



#### 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. (540) 778-2763. Sister Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April '96

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

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

ENON PRIMITIVE BAPTIST CHURCH - Great Cacapon, W.Va., Rt. 9 west 12 miles. Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 1108 Whitestone Drive, Martinsburg, W.Va. 25401, Tel. (304) 263-3564. Aug. '96

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412. June '96

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. '95

NEW LIBERTY - Champaign, Ill., 1714 W. Springfield, Meets 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 Corn, Clerk, P.O. Box 17, St. Joseph, Ill. 61873, Tel. 469-2450 or 469-7634. Dec. '96

PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321, Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591. Feb. '97

UNION - Hwy 123 east out of Midland City, Ala. at corner of Alpha and Delta Streets; Meets 1st Sunday and Saturday before at 10:30 a.m. and 3rd Sunday at 5:30 p.m.; Elder Odell Deese, Pastor, 90 Deese-Conner Rd., Kinsey, Ala. 36303, Tel. (334) 794-5096; Bro. Eugene Conner, Clerk, 260 Deese-Conner Rd., Kinsey, Ala. 36303, Tel. (334) 792-8433. April '97

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. (540) 636-9434; Sis. Judy Canard, Clerk, 9598 Meetze Rd., Midland, Va. 22728. Dec. '95

# Advocate and Messenger

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## EDITOR'S NOTES

With this issue I begin my 20th year as editor of the A&M. It amazes me that during that entire time I have always been able to get the copy to the Printer on time, in spite of all the health problems I have experienced during that period. I have been sick quite a bit lately and in recent days have undergone another bout with a terrible upper respiratory infection along with the usual head congestion, fever and vomiting. On top of all this I have reacted badly to some of the medication I have been prescribed, which has thrown me into periods of awful depression such as I have never known before. So, getting this issue of the paper out has been quite difficult. But by the help of the Lord I have once again succeeded.

In the midst of all this we were hit by hurricane Opal. We live about forty-five miles inland from Panama City Beach, so we do not get any damage from the storm surge along the shore that is so devastating, and, so far we have always been spared being hit by one of the tornadoes which are so commonly spawned by hurricanes. But as always it was an unsettling experience to have to sit through one of these windy visitors. I am afraid I cannot be as trusting under such circumstances as I would like to be. But the Lord was again good to us and spared our lives and our dwelling. We had a lot of tree damage and there is a mess on the yard that will take weeks, or possibly even months to completely clean up. Also we had considerable damage to a small pine tree crop. Many of them were left lying on the ground. But this we consider a small loss compared to what we could have suffered.

As I write this I am very thankful just to be feeling enough better to be back at the typewriter. I would be happy to know that I would never have to go through another season like I have experienced over the last few weeks, but we are not promised life will be easy, and I expect there will be many more severe trials ahead if we continue to live. If so, may God give sufficient grace to bear them. Please remember us in your prayers.

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#### **NEW ASSOCIATE EDITOR ADDED TO THE STAFF**

We are pleased to announce, beginning with this issue, the addition of Elder Mark Green of Booneville, Arkansas, to the editorial staff of the A&M. Brother Mark has been writing for us for some time now, as well as for a number of other Old Baptist publications, so our readers will by now have become somewhat acquainted with him through his articles. He is 42 years old and he and his wife, Sister Pam, have 6 children. He is pastor of the Paris Primitive Baptist Church, Paris, Arkansas, which meets every Sunday and on each 4th Saturday.

We have had considerable correspondence with Brother Mark over the last several months as we have shared quite a lot of the old

duplicate publications of the past with him. We have found him to be of an humble attitude and sound in the faith. We feel he will be a valuable addition to the staff and we ask that each of you pray God's blessings upon his efforts to proclaim the precious truths of the gospel, both by way of the spoken and written word.

The following is Brother Mark's letter of acceptance:

Sept. 13, 1995

Dear Brother Ralph, After prayer and careful consideration, I think I can say that I am willing for you to submit my name as an Associate Editor of the *Advocate and Messenger*. Having my name associated with it will not add anything to that fine old paper, but I am willing to do whatever I can to comfort and encourage God's people. Should you or the Board think better of it at any time, I certainly could not find fault with that.

I have no stomach nor heart for church politics. Among my greatest regrets is that our people cannot in all matters conduct them with the charity and dignity becoming to Christian gentlemen, and that includes myself. I have no intention of "riding hobbies" or getting involved in disputes around the country. If there is any need to speak out in such matters that is your prerogative as editor. I want to worship with good Old Baptists whenever I get the chance, and try to be as forbearing with them as I hope they will be with me. Even good men make mistakes, and sometimes it takes a while for them to realize it. God has shown me how much of a "slow learner" I can often be.

It is my heartfelt desire that the "dear old Advocate," as it has been called so many times over the years, would continue until our Lord returns as a shining light for truth and love to those poor, despised people known to the world as Hardshells. May He bless you abundantly with wisdom and zeal in your editorship. I stand ready to help in whatever way I can. Yours in His easy yoke, **Mark Green.**

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"The Lord taketh pleasure in His people."—*Psalm 149:4.*

## MUST

This is a little word with a lot of meaning. It is used eighty three times in the New Testament, signifying importance. When people use the word it may mean little or nothing, at best a legal, moral or ethical necessity, or perhaps a choice forced by circumstances, as one would say when his alarm rings, I must get up and go to work. Or if he sees something he wants, I must have one of those. But when the Scriptures use the word, and especially when the Lord uses it, it means infinitely more.

Like Jehovah's "shalls and wills", the word "must" denotes divine certainty, legal necessity, the will of God above all. It is not true that God does not have other choices, for He does. He didn't have to save people, didn't have to send His son into the world, or let Jesus die on a cross. Those were acts of sublime mercy and grace, purchased at a great price. God had other choices, but every one of them would have defeated the promises and purposes He had expressed, and would have destroyed His people, and perfect justice could never be rendered.

Other choices were not acceptable. Hence, when Abraham reasoned with God concerning the destruction of Sodom, he said, Shall not the Judge of all the earth do right? (Gen. 18). And when the Lord offered to destroy Israel and raise up a better people by Moses, Moses rejected it, pleading God's own covenant. God's promises, His decrees, His covenants must be true, for nothing else is acceptable. We conclude from this that when the saints pray according to His will, they bind their gracious Lord with the cords of His own promises. Thus Jesus prayed (John 17:24) and so may the saints, being assured such requests will be granted. Nothing contrary to His will can be a blessing.

The Bible is rich in examples. Jesus MUST be born at Bethlehem in Judea, and He MUST be born of a virgin. At age twelve, He said He MUST be about His Father's business, for this was the purpose for His birth. In His ministry, He MUST needs go through Samaria, not because there were no other roads but because He had a people there. To the woman at the well, Jesus would say that God is a

Spirit, and they that worship **MUST** worship in spirit and in truth. Therefore, of Nicodemus He would say, ye **MUST** be born again; for it was the only way that helpless unbelieving people could enter the kingdom.

To the Jews Jesus would say, "Other sheep I have that are not of this fold, and them also I **MUST** bring." He did not mean He would bring them all into some church, but that He would bring them to Himself, wherever He is, in a saving sense (John 14:3). To His apostles He would say that He **MUST** go to Jerusalem, where His enemies waited, for it **MUST** not be that He perish elsewhere. His suffering and death were by covenant arrangement, you see. And to a very troubled Peter He would say, Put away your sword! My Father, were I to ask, would give me legions of angels! But, the Scriptures **MUST** be fulfilled.

Paul, in urging the doctrine of the resurrection of the body, used the same argument. The resurrection **MUST** be true, else all that went before was in vain, the saints' hopes were in vain, and religion itself, including baptisms, was in vain. By the standards of heaven, for any man to stand before God requires perfection. Therefore, this corruptible **MUST** put on incorruption, this mortal **MUST** put on immortality (1 Cor. 15). Humanly speaking it may not be to my liking, but I can be a joint heir of heaven on no other terms. Our Lord went to the cross believing it. Seeing it is for our eternal good, and the entire outcome of the matter is sealed with such a priceless gift as His life and death, why should any man doubt that it will, it **MUST** be, precisely as Jesus promised? Oh, that God would grant us grace that our own profession might be as certain as His!

ELDER RAYMOND WEBB

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Some preachers near Olney dwelt on the doctrine of predestination. An old woman said, "Ah! I have long settled that point; for if God had not chosen me *before* I was born, I am sure He would have seen nothing in me to have chosen me for *afterwards*."—*John Newton*.

### UNSCRIPTURAL VS. NON-SCRIPTURAL

Brethren often make a mistake by speaking of something as being “unscriptural” when in fact what they actually mean to convey is that the thing they have in mind is “non-scriptural”. It is possible for a thing to be *non-scriptural* and yet not be *unscriptural*. For example, one of the cardinal principles we Old Baptists have stood for down through the centuries, and which is one of our Articles of Faith, is the doctrine of *Total Depravity*; yet neither the word “total” nor the word “depravity” is in the King James Bible. Thus the phrase “Total Depravity” is *non-scriptural*. However the truth these words convey is most certainly, and most clearly, taught in the Bible, and is therefore not *unscriptural*. Christ said, “No man can come to me, except the Father which hath sent me draw him” (John 6:44). This text, along with many others, clearly teaches man’s total depravity, and shows that while a man is in a state of death in sins he is utterly incapable of coming to Christ of his own volition. But the words *total depravity* are not used, there or elsewhere in the Scriptures.

Another example is the use of the words “time salvation” to describe the *savings* or deliverances that we experience in this present life. I have never found any point that was taught any more plainly in the Scriptures than the doctrine of *time salvation*, or salvation in time, yet there is no place in the Bible where those words are arranged in that exact order, though there are numerous texts in which both words are found in the same verse, such as Psalm 33:2, which says the Lord is “our *salvation* also in the *time* of trouble.” The apostle Paul taught time salvation in numerous places, but one place where he taught it in all three of its tenses, past, present and future, is in 2nd Cor. 1:10; “Who *delivered* us (past tense) from so great a death, and *doth deliver* (present tense): in whom we trust that he *will yet deliver* us” (future tense). And the apostle Peter very clearly taught time salvation when he said, “Baptism doth also *now save us...*” (1st Pet. 3:21). So, the phrase “time salvation” is *non-scriptural*, but it is definitely *not* unscriptural. If it were not taught in the Bible, then it would be unscriptural. But the *doctrine* of “Time



Salvation" is as old as the Bible itself.

There are a great many other phrases which we as a people commonly use which are non-scriptural in the sense that they are not found in the Bible *per se*, or as such, but they convey truths which most definitely ARE found in the Bible.

Such things as Unconditional Election, Special Atonement, Irresistible Grace, Effectual Calling, Efficacious Grace, and Final Preservation of the Saints, are all doctrines which we all agree are taught in the Bible but which cannot be found there in so many words.

Hence, there is a big difference between *unscriptural* and *non-scriptural*. May the Lord help us to distinguish between the two.—  
*Editor.*

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### THE POPULAR VERSUS THE TRUE

Popular religion declares that we must take the first step in our salvation. It says that by "accepting Christ as our personal Saviour" we will be thus born of the Spirit and given eternal life. But the Word of God teaches us that it is *He* who takes the first step. He is found of those who seek Him not and who do not inquire after Him (See Isa. 65:10. None seek after God in a spiritual sense until *after* He gives them spiritual life (Psalm 14:1-3 & Rom. 3:11).

Popular religion puts *action* before *life*; but true religion puts *life* before *action* (See Eph. 2:1-5 & Col. 2:13).

Popular religion says Christ came to make salvation possible for all mankind; but true religion says He came to save *His* people (Matt. 1:21, John 10:15, Acts 5:31, 13:23,48 & Eph. 5:25).

Popular religion says Christ *offers* eternal life to all mankind; but true religion says Christ *gives* eternal life only to His people (See Matt. 11:27 & John 6:37-39).

Popular religion says Christ *wants* to save us if we will only *let* Him. True religion says, He has power over all flesh that He should give eternal life to as many as the Father has given Him (See again John 17:2).

Popular religion is based upon a misunderstanding and a misapplication of the Scriptures. It places limitations on the power of God, reflects poorly on His wisdom, and makes Him a changeable Being. True religion, in harmony with the Scriptures, says, "Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name" (1st Chr. 29:11-13). May the Lord lead more of His people into the light of His wonderful truth.—*Editor.*

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#### AN INFINITE PENALTY—AN INFINITE PAYMENT

It is fitting and proper that in our sufferings for Christ's sake we remember and give consideration to the things he endured at the hands of sinners, for this helps much to prevent us from becoming weary and fainting in our minds (See Heb. 12:2-3). However it is also needful to remember that He was God manifest in the flesh, and as such He could endure infinitely more than we can.

It is very true that He suffered far more than we will ever have to suffer, but it is likewise true that He suffered far more than we *could* ever suffer, for He took upon Himself all the sins of all His elect family *and* the penalty those sins demanded.

All sin is committed against an infinite God, hence those sins demand an infinite penalty. Consequently the wicked will suffer infinitely because they, being finite creatures, can never pay an infinite penalty, no matter how long they suffer. They will be forever paying *on it*, but they can never *get it paid*. Eternity is not long enough for sinful men to pay an infinite debt. Only Christ, the perfect, sinless sacrifice of God's own preparing, could pay such a debt, and He *did* pay it in behalf of His people (See John 10:15 & Eph. 5:25), hence no one can lay anything to their charge (See Rom. 8:33).—*Editor.*

### ACCESS IN PRAYER

At any time of night or day  
 The child of God may pause and pray,  
 And though he speak aloud no word  
 His tho'ts are known, his prayer is heard.

No matter what the courts declare  
 No law can stop the heart-felt prayer:  
 Ev'n in a crowded room or hall  
 The saint upon his God may call.

Into that blessed Holy Place  
 We have access, thru Christ, by grace;  
 With silent groans He intercedes  
 And for us to the Father pleads.

If prayer the Spirit doth indite  
 The feeblest child can pray aright:  
 Old Jacob's ladder we may climb  
 At any place or any time.

Unanswered prayer should not dissuade,  
 Pray on, dear child, be not dismayed;  
 God's wisdom far exceeds our own  
 And what is best by Him is known.

Let us not cease to humbly pray,  
 Our Lord has taught us what to say;  
 To heaven let us speed our prayer,  
 The path is clear from here to there.

5-15-95

R.E.H.

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The devil told a lie when he said, "All these things are mine, and to whomsoever I will, I give them:" for if he had the disposal of preferments, since he knows the effect of them, you and I, brother, should be dignitaries.—  
*John Newton.*

### MIRACLES OF GRACE

Often children of God become confused about their spiritual experiences because of the varied circumstances in which they are found. For example, John the Baptist experienced the very same work of grace as the thief on the cross and it brought forth similar fruits in both their lives, but if they had told their experiences they would have been somewhat different in the details. The Bible asserts, however, that in the essentials of salvation the work is all the same. Every last one, without exception, that God foreknew before the foundation of the world will be called out of darkness into His marvelous light. "For whom he did foreknow—they he also called.

So that we may see more clearly how He works in regeneration, or effectual calling, God has given us some natural analogies to it. "I will take away the stony heart out of your flesh, and will give you an heart of flesh." "The wind bloweth where it listeth." "The dead shall hear the voice of the Son of God: and they that hear shall live." "For we are his workmanship, created in Christ Jesus unto good works." A change of heart, the blowing of the wind, a resurrection, a creation by the great Workman— all of these describe God's work in regeneration so that we may better understand what a wonderful thing our salvation is.

In the case of Saul of Tarsus, God has also given us a prototype of grace. Here all of the externals that might confuse the issue are stripped away and pure, simple, powerful salvation by the irresistible power of God is revealed to our wondering eyes. Consider how much we can learn about the new birth just from looking at how God worked there on the Damascus road:

1. **Regeneration is instantaneous.** One minute Saul is filled with perhaps the most vicious hatred of Jesus Christ ever known, and the next he is humbly inquiring after Him. Infidel scientists may think the formation of worlds takes eons, but God tells us how it happened. "God said, Let there be light, and there was light." Right then. The creation of spiritual light in the soul is done with the same incomprehensible swiftness. Our spiritual resurrection is "in a moment, in the twinkling of an eye."

2. **God works without means in the new birth.** There was no preacher there when Saul was born again. The only others there were his henchmen in carrying out his bloody work. God needs no help in salvation and uses none. He will not share His glory with puny preachers and when He formed His prototype of grace He did it in circumstances that could leave no doubt about the use of "gospel means." Saul's case is one of the great scriptural pillars against the erroneous doctrine of Gospel Regeneration.

3. **The change brought about in regeneration is profound.** This was not a case of Saul's being re-educated or persuaded to change his mind. As stated before, one instant he hated Christ, the next he loved Him. No power in all of creation could account for such a miracle. It is the difference in life and death, blindness and sight, deafness and hearing, darkness and light, paralysis and vigor. Truly, in Saul of Tarsus, God demonstrated beyond any doubt that "the Lord doth put a *difference* between Egyptians and Israel."

4. As does all grace, **Saul's case focused attention on the Lord Jesus Christ.** Saul was not a man who was merely careless about his life, or loose in his living but otherwise harmless, or who had an intellectual objection to Christianity. Saul was strictly religious, disciplined in his habits, focused in his endeavors, intense in personality, and all of these characteristics found their culmination in his all-out effort to destroy everything related to that despised Carpenter. Above all, Saul hated the Son of God. "Why persecutest thou **Me**?" How beautifully this contrasts with the next scene: "Behold, he prayeth." The man who only a few short hours before was breathing out threatenings and slaughter was now beginning to seek the excellency of the knowledge of Christ Jesus, his Lord.

My friends, in Saul's case God deliberately opened up His divine method of salvation to our view, but the apostle's heart had been no more sinful than ours and the miracle of changing his stony heart to flesh was no less than that which was wrought in us "who believe according to the working of His mighty power." If we have the true love of Jesus Christ planted in our hearts, we are miracles of grace. Every last one that God foreknew will be as much a marvel as Saul

of Tarsus, for we all have to be changed, be we like Mary or Manasseh, John the Baptist or the thief on the cross. We are saved by grace.

ELDER MARK GREEN  
Booneville, Arkansas

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### SECURITY

In today's world there are many things which take on the appearance of security. All too many people are trusting in the man-made security systems. I suppose of all of them Social Security seems to be the most prevalent. However, as we begin to look at what the name implies it tells us the system is for "social" security and there will be a certain amount of security involved. How many times during the year, and especially an election year, the politicians cry that the system is going broke in just a few years. That could be altogether true. Anything devised by mankind is subject to fail.

All of the schemes of men over the past years to save the world have fallen short and there is no security in their system. What security is there in the belief that if you slip today, after being saved yesterday, you are going to an eternal hell? That certainly is not security, neither is there any comfort in such.

Here is your security my dear people of God; "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16) "*You have not chosen me, but I have chosen you:*" this is security!

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise case out" (John 6:37). That's security, my dear brethren, when the great and infallible God of heaven has chosen one in His Son Jesus Christ and given them to Him in a covenant of grace before the foundation of the world (See Eph. 1:4). "According as he hath chosen us in him *before the foundation of the world*, that we should be holy and without blame before him in love."

They are secure. When His Son came into the world and died on the rugged cross for their sins, they are secure. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall *save his people from their sins.*"

Oh how wonderful it is to know that in Him is our security and it will never fail, neither can man change it by passing another law or deciding it may be too good for some and not good enough for others. It shall stand forever without change. No man can pluck them out of my Father's hand.

What a great and glorious security is this doctrine of salvation by the grace of God. Let us hold fast to this precious truth and thank our God continually for His mercy toward us.

ELDER W. C. MINTZ  
P.O. Box 324  
Little River, SC 29566

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### TOTAL DEPRAVITY

"Our first parents, by this sin, fell from their original righteousness and communion with God, and *we in them*, whereby death came upon all; and all becoming dead in sin, and *wholly defiled, in all the faculties and parts of soul and body.*"—**London Confession, Chap. 6; Sec. 2.**

The emphasis is mine. It is clear from the above that our London brethren believed in the doctrine of total depravity, and that this depravity is inherent.

In proof of the above declaration, we are cited to Rom. 5:12; 3:23; Titus 1:15. In Rom. 5:12 the apostle asserts that "by one man sin entered into the world, and death by sin: and so death passed upon all men, for that all have sinned." Here the plain argument is that death passed upon all men by the act of the one man, as they stood in him and represented by him. "By the offense of *one* judgment came upon all men to condemnation" (Rom. 5:18). When the one man sinned, the whole race of mankind was condemned by that sin. "By one man's disobedience many were made sinners" (Rom.

5:19). I call special attention to this plain and simple statement. Now, let us sum up and see if our London brethren were correct in the above declaration of their faith. By the act of the one man, all his posterity are made sinners; judgment is rendered against them to condemnation, and death passed upon all. The one man stood as a representative, and the "all men" sinned in him, and thereby became *totally* depraved. If the word "death" does not express the idea of total depravity I fail to understand the simple meaning of the term.

"You hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). Before the Ephesians were quickened, they were dead in sin; hence, their inability was total—wholly unable to please God by rendering any acceptable service to Him. "They that are in the flesh cannot please God" (Rom. 8:8). Those who are in the flesh are dead in sin, and so totally depraved that they cannot please God.

"Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled" (Titus 1:15). The defiled and unbelieving are the ones who are "in the flesh," and are "dead in sin." They are defiled to the extent that there is "no soundness in them." This is the awful condition of poor sinners untouched by saving grace.

The words "total depravity" express no more than the words "total inability." Inability means "want of power." Hence, if sinners are not totally depraved, they are not wholly destitute of power or ability to do good, and are not, therefore, wholly dependent upon the Lord, but may lean upon some power of self and trust in some ability not lost by sin—they are not "*dead* in trespasses and sins," as the apostle affirms. They are not wholly dependent upon the "riches of his grace," and are not, therefore, the subjects of mercy. A denial of the doctrine of total depravity is a denial of the doctrine of unconditional salvation of lost sinners. A Campbellite preacher once said to me, "If you Old Baptists are right on the doctrine of total depravity, you are also right in affirming unconditional salvation. But," said he, "you are wrong in your ideas of total depravity, hence, salvation is conditional."



I most emphatically and unhesitatingly affirm that if sinners are not totally depraved, their salvation is not wholly of grace. But the apostle tells us plainly that salvation is of grace, therefore I conclude that the depravity of sinners is total.

This has been a distinguishing mark of the church—a line that has separated her from the institutions of men, and a principle which has caused her to champion the doctrine of unconditional salvation. Expressing this doctrine in our articles of faith has not distinguished us from other people, but the preaching of it has. Other denominations have said as much in their published creeds and, inconsistent with their articles of religious belief, have denounced us for preaching them, and have affirmed that the eternal salvation of poor sinners is conditional.

It is no uncommon thing nowadays to hear rousing appeals to the unconverted to shake off the shackles that bind them, step out into the light of the glorious gospel, comply with the conditions thereof, and be saved before it is everlastingly too late. Others have tried to put it in a milder form by saying, "Sinners should be exhorted to repent and believe the gospel." All this is only a denial of the scriptural doctrine of total depravity, and a legitimate deduction of such denial.

Spurgeon said, "When man sinned, the whole temple of manhood fell; there was not a pillar standing erect." Jesus meant as much when He said, "No man can come unto me, except the Father which hath sent me draw him" (John 6:44). His condition is such that he cannot come to God, neither can he desire nor will for help. He is perfectly satisfied with himself, and content to remain in his polluted and ruined state; yea, in love with his condition and state, so much so that he takes bitter for sweet. He will not come to Christ; he loves darkness, feasts upon sin and the follies of the world. How expressive of the Christian experience is the doctrine of total depravity. This was one of the first lessons learned in the school of grace; a lesson not soon forgotten, I am sure.

A Methodist preacher said to my niece, who had gone to the altar for his prayers, "Daughter, I fear you are trusting in my prayers

or your own efforts; let me tell you, there is none but Jesus that can remove the burden from your soul and save you." This is true. (But how inconsistent with the same man's preaching!) Such truths are learned in the experience of all God's little ones, when low bowed at a throne of rich grace. Then they come with weeping and lamentation, crying, "Lord, save or I perish." "If thou wilt, thou canst make me whole."

"Here, Lord, I give myself away,  
 'Tis all that I can do."

Thus, worked out of work, "Without a mouldy biscuit in the cupboard of good endeavor," the poor soul falls fainting and helpless into the "arms of His love," and sweetly realizes there is strength in His arm, power in His blood, and efficacy in His grace to save the totally depraved, and then in triumphant praise he joins in sweet song,—

"Amazing grace, how sweet the sound!  
 That saved a wretch like me;  
 I once was lost but now am found,  
 Was blind but now I see."

In prayers for the peace and prosperity of Zion.—Elder W. C. Arnold, *Primitive Monitor*, 1910.

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### DISAPPOINTMENT

Disappointment is a school in which we learn to reduce to practice the great truth that we cannot be safe, much less happy, but in proportion as we are weaned from our own wills and brought into subjection to the will of God. We form schemes that look so plausible that when they are broken we are so disappointed and think it is such a pity they should have failed. Again we try, but with no better success. Not yet discouraged, we plan again, and so continue to plan till we learn that we are not more able than we are worthy to choose for ourselves. It is then that the Lord's precious promise to care for us, if we cast our care upon Him, appears valuable. We, in time, are brought to see that if our plans had succeeded we would

have been deprived of greater good the Lord had in store for us. Or, if this is hidden from our minds, we learn that "it is not in man that walketh to direct his steps."

We are so shortsighted that we can only judge of things by their present appearances, while the Lord sees them in all their consequences. As this is true, how much better it is to trust our affairs in His hands than to risk them in our own! If we could see things just as He sees them we would be of His mind. What a mercy it is, then, that He manages for us, even though we are not always pleased with His management! When He gives a people up to walk in the ways of their own hearts He inflicts upon them a very severe judgment. If one who is blind, being dependent upon some one to lead him, were to dispute with his leader about every step, would it not be very presumptuous in him? Then if he were left to grope in his own way alone would he not soon learn his folly?

Disappointment often comes by our succeeding to accomplish our purpose. The good we hoped thus to obtain is not found. We had expected the coveted gain would yield us delight, but alas! instead of plucking fruit we encounter a thorn. We often imagine that the next year will find us more pleasantly situated, but the next year finds us much the same.

"Glad frames too often lift us up,  
And then we sink as low"

Let us, then, cast down the load we are unable to carry, and refer all things to the Lord our Shepherd. Let us endeavor to live to Him and for Him today, and be glad that tomorrow, with all that belongs to it, is in His hands. It is not really necessary for us to become rich or great here, neither is it really necessary for us to be favored with ease and pleasure, but it is necessary for us to be humble and spiritually minded, to seek communion with God, to adorn our profession with a godly walk and pious conversation, and yield submissively to His disposal of events and circumstances.

Disappointments, though they may seem great to us now, are really such little things! Their littleness will appear by and by when we are enabled to see them as they really are. We laugh at the folly

of a child that cries because some little want is not granted, but we are all children in this respect, more or less. If we could see ourselves as the Lord sees us, we would be surprised at our impatience under trivial disappointments.

We do not wish to be understood to encourage an idle, aimless course. He who aims at nothing achieves nothing, and the world is no better off by his having lived in it. Have a noble, honest purpose in view and strive to attain it, but leave the disposal of providential events with the good and wise Ruler.—Elder J. R. Daily, *Zion's Advocate*, 1902.

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### LITTLE SERMONS FROM SPURGEON

How true it is that neither the elements in their fury, nor wild beasts in their rage, have ever been such terrible enemies to man as men. We should thank God that we dwell apart, and see our harvests ripening without the dread of their being reaped by invaders. We walk our streets without the fear of bursting shells, and seek our chambers without the apprehension of being awakened in the dead of night by the shouts of advancing adversaries.

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The first lesson of the Holy Ghost to the heart is to lay bare its deceivableness, and to uncover before us its loathsomeness, where we thought that everything was true and acceptable. What a different character you gave yourself, dear friend, before the Spirit of God dealt with you, to what you were compelled to give afterwards. Truly, your beauty consumed away like a moth. You began to mourn over your holiest things, for you saw the sin which polluted them; and as for your transgressions, which you thought so little of, when the Spirit of God set them in a true light you found them to be hideous and horrible offences against the God of love. Aforetime you emblazoned your name in letters of gold, but when you learned the truth you chose a black inscription, and with a heavy hand you wrote out your own condemnation, feeling that you were bound to

do so. Now, it is a great mercy when the Spirit of God brings home the truth to the heart and makes a man see the deceptiveness of outward appearances. I pray that it may happen to you all if it never has done so. May your tents be spoiled until you see yourselves to be utterly undone; for you are so by nature whether you see it or not.

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The majesty of God as displayed in creation and providence ought to stir up our hearts in adoring wonder and melt them down in willing obedience to His commands. The almighty power of Jehovah, so clearly manifest in the works of His hands, should constrain us, His creatures, to fear His name and prostrate ourselves in humble reverence before His throne. When we know that the sea, however tempestuous, is entirely submissive to the behests of God; that when He saith, "Hitherto shalt thou come, but no further," it dares not encroach—"The pride of its waves is stayed." When we know that God bridles the tempest, though "nature rocks beneath His tread," and curbs the boisterous storm—He ought to be feared—verily, He is a God before whom it is no dishonor for us to bow ourselves in the very dust. The contemplation of the marvelous works which He doth upon "the great and wide sea," where He tosseth the waves to and fro, and yet keepeth them in their ordained courses, should draw forth our devoutest emotions, and I could almost say, inspire us with homage. Great art Thou, O Lord God; greatly art Thou to be praised; let the world which thou hast made, and all that there is, declare Thy glory! I can scarcely conceive a heart so callous that it feels no awe, or a human mind so dull and destitute of understanding, as fairly to view the tokens of God's omnipotent power, and then turn aside without some sense of the fitness of obedience.

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Too many are reliant entirely upon external religion. If that be attended to carefully they conclude that all is right. To sing a hymn is in their minds a good thing, though their heart never praises God: to join in the posture of prayer is to them an excellent thing, though

their heart never cries to God for mercy. Alas! that men should dream that the hollow hypocrisy which insults God with empty forms should have a magical virtue in it. Oh, that men should be so mad as to conceive that the bringing of the husks and bran of external devotion to God can be anything to Him but sheer mockery, provoking Him to greater wrath! And yet they mock God with pretended prayers and feel pleased with their crime! they chant a heartless hymn, and so vex His Spirit, and yet they are pacified by their empty song. The very deeds that will be mentioned against them to condemnation they quote to their darkened mind as hopeful grounds of justification. Outward religion is a slight and pretended healing; being, in fact, no healing at all, but a cry of "Peace, peace," when there is no peace.

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Is it not written, "The Lord shall go before thee"? Let us rejoice because the Lord is our King, and He will save us. Do you ever fear that the cause of truth and righteousness will fail? Shake this dust from off thee. Banish such a thought. If Jehovah leads the van, who shall stand against Him? If Jesus Christ, once the Man of Sorrows, but now the King of kings, is to the fore, He will reckon with our adversaries, and make short work of their boastings. Wherefore, follow quietly and unquestioningly as sheep follow the shepherd, and your way shall be prosperous. The Lord of Hosts is with us, the God of Jacob is our refuge: wherefore comfort one another with these words.—*C. H. Spurgeon.*

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### **CHRIST'S PLAN VERSUS THE MODERN PLAN**

If the plan adopted by the apostles, by which Paul was sent forth to the heathen (Gentiles) is Christ's plan, then the opposite (the modern plan of missions) is antichrist's. Paul was sent directly by Christ; the modern missionary is sent directly by a board of missions. The field of labor for Paul was specially pointed out by Christ; the field of labor for the modern missionary is specially pointed out by

the board. The support and defense of Paul was Christ alone, Who said, "I have appeared unto thee to make thee a minister and a witness of the things thou hast seen, and those in which I will appear unto thee, delivering thee from the people and the Gentiles, to whom now I send thee." And Paul, referring to this sure support said: "Having received help of the Lord, I continue unto this day, witnessing to both small and great none other things than those which Moses and the prophets did say should come."

All this showed that Paul's commission and supplies were ample. The modern missionary goes forth under the pledge of the board, and is constantly complaining that his treasury is exhausted. Paul's mission was successful, and his supplies were abundant. The modern missionaries never have enough, but are constantly crying, "Give, give!"

Paul's success was so great that in a few years he had planted many churches through Asia, and we hear of his going to France and Spain. Historians say that he once visited London, and he said he preached the gospel to all nations. All these churches were flourishing, their members were all called in one hope of their calling, and they were one body and one spirit. They had "one Lord, one faith, and one baptism, and one God and Father of all."—**Elder Wilson Thompson, 1867.**

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### CORRESPONDENCE AND NEWS NOTES

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**From Elder Robert Webb, Carthage, Illinois:**

Dear Elder Harris, Just a few words to let you know that I greatly appreciated your editorial in the September 1995 issue of the A&M, entitled "The Old Church Can't Be Popularized." I especially appreciate your timely warning against "special subject-oriented meetings, programs," etc. I call this practice a "crash-course seminary." I agree with you that this is NOT the Biblical pattern for the true church of Jesus Christ to follow. May the Lord help us all to walk in the old paths, wherein is the good way.

### **KETOCTON CIRCULAR LETTER**

Greetings to the churches comprising the Ketocton Association, meeting at Warrenton, Virginia, Aug. 18, 19, 20, 1995.

Once again it has pleased the Lord to permit the gathering of messengers and members of the churches comprising this Association, for so it seemed good in His sight. We give thanks for His many blessings we enjoy in the church in this present world. As we rejoice in the fellowship in the Spirit that we share in Christ, we are reminded that "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

As we recognize and rebuke the forces of evil, let us also remember that our hope is not in political parties, social movements, or the maneuvering and petty intrigues of men whether great or small. Neither is our hope in the best intentions and labors of good men who mean well; but our hope is built on nothing less than Jesus' blood and righteousness. For if we have Christ in us, the hope of glory, we are new creatures "created in righteousness and true holiness." "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." We must stand fast in the Lord, using the talents He has given us to "Occupy till I come."

In the past we have declared ourselves unwaveringly against the evils of this world and for the demonstration of truth and holiness to the glory of God. Let us remind ourselves that this is our purpose. While we sojourn here as pilgrims and strangers we look forward to "a house not made with hands, eternal in the heavens." "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

Though our trials and troubles sometimes seem so overwhelming, when we look to Christ alone we can truly "rejoice in the Lord always: and again I say, rejoice...Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests



be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

The grace of our Lord Jesus Christ be with you all.

Submitted by **Elder J. R. Kosch**

Approved by **Elders Bill Dillon, William Payne, and Raymond Pressley.**

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### SUBSCRIPTION OFFER

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

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### OBITUARY

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#### SISTER MARY ELIZABETH LOWE

Sister Mary E. Lowe was born March 29, 1897; daughter of the late John K. and Mary Elizabeth Creel Hall. The Lord called her from this life on May 18, 1995, at the age of 98. Sister Lowe married the late William Francis Lowe on May 6, 1915. To this union were born three lovely daughters, Mary L. Monroe of Leesburg, Va.; Margaret L. Wiltshire of Winchester, Va.; and Eugenia L. Gartrell of Middleburg, Va.; all of whom survive. Also surviving are a sister, Ernie H. Trussell of Winchester; 5 grandchildren, 7 great-grandchildren and 2 great-great grandchildren. Three brothers and three sisters preceded her in death. Funeral services were conducted by Elder Dwayne Fletcher and E. S. Skeen with burial in Union Cemetery in Leesburg, Va.

Sister Lowe joined Upperville Primitive Baptist Church in 1923 and remained a faithful member for 72 years. Until her health failed in recent years, she was always in church services on Sunday, from horse and buggy days to Model T and dirt road days to the days of air-conditioned cars. She was a devoted wife and mother who raised her family with love, kindness, and a keen sense of the Lord's presence and tender, abiding love. Her home was a place of welcome and gracious hospitality for all lovers of the truth. Sister Lowe was a lady of dignity, grace and charm.

We thank the gracious God of Heaven for the way and manner that Sister Lowe has touched each of our own lives, for her example of faithfulness that she has set before us, and for a life of service to God and His church. May the Lord grant that Mary, Margaret, and Eugenia, all her family and all her church family be granted a spirit of peace and be made to feel the touch of His tender hand that we may be reconciled to His great and holy will and be comforted by His testimony. "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15).—**Elder Dwayne Fletcher**. Taken from *Gospel Appeal* at the request of Sister Lowe's daughter, Margaret Wiltshire.

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

Dolores Wayland (In memory of Bro. John D. Wayland), Va., \$20.00; Mary Lee Olinger, Va., \$5.00; A Friend, Ga., \$5.00; Alice L. Frey, Pa., \$15.00; Sis. Edith O'Dell, Va., \$5.00; Elder Chuck Smith, Md., \$15.00; John Domin, Jr., Pa., \$5.00; Mrs. E. B. Eckler, Ind., \$5.00; Sis. Dorothy Huffman, Ne., \$20.00; Margaret C. Williams, Ga., \$15.00; Ruth S. Ambrose, Va., \$10.00; Elder Ralph K. Culy, Ind., \$20.00; Elder Mark Green, Ark., \$10.00; Joseph A. Ford, Va., \$10.00; Elder Durward Edwards, Ohio, \$10.00; Mrs. Raymond King, Tx., \$5.00; Mrs. Donald Moseley, N.C., \$10.00; Draper P. Street, Va., \$15.00; Clarence Moyer, Va., \$100.00; Sis. Evelyn Taylor, Ga., \$5.00; Lois Y. Giltinan, Va., \$5.00; Sis. Ruth Mortenson, Ne., \$50.00; Elder Dale Greathouse, Ne., \$25.00; A. L. Carnell, Va., \$10.00.

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Paul did not preach his own fancies, but the gospel; the glad tidings of peace and reconciliation to God through the mediation of a crucified Redeemer. This is the sum and substance of the gospel.—*Matthew Henry*.

### SECOND SUNDAY

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

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

**MARTINSBURG** - Martinsburg, W. Va., Corner Wilson St. and New York Ave.; meets 2nd Sun. 10:30 a.m.; Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '96

**MILL CREEK** - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (540) 743-5014. April '96

**NORTH FORK** - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 22068-9801, Tel. (540) 338-5531. May '96

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

### THIRD SUNDAY

**HAWKSBILL** - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. (540) 652-8625. April '96

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

**SHILOH** - Kimball, Neb., From the stoplight in Kimball go North on Hwy. #71 fourteen miles and two miles West on gravel road; Meets 1st and 3rd 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; Dorothy Huffman, Clerk, HC 84, Box 54, Potter, Neb. 69156-9404, Tel. (308) 235-2729. Oct. '95

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

**SOUTH RIVER** - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118. Mrs. Marie Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610, Tel. (540) 635-4718. July '96

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

**THUMB RUN** - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m., Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115. April '96

#### **FOURTH SUNDAY**

**BARROWS RUN PRIMITIVE BAPTIST CHURCH** - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (540) 347-3538. Mar. '96

**CEDAR CREEK** - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (540) 465-8484. May '96

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

**MT. CARMEL** - South Broad St., Luray, Va.; Meets 4th Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (540) 743-3211. Dec. '96

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

**UPPERVILLE, Va.** - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605. Dec. '95

**WASHINGTON CHURCH** - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd, 4th and 5th Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854. Dec. '95

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

