

Advocate and Messenger

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136th Year SEPTEMBER 1997 No. 9

Advocate and Messenger

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

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THE DEATH OF SAINTS

A time most dreaded by the world—
The fearful hour of death!
No comfort shall the worldling find
When breathing his last breath.

How diff'rent is the death of saints!
How precious is that hour!
When heav'n receives their raptured souls
Into that blissful bower!

Forever severed from the world,
In endless love they bask,
And find that heaven holds far more
Than e'er they could have asked.

10-9-94 R.E.H.

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Advocate and Messenger

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WILL WE SEE BETTER DAYS?

In the January, 1900 *Zion's Advocate* Elder T. N. Alderton of Great Cacapon, West Virginia, wrote that he had been preaching for fifteen years and had baptized over seven hundred people during that time. I have often thought of the Elder in years gone by who was deeply discouraged because he had only baptized four hundred during the previous year. Most of us preachers in this day would almost feel like we had already passed into the Glory World if we had baptized that many in a lifetime.

We often speak of our meetings being blest, but at how many of those meetings did we see tears of repentance through-out the congregation? At how many of them did we see large, attentive crowds hanging fixedly upon every word of the minister as he

preached the pure gospel of Christ in demonstration of the Spirit and of power? And at how many of them did we see weeping Marys and trembling jailors coming before the church confessing their sins and professing a hope in Christ?

Brethren, I do not want to put a damper on anyone's spirits, but all evidence seems to indicate to me that God is greatly withdrawn from us in our day and that we, in general, are not nearly as concerned about it as we ought to be. Will we ever again see the kind of spiritual prosperity that the Old Church has experienced at times in days past? I do not limit the power of God but I doubt that we will ever see such days unless we, as a people, are looking, longing and praying for them.

It seems to me that the world and its myriad allurements is far too attractive to most of our people today. May God give us grace to mourn, so that we may be comforted, and to hunger and thirst after righteousness, so that we may be filled.—*Editor.*

IS IT TO BE?

Have you ever given any particular thought to the expression, "What is to be will be"? If not, perhaps you should. Do you believe some things *are to be*? If not, you ought to, for there are a number of things our Lord has told us *shall be*. One of the most wonderful of these is that to those who look for Him He will "appear the second time without sin unto salvation" (Heb. 9:28). That is clearly something that *is to be*. Do you believe it *will be*? I certainly do! and I believe it with all my heart. Hence, I believe *what is to be will be*.

However, believing *what is to be will be* and believing everything that comes to pass was predetermined to happen just the way it happened, are two entirely different things. God has decreed that some things *are to be*, such as the resurrection of "all that are in the graves" (See John 5:28), but He has *not* decreed that men *do* that which He has commanded them *not* to do. That would make Him

the author of confusion, which He definitely *is not* (See I Cor. 14:33).

The alternative to believing *what is to be will be* is to believe *what is to be won't be*, and that does not make any sense. If it won't be, then it never was to be in the first place. That which God has promised—He *will* perform (See Rom. 4:21). In order to believe this, as Abraham did, we must believe that *what is to be will be*.

Men have sometimes thought to ridicule us by saying, "You are one of those people who believe what is to be will be, *whether it ever happens or not*." But no, we do not believe any such silliness. If it truly *is to be*, then it *will be*. There is no danger that it won't happen. If God has said it *will be*, then it *will be*. That shouldn't be too hard to understand.—*Editor*.

LOVE IS THE FULFILLING OF THE LAW

On one occasion a lawyer asked our Lord, "Which is the great commandment in the law?" And Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets" (Matt. 22:35-40 & Luke 10:27-28). All that God requires of His people is embodied in these two commandments and what is involved in them. We cannot keep the law to perfection in all its moral ramifications, for if we could then righteousness, life and justification would have been by the law, but we *can* abide by its outward precepts, or in the letter of it, and if we do that we will not willfully harm our neighbor in any way, and we will have complied, in an external sense, with the whole law.

If we love God ("Him that begat") we will also love those who are begotten of Him (See I John 5:1). In other words, if God has given us spiritual life one of the ways that will manifest itself is that we will love others who give evidence that they too have been born of the Spirit. And this kind of love will make us careful not to

knowingly work any ill to our neighbor, whether we think they are children of God or not (See Rom. 13:8-10).

In another place Paul said, "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself, ye do well" (James 2:8).

If we strive with all our might to conform our lives to the first two commandments everything else will fall into place and we will not be committing adultery, killing, stealing, lying, slandering, coveting our neighbor's goods, or any such thing. And aside from the moral and spiritual requirements of the law, if everyone just kept its outward precepts this world would be immeasurably better than it presently is. ---*Editor*.

OUR GRACIOUS LORD

What wondrous grace the Lord has shown

To mortals here below!

He dwelt amidst a fallen race

And suffered pain and woe.

He healed the sick and raised the dead

And cheered the frail and weak,

He preached the gospel to the poor

And made the dumb to speak.

He kept the law to ev'ry jot,

Its ev'ry line fulfilled

And counts His righteousness as ours

Just as the Father willed.

