf of the entire staff we wish for each of you the best of God's favors now and always.—*Editor.*

I DON'T WANT TO COME BACK

Quite a few years ago a neighbor lady said to me, "You don't believe in reincarnation do you?" I replied, "No, Ma'am, I surely don't." She answered, "Oh! I believe we come back many times."

Since I knew she would not be swayed by any scriptural argument I let the matter pass, but I thought how sad it is when a person has no higher ambition than to come back again and again and live more lives in this "present evil world," possibly even as lowly animals. How pathetic it is to see anyone so in love with the things of time and sense that they are not satisfied with just one journey through this world of sin and sorrow.

The apostle Paul viewed his departure from this world and his being with Christ as "far better" than remaining here, for the world had been crucified unto him and he unto the world (See Phil. 1:23 & Gal. 6:14). He did not love the world and the world did not love him. He had no desire to pass this way again, even *once*, much less *many times*. One time around is more than enough for those who have been killed to the love of sin and blest to see the vanity of worldly things. They know that if any man love the world, the love of the Father is not in him (See 1st John 2:15), and that "the friendship of the world is enmity with God" (James 4:4).

"It is appointed unto men *once* to die" (Heb. 9:27) and hence they only *live* once on this earth. If they *came back* many times they would have to *die* many times. I would hate to know I had to come back and live another lifetime in this sin-cursed world, much less *many lifetimes*. What a depressing thought! I am glad to have the sweet hope that when my journey here is over I will go to be with the Lord. That is far superior to returning to this earth, whether as a cow or a king.—*Editor*.

Those who carry heavy burdens honorably were first fitted and prepared by the Lord to carry them, and the manner in which they bear them brings honor and glory to His name.—*R.E.H.*

BLESSED ARE THEY THAT MOURN—MATT. 5:4

One moment of mourning such as this text speaks of will result in more comfort than a lifetime of mirth and merriment. It is a blessed thing to be brought by the Lord to see the wretchedness of our nature and to grieve over our own sins as well as the sins of others. We are not only blessed when we can say of ourselves that we are a man of unclean lips, but also when we can realize that we “dwell in the midst of a people of unclean lips” (Isa. 6:5); and not simply to *say* it but to *know* it and *mourn* because of it. We must mourn before we can be comforted. There can be no comfort where there is no sorrow, and no uplifting where one always has his head in the clouds. The gospel will only “bind up the brokenhearted,” and it will only “comfort all that mourn” (Isa. 61:1-2).

Blessed are they that mourn over their own sins. David is a good example of this. He said his sin was ever before him (Psa. 51:3). It is generally conceded that the primary sin he spoke of here was his sin with Bathsheba. If so, it would also include his having her husband, Uriah, set in the forefront of the hottest battle and left there to die (II Sam. 11:1-17). And after the prophet, Nathan, was sent to David and he was convicted of his sin, he greatly mourned over it, and it would not long leave his mind thereafter. His mourning, in itself, was not a blessing, but the fact that he mourned was a clear indication of his being a blest character. If he had not been a child of God, possessed of His Spirit, his conscience would not have smitten him and he would not have “sorrowed after a godly sort” (See 2nd Cor. 7:11).

Blessed are they that mourn over the sins of others also. Even our Lord wept over Jerusalem because of the sins of its inhabitants and the impending judgments that were in store for them (See Luke 19:41-44). And should we not also mourn over the state of many of our major cities and our nation? As a whole our once-great country has forsaken God and “gone a whoring after the heathen” (Ezekiel 23:30). It has profaned the Lord’s day by making it a day of leisure and entertainment; a day to play and frolic; a day to buy and sell and get gain. It has established a welfare state for multitudes who

will not work, and it doles out billions of dollars to other countries while allowing many a needy soul within its own borders to go without the necessities of life. It has taken the mothers out of the homes and turned the care of their babes over to others who many times are not concerned for their welfare. There is a host of such ills in our land for which we ought to mourn, but instead of mourning many seem to be content with things as they are.

Lot is a good example of one who mourned over the sins of others. He was a righteous man, in spite of his faults, (2nd Peter 2:8) and while he dwelt among the Sodomites his righteous soul was vexed from day to day as he heard their filthy conversation and saw their unlawful deeds. By no means was he blest to be in their presence, but the fact that their wickedness was a grief of soul to him showed him to be a blest character.

We would not want to convey the notion that God's people ought to go with a long face all the time, for there are many things for which they should be thankful, and they have much to rejoice in; but any time things are brought to their mind which are dishonoring to their heavenly Master, if they are as spiritual minded as they ought to be, and as concerned for His glory as they ought to be, they will mourn.

