

Advocate and Messenger

133rd Year JULY 1994 No. 7

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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THE PRAYER OF FAITH

Oft times when we attempt to pray,
Desiring to be blest,
We speak as though we think the Lord
Can grant no large request.

Our faith sometimes is tinged with doubt
But He is faithful still,
He hears the prayers of those who pray
According to His will.

Great things may be expected from
A God so great as He;
He'll ne'er deny the prayer of faith,
Whatever it may be.

2-12-92 R.E.H.

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

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

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

ENON PRIMITIVE BAPTIST CHURCH - Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 1st Sunday at 10:30 a.m. Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (703) 722-4419. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '96

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

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

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

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Advocate and Messenger

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

133rd Year

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WHY I AM A PRIMITIVE BAPTIST

Perhaps it would be best, in the outset, to state a few things which are *not* reasons for my being a Primitive Baptist. I am *not* a Primitive Baptist simply because my parents were. It takes a lot more than that to make a real Primitive Baptist. I am also *not* a Primitive Baptist because a church of that faith is the nearest church to where I live. I did *not* unite with the Primitive Baptists because I liked the local pastor, even though I loved him dearly. Neither did I join them like choosing which color I prefer.

I have often said that the two most important decisions in my life were asking for a home in the Primitive Baptist church, and getting

married—in that order. *Becoming* a member of the old church was an extremely serious matter to me, and now, more than 35 years later, *being* a member is still just as serious.

Uniting with the church did not make me a Primitive Baptist in any way other than by public profession; I simply made it known openly, before men, what I already was inwardly, heart and soul. If I had not already been fully persuaded that the Primitive Baptist church was the *true* church I never would have identified myself with it. After all these years I have never wavered in my conviction that it is the true church. I realize that the vast majority of God's people are on the outside of the Old Baptist church, but that does not make it any less the Lord's Church.

If I were asked what was the main ingredient in my becoming a Primitive Baptist I would answer that it was the Lord's opening my eyes as to *where* the true church was and with *whom* it was, and not only making me *willing* to be identified with it but *strongly desirous* of that privilege. Without *that* no amount of gospel teaching would have ever brought me to the light. If the Lord does not open our eyes to see how He saves sinners, and to understand that He only saves *His people* from their sins, we will never see it. Most people think there is at least a little they must contribute to their eternal salvation, but a true Primitive Baptist understands that it is *all of grace*, "otherwise grace is no more grace" (Rom. 11:6).

After *the Lord* revealed this great truth to me and gave me a strong desire to learn more about Him, His servants were then a great help to me in teaching me a lot more about what it takes to constitute a true Primitive Baptist. To me a good example of how this works may be observed in the case of Lydia (Acts 16:14). She was a worshiper of God before she ever met a preacher of the gospel, but when the Lord *opened her heart* it caused her to *attend* unto the things which were spoken by Paul. If the Lord does not perform this work within His people, even though they are already worshipers of Him, they never will become a real Primitive Baptist.

Opening the heart in this case does not refer to regeneration or the new birth. Lydia was already born of the Spirit, otherwise she would not have been interested in worshiping God. But opening her

heart was a separate work which enabled her to spiritually hear, understand and give heed to the truths which Paul and the other apostles taught.

I have known many people, some of them close kin to me, who were either reared among the Primitive Baptists or else exposed to their teachings a great deal, and they never became Primitive Baptists. They sat under the same kind of preaching that I sat under, but they never understood it nor rejoiced in it. I have known a few people who lived out their days among the Primitive Baptists, mostly because of marital bonds, or other ties of nature, who could not have told you if their life had depended on it what the Primitive Baptists believe. How are we going to explain this unless we agree that the Lord opens the hearts of some to attend unto the things the true ministers of Christ teach, and the hearts of others He does not thus open.

Apart from all the other reasons which might be assigned for my being a Primitive Baptist I want to first, and foremost, give *God* the credit for my being one. And I will be eternally indebted and grateful to Him for it. I cannot worship and serve Him enough.—
Editor.

A FAMILY CHURCH

In this day when all family values seem to be under attack, it is a beautiful sight to see entire families attend services together. If all families did that, and no one made excuses, we would see more children in our services, wouldn't we? For parents to want their children and other family members brought up under the same truths they themselves love, is truly christian and right. No, you can't make children love the Lord or His church, but it does seem reasonable to me to believe that if God blessed honorable people with children, He will also bless those children in a spiritual way. I can think of no better inheritance that could be left for children than a spiritual church. It has never bothered me much that most churches seem to be composed of members from only a few

families, although this can be a serious problem for any who do not remember certain principles.

