

# Advocate and Messenger

133rd Year                      JUNE 1994                      No. 6

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**Advocate**  
and  
**Messenger**

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

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<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**NO REASON FOR ALARM**

If God doth o'er our persons watch  
And keep us safe from harm,  
Then all is well and there shall be  
No reason for alarm.

His promise is that He doth keep  
His people by His pow'r;  
He watches o'er them when they sleep  
And ev'ry waking hour.

Though all the pow'rs of hell engage  
To ruin us at last,  
The love of God shall be our shield,  
Till all the storms are past.

1-30-92                                      R.E.H.

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# Advocate and Messenger

Devoted to the cause of Truth and Righteousness as believed and practiced by the Old School or Primitive Baptists in all ages.

133rd Year

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## A CAUTION WITH REGARD TO ASSIGNING REASONS FOR SUFFERING

There is an inclination on the part of men to think that if a person suffers much or experiences great tragedy that it is because of some unconfessed sin or sins of a particularly heinous nature. This was precisely the error of Job's miserable comforters. They were convinced that his calamities were the consequence of atrocious sins on his part. For example, Eliphaz asked, "Who ever perished being innocent?" (Job 4:7); the implication being that Job's sufferings stemmed from his guilt. We need go no further than Abel to prove Eliphaz wrong. Abel perished at the hands of his evil brother, being

innocent of anything worthy of such a death (See Gen. 4:3-8).

Bildad, another of Job's miserable comforters, argued that the reason for his children's death was their wretchedness (See Job 8:4). And he further argued that if Job were pure and upright, then God would surely awake for him (8:6).

Job's third friend, Zophar, said, "God exacteth of thee less than thine iniquity deserveth" (Job 11:6), and went on to imply that his distress was because of his iniquity. Miserable comforters indeed were these three, and God later condemned all of them for failing to rightly interpret Job's case.

It is certainly true that Job was a sinner, for all are sinners by nature; and it is likewise true that all our sufferings may ultimately be traced to sin as being the root thereof, but it should also be remembered that the most godly men we have record of in the Scriptures were some of the greatest sufferers. But if God should deal with any of us on the basis of strict justice none of us could stand (See Psalm 130:3). Our miseries would be greater than we could bear.

Yes, Job was a sinner by nature like all other men, hence the calamities which befell him were not unjust on God's part, but it is obvious from Job, chapters one and two, that those calamities were not brought on him for any wickedness on his part. The very opposite was true. The Lord described him as His servant, and said there was none like him in the earth, "a perfect and upright man," one that feared God and avoided evil. But Satan accused Job of worshipping God only because the Lord had blessed him so abundantly, and he told the Lord, "Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." Job's troubles came upon him, not because he was wicked, but in order to prove that Satan was a liar and a false accuser.

It has appeared rather comical to me sometimes to observe how people will often look upon the sufferings of *others* and conclude that they are "getting what they deserve," but then when the same kind of sufferings come upon *them* or *their children* they will attribute it to anything else but their own sins.

I think I can somewhat empathize with Job in his miseries. I do

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not know the extent of his suffering, and would not attempt to compare mine with his, but I do know what it is to suffer. As long back as I can remember I have suffered terribly with breathing problems. My mother told me that the old doctor who delivered me said just as soon as he saw me that I would have asthma, and she said I began to show signs of suffering from it within six months. Now, I ask in all seriousness, what iniquity had I committed at six months of age to cause me to begin suffering in this way? Yet it has been said of me by others who perhaps did not wish me well, that if I would live like I ought to I wouldn't suffer so much. Does that not sound a little like Job's miserable comforters?

On one occasion our Lord was in the company of some who told Him of certain Galilaeans whose blood Pilate had mingled with their sacrifices. His answer to them was, "Suppose ye that those Galilaeans were sinners above all the Galilaeans, *because they suffered* such things? I tell you, Nay" (Luke 13:1-3). He then went on to tell of eighteen others upon whom a tower fell and killed them, and again asked, "Think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay; but except ye repent, ye shall all likewise perish."

It is very dangerous to conclude when we see others suffering that they are necessarily greater sinners than their comrades. It is sometimes obvious that certain ones are suffering because of some particular evil, such as a promiscuous homosexual dying of AIDS, but many times the reason for a persons sufferings are not readily apparent and we can only conclude that it is the common lot of man, particularly the righteous (See Job 14:1 & Psalm 34:19).

I recall just here the man who was blind from his birth (John 9:1-3). There were those of Christ's own disciples who had arrived at the ridiculous conclusion that this man might have been born blind because of some sin he committed before his birth. But what did the Lord say? "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Be it ever so mysterious to us, we nevertheless must recognize that a person's sins are not always the reason for their sufferings. For example, would we say that John the Baptist was beheaded because of his

sins? Certainly not! He was beheaded because of his faithful preaching. And so have many millions of other righteous souls been tortured and martyred because of their steadfast faith in God. Let us be careful how we assign reasons for the sufferings we and others endure. If any of us got what we deserved it would be eternal damnation.—*Editor.*

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### SALVATION IS OF THE LORD

If eternal salvation were extended to us as an *offer*, to be either accepted or rejected by us, then it would not be by *grace*. Grace is free and unmerited favor bestowed upon an undeserving character. If salvation were bestowed upon us on the basis of our *acceptance*, then our acceptance would constitute the *merit* by which it came to us; in which case salvation would be by our *works* and not by God's *grace* — by our *merit* and not by God's *mercy*.