I would not dare trumpet my own righteousness or my own blessedness (I leave that for others to judge) but this I do know, I see much in myself and in others that makes me mourn—and I trust my mourning is of a *godly* sort. I mourn over the divided state of many of our churches. I mourn over the fact that some of them have no interest in reestablishing fellowship, and consequently will make no effort in that direction. I mourn over the fact that discipline is so lax in many of our churches and members are allowed to live in such way as to bring reproach upon the blessed cause of Christ without being censured in any way. Many such things trouble my soul, and all this in addition to my own inadequacies, shortcomings, and failings. Does this mean—O, do I dare think it means—that I am one of those highly favored souls who are “blessed”? I desire earnestly that it might be so.

“Blessed are they that mourn.” To a lot of people this would seem like a great paradox, but it is nonetheless a very real truth, for those who mourn in a godly way, and for godly reasons, are indeed blessed. In these times of such great evil and of so much open rebellion against God, it would make me feel more hopeful if I could see greater evidence of godly sorrow. —*Editor.*

THE UNFATHOMABLE GOD

How vast is this great universe—
 Too vast to comprehend!
 No glass can view its farthest point
 Nor find where it begins.

And thus it is with all God’s works;
 Men cannot fathom them:
 They cannot grasp His pow’r and might
 And none can measure Him.

Men have no right to question God
 And say, “What does Thou?”—
 To dictate what He “ought” to do,
 Nor when, nor where, nor how.

Men ought to always keep in mind
 That they are worms of dust,
 And what He does—whate’er it be—
 Is always pure and just.

They do not have a single pow’r
 That did not come from Him
 And He can in a moment’s time
 Remove it all from them.

He holds their life within His hand
 And gives them ev’ry breath,
 And His sustaining hand withdrawn
 Would bring them instant death.

How foolish do vile men appear
When in their haughty pride
They vaunt themselves above the Lord
And seek to be His guide.

Before His feet each knee must bow
When in the final day
He wafts His people to the skies
And sends the goats away.

How humble ought we all to be
Before this mighty King
For since He's been so good to us
We owe Him everything.

8-10-95

R.E.H.

WHAT I WOULD LIKE TO SAY TO MY GRANDCHILDREN, AND YOURS

As old fashioned as it might sound to them, I would like to tell them these things, some of which I learned by hard experience, and some by observation. They are important.

Fear God, and keep His commandments. All eleven of them. Learn to pray in your own heart, and read your Bible. What God thinks of you is the most important matter in this world.

Always be honest and truthful, and live by your convictions no matter what any others may do.

Be courteous to everyone, be honest and thoughtful, and you will always have friends. You may look with compassion upon those less fortunate than yourself, but look down on no person.

Hard work is not something to be avoided, it is good for you. Support yourself, have pride in yourself, and no other person can ever own you.

Learn to put first things first. All the other things will take care of themselves. Your God, your church, your home and family, your

education and your work, your friends, and yourself last of all. In that order. These are your reasons for living.

Consider carefully before you make decisions. Hasty words and hasty acts often bring unwanted results. Hold on to your own past, and consider the experiences of others, as a guide to your future. And don't be afraid to ask for advice from those you know to merit trust.

Don't make debts, because they make a slave of you. But if necessity forces you to do so, pay them.

Be careful how you choose your companions. They can make you or break you. Some of them will be with you for life.

And finally, it is a good thing to honor your parents, for above all others they love you most. They may not always be right, but they are always your parents. Having a loving family is infinitely more important than having things, or pleasures, or businesses. Being a family is more important than being always correct, or getting your own way.

And don't forget your grandparents either.

ELDER RAYMOND WEBB

IN HOPE OF ETERNAL LIFE

This has been a most discouraging day. It has seemed as though a cloud of gloom and despondency has hung over me all the way through it. My drive home from work takes about an hour, and it seemed as though I could not think a single cheerful or worshipful thought the whole way. It is at times like these, when the world and my old flesh provide nothing but trouble, that the promise of eternal life is especially sweet.

Eternal life is a promise. "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2). That is a truth to rejoice in! Satan may whisper lies, my flesh may pull me down, the world may entangle me with briars so that sorrows and disappointments encompass me on every hand, but God's

veracity does not change. Gloom and despair may weigh down upon me so that I can scarcely look up to heaven, but the everlasting covenant is ordered in all things and sure. I can hope in that. It is something in which I may place my faith and trust. Here is a source of real and lasting joy.