We human beings have a nature that is both possessive and protective. I presume God gave us that nature in creation so children would be sheltered and protected. Because we think of home, family, nation, or church as our own, we are willing to labor for them, even fight to protect them. I speak of MY children, MY brother or sisters, MY family, and though I could be as weak as Peter in the making of vows (John 13:37), I fondly tell myself I would die for them. The truth may be a somewhat different matter, for I do not own them, I cannot live their lives for them, nor can I assume all responsibility for their mistakes nor credit for their successes. I am not wise enough to know the answers to all their questions or problems. Therefore I want them to have the Church, to keep them where I cannot, perhaps when I am not. And of course no man owns the Church for it belongs to the Lord.

Children should not join a church only because their family expects it. They should join because they love the Lord, the gospel, and the church members, and want to live honorably among them. Nor should parents count noses, or votes, (so to speak) to see whether their family can out-vote other families; it should never be "my family" for or against anyone else in the church but all members are in a larger family, the Lord's. Indeed, now the child has two homes, a natural and a spiritual, and there are relationships which belong to each. To enable us to avoid conflicts or confusion our Lord gave us a rule, that in all decisions the welfare of the church must take first place (Matt. 6:33). If all members obeyed that rule there would be very little family trouble in churches.

A new thing happens when a child becomes a member of a church. That little boy is no longer just your son, he is now your christian brother, and that little girl is now your sister. This is because the child has been adopted into the congregation of worshippers, as you were also, and they share with you a faith in one elder brother, Jesus. They come under the watchcare of all the church and become the church's responsibility as well as your own. For the sake of that church they must learn that all members, young

and old, are equal (with two exceptions), they should love and cherish them, be thoughtful and helpful to all. These exceptions are, first, the Lord has given certain gifts to individuals, and since the church honors these with offices or duties, all members should respect them for their work's sake; and secondly, certain members by reason of age and experience have been through the fires of trial, and have earned a special degree of respect if they have learned wisdom and good judgment. Even here, when it comes to doing church business, every voice should be heard and every member's vote counts as much as another, and all are protected by the church rules. They need to learn that having the church united and at peace is infinitely more important than getting some job done.

Even Jesus found it necessary to sort out His family relationships during His ministry (Matt. 12:46-50). At that time His family were not disciples, though they certainly loved Him. I suspect they thought He was neglecting them, something Jesus would never do. But He did know how to put first things first. Another example of this change of relationship is shown in Paul's letter to Philemon. Paul had baptized Onesimus, a runaway slave, whose owner Paul knew. Once the slave had been only a menial servant, but when Paul was through the master and servant could sit together as equals. Since Onesimus became a gospel minister, it is possible Philemon may have heard him preach. There is an equality in a gospel church not found elsewhere, and these examples ever remind us of our Lord's lifting us up from bondage to let us sit with Him at His table.

It is a sad thing when church members cannot distinguish between natural family and church family, between friendship and fellowship. Each has its place, and will make the world a happier place if used rightly. It is worth remembering that by putting His high calling first, Jesus did not lose His family, He won them as His disciples (Acts 1:14). And so might you with yours, my friend, if you win their respect as He did.

ELDER RAYMOND WEBB

FUNDAMENTALS OF THE FAITH WITH ADMONITIONS

Are our churches, or is your church, in the lukewarm category? I do not see perfect attendance each Sunday, and our Saturday night business meeting is usually attended only by the faithful few. I do not see many members telling their pastor how much they enjoyed his sermon. I hope there are more than I know about. Here in Page County, Virginia, we have preaching every Sunday in the month, and all Primitive Baptists should be present if possible. Can you imagine a born-again Christian satisfied with attending church services once a month, when our Lord tells us to keep the Sabbath as a day to worship Him? If you have a hope of spending eternity with your Lord then you should put the Lord first in your life each day. When you think of eternity, our life on earth is but a few days. The thought of eternity without God's presence is a frightening moment. It makes me say, God have mercy on me, and do I have that blessed assurance that heaven will be my home? However, whatever the Lord does with the ones He does not choose is His business and not ours.

All Primitive Baptists should know the fundamentals of the faith. I am sure they have heard about Romans 8:30, which says, "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." The following five items tell the children of God the basic truths of God's plan of salvation. All of this gospel tells us salvation is from the beginning to the end the work of God. Under *Total Depravity*, we read in Psalm 14, "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." Much has been said about total depravity during our recent Union Meetings. I also want to call your attention to the article written by Elder Ralph Harris in the May issue of the *Advocate & Messenger*. The title is, "Importance of a Knowledge of Depravity." It tells man precisely what he is in the sight of God; that he is a lost sinner by

nature, and that, except for the grace of God, this is a hopeless predicament for man to be in.

With *unconditional election* God made the first move. He predestinated those whom He would save. In Ephesians 1:4, 5 we read, "According as he hath chosen us in him (Christ) before the foundation of the world . . . having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." What a wonderful truth to know that salvation comes from God, not by man; that its origin is in His eternal plan, or purpose.

In a few words, *limited atonement* tells us God not only chose His people to be saved, but He provided a salvation which was intended and designed specifically for them. This means that the atonement of Christ on the cross was definitely limited to God's elect people in all generations.