From start to finish every aspect and detail of eternal salvation is by grace. The subjects of this salvation were chosen in Christ before the foundation of the world (See Eph. 1:4), before any of them existed. They were foreknown in a covenant sense, and predestinated, and in time they will be called and justified, and ultimately they will be glorified (See Rom. 8:29-30). Their spiritual birth, calling or quickening, comes about while they are in a state of corruption and death, and are therefore incapable of functioning in the spiritual realm (See Eph. 2:1-50. It is "not of blood, nor of the will of the flesh, nor of the will of man, *but of God*" (See John 1:13 & 3:8).

It was for "His people" that Christ died (See Matt. 1:21), and it is *they* to whom He *gives*, not *offers*, eternal life (See John 10:27-28 & 17:2). Hence He has *saved* them, and *called* them, with an holy calling, *not according to their works*, but according to His own *purpose* and *grace*, which was given them in Christ Jesus *before the world began* (2nd Tim. 1:19). Therefore, as Jonah so beautifully stated it, "Salvation is of the Lord" (Jonah 2:9).

After God's people are brought into Divine life in Christ, they are

then called by the gospel to fellowship and service. The gospel declares unto them that they which have believed in God (the regenerated) should be careful to maintain good works, not for the purpose of *obtaining* life, but because God has already *given* them life, and because "these things are good and profitable unto men" (See Titus 3:8-9). And also because they glorify our Father which is in heaven \*See Matt. 5:16).

If we could be eternally *saved* by our works, then we could also be *lost* by our works. But the Scriptures assure us in a number of places that no true believer shall ever finally and totally perish. One of these is John 3:16. Other examples are John 6:38 & Col. 3:3-4.

We are confident, as was the apostle Paul. "that he which hath begun a good work in you will perform it until the day of Jesus Christ." The fact that God's people are saved "by grace" is indeed a wonderful ground for rejoicing on their part.—*Editor.*

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### A BRIEF REVIEW OF MY EARLY EXPERIENCE

**(Editor's note:** *The following letter concerning my early experience was recently sent to me by Brother Murl Dalton of San Antonio, Texas. It was first published in The Baptist Trumpet, Killeen, Texas, Feb. 20, 1962, and it still expresses my feelings, with regard to the subjects addressed, as I view them today—thirty-two years later. I thank my God for the many years of service He has blessed me to render to Him and His people. "I would not live alway . . . I ask not to stay," but as long as He is pleased to keep me here and use me in any way, I am willing to labor on, leaving the sequel to Him. I do not begrudge one moment spent in service to Him. I owe Him everything.*)

Dear Sister Morgan, In compliance with your request that the young people write more I shall endeavor to set forth a brief view of my experience. Having reached only my twenty-third year of life I understandably have not had as long a period of the Spirit's leadings or communication with God as some of those whose hair

has taken on a silvery gray. But I trust that what teachings and leadings I have had are in harmony with those of God's heritage in every age.

I can give no specific time as to the spiritual birth of which I reverently trust I am a partaker but as long back as I can recall I have felt a sense of guilt when I yielded to sin. The knowledge of my corruption and helplessness came gradually and after I was grown. I had always been taught that we are saved by grace if at all and that our good works do not obtain eternal life but are only the fruits of eternal life. I had always been taught that man in nature is spiritually dead and is enmity against God and is without any ability to please God or to seek after Him. I had also been taught that God chose a people before the foundation of the world and that they are secure in Christ Jesus, having been cleansed by His blood, justified by His righteousness, and forever perfected by His one offering upon the cross. But even though I had been taught these fundamental truths of the gospel it was not until the Spirit gave me a view of myself that I could witness in my heart with these precious doctrines and receive joy and comfort through the hearing and reading of them. This view of myself brought me down so low in the dust that I could only do as the publican who cried, "God be merciful to me a sinner." I was made to feel that nothing is more abominable to God than a dependency upon flesh and blood for merit of eternal life.

When I offered myself to the church some three years ago I was in tears. I had such deep respect for the church that the last thing I desired to do was to bring reproach upon it. I was aware that the church had her faults but I was in a frame of mind to realize that even with her faults she is exalted above all worldly institutions and is a place of great consolation and peace. Since then I have tried to advance the cause of Christ and His kingdom in every way I could. Although I feel a deplorable insufficiency I have tried to devote my whole self to the service of God and to avoid those things which might be unbecoming to one professing godliness. I have tried to keep fresh in mind that view of self that I had when the church took me in out of a cold world of sin and misery. That view of myself has brought tears of sorrow many times but a view of Christ as



applied by the blessed Spirit has many times brought tears of joy. Some eight months after I joined the church the brethren began to call upon me to open services. Space would not allow my enlarging upon my ministerial experiences. There has never been a more sacred and solemn matter to me than those things pertaining to the ministry, therefore I could hardly bear the thoughts of having the name *Elder* and not being called of God to that office. Many have been the times when I feared I was not called. Oh what weighty fear that is!