He suffered death at wicked hands

And three days after rose;

He conquered death for all His saints,

Defeating all their foes.

He bore the wrath that we were due,
 A debt no tongue can tell,
 And when He paid the utmost price
 His Father deemed it well.

No charge can any creature lay
 To those for whom He died,
 'Tis Christ who paid redemption's price,
 'Tis He who justified.

He sits enthroned at God's right hand
 And there He intercedes
 For ev'ry soul who humbly bows
 And to the Father pleads.

There is a day, a glorious day,
 When saints to glory rise
 To sweetly dwell with this great King
 Forever in the skies.

6-2-97

R.E.H.

COFFEE "CHRISTIANITY"

I was given the following clipping which was taken from the Huntsville (Alabama) Times:

Trinity United Methodist Church is starting a new informal worship service Sunday at 9:45 a.m. called "Cappuccino & Christ." The service is designed to offer a more casual worship setting and a different experience than the traditional services currently offered at Trinity. It will last 45 minutes and will feature contemporary music, drum, vocals and musical combos, and a shortened version of the sermon offered during the regular services."

Though he may not have had in mind the exact perversions of sound gospel procedure which have occurred in our day, the apostle Paul no doubt was considering something of the sort when he wrote

that he would preach nothing among the Corinthians but "Christ and him crucified." It was his intent to indulge in nothing that would tickle the natural fancies of his hearers. The details of the corruptions which the church must deal with may vary from age to age, but the general principles, or deviations from them, remain the same.

False religion seeks to be popular; true religion seeks to please God. False religion, because of its faulty theology, seeks to appeal to all mankind, to "meet them halfway" in order to "get them saved", true religion seeks to maintain the standards of God's house and to convince convicted sinners that the unadulterated order of the church is the best possible environment for them.

Casual worship almost invariably becomes irreverent religion. God told Moses to "draw not nigh hither: put off thy shoes from off thy feet, for the place wheron thou standest is holy ground." When we come before God we are to "put off our shoes" in our speech, our dress, our demeanor in every respect. Holy ground and "casual worship" are incompatible.

The point of our religion is not to suit us, but to please God. My formal education is in the field of music, and I readily admit that a symphony orchestra performing Beethoven is more aesthetically pleasing than the song service at an Old Baptist meeting - *but that is not the point*. God never made natural beauty to be the object of spiritual worship, and whenever men start adding instrumental music or other performances - or anything that seeks to please the natural man - to the order of God's house, they have grievously missed the mark. The beauty to be found at a Primitive Baptist worship service is a spiritual beauty, and that loveliness is measured by the inerrant standard of God, not by man's constantly changing whims, be they ever so learned or cultivated in taste. "Man looketh on the outward appearance, but God looketh on the heart." The simplicity of New Testament worship is what attracts those whose hearts are truly turned toward God.

Let the world have its Cappuccino "Christ." The Lord we worship is high and exalted, holy in nature and perfect in every

respect. Those who worship Him must worship "in spirit and in truth." Casualness and convenience will not suffice as substitutes.

ELDER MARK GREEN

NOT OF WORKS

I have heard a number of theories concerning the thief on the cross who called upon Jesus before he died. I have heard it argued that he was saved in a different way than the Lord saves sinners today. That argument will not hold up, for in Malachi 3:6 He says: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." If He saved the thief on the cross in a different way than He saves all other sinners, then He would be a changeable God; but He says: "I change not."

When I was just a small boy, there was an old Elder by the name of Jimmy McClelland who pastored our old home church for a number of years. He had a way of preaching in which a small child could understand him. I well remember one of his favorite expressions in teaching that our God is an unchangeable God. He would often say; "You tell me how God saved the very first sinner, and I will tell you how He will save the last sinner that will ever live in Heaven."

This is a good admonition for us today, for we never know when even a small child may be paying close attention to what we are saying. The lesson that dear old Elder taught has stayed with me all these years, and I still quote that expression often in my own efforts to preach. It not only teaches that our God is an unchangeable God but it also teaches that there is one and only one way of eternal salvation, and that is by the free and unmerited grace of God.

By nature we were just as helpless as that thief on the cross. His hands were secured to the cross. He had no ability whatsoever to perform good works. He had made his living by taking what belonged to someone else. His past life certainly did not merit the Lord's favor. He was now nailed to the cross with his life slowly slipping away. He had no opportunity to make restitution for the life he had

lived. Therefore, that leaves only one answer, and that is that he was saved by the free and unmerited grace of God. When we were yet dead in trespasses and sin we had no ability to perform works pleasing to God, any more than the thief on the cross (See Rom. 8:8). Paul said in Ephesians 2:9, "Not of works lest any man should boast." He also says in Titus 3:5, "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."

Aren't you glad we do not have to try to go back and make restitution for every wrong we have done in our lives? If that were the case none of us would have a hope of ever beholding our Lord in peace.

To me, the account of the thief on the cross, who was told by Jesus, "Today shalt thou be with me in paradise," is a clear example of the doctrine of free grace, the way in which God saves every one of the objects of His love.

ELDER JIM TURNER, JR.