Then we have *irresistible grace*, the saving power of God. The apostle Paul experienced what that power could do in the most rebellious heart; his own. So it is good to know that the power of God unto salvation is there to handle any situation.

Last, we want to say a few words about *the perseverance of the saints*, or *eternal security*. As we have said above, salvation is from beginning to end the work of God. He goes all the way, even to the point of eternal security for those whom He has chosen out of the fallen race of humanity. We have a life-long commitment to worship God in a faithful and zealous way. Are we showing that our worship service is the most important item in our life? God did not sacrifice His Son on a cruel cross to provide a freewill doctrine, but Jesus said, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

May we all strive to do the best we can for our church and its ministers.

BROTHER CARROLL R. SHULER

Stanley, Virginia

CHRISTIAN ACTIVITY

The moment that grace begins its work in the heart motion is set up therein. Though Lazarus was in the grave when Jesus gave him life, and though he was bound hand and foot, yet he immediately *came forth*. Doubtless his heart began acting before his limbs moved. His eyes were opened to see that he was in a sepulchre, which was the first knowledge he had that he had been placed in that receptacle for the dead.

So it is with the sinner dead in trespasses and in sins when the Lord quickens him. A motionless attitude gives way to spiritual activity. Every sincere prayer that is uttered, every penitential tear that is shed, every heaving sigh, and heart groan, are the evident consequences of that spiritual life which is received in regeneration.

When everlasting consolation and a good hope through grace is given, the happy heart throbs with praise to God for His boundless mercy. Activity is an essential quality of the divine faith that is produced as a fruit of the Spirit in the soul, for that faith actively lays hold of the promises of God with delight. Spiritual love, another sweet fruit of the Spirit, which is inseparably connected with faith, mounts up as the eagle upon its wings. Faith and love are accompanied by joy unspeakable and full of glory. The intensity and activity of this holy joy are proportional to the degree of faith and love with which the soul is exercised.

These spontaneous activities differ from acts of obedience which spring from a desire and resolution to do one's duty. It is true that it is the duty of a child of God to repent of his sins with a godly sorrow, to believe with a spiritual faith, and to love God with a holy love, but the impenitent never move toward penitency from a resolution or desire to become penitent; unbelievers never make up their minds to believe; and those who hate God and godliness never resolve to love Him and His ways. In repenting, believing or loving, one never thinks he is performing service required of him as a duty.

Activity in voluntary service is required of those who possess that faith which works by love. It is often spoken of as the act of walking. "For we are his workmanship, created in Christ Jesus unto

good works, which God hath before ordained that we should walk in them" (Eph. 2:10). God has ordained the good works unto which His children were created, not that they *will* all walk in them, nor that they *must* do it, but that they *should* do so. Duty, and not necessity, is here plainly expressed. "Be ye therefore followers of God, as dear children, and *walk in love*" (Eph. 5:1-2). The *manner* of the christian walk is here described. It is to be a walk in love as followers of God, not to make us His children, but because we are His children.

Christian activity is sometimes referred to as the act of running. To run requires great exertion of the powers of action, especially to run a race. Thus we are admonished to "lay aside every weight, and the sin which doth so easily beset us, and . . . run with patience the race that is set before us: (Heb. 12:1). How many of us are running in christian duty with that eagerness felt by those who are running a race with the hope of winning? Is it not true of most of us that we move with a careless and sluggish tread if we move at all? So far from being active runners, are we not rather lazy walkers or idle dreamers? How much zeal do you show for your Master's cause, dear church-member? You *could* fill your seat at every meeting of your church, but you *don't do it*. (We are now addressing those who can but don't.) When you go to meeting you are usually late and you don't seem to care. When you get there you seem about as much concerned in what is going on as those are who never knew the Lord. (We are not describing imaginary characters.) And you say you love the Lord and His cause? *Well!* who would have thought it? *Christian activity!* Would we not all like to see her in her becoming robe—the imputed righteousness of King Jesus? We do indeed long to see the church "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners." Oh! if it were only that way—if the multitude of the Lord's people would eagerly say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths"—if all would go often, hasten to go early each time, and never fail to go praying, then would the blessed Jesus be found to have "gone down into his garden, to the bed of spices,

to feed in the gardens, and to gather lilies." Oh! let the inhabitants of Zion arise and shake off their sluggishness, and press with renewed alacrity into the blessed service of Jesus. Not as a lazy, moping, unwilling, good-for-nothing slave, should we serve Him, but as a loving, active son.—**Elder John R. Daily**, *Zion's Advocate*, 1906.