It was the mind of my brethren that I had the gift of preaching, and I was liberated in October of 1960. I was ordained last April First. Though there have been doubts and fears, and times when I had to cry out from the depths of despair, there have been many indescribable seasons of confirmation and joy when I was enabled to feel that surely God was in the matter. Oh I do desire to live closer to my God. He has been so good to me. I do not claim any worthiness. I do not deserve the least of His mercies. I am a sinner. But doesn't that make His blessings all the more precious? The fact that they are undeserved. Affectionately in the Lord, —**Elder Ralph Harris.**

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### THE EFFECTS OF REGENERATION

Because we Primitive Baptists preach the doctrine of salvation by grace and strongly emphasize that this salvation is given to God's elect without the gospel, some have falsely assumed that we believe a person can live a wicked life and still go to heaven because they are one of the elect. The fact is, Primitive Baptists believe, as Jesus said, "Ye must be born again."

The problem in the mind of those who question our teaching is they are confusing regeneration with gospel conversion. It is clear from the Scriptures that there is a drastic and permanent change that takes place in regeneration. It is literally a change from death in sin to life in Christ, from an immoral to a moral person. This dramatic change is wrought by God in the new birth and produces a "new

creature" in Christ. Although many of God's elect will go to heaven without gospel conversion, *none* will go to heaven without the change that takes place in regeneration. Again, Jesus said, "Ye must be born again." He did *not* say, Ye must be gospelly converted.

Let us examine the Biblical teaching that shows there are those who are moral and good but have not yet heard and been converted by the gospel. In Romans 2:14 Paul says, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." This verse shows that those who have not the standard of God's word to govern their lives, have instead a *conscience* that serves as the standard of their conduct. This conscience and these moral thoughts show the work of God in their hearts. The Spirit that dwells in them by the new birth has produced godly thought and a moral conscience.

In Romans 10:2 we have the example of the Jews, who having not submitted to gospel conversion, still are shown to be children of God by virtue of the fact that they possess Godly Zeal. Note the language; "For I bear them (Israel) record that they have a zeal of God, but not according to knowledge."

When we consider that all men are conceived in sin, John the Baptist showed that regeneration had occurred in him before he ever heard the gospel for he "leaped for joy" in his mother's womb at the salutation of Mary who was carrying Jesus in her womb (See Luke 1:44).

Just as Abraham is declared to have faith *before* circumcision, so all the elect are declared to have salvation *before* gospel conversion. Just as circumcision was a sign, and only a sign, of the righteousness of faith which Abraham had yet being uncircumcised, so gospel conversion is a sign, and only a sign, of the salvation that the elect had yet being without God's word.

The word of God clearly teaches that there must, absolutely must, be a change made in each of God's elect before they can go to heaven. In nature the elect are no different than the non-elect. The

elect are "by nature the children of wrath, even as others" (Eph. 2:3). However, the change that must take place is *regeneration*, not *gospel conversion*. This change from death in sin to life in Christ takes place solely and completely by sovereign grace and will happen to every one of God's elect sometime between conception and death (John 6:37 & 10:26-28). If God in His providence and mercy, and after He has sovereignly regenerated them, then chooses to "open the eyes of their understanding" and "give them an ear to hear" the gospel, they are doubly blessed (Eph. 1:17-18, Matt. 11:25 & Rev. 3:22). As a consequence of being "born again" and also being blessed to see and understand the gospel, they are given a greater responsibility and opportunity than the elect who have been regenerated but have not had their "eyes opened" or yet heard and received the gospel. As Jesus said, "Unto whomsoever much is given, of him shall be much required" (Luke 12:48). The elect who have heard and been converted by the gospel have a higher standard to live by and are called upon as representatives of God's truth on earth (Matt. 5:14-16).

Just as the Israelites of the Old Testament day were the *called out representatives* of the greater family of God that was in every nation under heaven, even so those who have heard and been converted by the gospel are the *called out representatives* of the New Testament day.

Unfortunately, Israel came to think that since God had chosen them to represent and defend His truth, that in turn meant they were the only ones chosen to go to heaven (See Luke 4:25-30, Rom. 2:17-29 & 9:6-13). Let us never fall into that trap (Rom. 11:18-36). We who have been born again by grace and also blessed to receive the gospel, are only a small part of the greater number of God's elect family. We, the Church, have been "called out" by the gospel to represent and defend His truth. We, the Church, are far from being the only ones who will go to heaven or who now desire to walk morally on the earth. Just because the only people we see on the television news from foreign lands are people who are killing and rioting does not mean that there are not also godly people in foreign lands. God's elect are in every nation, they just don't make the

evening news like the wicked do (Rev. 5:9 & John 10:16). Think of what people in other nations, who see CNN or other broadcasts from America, must think of us. The cameras do not show the good people in America living godly lives, they show only the bad.

Let us never forget that gospel conversion is essential and vital that we might be lights that cannot be hid, and "salt of the earth," but let us never think that those to whom we preach are the only ones that love God and are trying to live morally. Paul told Titus to remind the egocentrics of Crete that "the grace of God that bringeth salvation hath appeared unto *all men* (note he does not say "appeared to every man," but rather means men in all nations), teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, *zealous of good works.*"

ELDER LONNIE MOZINGO, JR.

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### PRIVATE PRAYERS—MATTHEW 6:6

Throughout the Scriptures there are so many truly great public prayers that deserve to be preserved throughout the ages. The prayers of Moses, as in Psalm 90, or the prayers of David, the prayers of Daniel, of Solomon at the temple dedication, the prayers of Jesus in Gethsemane or on the cross, the prayers of the apostles, to name a few. I have long noted that these were not great because of their fluency alone, nor because of their deep feeling. There is only one proper measure for prayer: does God hear it and answer it? If so, it is good.