RECONCILIATION

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God" (II Cor. 5:18-20).

The lesson that the inspired apostle Paul seems to be teaching here is that God has done the reconciling of the world (*the world of His elect*) unto Himself, and that we, the ministers of the gospel, are to preach that reconciliation. In the 18th verse Paul says God has given to us the *ministry* of reconciliation, and in verse 19 he says He has committed unto us the *word* of reconciliation. The dictionary defines *reconcile* thusly: "To bring into friendship; adjust, settle; harmonize." By Adam's fall his entire family was separated from

God. We were unable to bring ourselves out of that condition of being separated from Him. Therefore, a reconciliation had to take place in order for us to be brought back into fellowship with God. The above quoted scriptures tell us how it was done. God was in Christ, ver. 19. Man was unable to reconcile himself to God, therefore God was the only One Who could accomplish the reconciliation, and He did so in the person of Jesus Christ. "And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me: (Isaiah 63:5).

In verse 20 he says, "Be ye reconciled to God." The Primitive Baptists are the only people I have ever found that are completely reconciled to God. There are many good, honest, God-fearing people out there in the world, who believe in God, are trusting Him, and no doubt they belong to Him and will live with Him eternally, but they feel that they have to do their part. They feel they must believe the gospel and accept Jesus as their Saviour in order to be saved. To believe such is to not be completely reconciled to God. To believe in the finished work of our Lord Jesus Christ, and to trust Him entirely for our eternal salvation, is to be reconciled to God.

ELDER JIM TURNER, JR.

CREATION OF MAN

"God said, Let us make man in our image, after our likeness" (Genesis 1:26). God was speaking to His Son who delighted in man, the highest and most intelligent creature given mental and moral powers to communicate with his Maker. Adam's physical body was formed out of the dust of the ground perfect in all it's component parts, but his very life came from the breath of God. He was made good and upright and even given dominion over the creatures. Adam was responsible to dress and keep the garden of Eden, a beautiful paradise furnished with everything to sustain man forever.

Man was created superior to any other creature. Imagine how wonderful it was for Adam in his innocent state. He had no worries,

sorrows, pains, fears, or sicknesses in the garden. God communicated with Adam on the friendliest of terms. Nothing separated their fellowship. He had wisdom and knowledge from the Lord to name the cattle, fowls and every beast of the field.

The Lord God gave Adam the commandment not to eat of the tree of the knowledge of good and evil; for in the day that he ate he would surely die (Genesis 2:17). The first man was capable of obeying the command but gave heed to his wife.

Adam's wife was made from a rib taken from Adam when God caused a deep sleep to fall upon him. The first operation was performed by the Lord without any anesthesia. Eve was Adam's help and companion to multiply and replenish the earth. All humans are the posterity of Adam and Eve.

ELDER DAN PARKER
Danville, Virginia

DUTIES OF HUSBAND AND WIFE AS TAUGHT IN THE BIBLE

God's word is held by our church to be the *only* rule of faith and practice in all things pertaining to the state, church and family. We wish to point out its teachings in regard to the duties of husbands and wives.

The woman was regarded as the weaker vessel. For this reason, we suppose, Satan approached her first and deceived her, and under the deception she partook of the forbidden fruit and fell under the curse. Adam was not deceived (See I Tim. 2:14), but love for his wife prompted him to disobey that he might be with her though under the curse of God. Their creator recognized her as the weaker vessel, and said to her, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). We conclude from this that her Creator would impress on her mind the thought of taking counsel with her husband in important matters at least, and that her past experience would lead her to do so. Her daughters can draw a useful lesson from this if they will turn their attention to it. Her

sons, too, can learn.

See how old father Adam loved his wife. When he saw that he could not bring her back to where he was, and fully knowing the result, he partook of the fruit and went where she was. How often we hear of men coming into fame and wealth, and then desert or ill treat their wives who had shared their poverty and former misfortunes uncomplainingly!

Paul says in the fifth chapter of his letter to the Ephesians, "Wives, submit yourselves to your own husbands as unto the Lord, for the husband is the head of the wife..." We gather from this that when she takes the marriage vow she thereby agrees to submit to him as the Lord commands, or "in the Lord". To do this we think she ought to do nothing to hinder him in his business, such as refusing to go with him where his business calls him, to share his poverty and misfortunes when necessary without murmuring or complaining, but instead to endeavor to cheer him up under his misfortunes. Such a wife is filling her mission in the world. But to chide, neglect and scorn him because he is unfortunate, and talk to others of his faults and shortcomings is contrary to God's word, and none need expect His approval who indulge in it. As a rule they will make their husbands sorry they had ever seen them. How different when they meet them and part from them with a cheering smile of encouragement!

We read of a model wife the other day. Her husband had met reverses in business after years of success. One night he left his partner in business and started for home, tired, discouraged, and dreading what his wife would say when she heard of his failure. The next morning he went back calmed down and so cheerful that his partner asked him what his wife said. "I will tell you," was his answer. "I went in and threw myself on the sofa and told her I had failed in business, and for her to please not ask me about it, for I was too tired and worried to tell her the particulars.