THE LORD CONTROLS EVEN RAILROAD TRAINS

*A remarkable instance of how the Lord controlled circumstances for the detention of one train, and speeded the arrival of another, in answer to the prayer of a poor widow, who was in anxiety and distress, is thus stated by the editor of **The Watchword and Reflector**:*

Not long ago an engineer brought his train to a stand at a little Massachusetts village, where the passengers have five minutes for lunch. A lady came along the platform and said: "The conductor tells me that the train at junction P. leaves fifteen minutes before our arrival. It is Saturday night, and that is the last train. I have a very sick child in the car, and no money for a hotel, and none for a private conveyance for the long, long journey into the country. What shall I do?" "Well," said the engineer, "I wish I could tell you." "Would it be possible for you to hurry a little?" said the anxious, tearful mother. "No, madam, I have the timetable, and the rules say I must run by it." She turned sorrowfully away, leaving the bronzed face of the engineer wet with tears.

Presently she returned and said: "Are you a Christian?" "I hope I am," was the reply. "Will you pray with me that the Lord may, in some way, delay the other train at the junction?" "Why, yes, I will try to pray with you, but I have not much faith." Just then the conductor cried: "All aboard." The poor woman hurried back to her deformed and sick child, and away went the train, climbing the grade.

"Somehow," says the engineer, "everything worked to a charm.

As I tried to pray, I couldn't help letting my engine out just a little. We hardly stopped at the first station, people got off and on with wonderful alacrity, the conductor's lantern was in the air in half a minute, and then away again. Once over the summit it was very easy to give my engine a little more speed, and then a little more, till it seemed to shoot through the air like an arrow. Somehow I could not hold it, knowing I had the road, and so we dashed up to the junction six minutes ahead of time."

There stood the other train, and the conductor with his lantern on his arm. "Well," said he, "will you tell me what I am waiting here for? Somehow I felt I must wait your coming tonight, but I don't know why." "I guess," said the brother conductor, "it is for this woman, with her sick and deformed child, dreadfully anxious to get home tonight." But the engineer and the grateful mother think they can tell why the train waited. God held it in answer to prayer. The meeting of these trains was very improbable according to natural circumstances. They never connected with each other, nor were intended to. There was no message sent ahead to stop. There was not the slightest business reason for waiting, yet the second conductor, on the arrival of the first, asks this question: "What am I waiting for?"—From **The Gospel Messenger**, via *Zion's Advocate*, 1907.

PANTHEISM

Pantheism is the doctrine that the universe is God—a system of theology which maintains that "matter is God." Ingersoll said, "Nature is God." Christianity maintains that the universe is a creature. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Rom. 1:20). The invisible things are not God, nor a part of God. The Bible distinguishes between God and the universe. God is the Creator, and to all else it assigns the place of a creature.

Elder Lemuel Potter once was asked, "Where did the Lord get

His children?" He answered, "God made or created them." The view is scriptural. The Creator is infinitely above the creature. We are so far below God that our worship is due Him. We are not the "children" of God in the primary sense of the word. If we were, we would be equal to God. Christ was the Son—the only Son. He was the Son in the primary sense of the word, and was the equal to God. In His divinity He was the root of David; in His humanity He was the offspring of David. The human nature of Christ was not eternal. "He was made of a woman" (Gal. 4:4). "The Word was made flesh" (John 1:14). "He became what He was not, but ceased not to be what He was."

Dr. Gill held that God existed from eternity in trinity—not from His choice, but necessarily, for to say He was Triune from choice would be to attribute the act of choosing to Him before He was. To say the children of God eternally existed in God as a part of Him may not be Pantheism, but it is a step towards it. It is to confound the Creator with His creatures. By ordinary generation everything produces its equal. So Christ was the Son of God in this primary sense, and so was and is to be worshiped by angels and men as the true God. I do not think we will ever be the children of God in this primary sense of the word.

The New Testament often speaks of God's people as having been made or created in Christ unto good works, etc., thus teaching that they stand related to God as creatures to the Creator. There is infinite distance between the Creator and His creatures. The creatures of God are not to be confused and confounded as a part of God, for if there were not a creature in the universe, God would be the same being He is. It is to say that God is dependent on His creatures for His own existence, for He could not exist as God unless that which is a part of Him also exists. The gulf between the creature and the Creator will ever separate God from the universe in His standard of being.

Pantheism is wrong—the universe is not God, nor is anything in the universe a part of God. I do not believe in Pantheism in the least conceivable degree.—Elder J. H. Oliphant, *The Gospel Messenger*, 1917.

CERTAIN AND DEFINITE TRUTHS

In this amazingly weak, unbelieving, and degenerate age it is the fashion to depreciate and ridicule Creeds or Confessions of Faith, just as though there are no certain and definite truths set forth in the Scriptures, and just as though it does not matter whether we believe truth or falsehood! There are certain and definite truths taught by the Divine Spirit in the Scriptures and in our hearts; and those who believe them should neither be ashamed nor afraid to declare them plainly, as did Christ and the prophets and apostles, both for the instruction and edification of all others of like precious faith, and for the condemnation of unbelievers. In the gross spiritual darkness that envelops this world, the Church of the Lord Jesus Christ should, both in its doctrine and its practice, be a clear, steady beacon-light, shining and radiant with the glory of God.—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1901.