Perhaps these public prayers, and those uttered by brethren in public services, cause many people to think that since they are unable to match those in fervor or words, that they cannot pray. If this is true, then it may surprise many people as it has myself, to observe how many times in the Scriptures private prayer, or even

silent prayer, is mentioned. And these are just as effective as the audible prayers. Indeed, public prayers are in a manner limited, for most churches only call upon those of their own denominational faith, or those who are respected as leaders, to make public prayers. Private prayers have no such limitations, they are the right of every child of God at any time or place or circumstance. Believe me, my friends, the wicked world could take away your privilege of public worship, but never, not even if they put you into prison or cast you into a fiery furnace, could they take away your right to talk to your God. It is a privilege given from God, not of men.

God does not need audible words to know what we think or feel. He reads the mind and heart, and is perfectly capable of anticipating all we think or ask. Indeed, He puts many of the most sincere prayers into the heart, and brings people into such circumstances that they will pray. It was in such a time of dire need in Israel that the Lord impressed Hannah to stand moving her lips in the tabernacle, not speaking; and the Lord then granted her request for a little son. Thus, just before the lamp went out in the temple, there was a little prophet given to Israel (1st Sam. 2, 3).

If it were not for the remark made by the angel Gabriel, we would never have known that old Zacharias was praying at all (Luke 1:13). God knew, and it was enough. When people pray they are talking to God, not to some congregation; and if they are only praying to be heard of men, they are no better than the proud Pharisee that Jesus named. There are so many things that should be mentioned only to God, it is enough that only God knows what the request is. There are times and places in this wicked world when the saint is not in a position to make his sincere feelings known, even if he knew what was right to pray for, but he can always talk to God in his heart. There are people, (children, women folks, people who may not be church members, people regarded by others and by themselves as totally unworthy to pray) who can and do pray silently. As for worthiness, I take comfort often that our Lord heard the prayer of a condemned and dying thief on a cross near Him. If His mercies and His power extended even to such a person, then perhaps He may hear me when I pray. You see, God alone is the judge of whom He

may talk to, men cannot control that. God's people have within their own hearts an altar where they worship, if they worship at all. There, within the silent and private temple within them, they make known their confessions to their Father in heaven. And as our text tells us, God who hears in secret is able to answer openly. For every prayer spoken aloud, there are countless prayers breathed silently, and God is able to answer them all as He sees fit.

There is no need for me to speak of His power to answer. As Paul said, and he himself was a living testimony of it, God is able to do abundantly above all that we think or ask. When Jesus thirsted upon the cross, God's answer was not to take Him from the cross, but to end His righteous judgments upon sin and to give Jesus such relief, such glory, that He would never thirst again. Sometimes people worry whether God will answer them because they are so busy talking instead of listening, so anxious to get what they want instead of looking to see what God is actually doing for them. His way is always best even when it leads through great trials. We do not need to be told the Hebrew brethren who were about to be cast into the furnace were praying! (Daniel 3:16-18). We do not need to know the secret longings of Mary and Martha, before Jesus in mercy gave them their brother back for a little while (John 11). We do not need to know exactly what the church prayed through the night hours while Peter lay in prison (Acts 12:5). Their silent prayers were their testimony of faith toward God, and He answered in His own good way. What we do need is to be reconciled to His will and His way, for whether we live or die, we are always His. As Abraham prayed when he learned of the coming judgment upon Sodom where Lot was living, "Shall not the judge of all the earth do right?" Of course He will.

ELDER RAYMOND WEBB

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A pastor needs the tact of a diplomat, the strength of Samson, the patience of Job, the wisdom of Solomon—and a cast-iron stomach.—*James Street.*

### THE MAN WHO IS NEVER SAVED

**(Editor's note:** *The following dialogue between a fictitious father and son was written by Elder W. C. Arnold of Crossville, Illinois and published in the Primitive Monitor of October, 1911. It shows some of the tangles, contradictions and inconsistencies of the arminian view of salvation and the impracticableness of it. I found the composition very interesting and hope our readers will also. It begins and ends with a father, who is of the arminian persuasion, being questioned by his son concerning some of the problems the boy was having with his father's religion.*)

Father, is Jesus my Saviour?

Certainly, child, Jesus is the Saviour of all the race of mankind.

When did Jesus become my Saviour, father?

He was your Saviour the very moment you were born into this world.

Is He the Saviour of everyone the very moment they are born into this world?

Most assuredly, son.

Did Jesus save the negro who was hanged at Harrisburg, and died with a lie in his mouth?

Certainly not, *certainly not*.

When did Jesus cease to be the negro's Saviour, father?

The very moment the negro ceased to be good and went into sin.

Will Jesus quit being my Saviour if I commit sin, father?

Yes, indeed, child; you must continue in the paths of virtue if you will have Jesus for your Saviour.

Is Jesus your Saviour, Father?

Yes, Willie, He has been my dear Saviour for thirty years.

How old are you, father?

I was fifty-five last April, the 15th day.

Who was your Saviour before Jesus began to be, father?

For many years I was without a Saviour, son; but when I

repented of my sins and came to Jesus he saved me.

Did Jesus save you because you repented of your sins, father?

Indeed, Willie, if I had not repented and come to Him I would still be without God.