Eternal life is a reality because God has promised it. Before the world began, eternal life was covenanted to all of the elect in the Person of Him who represented them, the Son of God. Then, as Psalm 16 so beautifully states it, the lines fell unto Him "in pleasant places," and "a goodly heritage" was promised unto Him. By God's grace, I am a part of that goodly heritage the Father gave unto the Son to redeem and to keep. What a thought!

Eternal life is a sure promise because God has predestinated the elect unto an incorruptible inheritance, and has surely purposed that all that is necessary for them to finally possess it will have been infallibly done. The apostle John taxes the limits of earthly language in describing it in terms of things of natural beauty and value, and the half has not yet been told. And it is *sure*. It is promised by our great God who cannot lie.

Oh, what a promise! It will cheer us when the worst of this life weighs us down. It can lift us up when our weak hands tremble and our feeble knees collapse. It sustains the fearful and gladdens the hearts of those that mourn. With its contemplation sorrow and sighing shall flee away.

Yes, eternal life is a sure and certain promise from the mouth of an unchanging God. The only question with me from time to time is, "Am I one of His?" How can a child of God have such vile thoughts and give in so easily to temptation? My only sustenance in such times of doubts is the reality of the power with which the gospel has come to my soul in times past. Surely, surely that was real! God forbid that the joy and satisfaction I felt was counterfeit! How could it be possible that something so good could seem so wonderful to me, and it all be a sham? Yet Satan is a great deceiver, and I can only assume that I shall face these doubts and difficulties again from time to time. And when I do, as on this day of darkness and

thorns, may my kind heavenly Father grant that I shall be sustained by that great and wonderful promise.

ELDER MARK GREEN

WHO CAN HINDER HIM?—JOB 9:12

My profession is delivering freight, and consequently I am exposed to all manner of traffic signals and road signs, but the most food for thought usually comes from billboards and signs that have become more and more common in recent years in front of meeting houses of the denominational world. I also see many businesses which have signs that make statements or ask questions of a religious nature. I would like to express some thoughts that came to mind recently after reading a question on one of these signs.

The question was, "How can God do a new work in you if you keep doing the same old things?" Whoever took the time to frame this question on a billboard certainly has a different idea about how God operates than the apostle Paul had. In Phillipians 1:6 he wrote, "Being confident of this very thing, that he which hath begun a good work in you *will perform it* until the day of Jesus Christ." The apostle was in a good position to know wasn't he? He was "doing the same old things" up until the very time of his conversion. He was on the road to Damascus with letters of authority in his possession to apprehend disciples of the Lord and "bring them bound unto Jerusalem."

In reading Saul's experience in Acts chapter 9, we find that the Lord got his attention in a very decisive manner. Did the Lord ask him, "Saul, how can I convert you if you keep on doing the same old things?" No, it was Saul who asked all the questions. "Who art Thou, Lord?" He knew whoever had struck him down was to be addressed with reverence. "What wilt thou have me to do?" He was instantly made willing to carry out whatever instructions the Lord had for him. Psalm 110, verse 3, begins, "Thy people shall be willing in the day of thy power."

I wonder if the owner of the billboard ever read the experience of

king Nebuchadnezzar? He was struck down by the great God of heaven and made to dwell with the beasts of the field. He ate grass as oxen, his hairs were grown like eagle's feathers and his nails like bird's claws. What a powerful testimony he gave when he had regained his senses (See Dan. 4:34-35).

I also thought about a brother named Jonah. How did the Lord do a new work on him? I'm glad our God is not frustrated by anything, especially uncooperative, puny, sinful men such as we. I heard a black preacher say one time, "When that great fish cast Jonah up on dry land, he hit the beach wiping seaweed out of his eyes headed toward Ninevah!" Well, it isn't recorded exactly that way, but I don't believe he was dragging his feet when he got the second opportunity.

It is terribly vexing to me for men to refer to the God of the universe, the Creator of heaven and earth, in limiting, human terms and ask such questions as the one under consideration. We *know* that God is able to do His will. Anything less would be to deny His divine attributes. On the other hand, we are taught that God's children are responsible creatures; we do have a duty to Him. Our purpose for existing is to praise Him and to bring Him glory and honor. We are told to take up our cross and follow Him. It is a daily battle to crucify the flesh. When we would do good, evil is always present with us (See Romans 7:21). May He bless us all with a closer walk with Him.

BROTHER BRIDGMAN HARRIS
386 E. Saunders Rd. Lot E. 514
Dothan, Ala. 36301

(Editor's note: For those of you who may not know, Brother Bridgman is mine and Melba's only son. I baptized him when he was not quite 8 years old and he is now 31 and is married to a very sweet girl whom I had the privilege of baptizing Nov. 5th of '94. If any of you would like to write him and encourage him I know he and Faye would both deeply appreciate it.)