DAD'S GOOD LIQUOR

A fatal accident, involving the lives of four young people, took place upon one of the nation's highways. The evidence that liquor was the culprit was found in the broken whiskey bottles among the debris and mangled bodies of the four youthful victims. The father of one of the girls, in frenzied anguish over the untimely death of his beautiful daughter, threatened to kill the one who had provided the four young people with liquor, but upon going to the cupboard where he kept his supply of choice beverages, he found a note in his daughter's handwriting, "Dad, we're taking along some of your good liquor—I know you won't mind."—**Christian Union Herald**.

Although others may be disregarding and holding in derision principles of righteousness and morality, this does not give us the license to "join the crowd." The Church of God must ever lift up the banner against immorality and ungodliness. We are not to compromise or join forces with a sinful world.—*Elder T. L. Webb, Jr.*

A QUESTION AND ANSWER

Could God, consistently with His character and the moral nature of Adam, have kept Adam from sinning?

Answer. God, according to His wise and holy purpose, did not prevent Adam from sinning; but as God made and rules all things, He certainly could have sustained him, as He sustains His holy angels and the glorified saints, by His holy and almighty Spirit, if it had been His will. By God's sufferance of sin (sufferance is a Scripture word, which is of more value than all the words of uninspired men), He manifests His *justice* in punishing sin, His *mercy* in pardoning it, His *wisdom* in overruling it, and His *power* in subduing it.—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1918.

NO ROOM FOR THE FARMER

In the fall of 1775, the manager of Baltimore's largest hotel refused lodging to a man dressed like a farmer, because he thought this fellow's lowly appearance would discredit his inn. So the man left and took a room elsewhere. Later, the innkeeper discovered that he had turned away none other than the Vice President of the United States, Thomas Jefferson! Immediately he sent a note to the famed patriot, asking him to return and be his guest. Jefferson replied by instructing his messenger as follows: "Tell him I have already engaged a room. I value his good intentions highly, but if he has no place for a dirty American farmer, he has none for the Vice President of the United States."—**Our Daily Bread**.

It was the sins of Christ's bride, and not His, that caused Him to suffer. He was innocent: but His people, for whom he suffered, were guilty.—**Elder J. H. Fisher**.

Grace teaches us, in the midst of life's greatest comforts, to be willing to die, and, in the midst of its greatest crosses, to be willing to live.—**Matthew Henry**.

GREATER UNDERSTANDING NEEDED

How can we know our duty toward our heavenly Master unless we study His teachings to us? To my mind, the greatest need of our precious cause is not the introduction of new principles and practices but a greater understanding of the Scriptures. God's precious word has ever been and will always continue sufficient for our every need. For His people to know more of His teaching, and then apply that teaching in a practical service as instructed, would remove so many heart-rending conditions we experience today.—**Elder D. E. Baker**, 1929.

ROTTENNESS

Very truly did Solomon speak when he said, "A sound heart is the life of the flesh: but envy the rottenness of the bones" (Prov. 14:30). Here, it seems to me, he is showing the difference in the condition of the one who has a sound heart and the one who is filled with envy. A sound heart, one void of envy, hatred, and malice; filled instead with love and meekness; possessing a healing spirit, is truly the life of the flesh, and the one possessing it is a joy to his brethren and friends. But the heart that is filled with envy,—that envy is rottenness to the bones. *That envy is its own punishment.* It destroys the happiness of the one who has it. They lose confidence in self and in their best friends. They grieve when others do well, are well received, or when the work of others seems to prosper.

Very aptly has an old and gifted writer said, "Whoever bursts for envy, let him burst."

May God preserve us; give us grace to keep envy out of our heart, and protect us from the envying one.—**Elder J. L. Collings**, *The Primitive Baptist*, 1941.

The truth is not only principles to be believed; it is commandments to be obeyed. Those who do not do what God commands do not really believe what He says.—**Elder Harold Hunt**.

GOSPEL BLESSINGS PRESUPPOSE OUR SINFULNESS

All the blessings of the gospel proceed upon a supposition of sinfulness. Christ is made *wisdom* unto His people. But what occasion for the accession of wisdom unless it be in the case of ignorance and folly? Christ is made *righteousness*. But who can stand in need of a justifying righteousness if they are not in themselves unprofitable and guilty? Christ is made *sanctification*. Does not this imply a state of corruption to be remedied, a body of sin to be destroyed? Christ is made *redemption*. From what are persons redeemed but from chains and bondage, from misery and ruin, from all manner of evil?

This is a most precious and valuable truth, such as I would hold fast, and never, never let go. When I search for my own righteousness I find nothing that I dare venture to plead, being, in my best moments and amid my choicest duties, a sinner. As this is, at all times, my undoubted character, I have at all times an undoubted warrant to say, The uncreated wisdom calleth me, the blessed Jesus came to save me, the great Messiah suffered death for me.—**Hervey.**

MAKE YOU A NEW HEART

"Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel?"—Ezek. 18:31.