What did you repent of, father?

I repented of having violated God's holy law, and thereby displeasing Him.

Will God save all who repent?

Yes, dear child, God could not justly punish those who repent of their sins, thereby performing the conditions of salvation.

Would the poor negro have been saved from hanging if he had become truly sorry and repented of having killed his father-in-law?

I see, dear child, that this subject is too mysterious for your young mind. One of such tender years cannot understand such things; I trust you may some day fully comprehend and then I shall be pleased to renew our conversation and answer all your questions. Why do you look so sad, Willie?

O, father, I was thinking how awfully cruel it must have been to hang that negro at Harrisburg, if he was really sorry for his wicked deed. If he did repent, I wonder if God will forgive those who executed him, and save them if they, too, will repent of having done such a wicked thing.

It was not a wicked act to hang the negro, Willie, because our laws must be honored. He had taken the life of his own father-in-law without any protection whatever. To let such guilty violators of law escape punishment would lead to the final overthrow of our government.

But, father, I cannot see how they could justly hang the negro if he repented, if God could not *justly* punish those who repent of violating his holy law. Would it overthrow our government for our officers to do like God does, father?

I greatly fear, my child, that you are too deeply concerned about mysteries too deep for your age, and I again advise that we dismiss this subject for the present and engage our minds in topics more



easily comprehended.

I think, dear father, I can fully understand that repentance is a condition of salvation. Our Sunday school teacher has instructed us so, and I remember your great sermon on the subject of "Free Salvation," in which you explained how salvation was in reach of all men. All this is easy to understand, but I confess, father, that I cannot understand how God could maintain the honor of His law, and retain the dignity of His government in accepting repentance as a condition of salvation, if the same procedure would dishonor our law and overthrow our government. If repentance is a condition of salvation and God accepts it as such,—O father, I do believe we should release all the poor guilty criminals from our prisons who come asking in tears of sorrow to be restored to their friends.

It grieves me sorely, my child, to see you so persistent in pressing this subject when I have kindly advised that it be dismissed from your mind.

I am truly sorry to grieve you, father, but O, I am so distressed and troubled! I greatly fear some awful thing shall come upon us and our nation shall be plagued as were the Egyptians of old. You remember your text Sunday evening, father: "God is not mocked." You told us if we refused to do as God would have us do, we were mocking Him, and He would punish us for it. Surely, if God accepts our repentance as a condition of salvation, we, as a nation, should do likewise and turn loose all poor criminals who repent of their wrongs. O father, I tremble with fear lest God should send a great earthquake and destroy us for mocking Him. Pardon me, dear father; I see this is displeasing you; I am sorry I have worried you so long, but may I ask once more? Is Jesus my Saviour?

I told you plainly, my son, that Jesus is the Saviour of all men. He is the Saviour of all the world. This evidently means all the race of Adam.

Yes, father, I remember you told me all this, and my teacher in the Sabbath school has often told me the same; but I also remember that you told me that Jesus was not the Saviour of the negro who was executed in Harrisburg, and that there were many years of your own

life that you were without a Saviour. O, I greatly fear I have no Saviour!

Come, come, my son, you must remember that I have told you that Jesus is the Saviour of the whole world, and that this means all the race. You are a part of the race, hence, Jesus is *your* Saviour.

Was the negro a part of the race, father?

Certainly, but his sins separated him from the Lord, and he must have perished in them.

Do you not remember, father, the day you administered the holy sacrament or the Lord's supper, you preached so well about that scripture which says, "Who his own self bare our sins in his own body on the tree?"

Yes, I remember the occasion very well, Willie, and am sure there was much good accomplished by my sermon. You must not forget, my child, that I proved beyond doubt that Jesus bore the sins of all the race of Adam in His own sinless body; hence, He became the Saviour of all, and is, therefore, *your* Saviour.

Did Jesus bear the sins, that separated the negro from Him, in His own body, father?

Exactly so, my son.

If Jesus bore the sins, which separated the negro from Him, in His own body and thereby became the negro's Saviour, for what did Jesus quit being the negro's Saviour, father?

For neglecting the means of grace, refusing to repent, and going headlong into crime and sin.

But, father, if Jesus bore the negro's *sins*, in His own sinless body, and he neglecting the means of grace, refusing to repent and going headlong into crime and sin, is it not a fact that Jesus bore *those* sins in His body? If, as you argued in your sermon, Jesus died for all mankind, and bore *all* their sins in His body, and some of them are eternally lost, may I not be one among them?

Certainly not, my son, you have been kind and obedient, was received into the church in early childhood, and have been a partaker of the means of grace, hence you should have no fear in regard to

your acceptance with the Lord.

But, father, I cannot understand how these things can have anything to do with my salvation, if *Jesus* is my Saviour. Besides, I feel so imperfect and unworthy, I fear my best efforts are like myself, sinful in the sight of God. I remember you read at the prayer meeting last evening where Jesus said; "When ye shall have done all these things which are commanded you say, We are unprofitable servants." I am sure this is the feeling of my heart and I cannot see how the works of *unprofitable* servants can claim merit or aid in His salvation.

Just so, my dear child, you must depend wholly upon Jesus to save you; He is the only one who can save, and He is ever ready and willing to save all who trust Him.

If I must depend *wholly* upon Jesus to save me, discarding all my acts of kindness, obedience, etc., may not those who are never kind, obedient and who never attend the means of grace, also look to Him and trust Him to save them?