'Why, bless your heart,' she said, 'I don't want you to tell me.'

'Why,' I asked her, 'do you know about it?'

'No, indeed,' she said. 'I don't know, nor do I *care*. I have you yet, and that was all we had in the start, and we still have each other.'

Now, shut your eyes and rest.”

“And I did rest,” said the man, “and I just believe we can pull through yet.”

That man’s home is a type of heaven. But suppose he had gone home and found the house empty, and the door locked, or the house in charge of servants, and his wife gadding about, perhaps in the name of religion. Suppose that she, having heard the news from others, commences a tirade of abuse as soon as she gets home, cries and scolds alternately before her children and servants. That man will not do much in business, and home is a type of hell on earth and not according to the teaching of the bible.

In the same chapter Paul says, “Husbands, love your wives, as Christ also loved the church, and gave himself for it.” What a charge! According to this the husband is to give his life if necessary. If he does his duty he gives his life, for every step he takes and every day’s work he does is for his wife. He thinks of her welfare and enjoyment and comfort as he does his own; yea, even more, for he will expose himself in various ways while he will shield and protect his wife. He will speak of her good qualities, hide her weaknesses and infirmities as much as possible. All of this comes from love which should be practiced in public and in private, in sincerity and truth. Both of them are under this obligation till death separates them. Nothing else except fornication is recognized in God’s word as grounds for separation.

The fact that one is a believer and the other an infidel does not annul or interfere with the marriage tie. Paul says if the husband is a believer and the wife an unbeliever, or vice versa, that does not effect the marriage tie, for then the children of such would be illegitimate, but now are they holy and not bastards (See I Cor. chapter 7). This and other scriptures show that when God calls a man into his service it does not release him from his obligation to his companion or children or neighbors, but better qualifies him for those relations and duties.

Paul further teaches, in I Tim. 5:8, that if any neglect their families, that is, fail to provide for them, he has denied the faith. So it must be according to the faith of members of the church of Christ

to provide for their families or discharge the obligation laid upon them in the Scriptures as husband and wife, parents and children, as well as members of the church.

So there can be no good reason for a member of the Primitive baptist church not being a good wife or husband, or filling any other position of truth and honor in the world. I know of cases where this is made a pretext for cruelty, neglect, persecution, and some cases desertion, but let our people bear patiently the reproach cast on them for righteousness' sake, and see that none of the charges are true. Let us fill our place as husband and wife, parents and children, and neighbors and as church members, all in obedience to God. —**Elder T. N. Alderton**, *Zion's Advocate*, 1901.

INFANT BAPTISM

(In his auto biography 'The Life and Labors of a Poor Sinner', Elder T. S. Dalton refers to a debate he had with a minister of another order. One day of that debate was devoted to the subject of "Infant Baptism" and Elder Dalton gives the following details:)

Mr. Fly referred to all the households mentioned in the Bible. When he came to the case of the jailor he said that the jailor and his household were baptized, men, women and children. I said, "Where did you get that, Brother Fly?" He answered, "I inferred it. There are so few households in the world but what have children in them that I have right to infer that there were infants here."

When I arose to reply I referred to the case of the jailor and told the people that at the time the jailor and his household were baptized they had but one child and that was a daughter, and she had married the shoemaker's son and was living on the other side of town. He jumped to his feet and said, "Where did you get that, Brother Dalton?" I answered, "I inferred it, just as you did that there were infants there; and surely my inference is as good as yours."

He never referred to that case any more, and in the end of our debate on this subject he said, "I don't care whether you have the babies baptized or not, it will do them neither good nor harm." I

told the people in my closing speech, "As Brother Fly does not care, and has left the matter entirely to our own decision, I would advise you not to have it done, as it is contrary to the teachings of God's word; for Brother Fly himself has virtually admitted it."

PUT IN CONTRAST

There are various kinds of professors of the religion of our Lord Jesus Christ, and some of them are stumbling-blocks to the weak in faith (Rom. 14:1), to those with weak hands and feeble knees (Isaiah 35), to the feeble-minded (I Thes. 5:14) children of God (Heb. 12:12). There are self-sufficient, self-righteous Pharisees; there are hypocrites who can conform to all aspects of professed Christianity, and for their own selfish ends mimic the speech and doctrine of those who are the taught of God; and there are some high soaring ones, who with theories of doctrine in their heads, sail aloft with such self-satisfaction that many of God's little ones are brought into perplexities by them.

Now, I ask, Can you ascend up into the third heavens at your own volition? Some professors of religion are so imaginative, or deceitful, that they appear to be able to do so in the twinkling of an eye. Get them started in religious conversation and up they soar like a skyrocket out of sight; and from their unseen heights, with ecstatic language they tell of their rapturous estate, of the joys and love and glories in which they are dwelling. They are never flying low, never on the earth, never in any caverns or dismal places. They know nothing of the wilderness, its loneliness, its temptations, its rough places, and of the soul famishing therein. They are strangers to the sighs, the anxieties, and helplessness of the wanderers in the dreary solitary way (Psalm 107). They are never down but ever up, basking in sunshine and bliss, so they say.

The apostle Paul saith he was "*caught up*, to the third heaven." An extraordinary power, the power of Him who inhabiteth eternity laid hold of him, and bore him on high, into paradise, the third heaven. He saith, "Whether in the body, or out of the body, I cannot

tell; God knoweth" (II Cor. 12:3). But these professors of whom I am speaking, though visible to us, to our mortal sight here upon the earth, appear to be able at will, at any season of the year, or any hour of the day, in the twinkling of an eye to mount up to their realms of self-confidence and religious satisfaction. Perhaps you have not met these highfliers. They are rare birds; but I can say I had rather be with Jeremiah with my feet in the stocks, or with him in the low dungeon (Lam. 3:55). I can say to these highflying theorists, "Above your highest joys, my saddest hours I prize." "Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud" (Prov. 16:19).

As for myself so much of my vileness I am made to see, I am so much needing Jesus' precious blood, my sin-distressed heart so often needs assurances of the forgiveness of all my transgressions, and from temptations of various kinds I am so seldom free, my weakness I feel, yes, so much grace is needed to endure that I count myself favored to find that the pit has not altogether swallowed me up. As for me, so poor, so unworthy am I that my highest place is lying low at my Redeemer's feet. O, for an humble contrite heart! Ah! my sins, my oft ungrateful, wandering life should humble me before God. O, for a broken and contrite spirit, to be at the feet of the Lord! Give me a heart to pray, and not to faint. Give me a believing heart in thee, dear Saviour; visit me, comfort me, strengthen me, enable me to live to thy honor, and to serve thee in my body and spirit which are bought with a price. I need the cleansing blood of the Lamb. I need the robe of Christ's righteousness, and the garments of salvation (Isaiah 61:10). I need so many things, and, as the years pass by, I find I am more and more needy, and I hope I can say, "Christ Jesus is the one desired, more and more precious to me, a poor sinner."

I know from the Scriptures, and also from precious, powerful experiences wrought in my soul by the Holy Ghost, when, by faith in Christ, out of weakness the child of God is made strong and fights the good fight of faith, he puts his feet upon the necks of his enemies. We are then with the Lamb upon Mount Zion, and the

world, the flesh and the devil are beneath us. Yet I know that even then in ourselves we are weak. For it is even with us while we are here in the world that when we are weak, then are we strong. Let me quote Paul's language: "He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9-10).

Look at the following scriptures: "How long wilt thou forget me, O Lord? forever?" (Psalm 13:1). "Unto thee will I cry, O Lord my rock; be not silent to me; lest, if thou be silent to me, I become like them that go down into the pit" (Psalm 28:1). "O when wilt thou come unto me?" (Psalm 101:2). Can your soul enter into these exercises? The hypocrite with words and tone may mimic them. Surely thou knowest whether thy heart has in any measure been moved in this way unto the everlasting God. The self-satisfied theorist is a stranger to such emotions of soul before God, and inwardly, and perhaps outwardly, sneers at such a creeping, humiliating estate. That hardened man, who has the bare theory of doctrine, is not disturbed, he is ever at ease, he has no changes, and he fears not God; he has no night seasons, he has no conflicts, he has no wrestlings with the world, the flesh, and the devil; but vainly puffed up by his fleshly mind he walks along contentedly, imagines himself an heir of God, and despises in his heart God's feeble-minded saints (I Thes. 5:14).

I trust we are not of these hardened professors for those who are of God live unto God, and only have peace and soul satisfaction in communion with God. So needy are they, so often feeling the pressure of the world, the flesh, and the devil that the soul reaches forth with complaints, and sighs with fervent longings unto the Lord that the mercies of the new covenant may be supplied to them. O, the tens of thousands of sighs before God, the tens of thousands of prayers found in the life of a child of God!—**Elder Frederick W. Keene**, *Primitive Monitor*, 1911.

DANGERS ALONG THE WAY

The fourth Sunday in next March I will have rounded out forty years in the ministry. Many have been the trials and hardships along the way. Many have been the fiery darts hurled at me by Satan; often fears without and fears within. Many sore temptations have beset me by the way; perils by sea, by land, in the wilderness, and by false brethren. Many have fallen by the way—even men with brilliant gifts—some on the right hand, and some on the left—fallen to rise no more. What a mystery that such a poor mortal as I feel to be have been enabled to hold on my way, while others have fallen. I can attribute it to no other source only God's guiding hand.

I once did not know the dangers that lie in the way for a poor servant of God, but I think I know many of them now—and how my sympathy runs out for the young soldier who must, without experience, march out to face the enemy. One thing I would say to our precious young brethren: Humility adorns the servant of God and draws his brethren closer to him, while pride will stop the mouth of prayer and drive your brethren from you. "Pride goeth before destruction, and an haughty spirit before a fall" (Prov. 16:18). If you are humble, you are at the bottom, and no way to go only up.

I think I know you can't go wrong to give the advice of your older brethren due consideration. They have been farther down the road than you have. I think I know you will never graduate in the Bible. Hence you will never be a "know-all."

I think I know that unless you live so as to be of good report of them without you can never be "a good minister of Jesus Christ." I think I know you should, at all times and at all places, conduct yourselves as ministers of the gospel. I think I know that if you use carnal weapons it will cripple you and hurt the cause you have espoused.

I think I know you can't explain all the mysteries. Your opinion about a thing is worth no more than the opinion of anyone else. Speculative ideas will not get you anywhere. "Prove all things" is the Bible command. You cannot chase your enemies; God will do that for you.

You cannot stretch yourselves beyond your measure and get by with it. Neither can you chop with a borrowed axe; it will fly off the handle every time. The gift will make room for itself, and bring you before great men. You can't make the room yourself.

Should you feel the spirit of jealousy rising within you strangle it at once or it will ruin you. Just remember Israel had no giants; other nations had them. You will never grow strong enough to be a giant.

The poor minister is never safe; even in old age he may fall in shame and disgrace. It is a fight all the way. "O Lord, forsake me not in old age," is the cry of David, and my cry too.

Now, while I relate some of the trials and temptations of the poor servant of God, I desire to say my Master has given me all He has ever promised me, and I am willing to risk Him the balance of the way. He is all I have to lean on in life or death.—Elder S. N. Redford, *The Primitive Baptist*, 1939.

CORRESPONDENCE AND NEWS NOTES

From Elder Bob Allgood, Rio Rancho, New Mexico:

Dear Brother Harris, I just received the A&M and read your comments about 'A Well Deserved Woe'. This came at a time when I was down and asking "Why". Thank you, and praise be unto our God and Lord Jesus Christ. I am ready to fight on a while longer.

From Elder Ernest Long, Stanley, Virginia:

Dear Brother Ralph, I have been in the hospital at Luray and Winchester. Found I had two blockages in my heart arteries. So thankful they could be opened with angioplasty.

Please make a note of my appreciation to all who remembered me in prayer and with get well cards, phone calls and visits during my illness. I will be forever grateful for their thoughtfulness...Yours in hope.

From Elder Forest Atwood, Jr., Shenandoah, Virginia:

Dear Brother Ralph, I hope all is well with you and your family.

Once again I would like to let you know how much I appreciate the sound and straight forward articles printed in the *Advocate*. Also would desire that you keep up the good work as the Lord leads you. This kind of good instruction is needed much now, as always.

We have been blessed with many good meetings this year and trust that the Lord will continue to bless us so. I trust it has been so with you brethren also...With much love.

From Brother & Sister Jerry Hancock, Irwinville, Georgia:

We really appreciate the stand this paper has taken! We have known Brother Ralph Harris for several years and have him at the top of our list as in confidence to do the right thing and stand for right.

From Elder Stanley Cadle, Craigsville, West Virginia:

...should my humble judgment matter, your articles on the liberal/conservative issues facing Primitive Baptists have been timely, correct and seasoned with grace...

From Elder Frank L. Smith, Middletown, Ohio:

Dear Brother Harris, I wanted to drop you a line and tell you how much I enjoy the A&M. I have the highest confidence in yourself as well as Elder Jones, Webb and Green. I thank God our Father, and the Lord Jesus Christ, and the Holy Spirit for this banner of truth in such a day of falling away.

You have expressed my own sentiments on many subjects, but none more beautifully than your recent articles on the Great Commission and Preacher's Meetings. I pray that your strength doesn't fail.

I hope some day to meet you face to face and shake your hand. Until then may the grace of our Lord Jesus Christ be with you and yours. In Christian love.

From Brother John M. Hancock, Ocilla, Georgia:

Dear Elder Harris, Thank you for taking the stand against the liberal movement in recent months. There are so many Elders who will not take a stand. Many are silent except to criticize those who do take a stand. They will fall out with someone who is firm in their

stand against brethren who are deviating from the Biblical pattern, but they continue to fellowship the deviators. Never mind the fact that they have introduced "preacher's meetings", study manuals for preachers (seminary?), systemized Bible study, selling of journals to finance their "evangelism", ordination of novices (sixteen Elders in four months, four days), advocated tithing, advocated supporting "our ministers there on a full time basis for less than \$150 per month," mentioned possible future orphanages, great commission heresy, changed the meaning of I Tim. 5:6 to be the same as "be no striker" because it condemned hasty ordinations, advocated infant dedication, advocated public prayer by a woman, etc., etc. Many of these departures have been inconspicuous, but an acorn that is buried in the forest is also inconspicuous for a while.

Elder Harris, I fear that the Lord will remove the church from our country completely if some of these Elders don't begin to stand up and be counted. Have our ministers become "dumb dogs" that cannot bark? (Isa. 56:10). Some say, "Give it some more time." They think this movement will just die or go away. It did not die in 1832, and it will not this time either. Once again, the "old school" will probably eventually be the minority, but it would be better to be in fellowship with Jesus Christ and a few old saints than to fellowship the whole world without Jesus. We all need to heed the admonition of Paul in I cor. 16:13, "Watch ye, stand fast in the faith, quit you like men, be strong."

My renewal is enclosed. I pray that the Lord will continue to bless you in your efforts. A small brother.