It ought to be observed that these words are not spoken to unconverted persons, but to *the house of Israel*, every one of them; who cannot be thought, especially all of them, to have been at that time in an unregenerate state; and therefore must not be understood of the first work of renovation, but of some after renewings, which were to appear in their external conversation. And so the words have the same sense as those of the apostle Paul to the believing Ephesians, "Be ye renewed in the spirit of your mind; and . . . put

on the new man, which after God is created in righteousness and true holiness" (4:23-24).

Moreover, by a *new heart*, and a *new spirit*, may be meant . . . a *fearing heart*, and a *spirit of fear*, that is, a heart and spirit to fear, serve, and worship the Lord and not idols. And it is observable, that wherever a new heart and spirit are spoken of, they stand opposed to idols, and the service of them; so that the exhortation amounts to no more than this, that they yield a hearty, reverential obedience to the living God, and not to dumb idols. Besides, what is here called a *new heart*, is, in chap. 11:9, called *one heart*, that is, a single heart, in opposition to a double or hypocritical one; and so may design sincerity and uprightness in their national repentance and external reformation, which they are here pressed unto.

The expostulation, *Why will ye die?* is not made with all men; nor can it be proved that it was made with any who were not eventually saved, but with *the house of Israel*, who were called the children and people of God. The death expostulated about is not an *eternal*, but a *temporal* one, or what concerned their temporal affairs, and civil condition, and circumstances of life; see chap. 33:24-29.—**John Gill.**

CORRESPONDENCE AND NEWS NOTES

From Sister Leta Dunn, Waukegan, Michigan:

Dear Elder Harris, I trust this finds you and yours enjoying God's richest blessings. I continue to enjoy your writings and encourage you to continue to "sound the alarm" in these evil days. Though I am very disturbed about the evil around, I have a peace that God is in control—though many of the Lord's little ones may and will suffer a great deal. His people have suffered since time began and what makes us think we will escape in this evil day?

Do you think the present government officials are God's judgment on this nation? (*I think they are **one** of God's judgments. There are many others.—Editor.*) How can a nation, so blessed of God to have the peace, power and prosperity that we have enjoyed, turn so

flagrantly from God's word and live in a way that does not give honor and glory to His great and holy name, escape His wrath? It cannot; not according to the Scriptures. I am thankful I am closer to going home, but could still have enough years left to see much suffering and evil if God allows the world to stand, and me to live. I just pray to be faithful to Him to the end, no matter what.

Things look very bleak at our little church, the attendance is so low, and the commitment of the "border" and even some members is not very strong. I don't have to tell you, except God intervene, and stir the hearts of His people in this area to seek to serve Him *first and foremost* the church will not keep on and on . . . it will go down like so many others have done. That too is out of my hands, and I required to be faithful, and He has promised to feed me and see to my needs—not my *wants* but my *needs*.

May God continue to bless and keep you and yours is my prayer. In Christ.

SOUTH RIVER UNION MEETING

South River Primitive Baptist church, Browntown, Virginia, is scheduled to hold their Union Meeting First Sunday in August (Aug. 7, 1994) all day Sunday only, in the South Warren Fire Hall on Hwy 340 South near Bentonville, Va. Expected visiting minister is *Elder Danny Parker* of Danville, Va. **Elder Phillip Johnson**, pastor. Ph. (703) 465-3118.

ORDINATION OF A DEACON

On January 30, 1994, Brother Lorenzo Robinson of **New Home** Primitive Baptist Church, Red Level, Alabama, was ordained to the office of Deacon. The presbytery was composed of the following brethren: *Elders F. A. Averett, Odell Deese, Ralph Harris, Wesley Little*, and *Deacons Eugene Conner, Raymond Cross, Claude Etheridge, William Hildreth, Travis Lee and Jay Rolland*.

The presbyter elected Elder Ralph Harris as moderator and Bro. Eugene Conner as clerk. The moderator was given the privilege by the presbytery of appointing those who should take each part of the ordination, whereupon he appointed himself to question the church, Elder Wesley Little to question the candidate, Elder Odell Deese to offer the ordination prayer, and Elder F. A. Averett to deliver the charge. Bro. Raymond Cross had been appointed spokesman for **New Home** church at their last regular conference.

All functions having been carried out to the full satisfaction of the presbytery and the church, Brother Robinson was returned to the church as a duly ordained Deacon.

PLEASANT HILL ANNUAL MEETING

Pleasant Hill Primitive Baptist church, Warner Robins, Ga., will, D.V., hold their annual meeting 2nd weekend in August. Services are scheduled to begin Wednesday evening, Aug. 10, at 7:30 P.M. and continue each evening at the same time through Saturday. The annual communion and feetwashing will be observed Friday evening. Evening meals will be served in the church dining room each evening, except Friday, at 6:30 P.M. Sunday's services is to begin at 11:00 A.M. with lunch being served immediately after the conclusion of the worship services. Elder Hulan F. Bass, of Lockhart, Texas, will be our guest speaker at each service.

Other appointments in our area for Elder Bass are as follows: *Fellowship* church, Byron, at 7:00 P.M. Tuesday, Aug. 9th.—*Providence* church, Roberta, at 11:00 A.M. Saturday 13th.—*Cool Springs* church, Danville, 6:30 P.M. Sunday 14th.—For further information call **Elder Dennis H. Jones, Ph. (912) 923-4538.**

Nothing exposes religion more to the reproach of its enemies than the worldliness and hard-heartedness of its professors—*Matthew Henry*

Some people don't have enough faith to get them to a church service, yet they expect it to take them to heaven.



HISTORY OF CEDAR CREEK PRIMITIVE BAPTIST CHURCH 1894 – 1994

Many years prior to the constitution of the church, preaching services were held in the Marlboro community by various ministers. Many members were added during this time, though no minutes were kept to record those meetings. In order to properly function as a church and having enough members, it was considered wise that they be constituted into a church body.

In July 1894 Elders T. S. Dalton, W. T. Eaton and John K. Booton organized themselves into a presbytery for the purpose of constituting a church of the Primitive Baptist Faith and Order. Elder Dalton moderated the meeting and Elder Booton was chosen clerk. After examining and investigating the members desiring to be charter members of this church, and adoption by the members of the Articles of Faith, the moderator pronounced them a church of Jesus Christ to be known as the Cedar Creek Primitive Baptist Church.

Elder John K. Booton was chosen pastor of the church and served until his death in 1903, having preached in the Cedar Creek neighborhood for 25 to 30 years. For the next couple of years the church was without a pastor, during which time the following ministers preached at the church: Elders W. S. Bower, J. A. Norton, S. H. Waters, J. F. Priest and E. E. Oliver.

Elder J. A. Garland then accepted a call and was pastor from Feb. 1905 until 1907. There was no pastor again until Feb. 1908 when Elder J. A. Norton accepted the call and served until March 1913. Elder J. Thompson Power was called to serve alternately with Elder Norton. In March 1919 Elder Power was called and served the church faithfully until Nov. 1946 when declining health forced him to retire. Elder Ben Seekford served from that time through 1954 when he resigned due to his health. Elder G. W. Fletcher was chosen next and served from 1955 until July 1979 when he asked to be relieved of his pastoral duties. The present pastor, Elder Ernest Long, has served faithfully and untiringly since January 1980.

The deacons of the church have been William H. Brumback and Jesse Hutchinson who were chosen to this office when the church was constituted. They served until their death. Nebraska Hite served as deacon from 1902 until he moved his membership to Bethel Church in 1905. Tobias Good, Andrew Brumback and J. William Brumback served from 1905 until their respective deaths. Since that time Vernon Shaffer, C. K. Wright, H. Lee Brumback, Robert E. Brumback, Harman Brumback, and Russell Sutphin were deacons. Presently, Henry M. Brumback, Garland Snapp and Winston Huffman are serving ably.

Jacob H. Brumback was made clerk of the church at its organization and served in that capacity until Feb. 1923 when the church resolved to recognize his work and made him clerk for the balance of his natural life—April 1927. Sister Anna Brumback, later known as Anna B. Wright, was chosen at that time, and, like her father, was a faithful clerk until 1963 when she asked to be relieved of her duty. Sister Lillian Stover, who had been a faithful assistant clerk, also asked to be relieved at that time. Since then Russell Sutphin, Kathleen Swing, and Ruth S. Ambrose have been clerks. Presently, Sister Carol Brumback Swanson serves as church clerk.

Francis Funk was sexton of the church for one year after it was constituted. Lucian Brumback then accepted the responsibilities until 1925 when Byron Brumback agreed to care for the church. He served from 1925 till 1935. Lucian Brumback again accepted and

served until 1939. C. K. Wright assumed the responsibility from 1939 until 1947 when Ray Brumback agreed to relieve him. After a number of years various members and friends of the congregation have assumed the duties, including Winston Huffman and family, Henry Brumback and family, Kathleen Swing and family and the Sutphin family.

Prior to the constitution of the church, services were held in various homes in the Cedar Creek-Marlboro community. When the church was constituted services were held in the New School Baptist Church at Marlboro where a marker now stands. When that church was no longer usable the stone Presbyterian church building in Marlboro was rented until the Primitive Baptists decided to build their own building. An acre of land, in sight of the churches formerly rented, was bought from Mrs. Berta Jamison in 1921 for \$200.00. In 1922 the building was begun and was dedicated on the first Sunday in August 1922. With improvements over the years, we are thankful to be worshipping in the same building today. We trust we are standing as strongly on the old principles and doctrine as did our founding forefathers.

On the alter table we have a lovely fresh floral arrangement of red, white and blue. The red roses in this arrangement have been placed there for a very special purpose. They are in memory of the nine founding members who long ago established this church where we worship today: Christina Brumback, Jacob H. Brumback, William H. Brumback, Mary S. Brumback, Andrew J. Brumback, Franklin P. Brumback, M. Julia Brumback Hershey, Tobias Good and Jesse Hutchinson.