None have a right to trust Jesus for salvation only those who do their part in the great work, by repenting of their sins and accepting Him.

If I have a part to perform in my salvation, can I dare claim *Jesus* as my Saviour? In other words, if I have something to do in order to be saved, is Jesus *alone* my real Saviour? If I were to assist you in mowing the lawn, father, would it be proper to say that *you* mowed the lawn? From my earliest recollection I have heard you preach that *Jesus* is the Saviour of poor sinners.

This is true, my child, and I shall continue to proclaim that He is the Saviour of all mankind as long as I live.

But, father, you have told me He was not the Saviour of the negro who was hanged, and for my life I cannot see how Jesus is the Saviour of all mankind and yet not the negro's Saviour. O, father, *please do tell me how Jesus can be the Saviour of a man who is never saved.*

You forget my teachings upon the great subject of faith, my son.

We lay hold upon Him by faith and He then actually becomes ours. The blessed Spirit gives us the sweet evidence that Jesus is ours, in conversion, and we then are enabled to rejoice in Him. I humbly pray that my precious boy may receive this abiding evidence and thereby rejoice with me. As I told you before, thirty years ago I became a recipient of His mercy, and have never since doubted that He was mine and I His.

But, father, if He is not *actually* ours until we embrace Him by faith, how can you exhort poor sinners, who are without faith, to accept Him as their Saviour? *If He is not theirs until they lay hold on Him, is it not a fact that they lay hold of something that does not belong to them?* And does this not exclude the great truth of our church, that Jesus is the Saviour of *all* men?

Again, if Jesus is the Saviour of all the race of Adam, as we believe, why should we have the sweet evidence of the Holy Spirit in conversion that He is our? *If Jesus belongs to every man—all men—the race of mankind, I fail to see why any one man should need special evidence that he belongs to Him.* And I cannot understand how such evidence could bring rejoicing and gladness to our hearts. O, how I long to be able to fully comprehend these things and be able to harmonize them with the teaching of our church: Can't you help me, father?

I see you are very much confused, my son, hence, I must again bid you dismiss these things from your mind. I shall forbear a further explanation for the present. I see you are very much worried and I fear you have overtaxed your mind. The blessings of God be upon you through the night and may you awake in the morning thinking of other things.

Little Willie went to his room wondering how Jesus could be the Saviour of the man who is never saved.

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One of the surest marks of good character is a man's ability to accept personal criticism without feeling malice toward the one who gives it.

### ANECDOTE OF A JEWISH RABBI

A learned rabbi of the Jews at Aleppo, lying dangerously ill, called his friends together and desired them seriously to consider the various former captivities endured by their nation, as a punishment for the hardness of their hearts and the present captivity which has continued 1600 years, "the accasion of which," said he, "is doubtless our unbelief. We have long looked for the Messiah; and the Christians have believed in one Jesus of our nation, who was of the seed of Abraham and David, and born in Bethlehem, and, for aught we know, may be the true Messiah; and we may have suffered this long captivity because we have rejected Him. Therefore my advice is, as my last words, that if the Messiah which we expect, do not come at or about the year 1650, reckoning from the birth of their Christ, then you may know and believe that this Jesus is the Christ, and you shall have no other."—**Biblical Magazine**, 1803. Taken from **Zion's Advocate**, 1906.

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### WHEN ISRAEL WAXES FAT

We have enjoyed too much liberty. Too great have been our opportunities. Many have become careless. Blessings are not enjoyed and appreciated in prosperity as in adversity. When Israel waxed fat they forgot the Lord, but when they were brought low they turned unto God. So it has ever been with God's people. One of the first things God does for us in the work of salvation is to show us we are poor, lost, helpless. This causes us to lean heavily upon God and plead for mercy. No person ever did get away from their first love as long as they remembered that they were *sinner*s saved by *grace*. But we lose sight of God. We conclude we can stand alone; we look to the flesh instead of Christ; we accumulate so much dross that it becomes necessary for God to bring us again through the refiner's fire. God is not confined to any one way to bring us low. The school of experience is sometimes very bitter, but what we learn there we learn well.—**Elder William H. Crouse**, in "*What Is Truth?*" 1918.

## AN HIGH PRIEST WHO CAN BE TOUCHED

The New Testament would be so incomplete without Paul's description of his own case, which made him finally cry out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7). How miserable we would be without the dear Lord's promise of faithfulness and the confidence we have in that promise!

Whenever His will is manifested to us by an unexpected and painful circumstance, we are to look to Him for grace and strength, and to be still and know that He is God, that He has a perfect right to dispose of us and ours as He pleases, and that in the exercise of this right He is most certainly wise and good. It is improper to speak of our losses as such, for we use the term improperly in so speaking. Strictly speaking we can lose nothing, because we have no real property in anything. Our earthly possessions and comforts are only lent to us for a time, and when they are recalled and withdrawn from us we ought to resign them with thankfulness to Him who has let them remain so long with us.

This is a sorrowing world. Sin has filled it with thorns and briars, with crosses and calamities, so that it presents a theater of wickedness, sorrow, suffering and death. It is one great hospital, resounding with groans from every quarter. It is a fierce battlefield, where many are falling around us continually and it is more wonderful that we escape so well than that we are sometimes wounded. We must have some share in all this woe; it is the unavoidable lot of our nature and state.