AN ARTICLE OF FAITH

We believe in the eternal existence, omnipresence, omniscience, immutability, omnipotence, and unity of one true and living God, the Father, Son, and Holy Ghost.

I shall not argue the existence of God so particularly, but rather that His existence is eternal. The fact of His existence, so plainly declared in all nature, needs no argument. "The heavens declare the glory of God, and the firmament sheweth his handiwork" (Psa. 19.1). The evidences of His being are on every hand in all created things. The sun, the moon, the stars in all their regularity and splendor, the earth with its perfect design, its perfect harmony in production, and perfect rhythm in its seasons of spring, summer, autumn, and winter, declare the being of an infinite designer. We had better suppose the existence of a beautiful painting without a painter, a wonderful building without a builder, or an accidental coming together of all the wheels and intricate parts of a delicate watch without a watch maker, than to suppose the evolutional or accidental growth and perfection of such a universe as ours with no master mind or builder. It has been well said that he is a fool who after having looked about him can yet say in his heart, there is no God. But, we will notice the six essential points in this article of faith.

First, the eternal existence of God. The words "everlasting" and "eternal" are the strongest words in the human tongue to express duration. In speaking of the Lord, David said "Thy throne is established of old, thou art from everlasting" (Psa. 93:2). Again, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." In these passages David not only conceived him to be from the everlasting past, but also to the everlasting future. In this he has affirmed the eternal existence of God. Let us read Deut. 33:26. Moses in pronouncing his blessing upon the people of God says, "There is none like unto the God of Jeshrun, who rideth upon the heaven in thy help, and in his excellency upon the sky. The eternal God is thy refuge, and underneath are the everlasting arms." These passages fully sustain this first point in our article, and it is

indispensable to Christians, for they are assured in His word that because He lives, they shall live also. The Lord has revealed Himself as the Eternal I Am, which signifies "The Lord which always was, always is, and is ever to be."

God is omnipresent. Those poor souls who have vainly tried to hide from the presence of the Lord have found Him to be everywhere present with them. David said, "Whither shall I flee from thy spirit? or whither shall I go from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me" (Psa. 139:7). Where indeed could one hide from the presence of the Lord? "Can any hide himself in secret places, that I shall not find him? saith the Lord. Do not I fill heaven and earth? saith the Lord?" (Jer. 23:24). While the hearts of wicked men may quake because of this fact, they cannot escape it. As for the humble children of God, it is blessed to know that no matter what the circumstances they find themselves in, the Lord is there (Psa. 46:1). The heavenly influence of this point in the Christian faith is threefold: it quiets the Christians' fears; it encourages boldness in the performance of Christian duties; and it tends to restrain sinful inclinations. The name, JEHOVAH SHAMMAH, denotes "the Lord is there."

God is omniscient. It is a cardinal principle of the Christian faith that all things are seen and known by the Lord. "Hell is naked before him, and destruction hath no covering" (Prov. 15:3). "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3). "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (2 Tim. 4:13). "From the place of his habitation he looketh upon all the inhabitants of the earth" (Psa. 33:13). And we are told, "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" (2 Tim. 2:19). While this truth may not be pleasing to the evil doer, it gives much comfort to the child of God. The assurance that the Lord

knows all about him and that He will guard and keep him against all the evils that beset the saint's path until he is brought safely past the last enemy, is very precious indeed. His name, JEHOVAH JIREH, denotes "The Lord will see," or "provide" (Gen. 22:14).

God is immutable. That His mind cannot be changed, and that He cannot be turned from the fulfillment of the desire of His soul, is shown as follows (Job 23:13). "He is in one mind, and who can turn him? And what his soul desireth, even that he doeth." That the security of His people lies largely in His unchangeableness, is shown as follows (Mal. 2:6); "I am God, I change not; therefore ye sons of Jacob are not consumed." That it would be a great error in judgment to suppose that there is the smallest degree of variableness, or the least shadow of turning with God, is shown in James 1:17: "Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." Faith in the immutability of God begets confidence that "He that hath begun a good work in us will perform it until the day of Jesus Christ" (Phil. 1:6). Christians may rejoice that the Lord does not begin the work of healing in their souls only to leave it unfinished at the last. His name, JEHOVAH ROPHI, in which his afflicted ones trust, denotes "The Lord that healeth thee."

God is omnipotent. The power of His might (Eph. 6:10) is the Christian's defense. Moses, in giving the account of creation, set forth the omnipotence of God when he said "Thus the heavens and the earth were finished, and all the hosts of them" (Gen. 2:1). In making the heaven and the earth, His omnipotence is established and it follows that there could be nothing in the future too hard for Him to accomplish. Let us hear the prophet Jeremiah (32:17); "Ah, Lord God! Behold, thou has made the heaven and the earth by thy great power and thy stretched out arm, and there is nothing too hard for thee." Thus Jeremiah considered the fact of creation as proof of God's omnipotence. In the first book of the Bible (Gen. 17:1) He is revealed as "The Lord God Almighty", while in the last book of the Bible (Rev. 19:6) He is declared to be the "Lord God Omnipotent."

Thus we have shown from scripture, and also from the very titles by which He has revealed Himself, that God lives as an eternal, ever present, all seeing, unchangeable, and all powerful God. Nothing could be more awful to the ungodly, but to the humble Christian, nothing could be more soul satisfying. His title, JEHOVAH SABAOTH, signifies "The Lord of Hosts", and denotes His sovereignty over all.

There is perfect unity in the one true and living God. "These three are one." As there can be but one supremely sovereign being, it follows that there can be but one true God. "Know therefore, this day, and consider it in thine heart, that the Lord, he is God in heaven above, and upon the earth beneath, and there is none else" (Deut. 4:39). While it is true that human beings cannot comprehend all the mysteries of the Lord, it is also true that without some fair understanding of Him as He has been pleased to reveal Himself in the holy scriptures, there can be no intelligent worship of God. "Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory." In His oneness, true Christians are to know Him as JEHOVAH ISHI, which signifies "The Lord my husband", and means they are to yield themselves and their whole hearts' devotion to Him, alone.

May it please the Lord to grant to us all a better knowledge of Him whom to know aright is life eternal. "Now to the King eternal, immortal, invisible, the only wise god, be honor and glory for ever and ever. Amen."—**Elder C. E. Webb**, *deceased 1965*.

If those who have wealth do not use it properly it will prove to be a curse to them. When men accumulate worldly riches that they may consume them upon their own lusts, this is displeasing to God and will bring sore judgment.

Wicked men bless (applaud or commend) the covetous (See Psa. 10:3) but the Lord abhors them, and they will find at last that the material gain they have so inordinately sought after cannot deliver them from His wrath.—*R.E.H.*

UNTIL SEVENTY TIMES SEVEN

The sweetest incense ever wafted to high heaven is the spirit of forgiveness rising from the altar of love. Pardon can come only from love, for love alone forgives. It is the power that impels toward all that is good, in that famous discourse delivered by the great and loving Galilean on a hillside in Judea, that masterpiece of righteous instruction containing the superessence of ethics, are the words, "Blessed are the merciful, for they shall obtain mercy." This is but another way of saying "blessed are they who forgive, for they shall be forgiven." It is another's misfortune if we be ungrateful or unrelenting, or unappreciative, but it is ours if we do not forgive.

Long before the words just quoted were uttered it was written, "Judgment also will I lay to the line, and righteousness to the plummet (or plumb-line)"—Isa. 28:17, showing that He who is love is also just. But for poor humanity comes this cheering assurance from the same writer, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Certainly the word "abundantly" is a satisfying word, but never so pleasing as when it refers to the "abundant mercy" and pardon of God. When called before men to answer for misdeeds humanity does not so much crave justice as mercy; and how much more desired is it when called before Him who "knoweth the hearts of men!" "I say not unto thee, until seven times; but, until seventy times seven."

Landor asks, "Did you ever try how pleasant it is to forgive anyone?" He who has never had that experience, who has never felt in his heart the forgiving spirit, has a poor conception of what constitutes happiness. It is when one is forgiving that he is most like his Creator, which is a confirmation of Pope's assertion, "To err is human—to forgive, divine." What a miserable heart has he who is never moved by the spirit of forgiveness, a heart that is cankering and destroying itself with a desire to be revenged. Hosea Ballou says, "Hatred is self-punishment"; while another says: "The forgiver is himself forgiven in like measure, and vengeance is itself avenged on the vengeful by the vengeance of God's automatic law

of compensation. The least forgiving are the least forgiven. He who wrongs us has more deeply wronged himself, and since he is bound to suffer in measure as he sinned, our vengeance should be pardon. A lack of mercy means plenty of misery, while he is the greatest of givers who is the greatest forgiver."

Milton says, "Revenge, at first though sweet, bitter ere long back on itself recoils." He whose heart is full of hate, who is unforgiving, is punishing himself more than his enemy; he has within him a consuming fire destroying his peace and happiness; is like one who burns his house down upon his own head. Love and hatred cannot occupy the same mind, and without love for mankind happiness is impossible. "Let not mercy and truth forsake thee," said the wise man, and he also said, "He that is glad at calamities shall not go unpunished." Lack of moral courage to confess wrong and lack of love to forgive it constitute the wind that fans to flame the embers of hatred and revenge. "Vengeance is mine, said the Lord; I will repay." Leave it to Him. Let us "judge not," but humbly pray, "Forgive us our debts as we forgive our debtors," seeing to it that we do forgive our debtors, for unless we do we are assured that we will not be forgiven.

Hate and vengeance are the children of those daughters of the night, envy, jealousy and suspicion. These see only ulterior motives in men, and without waiting to find if their suspicions are true, men begin to hate each other. In a sweet little poem entitled, "If We Only Understood," Kipling has these words:

"Ah! we judge each other harshly,
Knowing not life's hidden force—
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
And we'd love each other better
If we only understood."

The greatest of all charities is that which attributes right motives to others, which is willing to think that good is influencing him whom others suspect of evil intentions. If all who know they have wronged others had the courage to confess it and ask forgiveness, and if those who are wronged would always be sure they are wronged and then be willing to forgive when asked, a vast amount of the misery and unhappiness of the world would disappear. The courage to confess a wrong and ask pardon for it belongs to a noble nature. Lack of this courage is the cause of continued enmity between friends, when if he who is in the wrong would go to the one wronged and ask pardon they would be friends again in a few minutes. The devil wants no better thing than to keep alive the fires of hate, for where hate is there is no love, and where there is no love there is no happiness. How unfortunate are they who let misunderstandings run on from month to month and from year to year; who keep up miserable quarrels because they cannot quite make up their minds to sacrifice a little false pride and wipe them out; who pass each other by day after day on the street or elsewhere and refuse to speak on account of silly spite, saying like a spoiled child, "I'm not going to speak first"; who are allowing each other's hearts to starve for lack of the word which would nourish them and kindle them with the fire of love again; who are letting their own hearts ache and consciences writhe because they are ashamed to ask forgiveness of those wronged. Remember, "the time is short," and the opportunity for making amends given today may be gone tomorrow.

"A new commandment I give unto you, that ye love one another."—From *The Galveston News*, and reprinted in **The Gospel Messenger**, 1913.

James Arminius, a Dutch reformer living in the latter half of the sixteenth century, was not the pioneer advocate of those principles which bear his name. We are all Arminians by nature, and Arminianism was born when Cain came before the Lord offering the works of his hands. Since then Arminianism has had nothing better to offer.—*Elder Elder A. Hutchison*, 1917.

THINGS THE LORD HAS GIVEN US

True Primitive Baptists have something which they ought to highly treasure, and which they should earnestly seek to maintain. They hold, and love, the doctrines of grace which were taught by Christ and the apostles and they have the simple pattern of worship set forth in the New Testament—a pattern of worship which organized religion long ago abandoned in favor of a multitude of carnal inventions which appeal to the flesh and which promote a very superficial, shallow, and often downright irreverent approach to what they blindly take to be divine service.

Old Baptists also have the order of discipline which Christ gave them, and which they must faithfully adhere to in order to keep a clean house and enjoy a close fellowship and communion with Him. This aspect of the true church of Christ is very objectionable to the religious world, but it is vital to His humble followers. There can be no true church where there is no true discipline. Primitive Baptist churches could add greatly to their numbers if they would abandon gospel discipline, but if they did that then all they would have left would be what the world has, and that is a mere *form* of godliness which denies the power thereof (See 2nd Tim. 3:5).

The old order of Baptists also have a close-knit bond of love and fellowship which, when properly exercised, stands in stark contrast to the stiff and cold formalism of organized religion, where pomp and show takes very obvious precedence over the simple beauty of godliness, humility, and sincerity. This bond has been a strong attraction to little wandering lambs of God who have been exposed to it for the first time as in His providence they found their way to one of our houses of worship. May this loving atmosphere always pervade and characterize our gatherings in the Lord's name so that seeking souls may recognize that we have "been with Jesus" (See Acts 4:13), and that we have something worth dying for. If we lose this we will have lost our influence for good as a professing church body.

If we as Old School Baptists contend as we should for truth and righteousness, and follow as we ought in the strait and narrow path

that Jesus marked out for us by His perfect example, we will most assuredly be persecuted, but He has promised to be with us and to reward our faithfulness with His felt presence and with gratitude that He has counted us worthy to suffer for His sake.