NEW ASSOCIATE ADDED TO A&M STAFF

We are pleased to announce the addition of Elder Jim Turner of Little Rock, Arkansas, to our Editorial Staff. Elder Turner has been writing for the church papers for many years and some of his articles have appeared in the A&M from time to time. We have been acquainted with him for a number of years and believe him to be dedicated to the cause of truth and righteousness and desirous of walking in, and contending for, the "old paths" wherein is the good

way. We look forward to his association with the *Advocate and Messenger* as a regular contributor and pray that the Lord will abundantly bless his efforts to the edification and comfort of our readers. May we all be in prayer for him as he assumes the responsibilities of an associate editor. The following is his letter of acceptance of a place on the A&M staff:

Dear Brother in Christ:

I was humbled, and yet honored when you recently wrote and asked me if I would consider serving as an associate editor of the Advocate and Messenger. I have enjoyed the good, sound articles in the A&M for many years, and have felt that all the writers featured in this dear old publication have been steadfast in contending for the faith once delivered unto the saints.

It is with a feeling of unworthiness that I accept the associate editorship with the Advocate and Messenger. Please pray for me that the Lord will bless my little efforts at writing for the A&M to the benefit of His children along life's uneven journey. Yours in hope, Elder Jim Turner, Jr.

UNION MEETINGS

UPPERVILLE (Upperville, Va.)— Fourth Sunday, Sept. 28. All day Saturday and Sunday. Scheduled visiting ministers: *Elder Stanley Cadle* of West Virginia and *Elder Bob Dickerson* of Georgia.—**Elder Dwayne Fletcher**, Pastor.

BATTLE RUN (Rappahannock Co., Va.)—Second Sunday, Oct. 12. All day Sunday only.—**Elder Forest Atwood, Jr.** Pastor. Ph. 540-652-6482.

MT. CARMEL (Luray, Va.)—Fourth Sunday, Oct. 26, and Saturday before. All day both days. —**Elder Forest Atwood, Jr.** Pastor. Ph. 540-652-6482.

CHANGE OF ANNUAL MEETING TIME

Zion's Rest Primitive Baptist Church of Craigsville, West Virginia, has changed their Annual Meeting from the third Sunday

weekend in September to the third Sunday weekend of October, beginning Friday, Oct. 17, at 7:30 p.m., all day Saturday, and concluding with the 10 a.m. service on Sunday, Oct. 19.—**Elder Emery Cadle, Pastor.**

ROME MIDWAY BUILDING PROJECT

Dear Brothers and Sisters in Christ: Less than a year ago the members of *Midway* Primitive Baptist Church near Rome, Georgia disbanded as an active church and deeded the property to *Rome* Primitive Baptist Church.

Early this year we sold our old meeting place and began to worship temporarily in the home of Brother Ed and Sister Mary Flowers at 70 Etta Lane, Rome, Georgia.

This week (July 30) the contractor broke ground at the Midway site to lay foundation for the necessary additions of rest rooms, baptistry and dining area which will more than double the size of the old building. We plan to renovate the original building which is close to 90 years in age.

As you can imagine, the costs are great, especially with current government rules and material expenses. We expect to move along as our funds will permit, first roughing in so we will have rest rooms and heating/air conditioning enabling us to occupy the place for worship by this fall.

We have changed our name from *Rome* Primitive Baptist Church to *Rome Midway* Primitive Baptist Church. This will keep our original name and will honor the historical and geographical interest of the place.

We desire your prayers that God will bless our efforts as a church and in the construction at the meeting place. By God's grace, **Langdon E. Huffman (pastor)—1984 Big Texas Valley Rd., N.W.—Rome, GA 30165.**

Anyone desiring to assist in this effort may send their contribution to either deacon: **T. Edward Flowers—70 Etta Lane, S.W.—Rome, GA 30165,** or, **Troy W. Lee—61 Rooney Rd., S.W.—Rome, GA 30165.**

APPOINTMENTS FOR ELDER R. A. TINDALL

The following appointments have been arranged at the Hamilton Primitive Baptist Church in Hamilton, Ohio:

Thursday, Sept. 18 at 7 p.m., Friday, Sept. 19 at 7 p.m., Saturday, Sept. 20 at 2:30 p.m. and 7 p.m. with supper served between services, and Sunday, Sept. 21 at 10:30 a.m.

For more information call **Elder Frank L. Smith** at 513-422-8645.

OBITUARY

BROTHER CARROLL R. SHULER (94) of Stanley, Virginia, passed away June 18, 1997 at Page Memorial Hospital. He was born April 23, 1903 in Bellefontaine, Ohio and was the son of the late Harry T. and Lelia A. Rector Shuler.

Surviving in addition to his wife, Sister Edith, are a step son, Wayne Marshall Payne of Stanley; a step daughter, Doris Robinson of Washington, North Carolina; four step grandchildren and three step great-grandchildren. He was preceded in death by his first wife, Marie Buracker, to whom he was married July 24, 1929, and a brother, Isaac Franklin Shuler, who died at the age of 18 months.

Brother Carroll united with *Alma* Primitive Baptist Church in 1924 and was ordained as a deacon in 1957. He served as the Clerk of *Alma* Church for 30 years and Clerk of the Ebenezer Association of Primitive Baptists for 20 years. He also served as a member of the Board of Trustees of the *Advocate and Messenger* from January of 1948 until February of 1982. He and Sister Edith were instrumental in having physical improvements made in a number of northern Virginia church buildings.

Brother Carroll completed high school at Stanley in June 1922. He entered Virginia Tech in September and completed his freshman year, but did not return as he decided to work with his father at their Stanley Garage & Machine Shop. In Sept. 1924 he returned to college and was able to graduate with the class of 1927, receiving a B.S. degree in engineering and an R.O.T.C. Commission as Second Lieutenant in the Corps of Army Engineers.

In Sept. 1928, he accepted a position as Commandant of Cadets at the Charlotte Hall Military Academy, Charlotte Hall, Maryland. After the completion of one session he was married, and then accepted a position with the Federal Government on Aug. 22, 1929. He retired on April 28, 1961 from

the U.S. Naval Research Laboratory.

After his first wife's death in 1985, he married the former Edith Brumback.

A funeral service was conducted by his pastor, Elder Ernest M. Long, June 20, 1997 at the *Hawksbill* Primitive Baptist Church where he was a member for the last several years of his life. Burial was in Evergreen Memorial Gardens.

(Editor's note: Brother Carroll was a dear friend to the Primitive Baptists of northern Virginia and elsewhere and will be greatly missed. He loved the old church and longed so much to see its members show the proper interest in it. The Lord greatly blessed him throughout his long and profitable life and his memory will live on far into the future. He leaves a great vacancy. Melba and I enjoyed many good times in his and Sister Edith's home. May God bless the family.)

BROTHER THOMAS CRANWELL "CRAN" MOYER (80) passed from this life April 30, 1997. He was born Nov. 13, 1916, at Luray, Virginia, the son of Thomas Ashby and Maude Emma Moyer.

Survivors include his wife Fern Moyer; a brother, Clarence M. Moyer; a sister S. Catherine Moyer; two sons, Thomas Edward Moyer and Max Malcolm Moyer; and five grandchildren.

Brother Cran was a deacon and very faithful member of Mt. Carmel Primitive Baptist Church in Luray. He will be greatly missed, yet we know it is better farther on, for "precious in the sight of the Lord is the death of his saints."

Funeral services were conducted at Bradley Funeral Home by his pastor, Elder forest Atwood, Jr., and Rev. Robby Burke, Jr. Burial followed in Mt. Zion cemetery. —**Elder Forest Atwood, Jr.**

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

Janie M. Rothgeb, Va., \$10.00; Esther C. Bissette, NC, \$5.00; Elder Nolan Pitney, Ohio, \$5.00; Bernice Jennings, Va., \$5.00; Elder Stanley and Sis. Vickie Cadle, W.Va., \$20.00; Mary Lee Olinger, Va., \$5.00; Betty Hutton, In., \$10.00; Delmar and Jean Law, Tn., \$15.00; Graves Rothgeb, Va., \$5.00; A Friend, Fla., \$10.00; Warren H. Wilson, Va., \$10.00; Virginia Alderton, Va., \$5.00; Margaret Williams, Ga., \$15.00; Vernon M. Russell, Va., \$10.00; Ralph Steele, Va., \$10.00; Marilyn B. Campbell, Fla., \$15.00; James Creel, Va., \$20.00; Elder Harry Booth, W.Va., \$10.00; Helen J. Kidwell, Va., \$15.00; Elder Manning E. Temples, Ga., \$5.00; John M. Hancock, Ga., \$15.00.

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 2000

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. 2000

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April '98

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. 20158-9526, Tel. (540) 338-5531. May '98

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. '98

THIRD SUNDAY

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m. and Saturday night before at 7:30 p.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, Rt. 1 Box 309, Shenandoah, Va. 22849, Tel. (540) 652-8625. April '98

MT. BETHEL - Three Churches, W. Va.; Services 3rd Sunday at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 63 Box 2320, Romney, W. Va. 26757. Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '97

NEW HOME - Covington Co., Ala., From Gantt, Ala. go west 5 mi. on 82 to 23 and take the right; Coming from Red Level, go east on 82 to 23 and take the left, go 4/10 mi. and take the right on 7. go 3 mi. on pavement and 1 1/2 mi. after pavement ends, turn at church sign at top of Clay Hill. Church 1/4 mi.; Meets 3rd Sunday at 10:30 a.m.; Elder Ralph Harris, Pastor, 3687 King Rd., Caryville, Fla. 32427, Tel (904) 547-4615; Bridgman K. Harris, Clerk, 1405 Eastwood Dr., Dothan, Ala. 36301, Tel. (334) 792-5614. Mar. '99

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.; Sister Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718. July '98

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder David A. Roberts, Pastor, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394; Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July '99

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m., Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115. April 2000

FOURTH SUNDAY

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

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 722 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484. May '98

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 '98

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. '97

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, 112 Buckingham Dr., 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. '97

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

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets every Sunday 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 '99