In consideration of this, how glorious it is that we have an High Priest who can really be touched with the feeling of our infirmities. Think of it! "The *feeling* of our infirmities!" The Head above feels it when the body suffers below. Rather will a mother fail to heed the cries of the infant she loves than that our great High Priest and Father above will fail to be touched by the cries of His saints. She may forget, but He never, never will. Bless His holy name! He bids us ask, seek, and knock, with the assurance that we shall receive, find, and obtain an entrance into heavenly blessings.—**Elder John R. Daily**, *From a letter to Sister Lucy G. Brumback, Nov. 4, 1906.*

## UPS AND DOWNS

The world is full of ups and downs. All around us are men climbing up to be tumbled down, or creeping down to be lifted up. Before destruction is pride; before honor is humility. Satan lifts men up that he may hurl them down. God casts them down that He may afterward lift them up. When men have climbed to the highest point, they have nothing to do but to come down. When they have gone to the lowest depths, then, if they move at all, they must rise.

Men seek honor through pride. God gives them shame, to teach them humility. When they learn to choose His way, and receive what He appoints, their short humiliation is succeeded by enduring exaltation. Satan's road leads up, and then down. The Lord's path leads down, and then up. Men climb the mountains of pride, and plunge thence headlong into horrible pits of darkness and despair. God takes men out of the horrible pit and the miry clay, and sets their feet upon a rock, and establishes their goings.

David walked in the valley, and feared no evil, for the Good Shepherd was with him. He who stands on the pinnacle of the temple is quite likely to have Satan for company; and his only object in taking Christ up there was to coax Him to cast Himself down. Learn to be meek and lowly in heart. God hath respect to the humble, but He knoweth the proud afar off. Beware of climbing with Satan, lest you fall as he fell,—like lightning from heaven.—**H. L. Hastings**, 1882.

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The stars in our sky are more numerous than all the souls which have departed this earth since the time of Adam, and their orbits and velocities through the heavens faithfully obey a great code of law. Earth's scientists can quote and explain this code in great detail—until you ask, "Whence came these laws?"—*Saturday Evening Post*.

It is doubtful today whether one in a hundred of those who profess to believe in Christ has any experimental knowledge of His spiritual and holy salvation.—*Elder Sylvester Hassell*, 1915.

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## CORRESPONDENCE AND NEWS NOTES

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**From Sister Karen Hickerson, The Netherlands:**

Dear Elder Harris, Before I write anything else, I want to commend you for your labor with the *Advocate and Messenger*. It is a wonderful publication! I have often enjoyed articles reprinted from the A&M, though the March issue is my first as a subscriber. (Elder T. L. Webb, Jr., sent me an issue awhile back, which is how I got the address to subscribe. He didn't know this was something I'd wanted for some time, though of course the Lord did.)

As I read the letters in the March issue this morning concerning the print size used in the A&M, I was struck again with how the Lord *surely* moves in mysterious ways. I did not see the January issue mentioned, but perhaps can be of some help to those who have difficulty with the print size now being used. I imagine it would be difficult (and expensive) for the larger publications to change print size to suit the needs of a small (?) segment of their readers, but perhaps not so hard for an individual to help.

In recent weeks I have been re-typing selected articles from various Primitive Baptist publications (including some back issues of the *Advocate and Messenger*) into larger print. I had no clear purpose in mind when I began, though I felt compelled to continue anyway. (My husband also purchased a better Printer for me which, though it seemed extravagant at the time, produces clear, dark, very "readable" print.) Due to time constraints I cannot reprint any paper completely, but perhaps those who are having the greatest difficulty reading regular-sized print would like to have copies of what I am able to re-type; (perhaps as extra reading, or for those times when it is not convenient to use a magnifier?)

I hope that if it becomes possible at some future date for some of the publications to produce large print editions for those with special needs they will do so. Until then, may God bless us all to do what we can in bearing one another's burdens.

Again, I do appreciate the work that goes into the paper. I have enjoyed the back issues so much and am sure the ones to come will



be just as enjoyable, just as helpful. May God continue to bless you and yours, as well as your labors in His service. With love and prayers.

**(Editor's note:** *We deeply appreciate the offer this dear Sister has made and hope that at least some of our readers with poor vision will take advantage of it. Sister Hickerson tells us that she can easily enlarge the print even further for those with very poor eyesight, and the articles can also be double-spaced if needed. If you wish to correspond with her concerning this matter her address is: Mrs. Karen Hickerson—HHC 54th ASG—CMR 461, Box 2729—APO, AE 09703.*

### **UNION MEETING AT LITTLE CACAPON**

*Little Cacapon Primitive Baptist church, near Levels, W.V., is scheduled to hold their Union Meeting 1st Sunday in July. Visiting ministers are expected. Elder Douglas Heare, Pastor.*

### **RENEWAL REMINDER**

We would kindly ask our readers to check the expiration date on their address label and if your subscription is overdue or is near expiration we would encourage you to send in your renewal promptly. This will be a great help to us. Your continued interest in the paper is vital to its existence. Thanks very much for your help.

### **APPOINTMENTS FOR ELDER RICHARD HALBGEWACHS**

**PILGRIMS REST**—July 20, 1994. Etna Green, Indiana. 7:00 P.M.

**TIPPECANOE**—July 21, 1994. Near Bourbon, Indiana. 7:00 P.M. For further information call **Elder Tommy Sarber** (219) 773-7699.

