

Advocate and Messenger

133rd Year MAY 1994 No. 5

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
--	---	---

SHOW ME THE FOOTPRINTS

Show me the footprints of the flock
And where at noon they rest.
Show me the way the world rejects,
By heaven owned and blest.

Show me that humble, trusting way,
The world calls heresy;
'Tis there I long to walk and live;
Its joys are rich and free.

And then at last when Christ returns
To raise and claim His own,
No man need show me anymore,
I'll know as I am known.

1-07-92 R.E.H.

Send all copy for publication, before the 17th of the month, to:
ELDER RALPH E. HARRIS, Editor
Route 1, Box 356, Caryville, Fla. 32427 — Ph. (904) 547-4615

Send all subscriptions, donations and changes of address to:
Samuel J. Baggaly, Sec. - Treas.
ADVOCATE AND MESSENGER, Inc.
1141 Elm St.
Front Royal, Va. 22630 — Ph. (703) 635-5645
Published Monthly \$10.00 a Year in Advance

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

CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. Meets 1st Sunday 10:30 a.m., Sat. night before at 7:30 p.m. Elder Ernest M. Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851. Tel. (703) 778-2763. Sister Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April '95

BENTONVILLE - Bentonville, Va. 1st Sunday 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison Va. 22727. Tel. (703) 948-4803. Charlotte W. Rudacille, Clerk, Route 1, Box 223, Bentonville, Va. 22610. April '95

BETHEL - 7 miles west of Falls Church, Va., Leesburg Hwy., Greyhound Bus Line. 1st Sun. 10:30 a.m., Sat. before 7:00 p.m., also 3rd Sun. 10:30 a.m. Elder Bill Dillion, Pastor, 8459 Ararat Court., Annandale, Va. 22003. Tel. (703) 573-0854. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va. 22031. Tel. (703) 273-5983. Dec. '94

GOOSE CREEK - Near Markham, Va. 1st and 3rd Sundays at 10:30 a.m.; Elder Roy L. McIntyre, Pastor, 752 West 16th St., Front Royal, Va. 22630, Tel. (703) 635-5348; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (703) 635-3412. June '94

GREENWOOD - Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles and turn left on Spriggs Rd. St. Rt. 643, follow that to Minnieville Rd. St. Rt. 640 to church; 1st Sun. 10:30 a.m.; Elder J.R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Mrs. Beulah Dotson, Clerk, 119 Lone Oak Rd., Partlow, Va. 22534. April '96

MT. ZION - Waukegan, Ill. meets 1st & 4th Sundays in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder Thurmon Richie, Pastor. Leta Dunn, Clerk. For directions or information call (708) 244-0946 or (708) 623-6896. Aug. '94

NEW LIBERTY - Champaign, Ill., 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m.; Elder Lloyd Clapp, Pastor, Carolyn Com, Clerk, Box 17, St. Joseph, Ill. 61873, Tel. 469-2450 or 469-7634. Dec. '94

PROVIDENCE - Hancock Co., Ill., 7 miles West of Plymouth, or 6 miles East of Denver, one mile North on gravel road; 1st and 4th Sundays 10:30 a.m. & 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, Rt. 1, Carthage, Ill. 62321, Tel. (217) 743-5457; Elder Robert Webb, Asst. Pastor, 743 Locust, Carthage, Ill. 62321, Tel. (217) 357-3723; Letafern Pile, Clerk, Rt. 1, Bowen, Ill. 62316, Tel (217) 842-5591. Feb. '95

UNION - East side of Midland City, Ala. just off Old Montgomery Hwy. Meets 1st Sunday and Sat. before at 10:30 a.m. & 3rd Sunday at 5:30 p.m. Elder Odell Deese, Pastor, Rt. 9, Box 224, Dothan, Ala. 36303, Tel. (205) 794-5096. Bro. Eugene Conner, Clerk, Rt. 9, Box 225, Dothan, Ala. 36303, Tel. (205) 792-8433. April '95

UNION - Summerduck, Va. Take Route 651 from Remington to Summerduck (about 10 miles); Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (703) 636-9434; Sis. Judy Canard, Clerk, Rt. 1 - Box 99, Midland, Va. 22728 Dec. '94

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

MAY 1994

No. 5

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

EDITORIAL STAFF

ELDER RALPH E. HARRIS, Editor Route 1, Box 356, Caryville, Fla. 32427

Associate Editors, all Elders:

T. EVERETT BEAVERS 4424 N. Prairie Rd., New Castle, Ind. 47362

DENNIS H. JONES 927 McArthur Blvd., Warner Robins, Ga. 31093

A. J. HYLTON 18027 Lee HiWay, Amissville, Va. 22002

RAYMOND WEBB Route 1, Carthage, Ill. 62321

LONNIE MOZINGO, JR. 152 Lori Lee Dr., Gallatin, Tn. 37066

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

L. E. FARLEY, Pres. 9526 Downsview Pike, Williamsport, Md. 21795

AUBREY E. UTZ, Vice Pres. Star Route 5, Box 9, Madison, Va. 22727

SAMUEL J. BAGGARLY, Sec.-Treas. 1141 Elm St., Front Royal, Va. 22630

HARVEY CORNWELL 7459 James Monroe Hwy., Culpeper, Va. 22701

A. T. O'DELL 3935 Fairview Dr., Fairfax, Va. 22031

W. W. WOODWARD HCR 70, Box 47 B-2, Lignum, Va. 22726

LEWIS JUDD Rt. 2, Box 522-H, Amissville, Va. 22002

MICHAEL TURNER Rt. 2, Box 113, Stanley, Va. 22851

EDITOR'S NOTE

In the late afternoon of April 2nd I had a hernia to become strangulated and had to be rushed to a hospital in Dothan, Ala. Emergency surgery was performed that night about eight o'clock. Due to my severe Hypertension and my usual reaction to anesthesia and strong narcotics, it was another miserable experience, but I made it through again and seem to be mending normally. I had double hernia surgery in '85 but the right side did not hold up and it had been bothering me for several years. We appreciate all those who have shown us any kindness and ask everyone to remember us in their prayers.—*Editor.*

IMPORTANCE OF A KNOWLEDGE OF DEPRAVITY

People who do not know their own depravity are particularly vulnerable to Satan's devices. If they are lacking, or deficient, in knowledge of their own innate corruption they are much more apt to be victimized by Satan's subtlety. They are more likely to underestimate the strength of sin and the severity of its consequences, and to rely too much upon the arm of flesh in their dealings with it. Even the apostle Paul, who as much as any man knew the weakness and wickedness of the flesh, had need to keep his corrupt nature under restraint and to bring it into subjection lest after he had preached to others concerning the way Christians ought to live he himself should do something that would bring reproach upon the cause of Christ. How much greater is the danger to those who do not know "the depths of Satan" nor the plague of their own heart. If Adam and Eve were overcome of Satan while in a state of *innocence*, we need to be all the more watchful and prayerful in view of our *fallen* state.

Those who are unacquainted with the corruption of nature can never really understand themselves. They can never explain the reason for many of their feelings nor make any sense of the fact that they are very imperfect beings. Those of God's people who are not well established in the doctrine of total depravity and who do not feel the depths of their own wretchedness by nature will not be able to understand the warfare within themselves between the flesh and the Spirit which is referred to in Rom. 7:14-25 and Gal. 5:17. Outside of the doctrine of man's total depravity there is no logical explanation for the sin in their lives. And yet this truth is one of the hardest for people to accept. One of the saddest consequences of man's depravity is the fact that apart from the work of the Spirit within his heart he will never admit or acknowledge that he possesses a corrupt nature—a nature that will follow him to the grave.

Those who are strangers to their own inner wretchedness by nature will never truly and totally rely on the grace of God for their

home in heaven, but will in some way or other try to incorporate their own works and abilities into the matter, so that Christ is not the sole Saviour. They will not have it that it is *all* of grace. This will in no way effect the destiny which God has determined for them, but it will deprive them of much joy and comfort while they live upon the earth.

When once God's people are brought to see themselves as Paul saw himself, they can never again have any confidence in the flesh (See Phil. 3:3) so far as expecting it to contribute anything toward pleasing God. They will then realize that in themselves, that is, in their flesh, dwelleth *no good thing* (Rom. 7:18), and they can no longer trust anything which is solely a product of the flesh. They will then understand what the Lord meant when He said, "The heart is deceitful above all things, and desperately wicked" (Jer. 17. 17:9), and as this momentous truth is forcefully stamped upon their conscience it will cause them to cry out with the publican, "God be merciful to me a sinner!" (Luke 18:13) and to confess with Paul that they are the chief of sinners (1st Tim. 1:150).

A knowledge of one's true state by nature is essential to a right relationship with God in this present world. Until we can truly say with Isaiah, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips," our eyes will never see the King of kings as Isaiah was blest to see him. Until we see ourselves as we really are we will not *do justly* as we ought, we will not *love mercy* as we ought, and neither will we *walk as humbly with God* as we otherwise would (See Micah 6:8). As long as we can cling to a single shred of human merit in our redemption we will not truly *love mercy* nor really understand its importance in our salvation, and neither will we be able to say from the heart, "Our sufficiency is of God" (2nd Cor. 3:5).

May the Lord help us to always be mindful of how frail we are in and of ourselves (See Psalm 39:4), for according to His inerrant word (Psalm 39:5) "every man at his best state is altogether vanity." What an humbling thought!—*Editor*.

THINGS GOD'S PEOPLE HAVE

We often hear people of the arminian persuasion say that through what Christ has done for us we *can* have eternal life or salvation. But this implies that the work of Christ, of itself, accomplished nothing and that it will totally go for naught in our own individual cases unless we *accept* what He did for us. This, we believe, is greatly dishonoring to God and reflects very negatively upon His wisdom and all His other attributes.

The apostle Paul shows very clearly that it is *of God* that we are in Christ Jesus. It is not *of us* that we are in Christ Jesus, but *of God*. It is also *of God* that Christ is made unto us wisdom, and righteousness, and sanctification, and redemption. In other words Christ *is* our wisdom; He *is* our righteousness; He *is* our sanctification and redemption; not He *can* be these things unto us, but He *is* these things unto us, His people. This being true then, those who glory should glory only *in the Lord* (1st Cor. 1:30-31), and not in their own abilities and works.

The apostle also shows us that we *have* redemption through the blood of Christ (Eph. 1:7, 14); not we *can* have it, but we *have* it. He shows us that Christ *obtained* eternal redemption *for* us (Heb. 9:12). He did not say that Christ *offered* eternal redemption *to* us, or that He made it *available*, but He *obtained it for us*. He did not just fix it so we could obtain it for ourselves, but He obtained it *for us*. Through His blood we *have* the forgiveness of sins (Eph. 1:7, Col. 1:14), not just the *offer* of it. "*We have obtained an inheritance, being predestinated*" etc. (Eph. 1:11). We *have* the Holy Ghost in us, and we have it *of God* (1st Cor. 6:19). We *have* hope (Heb. 6:19). We *have* in heaven a better and an enduring substance (Heb. 10:34). We *have* eternal life and we *have* confidence in God (1st John 5:13-14). If Christ died for us we *have* all these things in our present possession, and no man can take them from us. They are not merely available to us, but we *have* them. They are ours through Christ and what He has done *for us*.

While others teach that the work of Christ fixed it so we *could* have these things, we, as Primitive Baptists, maintain that the work

of Christ fixed it so that these things *are ours*. While others contend that through Christ anyone *can* have eternal life, we maintain that through Christ His people *have* eternal life. The angel did not tell Joseph that Christ would *make salvation available*, but that He *would save His people* from their sins (Matt. 1:21).

I love the doctrines of the Bible for they provide me with a solid foundation for my hope. The salvation of God's people is certain and secure. It does not depend upon their *response* to what Christ has done, but it depends entirely upon what Christ *has done*. It depends upon whether they were given to Him by the Father (John 17:2). It depends upon their having been made accepted in the Beloved (Eph. 1:6), and upon the fact that the Lord does not change (Malachi 3:6). That is a lot better system than merely making it available to a fallen race of people who by nature do not want it nor seek it.—*Editor*.

THOSE WHO CALL SHALL BE SAVED

In Romans 10:13 the apostle says, "Whosoever shall call upon the name of the Lord shall be saved." The salvation which He speaks of here embraces both time and eternal. John Gill points out that it is not only "temporal salvation but a spiritual and eternal one also." Gill was born in 1697, and yet he recognized that there is a phase of salvation known as "temporal" or "time", which shows that these usages go back much further than some say they do. In fact they go all the way back to the apostles, for they clearly taught "time" or "temporal" salvation.

It is a truth that all who call upon the name of the Lord from the heart, in sincerity, are in a saved state, and will finally live with God in glory. However, the primary meaning of our text is that all who call on the name of the Lord, whether Jew or Greek (See ver. 12), will be saved from whatever it is they are praying, in faith, to be saved from. And verse 14 goes on to show that no one who is not possessed of gospel faith ever calls on the Lord (the Christ) in the sense of the text. "How then shall they call on him in whom they have not believed?" etc.

It was a common notion among the Jews that God only heard the prayers of Israelites. But Paul shows that "there is no difference between the Jew and the Greek" in the sense that "the same Lord over all is rich unto all that call upon him." If a person truly calls upon the Lord it is evident that they are already a child of God. They do not call upon Him in order to become children, but the fact that they call upon Him shows that they are already children.—*Editor.*

I'D RATHER WALK WITH JESUS

If all the world were made of gold
 And every ounce of it were mine,
 I'd give it all for one sweet view
 Of Him who made the sun to shine.

I'd rather live in Poverty
 And walk with Jesus day by day
 Than live in temp'ral luxury
 And then at last be cast away.

The wealth of earth will soon dissolve,
 It is not ours beyond the grave;
 It cannot purchase happiness
 Nor has it pow'r our souls to save.

O may God's kingdom occupy
 Our chief allegiance and concern,
 And may we seek His righteousness
 Until our blessed Lord's return.

5-10-93

R.E.H.

When you help a fellow traveler up a mountainside, you get nearer the top yourself.

THE SPIRITUAL MIND

Our Lord promised the kingdom to those who were poor in spirit, to those who mourn, to those who hunger after righteousness, to the reviled and persecuted for righteousness sake, to the peacemakers (Matt. 5). It makes me worry, for every one of those things is contrary to my nature. I hope none of the readers err in thinking we can please God only when we feel we are trouble free.

I never did like poverty. To be poor in spirit, which is to say we recognize that we are nothing, we have nothing, and can do nothing without some miracle of grace, is not a pleasant feeling. Many, if not most, times before I attempt to preach, those are my feelings exactly. Sometimes it feels as if I were being passed through fire, and I dread it. But I must add, it has been my experience many times when in that case to have the Lord lift me up and show me His truth, and it has been very pleasant indeed.

I never did enjoy mourning. But, for whatever cause that low state may come (whether from errors, or losses, or ignorance), it has taught me to appreciate the sufferings of Christ, and to be grateful for the comfort of His word. I have tried this business of making peace a time or so, too, and have found it to be a very painful work. When brethren are aggrieved, or husbands and wives, or parents and children, persuading them to lay aside pride, anger, or even prejudices, is not easy. Please remember, our Lord was called the Prince of Peace; yet His Church has been a battleground through the ages because of humanity. If the Church is to continue somebody has to do this work.

We could never do these things unless we were given a spiritual mind. That means, to learn to think as our Lord thought, to think Godward. It is to feel the need of His grace, to hunger for His watchcare, to be thankful for His mercies and gifts, to fear to displease Him. Christians are human beings, they cannot always live on some mountain top. Indeed, it is dangerous to think we are supposed to do that. We do not, and cannot, always be reading the Bible or praying or holding pleasant discussions with the saints. We cannot always feel inspired, or feel that God is near to us. Did not

Jesus complain that the Father had forsaken Him upon the cross? The best of men, like John the Baptist in prison, may have doubts for a time. This is one complaint that is not a sin, for it testifies of his love for God.

Perhaps we need to define a little better what it is to be spiritually minded. It is Satan's temptation to make the saint think if he has trials or troubles or if he makes mistakes, that he is not spiritual, not a child of God. So Satan tempted Jesus in the wilderness, telling Him in effect that if He were indeed the Son of God none of the suffering would come upon Him. Why, according to Satan, Jesus could have had the praise of nations, a life of ease. And Satan will tell you the same thing.

Being regenerated does not take away our humanity, nor does it remove our need to labor and live in this present world. In creation God gave man six days in which to labor, and one day of personal communion on the sabbath. We still must labor. God is not displeased at that, not if we appreciate all the fruits of that labor as we ought. I think when a saint understands that his home and family, his strength to labor, his mind to love beautiful things, all comes from God, and is thankful for it, that is being spiritually minded.

I remember that during the Depression years, when work was scarce and problems many, my father often took us to visit in the homes of church people. One of those homes belonged to our deacon. My father and this brother picked up musical instruments to play, and we all enjoyed hearing them. Is this kind of activity wrong? Must a saint always go about with a long face? Frankly, if I did not have the means of escape from the problems sometimes, I think I would lose my mind. I read, I work, I pass time in many ways; afterwards, somewhat refreshed, I start over. A person can please God by exercising good judgment even in little things, if he puts his chief duties first.

Is the Bible a spiritual book? Is it entirely so, or only in the bright and happy scenes? Was David, the sweet singer of Israel, spiritually minded when he composed the shepherd song (Ps. 23)? Was he any less so when he poured out his soul in that heartrending prayer of

Psalm 51? Was Daniel spiritual when he cried out to God out of the den of lions, or his brethren out of the fiery furnace? Was the record of rebellious Israel any less divinely inspired than the apostle when he wrote Romans 8 or 1st Corinthians 15?

Our Lord Jesus took up a human body, and by doing so he learned what it was to hunger, to grow weary, to suffer abuse and neglect. Was He less spiritual when He paused at the well of Samaria than when He appeared transfigured? Were His prayers in Gethsemane less spiritual than His blessing upon His friends after His resurrection? No, my friend, this humanity of ours prevents us always doing as we would like, and perfect bliss is reserved for another time in another world. No doubt Martha and Mary felt Jesus had failed them somehow, in that He let Lazarus die. Pastors cannot be everywhere, nor can they do everything; they are human beings.

The natural mind does indeed turn to this present world, and that isn't necessarily evil while we have to live here; but the spiritual mind turns to God. It may be in praise, but it might be in deep contrition; it may be in making petitions, but it also can be in appreciation for the beauty of the birds' singing, or for a sunset, or lovely flowers. It may be in public services, but it also may be within the privacy of the heart. Perhaps the best proof of spiritual thinking is the saint simply does not quit his race. I observe that the nearer Jesus came to His cross the more of the nominal disciples deserted Him, but He did not quit. Wise and true disciples will not quit either, and though they may at times show their humanity they will do the best they can to serve Him well.

Many years ago I heard our people quote an old sister who, in relating her experience, said she was not sure that she had always walked in the Master's path. "But," she said, "I think I cross it now and then."

ELDER RAYMOND WEBB

Borrowing trouble is a most foolish piece of business; for if a man will only wait a while he will have troubles of his own that he would like to give away.

LIBERALISM—A CRUCIAL ISSUE

Brother Ralph I share your concern over some of the things that are being advocated among Primitive Baptists; however, even as we are concerned we should not be surprised for there have always been some who have come along and put wild gourds in the pot. I pray the Lord will send us more Elishas (ministers, brethren and sisters who will stand for truth) to cast meal in the pot so the wild gourds (false doctrines and practices) will not kill us.

In the meantime I am concerned about the various heresies that preachers advocate from time to time. But, I maintain that a minister can only cause as much trouble in preaching false doctrine as his home church will allow him to do. The advocator of things that are unsound can be dealt with on an individual basis if the church will exercise her authority. It matters not who the preacher may be, or how big his following, he is still under the jurisdiction of the church, and if need be they can silence him and minimize the confusion.

The one thing that is most disturbing to me is the current of liberalism which is just below the surface in many areas among Primitive Baptists, and sometimes it raises its ugly head even now. This will, no doubt, cause the church more heartache and problems than any other issue. The reason liberalism is such a crucial issue among Primitive Baptists is because its fountain-head involves some (not all, of course) of the most gifted ministers with the greatest followings among us. These ministers are very subtle in feeding liberalism to membership of the churches. I am afraid that one day down the road this undercurrent will surface in mass proportion.

Because of these liberal tendencies churches are now accepting members with questionable marital backgrounds whom they would not have received twenty years ago. They are also leaning toward liberalism in other situations as well. It would not surprise me if some start advocating open communion and acceptance of alien baptisms. Maybe I am paranoid but it seems as if I see liberalism almost any way I look.—*An excerpt from a letter to the editor by Elder Dennis H. Jones.*

COALS OF FIRE—ROMANS 12:17-21

One of the most difficult tests of the Christian religion comes when a human being is abused or neglected unjustly. His nature makes him want to retaliate in kind, or worse, and to excuse himself by declaring that he is only seeking justice. Well, yes, that is human nature; but it is not true Christianity.

The Scriptures abound in lessons on this subject, both positive and negative. An outraged Peter drew a sword to cut off a man's ear, and supposed he was defending Jesus. He earned a rebuke from Jesus, and found himself overwhelmed by fear. What did Jesus do? He healed his enemy's wound. If the Master did not receive a word of thanks for His kindness, He did win the respect and admiration of the saints for all ages.

The principle of returning good for evil is found in the Master's earliest sermons, and it was practiced throughout His entire ministry (Matt. 5:38-48). The rulers of the synagogues once plotted to destroy Jesus (Mark 3::6), but when one of them found himself in dire need with a dying daughter, he came to Jesus for help. Jesus might have told him he was receiving his just reward, but instead without a word of complaint He raised the girl to life.

In the early days of the infant church, the Jewish Christians were very suspicious of Gentile believers. The apostles scarcely dared speak to them. How did the Gentile Christians respond? And how did those Jewish brethren feel when they received liberal help from those same Gentile people in time of famine? (Acts 11:29). I used to tell my teachers to be kind to the little rascals in their classrooms, for some day those same boys might be the mechanics who repaired their cars, or maybe even be members of the Board of Education! Some things can come home to haunt you.

No one persecuted the Christians with more zeal than Saul of Tarsus. The church was virtually helpless to defend itself against his meanness. But vengeance is in God's hands, and the sufferings Paul endured as he traveled to preach, establish churches, and ordain elders, more than made up for his meanness. When men seek vengeance it seldom accomplishes anything but more harm; but

when God does it, great good comes. The Scriptures name nearly forty churches established by this apostle, and about that number of gospel preachers too. Probably there were many more.

Those who demanded our Lord's crucifixion sought to make His death as public, as shameful, and as painful as they could. Had our Lord responded in kind, the evil charges might have been believed by the world. What did Jesus do? He prayed for them, even in the midst of His agony. Even the Roman centurion knew that this was a good man, and innocent man, and the shame has fallen upon the heads of His persecutors. Jesus didn't require anything of you, my friend, that He did not practice Himself.

When our religion is tried before the court of human opinions, and even more when it is tried by our own conscience, what will the verdict be? Is ours the religion of Jesus?

ELDER RAYMOND WEBB

SACRED MUSIC

Whatever promotes virtue, elevates the mind, and raises the affections from base pursuits, is conducive to happiness and highly beneficial. Sacred music preserves this purpose to a great degree. It chills our vulgar habits and lifts our minds to higher and nobler objects. It enlivens our virtuous passions. How unreasonable and unwise it is in man to cherish those enjoyments alone which his grosser desires crave: such as the pursuit of wealth and honor, the luxuries and excesses of life, strife and emulation, and thus losing sight of an enjoyment that is so elevating and refining in its effects.

Melodious strains must have risen from the bosom of nature to the praise of nature's Architect when "the morning stars (first) sang together, and all the sons of God shouted for joy: (Job 38:7). Divine Providence has ever kept nature attuned to His praise, so that "day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard" (Psalm 19:2-3).

Praise has been commonly associated with prayer as a part of the

worship of Jehovah from the earliest ages. Admonitions to sing praises to God were repeatedly given to the Israelites. The last four of the Psalms are devoted to exhortations to this duty with excellent reasons for it. "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints, Let Israel rejoice in him that made him: let the children of Zion be joyful in their King" (Psalm 149:1-2).

David divided the musicians, numbering them and appointing to them their service (I Chr. 25). "Hezekiah commanded to offer the burnt offering upon the altar. And when the burnt offering began, the song of the Lord began also with the trumpets, and with the instruments ordained by David king of Israel" (2nd Chr. 29:27). "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel" (Ezra 3:10). In giving an account of the dedication of the walls of Jerusalem, Nehemiah tells us that "the sons of the singers had builded them villages round about Jerusalem" (Neh. 12:28,29). It is evident from the attention thus given to this exercise by the kings of Israel that it occupied a very important place in the service of the Old Covenant.

Under the New covenant, all the children of God are required to teach and admonish one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord (Eph. 5:19), and singing with grace in your hearts to Him (Col. 3:16).

The word *psalm* is from the Greek word **psalmes**, which is derived from the verb **psalle**, which means to touch, to feel, to play on a stringed instrument with the hands, and finally, to make music or melody in the heart. Since it is the strings or chords of the *heart* from which melody is made to flow, it is evident that the apostle, in using the word *psalms* in these passages, has no reference to musical instruments.

The word **hymn** is from **Humnos**, a song of praise. The primitive verb **ishudem**, to tell of or to celebrate. The pagan Greeks used the word to denote the festive songs which it was their custom to sing in honor of their gods and heroes. Paul uses the word in

admonishing the saints to celebrate the praise of their glorious and eternal King.

The word translated **song**, is **oide**, which is from the verb **aeido**, to sing. But whether or not we understand the distinctions made by the apostle in the use of the words psalms, hymns, and spiritual songs, it is certain that the subject matter and manner of all Christian singing should be spiritual. The music which is intended to form an important part of the worship of God should come from the hearts of His people.

The ancient Israelites usually connected instrumental with their vocal music, and the association of vocal and instrumental music is now practiced by the popular churches of the world. We are opposed to this for reasons we now give:

1. **The custom is entirely unwarranted by the teaching of the New Testament.** The former dispensation was one of *ceremonial* worship; the gospel dispensation is one of *spiritual* service. To look to the Jewish manner of worship as a pattern of service to be rendered now is inconsistent. Dancing was sometimes associated with the worship of the Israelites and we are as much authorized by that circumstance to dance when we sing praises to God as we are to play on a musical instrument because they did. The inspired Psalmist said to his brethren: "Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him stringed instruments and organs. Praise him on the loud cymbals: praise him upon the high sounding cymbals" (Psa. 150: 3-5).

People who practice the use of instrumental music in connection with vocal music in worship now, taking this Scripture as their authority for that practice, to be consistent, should get out on the floor and dance. But observe the instruction of the inspired apostle concerning the spiritual praise that belongs to the gospel age in contrast with the teaching and practice of that age of ceremonial worship. He says, "Teaching and admonishing one another in psalms and hymns and spiritual songs, singing...and making melody in your hearts to the Lord." The antithesis is marked and very significant. No account is on record of any instrument being

associated with the voice in praising God by the apostles or any of the Christians during the early age of the church. The custom is entirely foreign to the teaching of the New Testament and contrary to the practice of the apostolic day.

2. **Such practice is not in harmony with the spirit of the Christian religion.** The New Covenant system deals with realities. The shadow was given by Moses, but the substance itself came by Jesus Christ. "God is a spirit: and they that worship him must worship him in spirit and in truth: (John 4:24). It is evidently improper, therefore, to associate anything of a mechanical or ceremonial nature except what He has Himself expressly prescribed and commanded.

3. **The minds of many are diverted from the hymns and the spirituality of the service to the sound of the organ, and formalism is gradually promoted in the churches.** No one will claim that there is any true devotion or praise in the music of the instrument. Whatever is not of the heart is of pride, which is abominable in the sight of the Lord. That the use of the organ in the church comes of pride is attested by the fact that common organs are often displaced by finer and more costly ones. The ear and eye of pride are thus gratified as they are directed to the instrument instead of true worship.

4. **The organs of the human voice form the natural instrument of praise, the finest that has ever been constructed.** A denial of this is folly. All instruments made by man are but poor imitations of the instrument that God has placed in the throat and mouth. Vocal music is not improved by the accompaniment of a musical instrument. Singing with the spirit and with the understanding is the sweetest melody that ever greeted the ears of mortals.

God gave a book of psalms for the use of the Israelites, inspired in matter and form. This was necessary, because in that age of comparative darkness, while the scheme of redemption was yet only partially revealed, no one was able to compose spiritual songs for the people without the aid of direct inspiration. Then, too, the language of that worshiping people was one, and so sentiments of

praise could be as easily expressed in poetry as prose, and poetry is much more suitable for singing. But God has given no special form or collection of hymns in the New Testament. This was not necessary, because the canon of sacred truth has been completed, and the truths and sentiments of inspiration can now be so varied as to be adapted to our needs in this respect. Also, there are so many languages now, and these differ so widely, that it would be difficult if not impossible to translate poems accurately from one to another and retain the poetical form. So God has left the composition of suitable hymns to pious men of different ages, whom He has gifted with talent of writing poetry. These hymns must be in perfect harmony with the teaching of His word to render them suitable for expressing His true praises.

It is impossible to sing without tunes. Tunes are to be sung, must be learned by all who engage in this devotional exercise. In order to sing together properly and make harmony it is necessary for all who sing to learn the tunes alike. It is very important to have tunes expressed by notes and other musical symbols, so Hymn Books without the written music contain the hymns but not the tunes. The constant use of them is sure to result in singing the tunes incorrectly, since there is no standard by which to determine the correct singing. An objection to written tunes is as weak and unfounded as an objection to written words and sentences would be.

The age of a tune has nothing to do with its sweetness or appropriateness any further than our familiarity with tunes that are old to us renders them seemingly sweet and appropriate. Good old tunes will always remain good, while good new ones are always good. We ought to retain the best old tunes and learn the best new ones, so that the singing in our churches will be the best it can possibly be made.

The study and practice of vocal music is essential to the attainment of the best results in this important part of the service. Voices that are not good can be greatly improved and voices that are good can be made much better. The only way by which this most desirable result can be accomplished is by persistent practice in correct singing. Our voices differ very much, so we are not all

qualified to sing the same part of a tune. To bring all our voices into this profitable exercise, it is necessary for each to learn to sing the part best suited to his voice. When our voices are blended in singing the parts correctly a delightful harmony is produced. Some of our churches are taking a great deal of interest in this important line of work. This is so commendable. Churches that have been awake to the importance of this matter are rewarded by a life and interest in public worship that other churches fail to manifest. Good singing ought to be heard in all of our churches, and it would be if the members would do their duty in learning to sing and in encouraging and assisting the young people to learn.

Singing in public worship should never be done by proxy. It is the custom of many fashionable churches to have trained choirs to do the singing for the congregation. The true church of Christ should never drift into that formal and unscriptural custom. All the people of God are admonished to sing and make melody in their hearts to the Lord, so a few cannot do this for the many. All who have voices to sing should use them in praising God. The more training they have for singing the better they can sing. All our ministers should awake to the importance of this matter and encourage and induce the churches to take it up. Where it is possible to do so a good teacher should be secured to instruct in the rudiments of vocal music and train the voices to sing the sweet songs of Zion. Much good results from this course. I speak of what has come under my own observation, and of what I know, therefore, to be true.—
Elder John R. Daily, *From "The Shepherd and His Flock" 1906.*

What we want in Christ, we always find in Him. When we want nothing, we find nothing. When we want little, we find little. When we want much, we find much. But when we want everything, and get reduced to complete nakedness and beggary, we find in Christ God's complete treasure-house, out of which come gold and jewels to enrich us, and garments to clothe us in the richness and righteousness of the Lord.—*Sears.*

EXPERIENCE

I joined the Primitive Baptists one year ago this month, and it has been a very happy one with me. I had to give up two secret orders and a policy for \$3,000, but I don't regret it, and think that is one reason of my happiness, for I feel like I did my duty in not letting such things keep me out of the church of Christ after I found it.

I was a member of the Missionary Baptist Church thirty-one years, but they are not like they used to be thirty years ago—getting worse every year. My pastors for a long time were men who taught that salvation is by grace, and that a sinner had to be born again. But oh! now it is,—Make up your mind to serve God and come and join the church. They want everybody in the church, and then to sign a contract to pay so much every week. Well, I got so disgusted that I almost quit going to church; and, of course, I got cold and indifferent. But while at a friend's house he asked me to go with him to hear a Primitive Baptist. I went, and oh! how I did enjoy it. My soul got what it had been longing for.

After that I would drive sixteen miles nearly every month (their regular meeting day) about a year to hear them preach. Oh! how I did want to join them! but the devil would suggest to me that I would lose all I had paid out on my policy. Well, I stood it about as long as I could, and one day I asked the Lord to show me what to do about it, and it came to me in an instant: If you are not willing to forsake everything for Christ, you are not worthy of Him. That settled it with me. I had asked Him to show me, and He did. Then it was my duty to forsake the thing that was keeping me out of the church of Christ, the home of His people. So the next meeting day I presented myself to the church for a home with them, and they received me, and I was baptized by Elder E. A. Brown in October, 1915. My church is *Salem*, three miles northwest of Honey Grove, Texas. Oh, how glad I am! for I have had more real joy in one year with those dear brethren and sisters than I could get out of any lodge in a lifetime.—**C. W. Hoskins**, *The Gospel Messenger*, 1916.



COMPASSION IN THE EYES

A number of years ago in northern Virginia, an old man stood by a river bank waiting to get across. Since it was bitter cold and there was no bridge, he would have to "catch a ride" to the other side. After a lengthy wait, he saw a group of horsemen approaching. He let the first pass, then the second, third, fourth, and fifth. Finally, there was only one rider left. As he drew abreast, the old man looked him in the eyes and said, "Sir, would you give me a ride across the river?" The rider without a moments hesitation said, "Why certainly, get aboard."

Once across the river, the old man slid to the ground. Before leaving the rider asked, "Sir, I could not help but notice that you permitted all the riders to pass without asking for a ride. Then, when I drew abreast you immediately asked me for a ride. I'm curious as to why you didn't ask them and why you did ask me?" The old man quietly responded, "I looked into their eyes and could see no love and knew in my own heart it would be useless to ask for a ride. But, when I looked into your eyes, I saw compassion, love, and the willingness to help. I knew you would be glad to give me a ride across the river."

With this the rider very humbly said, "You know, I'm very grateful for what you said. I appreciate it very much." With that, Thomas Jefferson turned and rode off to the White House.

If you had been the last rider, would the old man have asked you for that ride across the river? When people look at you do they see Christ?—*Original source unknown to the Editor. Copied from The Inner Circle, April 1994.*

This church believes that obedience to the above is not necessary or related to eternal salvation, but is necessary to salvation in our day and to entering into His kingdom here in this world (Rom. 11:26-36; John 3:5 & 6:34-45).—*From Abstract of Principles, Old Ty Ty Church, Tifton, Georgia.*

"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."—*Proverbs 27:1.*

PERILOUS TIMES

It seems to me that we are in the perilous times foretold by Paul in 1st Tim. 4 and in 2nd Tim., chapters 3 and 4. Hence, I suppose that today there are more false, absurd, idolatrous doctrines and practices taught in the name of Christ than ever before.

According to the admissions of some of the popular religious leaders, every book, doctrine, fact, and promise of the Bible has been brought under suspicion and disgust by professors in so-called Christian colleges and theological seminaries; and besides this every fundamental or material point of doctrine and practice of the Church of Jesus Christ is denied and set at naught by some sect, body, or denomination of people today, professing to be worshipers of the true God and followers of the blessed Jesus; and hence it appears that the wickedness and violence of the days of Noah are upon us and prevalent in the whole world (See Matt. 24:37-40).

From a true spiritual and scriptural point of view the world seems to be in just as dark and idolatrous a state now as it was when Jesus was born in the days of Herod, and with far less excuse than the people of that day. Behold the signs of the times, for it seems to me that the second coming of the Lord is near at hand.—**Elder G. W. Stewart**, *The Gospel Messenger*, 1918.

CORRESPONDENCE AND NEWS NOTES

ANNUAL MEETINGS IN VIRGINIA

SALEM (Richmond, Va.)—**Fifth Sunday**, May 29, 1994. All day Sunday and Saturday before. Ordination service Saturday afternoon.—**Elder James R. Kosch**, Pastor.

ALMA (Alma, Va.)—**First Sunday**, June 5, 1994. All day Sunday and Saturday night before at 7:30 P.M. Scheduled visiting minister, *Elder Danny Parker*. **Elder Ernest M. Long**, Pastor.

BARROWS RUN (5 Mi. S. of Warrenton)—**Fourth Sunday**, June 26, 1994. All day Sunday and Saturday before. It is hoped that *Elder Franklin Oresta* and the local ministers will be able to attend. **Elder Raymond Pressley**, Pastor. Ph. (703) 948-4337.

SUBSCRIPTION OFFER

As previously announced, one of our readers has offered to pay half the expense of the first 200 new subscribers sent to us by our readers. In other words, if as many of our readers as are able will submit one new name to be added to the subscription list they will only have to pay half the cost of the subscription. The other \$5.00 will be paid by the generous donor. The one who makes this offer thinks it can be continued as long as needed.

This proposal provides an excellent opportunity for our readers to introduce the paper to some friend or loved one at half the regular rate. Surely we can all think of at least one person who would appreciate receiving the A&M. Will you please take advantage of this interested reader's kind and generous offer? It would greatly help us to keep the paper in circulation. Your assistance will be greatly appreciated.

ORDINATION SERVICE

The **Salem** Primitive Baptist Church of Richmond, Virginia requests ordained help to form a presbytery to consider the ordination of *Brother Tracy Christian* to the office of Deacon. The Lord willing, the ordination service will take place the afternoon of Saturday, May 28, 1994. Since this is the weekend of our annual meeting services are scheduled to begin at 10:00 AM Saturday with the ordination service following lunch. Services are set to continue through Sunday and all are invited and welcome.

ANNUAL MEETING AT PILGRIM'S REST IN VERO BEACH, FLA.

Pilgrim's Rest Primitive Baptist Church of 12th St. & 27th Ave., Vero Beach, Florida is scheduled to hold their annual meeting May 27 through the 29th. On Friday services are set to begin at 7:30 PM. On Saturday services are set to begin at 10:30 AM, with lunch at approximately 12:00 PM, supper at 5:30 PM and 10:30 AM. **Elder Richard Halbgewachs** is the scheduled visiting minister. For further information call either of the following: **Elder Leslie Brinson**, Ph. (407) 464-4462, **Elder Glenn Blanchard**, Ph. (407) 727-3557, or **Brother Leroy Bowles** (407) 567-9028.

SANDUSKY ASSOCIATION OF OHIO

The Lord willing the **Sandusky** Primitive Baptist Association will be held June 24, 25 & 26, 1994. It is scheduled to be hosted this year by the **Thompson** and **Oakdale** churches at Columbus Grove High School bldg., Columbus Grove, Ohio.

If traveling I-75 north or south, exit on State Rt. 12 and go west. Take 12 into Columbus Grove; go to the traffic light, turn right onto Sycamore. Take Sycamore to Plum, turn right on Plum. The school is on the righthand side of the street.

If traveling east or west on State Rt. 30, exit onto State Rt. 65. Go north on 65 to Columbus Grove. At the traffic light turn right on Sycamore. Take Sycamore to Plum, turn right on Plum. The school is on the righthand side of the street.

If you have a mind to come and worship with us, please feel free. For additional information call: **Elder Nolan Pitney** (419) 532-3698 or **Lic. Mark Pitney** (419) 537-3307.

If the pagan adhere to what is false, shall we forsake what is true? If he serve his idols with constancy, inexcusable must we be if we turn aside from the Lord our God.—*H. Melvill.*

**APPOINTMENTS FOR ELDER DANNY
PARKER**

Thursday night, June 2, at 7:30 Hawksbill Church
Friday night, June 3, at 7:30 Happy Creek Church
Saturday night, June 4, Union Meeting Goose Creek Church

ANNUAL MEETING IN WAUKEGAN

The Annual Meeting of the **Mt. Zion Primitive Baptist Church**, Waukegan, Illinois, is scheduled to begin Saturday, June 4, at 10:30 A.M., continuing all day and evening, with lunch and dinner being served. Sunday services are to begin at 10:30 A.M. with lunch again being served. *Elder Manasseh Gilliam* is our scheduled visiting minister. We meet at Beach Park School Bldg: Lewis and Beach Roads. For directions or other information please call: **Sister Leta Dunn—38206 N. Cornell—Waukegan, IL. Ph. (708) 244-0946.**

ORDINATION AT BENTONVILLE

On May 2, 1993, **Brother Page Martz** was ordained to the office of deacon. In response to the call of **Bentonville Primitive Baptist Church**, Bentonville, Virginia, a presbytery was formed of the following Elders: *E. S. Skeen, Phillip Johnson, Frank Coppedge, Ernest Long, Gary Utz, and Tolliver Utz.*

The following deacons were also present: *Brethren Evan Olinger, Clarence M. Moyer, Warren H. Wilson, Russell Woodward, Lewis Judd, John D. Hawkins, Mike Turner, Aubrey E. Utz, and Carlton J. Priest.*

Elder Tolliver Utz was named Moderator and *Elder Gary Utz*, Clerk. *Elder Tolliver Utz* was chosen to speak for the church, *Elder Frank Coppedge* to question the church, *Elder Phillip Johnson* to question *Brother Martz*, *Elder Ernest Long* to offer the ordination prayer, and *Elder Tolliver Utz* to deliver the charge.

Brother Martz's sister was escorted to a seat beside him while the charge was delivered by *Elder Utz* from Acts 6:1-8. All functions of the presbytery having been performed to the satisfaction of the church, *Brother Martz* was turned over to them as a duly ordained deacon.

The Minutes were read by the Clerk and approved by the presbytery, after which the presbytery dismissed. Dismissal prayer was offered by *Elder E. S. Skeen*. During the singing of hymns the congregation shook hands with the newly ordained deacon and his sister. The service was then dismissed with prayer by *Elder Gary Utz*.

OBITUARY

SISTER MARY R. COMPTON

Sister Mary Robinson Compton was born Feb. 17, 1901, and passed from this life Nov. 3, 1993. She is survived by a daughter, Mrs. Anna Belle Lane; a son, Philip R. Compton; 4 grandchildren and 6 great-grandchildren.

Sister Compton united with *Waterlick* Primitive Baptist Church by baptism 2nd Sunday in July, 1918. She moved her membership to *Washington* Primitive Baptist Church by letter July 24, 1927. She was a faithful member. She and her late husband, brother Oscar Compton, loved and stood for the truth. They loved to entertain in their home.

The funeral was held at *Washington* Primitive Baptist Church building in Annandale, Va., by her pastor, Elder Bill Dillon and Elder Phillip Johnson who formerly was her pastor for more than 25 years. Burial was in *Oakwood Cemetery*, Falls Church, Va.—**Elder Phillip Johnson**.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Willard Davis, Ill., \$10.00; Mr. & Mrs. Redford Rhue, N.C., \$5.00; Elsie S. Payne, Va., \$10.00; Elder Spencer Fussell, Ga., \$5.00; Mrs. Maurice Kyhl, Jr., Va., \$10.00; Sandusky Association, Ohio, \$20.00; Ileta J. Dunn, Ill., \$25.00; Virginia P. Kane, Va., \$10.00; William Cusac, Ohio, \$10.00; Karen Hickerson, The Netherlands, \$5.00; Erma T. Goetzinger, Va., \$10.00.

Disciplining a child does not break his spirit nearly as often as the lack of it breaks a parent's heart.

The Minutes were read by the Clerk and approved by the presbytery, after which the presbytery dismissed. Dismissal prayer was offered by *Elder E. S. Skeen*. During the singing of hymns the congregation shook hands with the newly ordained deacon and his sister. The service was then dismissed with prayer by *Elder Gary Utz*.

OBITUARY

SISTER MARY R. COMPTON

Sister Mary Robinson Compton was born Feb. 17, 1901, and passed from this life Nov. 3, 1993. She is survived by a daughter, Mrs. Anna Belle Lane;; a son, Philip R. Compton; 4 grandchildren and 6 great-grandchildren.

Sister Compton united with *Waterlick* Primitive Baptist Church by baptism 2nd Sunday in July, 1918. She moved her membership to *Washington* Primitive Baptist Church by letter July 24, 1927. She was a faithful member. She and her late husband, brother Oscar Compton, loved and stood for the truth. They loved to entertain in their home.

The funeral was held at *Washington* Primitive Baptist Church building in Annandale, Va., by her pastor, Elder Bill Dillon and Elder Phillip Johnson who formerly was her pastor for more than 25 years. Burial was in *Oakwood Cemetery*, Falls Church, Va.—**Elder Phillip Johnson**.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Willard Davis, Ill., \$10.00; Mr. & Mrs. Redford Rhue, N.C., \$5.00; Elsie S. Payne, Va., \$10.00; Elder Spencer Fussell, Ga., \$5.00; Mrs. Maurice Kyhl, Jr., Va., \$10.00; Sandusky Association, Ohio, \$20.00; Ileta J. Dunn, Ill., \$25.00; Virginia P. Kane, Va., \$10.00; William Cusac, Ohio, \$10.00; Karen Hickerson, The Netherlands, \$5.00; Erma T. Goetzinger, Va., \$10.00.

Disciplining a child does not break his spirit nearly as often as the lack of it breaks a parent's heart.

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 Downsville 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. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also, services each 5th Sun. 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

SOUTH RIVER - Browntown, Va. 3rd Sunday 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Ralph 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, Amissville, 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, Amissville, 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