No man has ever been the loser for having been faithful to the cause of Christ. Suffering affliction with the people of God, and bearing the reproach of Christ, is exactly as Moses esteemed it—"greater riches than the treasures in Egypt" (Heb. 11:25-26). May the Lord help us to hold on tightly to the blessings with which He has adorned His kingdom so that we do not lose the joy of them, while at the same time sharing them as best we can with every humble inquirer who comes our way.—*Editor.*

WHEN BRETHREN INTRODUCE NEW THINGS

Years ago there were nearly a score of Old Baptist churches in Montgomery county, Maryland. One after another they began to be liberal, and as their liberality in practice increased they got nearer and nearer to the Arminians, and in each case they landed the whole crew into the conditional stream; finally, when there were about ten churches left, a man by the name of Joseph H. Jones, a sound preacher, thought our people too slow in practice and he, taking the *progressive fever*, got more and more liberal in his views, until his people could no longer tolerate "hard-shell stupidity," and upon his death the churches he served went off, not without some struggle, into the most advanced seat in the New School synagogue, leaving but three churches holding the faith and practice of the apostles.

This has been the history of the church through all ages; whenever a body of men begin to get restless under "hard-shell donothingness" they (progress?) sooner or later into the ranks of the enemy. This has made us say what seemed to some to be bitter words. The first part of our fears have been realized—strife and contention have followed, wherever these brethren have introduced their New School measures.

They tell us that it is "Only the opposition to them who make the strife;" but peace reigned until they brought these new things among us, and we suppose that were we to calmly submit to unscriptural innovations we would *have* peace. It would be the *peace of death*, for if we "live after the flesh we shall die."—Elder Charles H. Waters, *Zion's Advocate*, 1889.

CORRESPONDENCE AND NEWS NOTES

From Brother and Sister Carroll Shuler, Stanley, Va.:

Dear Elder Ralph and Family, Edith and I want you to know that we are praying each day that the almighty God will give you relief from your physical problems, and that you may have reasonable health for the days ahead.

In my 93rd year I can realize how wonderful the Lord's watchcare has been, and we hope our prayers will be heard in your behalf.

We were glad to read about your new Associate Editor, Elder Mark Green. We have enjoyed reading his articles. —Yours in Christian love.

From Elder Mark Green, Booneville, Arkansas:

Dear Brother Ralph, The Advocate and Messenger continues to come as good news from a far country. It is discouraging to read of your physical infirmities, but I know the God whose faithfulness you rejoice to speak about will not fail you. Within the past two weeks I have had two faithful saints in this area comment on how they enjoy the publication.

I am still working my way through the old Zion's Advocates and enjoying them tremendously. I wish very much that Elder Daily's editorials had been collected and published as a group. The more I read from his pen the more I value his work. He must have been a tremendous gift to the churches. You can tell from the letters he received what a strong affection the people in Indiana and Virginia had for him.

We are continuing to have good services at our little church. I have felt good liberty in the last few efforts I have made, and several have expressed benefit from them. Some problems still beset us, but by God's grace we can overcome them. We were blessed to have a young man ordained as elder in this general area this month, and the ordination services were solemn, yet warm and encouraging. A good crowd was there, and I believe 24 ministers were on the presbytery. I long to see a reviving in Zion brought about by the faithful proclamation of Discrimination Grace, and the churches built up through the careful attention of the pastors and the fellowship among the saints. There is evidence that God has not gone off and left us, yet He calls on us to seek His face with all our hearts.

I closed our services Sunday night by referring to the prodigal, how that a hog pen was no place for a sheep, and he was wise and right to arise and go to his father. The desire and inclination to go was put there by Grace, and he readily followed the path home. There is bounty beyond measure, while in the pen is only misery and heartache. Old Baptists need to be arising and going. Those whom God has called should continually seek a closer fellowship with Him with all of their hearts.

May God bless you with improving health, and above all a warm and joyful heart. Be assured of my affection in the Lord and appreciation for your labors. Respectfully yours.

From Sister Alice Frey, Clarks Summit, Pennsylvania:

Dear Elder Harris, I am always thankful when I receive the *Advocate and Messenger*, especially when you have not been well, and there have been those terrible storms near where you live. We lived in Jupiter, Fla., and we noted so many dangerous storms in the Panhandle. I was always glad we did not live there. Then we came back to Penn., my home state, in 1972.

In past years I have been writing to you every once in awhile, but now I am 78 and have had to learn some things about old age. For awhile I could not spell some words and could not think of people's names. Now I am much better. I know old people need

more vitamins, and vitamin B-12 is very good. I am also eating a balanced diet, something I didn't do a few years ago. Maybe you know some elderly people who would feel better knowing these facts.

More about the "Advocate" —There is an old lady, a Primitive Baptist, who is 90 years old. A few years ago she came to see us. I had saved a box of the church papers for several years. I gave them to her to keep. When she went home she carried the box and would let no one else do it. She was so happy to get the Advocates.

I wanted to write a better letter to you, but had to get some things off my mind. May God bless and keep us and help us to give Him all praise. In hope.

SUBSCRIPTION OFFER

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

OBITUARY

BROTHER ISAAC PAUL BUCHANAN

Brother Isaac Paul Buchanan (84) died Oct. 21, 1995. Funeral services were held Monday, Oct. 23, 1995 at the Humphreys County Funeral Home. Elder Ray Churchwell officiated the service, with interment in Richlawn Cemetery.

He joined the *Buffalo* Primitive Baptist Church Nov. 27, 1994, and was baptized April 16, 1995. Brother Buchanan was of strong faith and had attended the *Buffalo* Church for several years before he joined. We loved him very much.

He was a native of Humphreys County, son of the late Jesse Cleveland

and Dora Bell Russell Buchanan. He was married to Eva Estelle Warren Buchanan of McEwen.

Survivors, in addition to his wife, include an adopted son, Paul Cullum of Columbia; a daughter, Virginia Evelyn Brazzle of McEwen; two brothers, J. C. Buchanan of Nashville and Bobby Joe Buchanan of Greenbrier; three sisters, Jewel Anderson of Dickson, Erla Totty of Nashville and Irla Patterson of Waverly; and a granddaughter, Janice Brazzle of McEwen. He was preceded in death by a daughter, Billie Louise Cullum.—Submitted by *Buffalo* Primitive Baptist Church, Waverly, Tenn., **Elder Ray Churchwell**, Pastor, **Brother Joey Chessor**, Asst. Church Clerk.

SISTER MARGARET IRENE OWENS MCNEIL

Sister Margaret Irene McNeil (90) was called home Nov. 6, 1995 after an extended illness. She had been in a nursing home for almost 11 years. Funeral services were held Nov. 9, 1995 at Luff-Bowen Chapel. Elder T. L. Webb of Milan officiated the services, with burial in Owens-Mayberry Cemetery.

Sister Irene had been a member of the *Buffalo* Primitive Baptist Church since she was 16 years old. She was, by the fruits she displayed, truly a child of God.

She was a native of Humphreys County and a life-long resident. She was the daughter of the late Jesse and Alice Pinkerton Owens. She was married to the late Milton D. McNeil. She was a homemaker.

Survivors include a son, Jesse Ray McNeil of New Johnsonville; two brothers, Bill Owens and John Owens, both of Hurricane Mills; a sister, Pauline McNeil of Hurricane Mills; two grandchildren and four great-grandchildren. She was preceded in death by a son, Edwin Vonelle McNeil.—Submitted by *Buffalo* Primitive Baptist Church, Waverly, Tenn., **Elder Ray Churchwell**, Pastor, **Brother Joey Chessor**, Asst. Church Clerk.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

A Friend, Ga., \$5.00; John D. Hawkins, Va., \$10.00; Elder Mark Green, Ark., \$15.00; Cynthia Sellers, Ala., \$15.00; Hilda C. Brown, Va., \$10.00; Della Mae Key, Ore., \$20.00; Paul Motsinger, Ms., \$5.00; A Friend, Ill., \$5.00; Ann Durant, Neb., \$5.00; Lois Collier, Ill., \$10.00; Bertha Marshall, Va., \$5.00; Elder Arlie Larimer, Ky., \$10.00; Elder Ralph K. Culy, Ind., \$20.00; Mrs. Ted Ray, Ohio, \$10.00; Sis. Mary Esther Summer, Ind., \$10.00; Bill Blackburn, Ind., \$5.00; Mary Lee Olinger, Va., \$5.00; A Friend, Ga., \$5.00; Elder Douglas Heare, W.Va., \$5.00; Virgie Durham, Ohio, \$5.00; D. W. & Jean Law, Tenn., \$25.00; James Fleming, Ill., \$25.00; Martha Simpkins, W.Va., \$2.00; Floyd Rybolt, Mo., \$10.00; Robert Q. Gilbert, Co., \$40.00; Mrs. Vasie Landingham, Fla., \$5.00; Edna Salyer, Fla., \$15.00; Elder Mark Green, Ark., \$15.00; A Friend, Va., \$10.00; A Friend, W.Va., \$10.00; Barbara Eichhorn, Ill., \$10.00.

SECOND SUNDAY

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

LITTLE FLOCK - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (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. '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. (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

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, Rt. 1, Box 163-A, 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. '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. (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.; 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. '95

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd, 4th and 5th 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. '95

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '96