## APPOINTMENTS FOR ELDER HAROLD HUNT

**HARMONY**—July 28, 1994. Near Matthews, Indiana. 7:00 P.M.  
For further info: call Bro. Ralph Chastain (317) 536-2102.

**MT. ZION**—July 29, 1994. Waukegan, Illinois. 7:30 P.M.

**MT. ZION**—July 30, 1994. Waukegan, IL. Services scheduled for 10:30 A.M., continuing all day, with lunch and dinner to be served. Evening service follows.

**MT. ZION**—July 31, 1994. Waukegan, IL. Services scheduled for 10:30 A.M. with lunch following. For further info: call Sister Leta Dunn (708) 244-0946.

**TIPPECANOE**—July 31, 1994 P.M. Near Bourbon, Indiana. 5:00 o'clock for supper, services to begin at 7:00 P.M.. For further info: call **Elder Tommy Sarber** (219) 773-7699.

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## DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Gladys L. Lomano, Fla., \$5.00; Harriette H. Armentrout, Va., \$20.00; Mr. & Mrs. Albert Bercot, Ohio, \$5.00; Katherine Lowman, Md., \$5.00; David Howell, Ga., \$10.00; Raymond Webb, Ill., \$10.00; Elder J. M. Horne, N.C., \$5.00; Marvin M. Pitney, Ohio, \$10.00; Frances B. & Louis Hite, Va., \$25.00.

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God has an appointed service, to be performed in an appointed way, by appointed characters. To add anything to that service is idolatry; to change, alter, or amend it is dangerous and presumptuous, and any others undertaking it are intruders.—*Elder G. W. Stewart*, 1918.

Beginning with the foreknowledge of God, the wonderful and gracious plan of salvation embraces the elect people of God, and ends with eternal happiness in the presence and glory of God.—*Elder J. E. W. Henderson*.

## SECOND SUNDAY

**BATTLE RUN** - Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 420, Palmyra, Va. 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '94

**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 1:30 p.m. Sat. before; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002. July '94

**MARTINSBURG** - Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A.J. Hylton, Rt. 2, Box 603-H, Amissville, Va. 22002, Tel. (703) 347-5672. Clerk, L. E. Farley, 9526 Downsview Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '95

**MILL CREEK** - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (703) 743-5014. April '95

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

**ROBINSON RIVER** - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, S. R. 5, Box 540, Madison, Va. 22727, Tel. (703) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (703) 948-4360. Dec. '94

## THIRD SUNDAY

**ENON PRIMITIVE BAPTIST CHURCH** - Great Cacapon, W. Va. Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S. R. 5, Box 540, Madison, Va. 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '96

**HAWKSBILL** - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '95

**MT. BETHEL** - Three Churches, W. Va. Services 1st and 3rd Sundays at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 74 Box 87-I, Romney, W. Va. 26757-9721, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '94

**MT. PISGAH** - Morrow Co., Ohio, take SR 61 to Fulton, turn east on County Rd. 25, 4 miles, south on County Rd. 184, 1/2 mile to church. Meets 3rd Sunday at 10:30 a.m. and Saturday before the 3rd Sun. at 2:00 p.m.; Elder Durward Edwards, Pastor. June '93

**SHILOH** - Kimball, Neb., From stoplight in Kimball go north on Hwy. #71 fourteen miles and two miles west on gravel road. Meets 1st, 3rd and 4th Sundays at 10:30 a.m. and Saturday before the 3rd Sunday at 1:30 p.m.; Elder Dale Greathouse, Pastor, Star Rt. - Box 56, Gering, Neb. 69341, Tel. (308) 436-4346; Ruth Mortenson, Clerk, Rt. 1, Box 85, Kimball, Neb. 69145, Tel. (308) 235-2756. Oct. '94

SOUTHRIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Marie Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610, Tel. (703) 635-4718. July '94

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va., 3rd Sunday at 10:30 a.m.; Elder Roger Frazier, Pastor, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968, Tel. (703) 985-7409. July '94

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) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before, 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, Va. 22002, Tel. (703) 347-5672. Mrs. Clydie Klopp, Clerk, Rt. 2, Box 512, Marshall, Va. 22115. April '96

#### FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (703) 347-3538. Mar. '95

CEDAR CREEK - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (703) 465-8484. May '95

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (703) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (703) 635-4764. June '94

MT. CARMEL - South Broad St., Luray, Va.; 4th Sun. 10:30 a.m. and Sat. before 7:30 p.m. 5th Sun. 10:30 a.m.; Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, Va. 22002, Tel. (703) 347-5672. Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (703) 743-3211. Dec. '94

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. 11:00 a.m., Elder Dwayne Fletcher, Pastor, 530 Wentworth Dr., Winchester, Va. 22601, Tel. (703) 667-4756; Bessanna C. Trussell Clerk, 138 Steepwood Lane, Winchester, Va. 22601. Tel. (703) 662-1605. Dec. '94

WASHINGTON, D.C. - Washington Church, 6804 Braddock Rd. at Dotson Dr., Annandale, Va.; 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Bro. Frank P. Cristello, Jr., Clerk, 6002 Rock Cliff Lane, Apt. B, Alexandria, Va. 22310, Tel. (703) 313-0462. Dec. '95

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; 2nd and 4th Sundays at 10:30 a.m.; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '94