

Advocate and Messenger

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135th Year JUNE 1996 No. 6

Advocate and Messenger

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

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OUR NEEDY STATE

How helpless we poor mortals are!
By grace alone we stand.
Each heartbeat is a gift from God—
A cordial from His hand.

We could not draw another breath
If He did not provide;
We could not face another foe
Without Him by our side.

O may we ever mindful be
Of our poor, needy frame,
And always look to Him for strength
And glorify His name.

10-30-93 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.

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JUNE 1996

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DAVID'S ASSURANCE

As he was closing the beautiful twenty-third Psalm David said, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever." What a wonderful assurance is this! And how blessed it is to enjoy such confidence with regard to the future mercies of the Lord and the eternity that follows.

David did not always enjoy such assurance for there were other times when he inquired with sad heart, "Will the Lord cast off for ever? and will he be favorable no more? Is his mercy clean gone for ever? doth his promise fail for evermore?" He was possessed,

as are we all, with a fallen nature, and at times God suffered that nature to temporarily dominate in David's life, but he was always recovered and restored to a measure of communion with the Holy Spirit.

Even in his sin with Bathsheba and his murder of Uriah God would not let him go because he was one of His precious lambs by election, and nothing could separate him from God's eternal love (See Rom. 8:29-39).

In view of our many human frailties what a comfort it is to know and love the precious truth that a child of God can never fall so as to be eternally lost. He may be overtaken by many slips and falls along the pathway of life, and he may bring dreadful anguish of soul upon himself as a result, but he can never fall so as to cease being a child of God and an heir of heaven. God will never disown the Father-child relationship that exists between Him and His people. He has bound Himself to them, and they to Him, by covenant promise and decree, and He cannot lie nor deny Himself (See Titus 1:2 & 2nd Tim. 2:13). The human race is made up of two distinct families; the elect and the non-elect, which our Lord called "sheep" and "goats", and these families never make a transition from one to the other. Sheep always remain sheep and goats always remain goats. This is true in nature as well as in grace.

Goodness and mercy always follows God's people wherever they go. Even when they walk in forbidden paths and provoke the Lord to withdraw His felt presence and the manifestations of His love they are still His. They thus sacrifice many sweet blessings which they could have otherwise enjoyed, but He still sustains them and does not take from them that divine life which He infused in them in regeneration.

"Surely," says David, "goodness and mercy shall follow me all the days of my life," and it did. It went with him to the end and he died in a good old age, never having seen the righteous forsaken nor his seed begging bread. David was a man after God's own heart, and though he was sometimes left of the Lord to show his human frailty, the general course of his life was one of godliness, and he came down to the end of his journey still enjoying a blessed assurance

that God had made with him an everlasting covenant, ordered in all things and sure (See 2nd Sam. 23:5) and this was all his salvation and all his desire. We have no doubt but that he now dwells in the house of the Lord, and shall dwell there forever. What more could anyone hope for?—*Editor.*

WHAT THE BIBLE TELLS ME

The Bible tells me that there are wicked people in this world, and this I have seen for myself. It tells me that this is a dark and wicked world, and all my experience tells me it is so. It tells me that there are also some *good* people in this world, and this too I have found to be true. It tells me that the wicked do not love the righteous, and my observation is in perfect agreement. It tells me that those who would live godly in Christ Jesus shall suffer persecution, and my experience very clearly bears that out.

The Bible tells me that all have sinned and come short of the glory of God, and in all my fifty-seven years I have yet to meet anyone who was not a sinner, ever though some of them claimed they were not. It tells me that some will go about to establish their own righteousness, and I have seen multitudes doing exactly that. It tells me that there is a broad way that leads to destruction and that *many* are in that way, and that is exactly how it has appeared to me. It also tells me there is a narrow way that leads to life and that there are few who find it. This too is borne out by my observation.

The Bible tells me a great many things which I have found to be true by observation and experience. The rest of it, including the wonderful promises concerning the future glory of the saints, I accept by faith for I have never found a contradiction or an error in it after all my years of study and tedious examination. I have found it to be a dependable guide for my life, and I have observed that those who conform to its precepts and abide by its instructions live much richer and fuller lives than those who do not. All this tells me it is the inspired, inerrant word of God, and I am thankful I believe it.—*Editor.*

THE BEST WAY

We Primitive Baptists believe the eternal salvation of God's people rests solely in *His hands* and is *entirely* by His grace, exclusive of all creature effort or merit.

In our attempts to relate this blessed truth to others we have sometimes had them tell us, "That's just too good to be true. It would be wonderful if it were that way." And hence they tacitly admit that we believe in a better way than they do. In effect they are saying it would have been better if God had saved His people the way we believe He did it. But that then raises the question, Why would God have chosen to do something in a less than perfect way? Why, since He is God and knows all things, would He choose to establish a way of saving people that was much inferior to the *best* way?

The truth of the matter is, He *did* it the best way, just like we Old Baptists believe. He chose *His people* in Christ before the foundation of the world and predestinated them to be conformed to His image, and, in covenant agreement Christ came into the world at the aforeappointed time and rendered a perfect obedience to the law of God in behalf of the elect, who make up a number so vast no man can number them. And then He died in their stead to redeem them from the curse of the law, to remit their sins and to sanctify them a holy people unto the Father, thus reconciling them to Him; after which He was buried and arose from the dead as the Firstfruits of those who shall one day be raised to life everlasting, thus clearing all obstacles which had lain in their path to Glory, so that there is now no condemnation to them in the eyes of a pure and holy God so far as heaven is concerned and nothing can separate them from His eternal love.

This has always been the best way, and we as Primitive Baptists rejoice that He chose to do it that way. We serve Him, not in order to get Him to do something for us, which is a selfish service, but because of what He has *already done* for us. We praise Him for His wonderful works to the children of men and seek to glorify Him with lives of righteousness and devotion, showing by example what

men ought to be and how they ought to conduct themselves one toward another.

We pray that others of His children might be freed from the bondage of popular religion and be blest to see this better way; this best of *all* ways; this *perfect* way; *salvation by free and sovereign grace*. We would like to share with them the blessed truth that God always does things the best way it can be done. Hence, He cannot fail nor be discouraged (See Isaiah 42:4).—*Editor*.



THE LORD'S COMING

While we are bound in frames of clay
Heav'n doth appear unclearly,
And in this dark and gloomy day
We cling to hope most dearly.

Our Lord will soon appear
Though when is now unclear;
Till then we pray for grace
To run the Christian race,

While we await His coming.

The promise of His soon return
Doth keep us ever striving
To be found faithful—thus to yearn
The day of His arriving.

O may our songs be raised
With anthems filled with praise,
And may we view with cheer
What evil men now fear,

And gladly wait His coming.

That day will dawn with splendor great
Beyond all comprehension,

And none can hide behind the guise
Of all their false pretension.

The veil shall fall away
From ev'ry evil way,
And nothing but the pure
Will in that hour endure,

As we behold His coming.

12-25-95 R.E.H.

The above poetry may be sung to the tune "A Mighty Fortress".—
R.E.H.

COMPARATIVE RELIGION

We are all moving along a path toward a destiny. Our paths are beset with unexpected events, trying circumstances, difficult experiences, conflicts, with dreams and wishes, fables and notions, and hardest of all, reality. Were it not for the truth given us by our Lord, we would be hopelessly lost.

There are countless religions in the world, all promising great benefits to mankind. Most are weak and useless, if not deceptive and wrong, though some have just enough truth to them to entice good people into them. The doctrines of the friends of Job are prevalent today, as are those of the Epicureans and Stoics who faced Paul. The disciples of the philosophers are found in many a pulpit, as the ways of the mystics and agnostics are found in great universities. They all have one thing in common, in that they substitute the god of self, of human rights to choose a way of life, in the place of faith and reverent obedience to God.

Only one, our Lord's, is truth throughout, and cannot fail. It is not my intention to heap scorn on the heads of sincere people, for I would mock no man whose religion enables him to be a sincere, God fearing, honest person. But I ask good people, including our

own, to consider what kind of religion they have.

Religion, my friend, cannot take you to heaven. God will have to do that work for you. Religion, from your baptism to your burial, was intended to help you through this world. If you have the right religion it will do so, but if you have the wrong one the tests of life will prove its weakness. Our religion should establish, upon the foundation of God's word, our standards of morals and citizenship, as well as worship. If we have a religion our children cannot respect, what will we tell them when they are tempted by modern society into drinking or drugs or fornication, or when they go off into the mad entertainments of the world, or when their marriages end in divorces and heartaches? If you are into religion for entertainment, my friend, you have great problems. My question is not whether you are satisfied with your religion (people can become satisfied with absolutely anything) but whether it provides for you what it should.

It would be easy to be distracted by the multitude of examples from the Bible on this subject. The plagues that fell upon Egypt, tell us exactly what God thought of their religion. The heathen notions that somehow crept into the Jewish religion during their captivity, and led to the great conflict of right and wrong at the time Jesus lived upon earth, certainly ought to serve as an object lesson. Somehow the Jews all seemed to think Moses was responsible for those beliefs, when we know that Moses never heard of a synagogue or a rabbi, and he certainly never sold the people lambs for sacrifices, or asked for tithes to enrich himself. Among the nations around them the Jews had a well deserved reputation as haters of other men, but Moses hated no one at all. Moses would have defended Stephen, not stoned him.

The most popular religious form among the Jews was that of the Pharisees. Saul of Tarsus, as well as Annas and Caiaphas, are good examples of what that religion will do. Mind you, we are all Pharisees by nature. But the Pharisees and Sadducees did nothing to heal the eyes of the blind, they comforted none of those who mourned. The Eunuch traveled a long distance to Jerusalem, but

far from finding relief there, he was as much a seeker on his way home as when he went. Not only did they not raise the dead, those people did not believe or advocate the doctrines of the resurrection, or of God's judgment, or even of the necessity of faith. The widow who cast the two mites into their treasury did not get help from those fellows, for to those men religion was only a means to rule and enrich themselves.

On the other hand, our Lord did comfort those who mourned, He healed the blind eyes, the crippled limbs and withered hands. He drove out devils that troubled His people, and He fed hungry people with loaves and fishes. And all the while, He gave hope and self esteem when He insisted those poor in spirit had a right to call upon God themselves, for they were all very precious in God's sight. Not a widow or a sick person came to the Master's attention that He did not pay that person a visit, often at great personal cost to Himself. As someone once said in my hearing, Jesus broke up every funeral He ever attended, by raising that dead person to life. Nor did He ever ask one penny for His services, for He did it out of His love for the people and His great determination to do the work the Father had given Him.

Let us ask ourselves which kind of religion is ours. Are we more concerned with the house we worship in, or the people? Are we fearful of what our neighbors think of us, or what God thinks? Do we worship the rituals, the preachers, the hymnbooks and newsletters or radio programs, or do we take up little children in our arms to bless them, to give them the truth with reverence and love as Jesus did? Are we satisfied with the way God does His work, or are we of the opinion we ought to go out into the world to do it for him? If ours is a religion that lets us fight and bicker among ourselves, or with any person who is not exactly as we are, was that our Lord's religion? Can it prosper? But on the other hand, do we compromise with every wind of doctrine or practice that comes along, to avoid battles, when the honor of our Father's house is at stake? Jesus certainly did not do that. In life, the extremes are always dangerous sources of trouble, and Jesus was neither an extremist nor a radical,

but He knew how to use His divine nature to demonstrate what was right.

Your faith is what you believe. Your religion is what you do. There is only one way to follow Jesus, and that is to take up a cross, and fill the place He gives. You may boast of having great faith, but if it does not lead you to an active religion, then your faith is either asleep or dead. There must be a thousand ways to be wrong, but there is only one way to be right. May God give us grace to be reconciled to the place He appointed us, so that in the end we may hear His gracious voice saying, "Well done, thou good and faithful servant."

ELDER RAYMOND WEBB



A FAITHFUL STEWARD

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." (1 Cor. 4:1-2)

When God calls a man to preach the gospel, He equips him for the task, making him "apt to teach" and able to lay open the beautiful things hidden in the scriptures to the edification of the saints. All preachers do not, however, have the same level of ability. In their powerful preaching, retention of the scriptures, profound thought and gentle handling of the sheep I have seen many, many men who far excel the meager abilities I may have. Try as I might, I just cannot match their eloquence, intellect and wonderful spiritual diplomacy. But there is no license for any preacher to be jealous of another. God distributes to each man severally as He will and consults none of us in His sovereign dispensation of spiritual gifts. If our attitude is right, we will instead be rejoicing that He has given to the church men of such signal abilities for the edification of the body.

Each minister, however, can be faithful and all of us should. Whatever our gift may be, we can use it diligently and wisely, praying for God's help to make us profitable in our little place of service in

His kingdom. Line upon line, precept upon precept, here a little and there a little—before we know it there has been a great deal accomplished. We need men of great ability, but more than that we need men who are faithful. Give us an army of “little” preachers each standing at his post, and the churches will prosper. Let there be a few men who are big in their own eyes, and trouble will soon be brewing.

Wouldn't it be nice to have the preaching ability of a T. S. Dalton or the mind of a Sylvester Hassell? Perhaps we might covet the boldness of a Lemuel Potter or the keen insight of a J. H. Oliphant. These were great men of God, pillars of our faith, and oh! how we should thank God for their tireless service and dedication. Most of us will not be able to measure up to their standard of usefulness. But we can be faithful to our calling so that when we die we may be able to say with old Thomas Drummond, “Tell my brethren that I died at my post.” What a sweet epitaph that would be!

May God bless all His ministers to fight a good fight, to finish their course with joy, to hold the faith in righteousness. There was never a time when the cause of Christ has needed faithful men more than today. “Most men will proclaim every one his own goodness: but a faithful man who can find?” (Prov. 20:6)

ELDER MARK GREEN

ONE MEDIATOR

“No man cometh unto the Father, but by me” (Jn 14:6). We have here a plain declaration that there is only one means by which men may approach God—through Christ. That is a clear and unalterable statement of fact and there is no getting around it.

Where an offense has been committed, if the two parties are to be reconciled to one another, a mediator is necessary. This go-between person is someone who can bring the parties together. Sinful man has offended the strict and holy justice of the God of heaven and earth. We are the offending party; God is the One whose holiness, justice, and righteousness have been dishonored by our rebellious

acts. God's justice demands an equitable punishment, and He has already told us that the soul that sins shall have the punishment of death meted to it. It is obvious that if sinners are to ever approach God, something more than an ordinary mediator is needed. Our case is a desperate one.

One who would mediate a dispute must have an identification with both parties. They must know that he has an interest in their welfare in the matter. "Now a mediator is not a mediator of one, but God is one" (Gal. 3:20). There must be two parties involved for mediation to be needed, and we are told that one of the parties in this transaction is God Himself. This fact demands that the Mediator in the matter of the sin offense must be Immanuel, the God-man. No one else could have carried out the role. Only God is strictly just and holy in His nature and actions, and since the honor of God's holiness and justice is at stake in the fulfillment of the demands of the law, anyone who would deal in this matter must have the same regard to the law as does God. Thus he would have to have the nature of God.

This great Intermediary must also have an identification with man. If He is to represent our interests He must know something about our point of view. So, the Messiah must be Man as well as God. He must possess both natures in one Person. "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). He was really God and really man, and therefore could truly represent both. We have a great High Priest who knows what it is to live among men, for He was one of us and was as we were (sin excepted), and is not ashamed to call us His brethren.

For His representation of us to have any effect, Christ must have something to plead as a basis for reconciliation. God's inflexible law has been broken, and unless there is something that can satisfy divine justice, there will never be any possibility of our approaching God. But our Mediator has something to plead! "And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of

eternal inheritance" (Heb. 9:15). Our Mediator can plead His own death as the basis for reconciliation for the saints of the Old Testament as well as the New. God's justice demands death as the penalty for sin and the shedding of blood as the only way sin can be remitted. He shed His blood on the tree of the cross, giving His life as the ransom price for those He represented. He did not fail as our Redeemer and therefore will not fail as our Advocate, and thus we shall one day stand before Him as pure and holy creatures, blessed for all eternity to sing the praises of Him who is worthy.

ELDER MARK GREEN

THE TRUE FOUNDATION OF PEACE

Peace in the church of Christ is so desirable, and it is so essential to the growth and prosperity of the precious cause. We have been much elated and encouraged over the peace that has abounded among the dear saints in the Kettocton and Ebenezer Associations since we have lived in their midst. There are none who strive to lord it over others, and the ministers and laity are living in love and sweet harmony. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1). It is sure enough like the "precious ointment" on Aaron's head and beard and garments, and like the "dew of hermon" and that which "descended upon the mountains of Zion."

The foundation of our peace is that we are willing to be nothing but Old Baptists. None of us believe that the commission given by Christ to His apostles was intended to be laid upon the church as a body, which false idea has been the parent of all the Missionary machinery that has ever been invented. None of us believe that there should be a "Federal Government," in which one body is set up over others, and another over that, as higher courts and courts of appeal, for the settlement of local questions and questions of general interest. We think the government given by our blessed Master is the best we can have, and so we will have no other. We are opposed to the plan that some have suggested that there should be only one

Old Baptist paper, and that it should be under the control of a publication society. These are all new things, and things the church should never consent to.

We believe the doctrine that has been handed down to us, the origin of which is the great Head of the church. The fatalistic doctrine that God has predestinated all evil the same as He has all good we abhor. The sovereignty of God we most assuredly believe, and we maintain that we will do all His pleasure, and that His purposes, either of providence or grace, can never fail. The number which will be finally presented by the Saviour in heaven, when He shall say, "Behold, I and the children which God hath given me," will be the exact number that the Father chose in Him before the foundation of the world, for which He died, and which shall have been effectively called by the Spirit and kept by the power of God. This is the eternal truth in which we stand and in which we rejoice in hope of the glory of God. New things are of men and we will have none of them. —Elder John R. Daily, *Zion's Advocate*, 1905.

WHO ARE THE PRIMITIVE BAPTISTS?

I recently read in a Fullerite paper where the writer accused the Primitive Baptists of slabbing off from them, and admits that their modern practice is quite a change from the old practice even of the Fuller Party.

Prior to 1792 where was there a Fullerite or a Mission Baptist church with Boards, Conventions, Theological Schools, Sunday Schools, protracted meetings, a salaried ministry, musical instruments in worship, Ladies' Aid Societies, Y.M.C.A., etc.? Mr. Fuller founded the Modern Mission Party in 1792. The true Primitive Baptist Church had existed since founded by the blessed Saviour without those innovations.

The true Old Baptists believe in salvation wholly by grace, and reject all the institutions of men, religious or oath-bound secret. The Fuller party believes in salvation by works, and accepts all the institutions of men mentioned above, and have a doctrine the carnal

mind receives. They are of the world, and the world hears them, receives and believes their doctrine. The Fuller party send their preachers, educate and hire them like any other worldly profession. God sends His preachers and they know Him by revelation. They are taught of God. They preach the truth purely from love to God and His blessed cause. Necessity is laid upon the true servants of God, and they feel an awful woe resting upon them if they preach not the gospel.

Southern Baptist Convention, 1890, page 11, says: "The centennial of the modern missionary enterprise is at hand. In October, 1792, a little band of brethren gathered in the house of a Baptist lady, made the first contribution to the cause of missions." The Fullerite or Mission party had not existed prior to the above date, according to their own testimony.

The Baptist and Reflector (a Fullerite paper), November 5, 1891, page 2, says: "William Carey, the *father* of Protestant missions, the greatest man of his age, whether you regard him from his heart or from his mind." If, as the Fullerites claim, Carey is the "father" of Protestant missions, the Mission Baptist baby was born in Kettering, England, October 2, 1792. They are too young to be the true church of God.

Benedict, a Mission Baptist historian, page 59, says: "Fifty years ago not an agent for collecting funds for any object of benevolence or literature was to be seen in the whole Baptist field." On page 27 he says: "When I look back I can hardly realize the changes which have taken place in our denomination in my day, in the means of intelligence and benevolence. It seems almost incredible that a society which so lately was so slow to engage in any *new* enterprise, and was so jealous of any collegiate training for its ministers, should at this early period have so many colleges and kindred institutions spread over the land." On page 47 he says: "And here in Philadelphia, also, was founded the Convention for Foreign Missions in 1814. The Philadelphia Confession of Faith was a document of high authority among Baptist churches." Will the Mission party have the Philadelphia Confession now? No. It is fatal to their conditional

system of salvation.

J. R. Graves, a noted Missionary Baptist preacher says: "Our missionary machinery is not Scriptural nor expedient. The Scriptural plan is clearly exemplified in the New Testament, and is simple and effectual, and the sooner we return to it, as a denomination, the better for us and the world."

Again, J. R. Graves says: "Let it be borne in mind, then, that our missionary organism is of human origin, and of a very recent date, entirely outside and independent of the churches, and not known in the primitive ages of the church."

No well informed Missionary can afford to claim to be apostolic or that the Primitive Baptists are a slab off from the Mission party. The Old Kehukee Association was organized a Baptist Association in 1765, long before there were any boards or missionary enterprises in the Baptist family. The Kettocton Association was organized a true Baptist Association in 1766—not a Fullerite church known or heard of then. These two Associations are contending for the faith upon which they were founded. The Welch Tract Church in Delaware was organized a true Baptist church 215 years ago. Hopewell, N.J., was organized 202 years ago, and have always been Old Baptist churches like they were organized.

Elder Gilbert Beebe says: "Brother Carr, when I became a member of the Baptist Church in 1811 no religious institution was known or patronized, to my knowledge, in connection with the Baptists of the United States. Not a College, Theological School, Sunday School, Missionary or Tract Society existed in this country. Not long after my membership the heresy of Andrew Fuller, of England, began to be promulgated among us. Not long after this Dr. A. Judson and Luther Rice, who had been educated for the ministry by the Presbyterians, were by their denomination sent as missionaries to the East Indies, and on their way agreed to change their profession, and on their arrival in Burmah they were baptized by Dr. Carey, a so-called Baptist minister from England, and Rice returned to originate a missionary spirit among the Baptists of America."—*Coffee's History*, pages 21 and 22.

Elder T. P. Dudley says: "Let it be remembered that these institutions (moneyed), religious societies, Theological Schools, Sunday Schools, etc., were unknown in this country until within the present century (nineteenth century), and yet their advocates tell us they are Old-school Baptists. Did the apostles, or subsequent ministers, who made similar sacrifices, wait to make a contract with a missionary board for a stipulated salary, and thus make themselves hirelings, or did they, in ordaining subsequent ministers, give it in charge that they should not preach for a church unless they were paid for it? ...The commission given by Christ to His apostles is as silent as death on the subject of Missions, Bible, Tract, and Temperance Societies, and Sunday Schools, with all modern inventions originated by men as aids to evangelizing the world."

Benedict says: "The missionary system, with all its adjuncts, such as Sunday Schools, Bible Societies, Tract Societies, Theological Schools, and the reading or preaching free-will sermons, are *new* things among Baptists." *Hassell's History*, page 751.

These extracts ought to be sufficient to prove that the Missionary Baptists are a worldly institution founded by men, and who base salvation upon means, measures, men and money. They deny the efficacy of the atonement of Christ and make Him a failure. They limit salvation to geographical lines. They preach for the money there is in it. Stop the money and their preaching will stop. Yet they boast of great love for souls. They claim they can save souls, but have not given us an example of it. If they can save souls, why not save the people of America? Crime is on the increase. Their whole system is heathenism.

We rejoice in the sweet and glorious doctrine of grace that redeems us from all iniquity. His precious blood redeems to God, out of every nation, kindred, tongue and people, cleanses us from all sin, makes us kings and priests unto God, and will finally and everlastingly save all His chosen vessels of mercy in heaven without the loss of one. "He shall not fail nor be discouraged." This is my hope. I love the dear old Church of God that holds to the complete redemption in Christ. —**Elder Lee Hanks**, *The Gospel Messenger*, 1918.

DIFFERENT PHASES OF JUSTIFICATION

I was once puzzled by finding what seemed to me a contradiction in the Scriptures in regard to the subject of justification. I read that we were "justified by his blood" (Rom. 5:9), and thought I could not be mistaken in believing the word to teach that "Jesus paid it all," and yet I found where Paul also declared that we are justified by faith (Rom. 5:1), and that James says a man is "Justified by works" (James 2:24). I was puzzled to know how this could be. I was sure that Paul was as much inspired when writing about justification by faith as when writing about justification by blood, and that James was none the less inspired when declaring that a man is justified by works. Yet they seemed to present clearly contradictory statements. At last, as I believe, I found the proper division. It is this: Paul, when speaking of justification by blood, was speaking of that justification by which we are declared to be righteous before the bar of God; that which covers guilt; which makes the guilty innocent. This justification is alone by the blood of Christ. For this purpose faith is unknown and our righteousness is but as filthy rags. When we speak of this justification we must know nothing but... "The blood! the blood! the precious blood, That flowed on Calvary." We must glory in nothing save in the cross of our Lord Jesus Christ.

It is by blood we enter heaven. Spurgeon tells of a man who, in the shadows of death, spoke of his good deeds, and of the money he had given for the cause of Jesus and the betterment of mankind. But this faithful minister assured him that these things would not pass him through the pearly gates; they would not buy enough of heaven to set one foot upon; they would not justify him at the bar of God.

A very beautiful story is told which illustrates how Jesus, and Jesus only, will bring us into the presence of Him whom we have offended, and bring us there fully reconciled to enjoy forever the home prepared from the foundation of the world.

A little boy in England had heard much of the king and wanted to see him. He had been told of the king's palace and he wanted to behold it. So he started out one day for the palace, determined to

see this great and good man, and to see that mansion so many had tried in vain to describe. After walking several days he came to the gate to the palace grounds. Two soldiers stood there to guard it. As he started to enter they pointed their bayonets at him and demanded that he "halt." He told them how he had longed to see the king, whom he loved, and how he had left his home and traveled barefoot across the country to get one look at him and to see his palace; but they answered, "No admittance." He pled, but in vain. Sorely disappointed, he walked down the road some distance and sat down by the roadside. Presently a young man, stalwart and handsome, came along, who, seeing the little boy and observing his tears, asked for an explanation. The little boy told his story, which touched the young man's heart, and wiping away the little fellow's tears and taking him by the hand led him back toward the palace. When they reached the gate the soldiers grounded their arms, lifted their caps in salute, and as they passed through the gate the bands began to play, the doors to the palace were thrown open wide, they were ushered into the presence of the king, who received them kindly, and the little boy was granted perfect freedom of the palace and grounds. After he had viewed with delight its many attractions, he sought the young man who had brought him through the gate and asked for an explanation. Said he, "When I came to the gate I was refused admittance, and sternly too, but when you accompanied me, how different! I cannot understand." The young man replied, as he kindly laid his hand on the head of the little fellow, "I am the king's son: that made the difference."

...But Paul also speaks of justification as it touches our soul's experience. When convicted of sin—when we realized ourselves as lost and in need of a great Saviour and felt ourselves justly condemned and could not understand how a just and holy God could take such a guilty and polluted rebel into His kingdom, it was faith which at the bar of our own conscience declared us to be righteous. We saw Jesus as our substitute. Our sins were laid upon Him and by His stripes we were healed. We saw that what the law could not do, in that it was weak through the flesh, God had accomplished by sending His own Son in the likeness of sinful flesh and for sin condemned

sin in the flesh. He was our ransom. It was then that Jesus became "all in all" to us, "the chiefest among ten thousand and the one altogether lovely." *Then* we had *peace* with God. Our souls were filled with rejoicing and we could truly say with David, "Bless the Lord, O my soul, and all that is within me bless His holy name!" This was our first love. Though many years have rolled over our heads since that day, how sweet to be carried back to it and again hear the whisperings of that still, small voice, "Thy sins, though many, are all forgiven thee."

But there is still another justification. James says it is by works. I was once in sin. I was of the world, and loved the things of the world. Now I am of God, born again, washed in the blood of the Lamb, "Justified from all things." But how are men to know this? How am I to *prove to them* my sonship with God? I can only do so by the life I live. By my actions I will be judged. Therefore James says that a man will be declared righteous (before the bar of men) by his works. He won't get to heaven that way; he won't get life and pardon by his works; but he will prove to all men that he has been with Jesus and is righteous in heart. —Elder William H. Crouse, *From "What is Truth?" 1918.*

AN INFIDEL SILENCED

A hundred years ago there lived a man who was reckoned a great philosopher. His name was David Hume, and he professed himself to be an infidel as well as a philosopher. He did not believe in the Bible.

A hundred years ago there also lived an old woman whose name is unknown, and she, while she lived, was reckoned very unlearned. She knew how to read, but her reading was most likely confined to almost one book. She had labored hard all her life, but her life's labor had not lifted her out of her poverty. She was what she always had been, a poor peasant woman—the inmate of a poor cottage—and she died as she had lived, a Christian. She believed in the Bible.

One day as this poor old woman was seated by her cottage door

with her book before her, her hands engaged in knitting, came by a gentleman with whom she was slightly acquainted, for he lived near and she had heard what manner of man he was. Seeing how she was engaged, Mr Hume (for this was the gentleman) stopped and spoke; after which followed a conversation something like this:

"You are reading the Bible?" said he.

"Yes, sir."

"And you believe what you read?"

"Yes, sir, I do believe what I read," and the old woman looked sadly and seriously into the gentleman's face. He saw that she looked sad, and said to her rather banteringly, "I could never understand how it is that you Christians, who believe the Bible, always seem so miserable. You tell us that the book is full of comfort, but you don't show it."

"Ah, sir," replied she, "that is easily explained. You never see us only when we can see you; and the very sight of you, and such as you, who are living in unbelief and under the curse of sin, is enough to make any Christian look sad."

The philosopher walked on.—From *Zion's Advocate*, 1903.

NEWS NOTES

UNION MEETINGS

LITTLE CACAPON (Levels, W.Va.)—First Sunday, July 7, 1996. All day Sunday only beginning at 10 a.m. —**Elder Douglas W. Heare**, Pastor. Ph. (304) 822-3228.

HAPPY CREEK (Front Royal, Va.)—Fourth Sunday, July 28, 1996, and Friday, Saturday and Saturday night before. —**Elder Gary Utz**, Pastor. Ph. (540) 636-9434.

We are presently living in the land of the dying, but we hope one day to be carried to the land of the living.

ORDINATION OF A DEACON

Brother Joe Ford of **Robinson River Primitive Baptist Church**, Brightwood, Virginia, was ordained to the office of deacon on March 30, 1996.

The Presbytery was made up of *Elders Forest Atwood, Jr., Frank Coppedge, Bill Dillon, Dwayne Fletcher, Raymond Pressley, Elmer Skeen, Gary Utz and Toliver Utz.*

The following deacons were also present: Brethren *Ben Baldwin, Harvey Cornwell, John Hawkins, Lewis Judd, Evan Olinger, Carlton Priest, Mike Turner, Granville Utz, Aubrey Utz, and Woodrow Woodward.*

After it was determined that the church still desired to proceed with the examination of Brother Ford, the presbytery was formed by naming *Elder Toliver Utz*, Moderator, and *Elder Forest Atwood*, Clerk, and by selecting *Bro. John Hawkins* to speak for the church and to deliver Brother Ford to the presbytery, *Elder Raymond Pressley* to question the church, *Elder Frank Coppedge* to question Brother Ford, *Elder Bill Dillon* to offer the ordination prayer, and *Elder Toliver Utz* to deliver the charge.

All these functions being performed to the satisfaction of the presbytery and the church Brother Ford was turned over to the church as a duly ordained deacon.

The Minutes were read and approved, the presbytery was dismissed, and prayer was offered by *Elder Dwayne Fletcher*. While hymns were sung the congregation shook hands with the newly ordained deacon and his wife. The service was then dismissed with prayer by *Elder Dwayne Fletcher*.

FIFTIETH WEDDING ANNIVERSARY

Brother Warren and Sister Wilma Thacker, members of Whiteriver Little Flock Church near Gosport, Indiana, celebrated their 50th wedding anniversary May 17, 1996.

The family planned a get-together for June 8 from 1 p.m. to 5 p.m. at McCormick's Park, Spencer, Indiana. The couple requested

that gifts be omitted.

(Editor's note: This announcement was received too late for the May issue.)

ERROR IN 1995 EBENEZER MINUTES

Brother Aubrey Utz of Madison, Virginia has asked us to call attention to a mistake in the Minutes of the 1995 session of the Ebenezer Association of Virginia. Elder Bob Dickerson's name appears as a visiting minister, but he was not in attendance. Brother Aubrey, clerk of the association, regrets this error.

THREE DAY MEETING AT BUFFALO

The *Buffalo* Primitive Baptist Church, Buffalo, Tennessee, plans to hold their annual meeting on the 3rd weekend in July 1996. Services will begin on Friday, July 19 at 7 p.m. with supper at 5:30.

Saturday services are to begin at 10 a.m. followed by lunch. Services will begin after lunch at 2 p.m. Supper will be served at 5:30 and services will again be at 7 p.m.

On Sunday services are to begin at 10 a.m. with communion and footwashing following at 12:00. Lunch will be served afterward.—**Elder Ray Churchwell**, Pastor, **Brother Joey Chessor**, Church Clerk.

SANDUSKY ASSOCIATION

The next session of the Sandusky Association is scheduled for June 21, 22 and 23, and is to be held with *Eagle Creek* Primitive Baptist Church at the Jenera Community Building.

If traveling north or south on I-75 get off St. Rt. 103 and go east on 103 to St. Rt. 698. Go north to the Jenera Community Park on the left side of the road.

If traveling east or west on St. Rt. 30, take St. Rt. 30 to St. Rt. 698. Go north to the Jenera Community Park on the left side of the road.

For additional information contact **Elder Durward Edwards** at (419) 947-6832 or **Elder Mark Pitney** at (419) 536-3307.

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 TOM ALLEN MERIDETH (81)

Brother Tom Allen Merideth died March 6, 1996 at Horizon Medical Center, Dickson, Tennessee after suffering a short while with cancer. He was born in Humphreys County, Nov. 25, 1914, the son of the late John J. and Julia Alice Buchanan Merideth. He was retired from Great Lakes Steel Corp., Ecorse, Mich. He was married to Etta Williams Merideth.

He is survived, in addition to his wife, by three sons, Allen Merideth of Michigan, John Merideth of Nashville and Gary Merideth of Cuba Landing; two daughters, Freida Blair of Thompson Station and Judy Adkins of Indiana; a sister, Lucille Puckett of Michigan; thirteen grandchildren and 6 great-grandchildren.

Brother Merideth had been a member of the *Buffalo* Primitive Baptist Church since March 1989, when he moved his membership from Michigan. Everyone at the church truly loved Brother Merideth and misses him; however, we rejoice in the hope that we shared with him that we will be with him in heaven some day when we can praise the name of Jesus together again.

Funeral services were held Friday, March 8 at McDonald Funeral Home in Lobelville, Tenn. *Elder Ray Churchwell* and *Elder T. L. Webb Jr.* officiated the services with interment in McKeel Cemetery.—**Elder Ray Churchwell**, Pastor, **Brother Joey Chessor**, Asst. Church Clerk.

SISTER NANCY PAINTER (51)

Sister Nancy Linnett Painter of Luray, Virginia, was born July 9, 1944, the daughter of the late Roy R. Short and Sister Stella Short Bragg of Stanley, Va. She departed this life April 14, 1996 at the Page Memorial Hospital in Luray after suffering from the dreaded disease of cancer.

Sister Nancy was a homemaker and a member of *Alma* Primitive Baptist Church near Stanley.

She leaves to mourn her passing in addition to her mother, her husband, Brother Harvey Painter, deacon of *Alma* Church, one daughter, Linnett Cabbage; two sons, Michael and Christopher W. Painter, all of Stanley; one sister, Lois Mcallister of Shenandoah, Va.; two brothers, Roy J. Short of Haymarket and Thomas L. Short of Manasses, Va.; one grandson and three granddaughters.

Sister Nancy will be sadly missed by her family and friends, however we are confident and reconciled that the Lord did manifest His great love and mercy in removing her from the suffering and pain she indured into that sweet home of peace and rest where there will be no more suffering, no more sorrow and all tears shall be wiped away. There will be joy unspeakable and full of Glory forever and forever.

Funeral services were held at the Bradley Funeral Home in Luray April 17, 1996, with burial in the Evergreen Memorial Gardens Cemetery in Luray. Services were conducted by Elder Elmer S. Skeen, Elder Ernest M. Long, and Gary Pearson.

May the Lord bless, comfort and sustain the family and friends in this time of sorrow is my humble prayer. —**Elder Ernest M. Long.**

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

J. Clayton Hargrove, Ga., \$10.00; Ina Cato, Ind., \$5.00; Gladys L. Lomano, Fla., \$10.00; Harriette H. Armentrout, Va., \$30.00; Mr. & Mrs. Redford Rhue, N.C., \$5.00; Delmar and Jean Law, Tenn., \$15.00; Elder Ralph K. Culy, Ind., \$20.00; Sandusky Assoc., Ohio, \$20.00; Ruth D. Utz, Va., \$5.00; Mary Lee Olinger, Va., \$5.00; Erma T. Goetzinger, Va., \$10.00; Doug Meeks, Ind., \$5.00; A Friend, Ark., \$20.00; Louis and Frances Hite, Va., \$25.00.

SECOND SUNDAY

BATTLE RUN - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder E. S. Skeen, Pastor, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551; Elder Forest N. Atwood, Jr., Associate Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '97

LITTLE FLOCK - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July '96

MARTINSBURG - Martinsburg, W. Va., Corner Wilson St. and New York Ave.; meets 2nd Sun. 10:30 a.m.; Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118; Clerk, L. E. Farley, 9526 Downsview Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2000

MILL CREEK - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (540) 743-5014. April '97

NORTH FORK - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 22068-9801, Tel. (540) 338-5531. May '97

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (540) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (540) 948-4360. Dec. '96

THIRD SUNDAY

HAWKSBILL - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. (540) 652-8625. April '97

MT. BETHEL - Three Churches, W. Va.; Services 3rd Sunday at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 74 Box 87-I, Romney, W. Va. 26757-9721, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '96

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

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

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118. Mrs. Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718. July '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 2000

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (540) 347-3538. Mar. '98

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

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764. June '96

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (540) 743-3211. Dec. '96

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605. Dec. '96

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854. Dec. '97

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