Now, one hundred years later, in Christian love and gratitude, we thank you.

Marlboro, Virginia —1994

God's people owe Him a debt of love that they can never completely discharge, but they ought to make regular payments on it.

UNDERSTANDING THE HUNT CASE

"Understanding the Hunt Case" published by *Committee for Justice*, is a 55 page booklet written in defense of Elder Guy Hunt, who was removed from the office of Governor of Alabama on April 22, 1993. I am making these available at no charge, but if anyone wishes to help with the postage it will be much appreciated. The sermon on cassette tape by Mickey Kirkland titled "When God Overrules Man's Injustice" which deals in part with Elder Hunt's wrongful conviction, is also still available. Anyone wishing copies of these items should write to —**Elder Ralph Harris, Rt. 1, Box 356, Caryville, FL 32427.**

OBITUARY

ELDER WALKER PENDLETON

Elder Walker Pendleton (86), co-pastor of the *Naomi* Primitive Baptist Church, Charleston, West Virginia, was born Sept. 24, 1907, at Blue Creek, WV, the son of Elder C. M. Pendleton and Alice Pendleton. He passed away Jan. 3, 1994. He is survived by his wife, Marie Pendleton; two daughters, Linda Gunnoe and Regina Meadows; one son, Steve Pendleton; son-in-law, Tom Gunnoe and three grandchildren.

On June 20, 1940, he was joined in holy matrimony to Marie Thornbury. In October 1947 he joined her as a member of the *Naomi* church. He was ordained into the ministry in May 1956 and was chosen as pastor in 1965. He was widely known as a loving husband, father, and a humble, compassionate man who devoted his life to the Lord, the Church, and his family.

He walked so sweetly through this life with many a blessing. He conducted himself in the same gentle, warm way day in and day out with all of those he knew and met. Though he was slow to anger, he was quick to defend the doctrine of salvation by grace which he believed and preached with all his heart. He was proud to call himself a Primitive Baptist and was humbled to be associated with people who preached and practiced what he believed was the one true doctrine.

Funeral services were held on Jan. 7, 1994 at *Kellers Funeral Home* in Dunbar, WV. Elder Monroe Hamon, Elder Franklin Oresta and Elder Darius Underwood presided over the services. He was laid to rest at *Legacy Memorial Gardens* in Cross Lanes, until the resurrection.

In closing this tribute of respect we cite a verse that was most dear to

Elder Pendleton; Psalm 23:6, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."—Submitted by his son, **Steve Pendleton**.

SISTER NELLIE ATKINS

Sister Nellie Atkins (96) was born Aug. 25, 1897, and departed this life April 27, 1994. She was a faithful member of the *Thornton Gap* Primitive Baptist church.

I have had the privilege of being in the home of Sister Nellie and Sister Ethel Tyner many times, and I was always received with the greatest respect and love. I know that Sister Nellie will be greatly missed by all, especially by her sister, Ethel Tyner, and sister Lois Frazier, and by this poor sinner.

May God bless all, and keep those that mourn the loss of Sister Nellie in our prayers. Our loss is her gain. Submitted in love.—**Elder Rodger L. Frazier**.

ELDER A. J. HYLTON

On the morning of June 6, we received a call from Brother Mike Turner, and later others, informing us of the passing of our dear brother in Christ and yoke-fellow in the ministry, Elder A. J. Hylton. His sudden death of a heart attack June 4th came as a great shock to those of us who knew and loved him. Brother Andy was a long-time acquaintance and had served on the staff of the A&M since September of 1979. We had enjoyed many sweet seasons together and I, along with many others, will greatly miss him. May the Lord comfort and strengthen his dear companion, his children, and his many friends and loved ones. The Lord willing an obituary will follow.—*Editor*.

ELDER BRICE C. HAIGLER

On June 17, we received a call from one of Elder Brice Haigler's daughters, conveying to us the sad news of her father's passing on the 16th. Brother Brice was a dear friend, and it grieves us to lose him, but at the same time we rejoice that he is out of his sufferings. Our deepest sympathies go out to Sister Peggy and the children. Brother Brice lived at Snellville, GA. An obituary will follow, the Lord willing.—*Editor*.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

A Friend, Va., \$1.50; Mrs. James Swing, Va., \$5.00; Garland H. Lyon, Tex., \$15.00; Marie Pendleton, W. Va., \$5.00; Mrs. Frank B. Flippo, Va., \$10.00; Floyd DeJarnette, Ark., \$5.00; Ruth D. Utz, Va., \$5.00; Aubrey E. Utz, Va., \$10.00; Rosalie B. Woodward, Va., \$25.00; A Friend, Ga., \$25.00; Melvin Farmer, Ind., \$10.00; Nannie Mae Hisle, Ky., \$10.00; Virginia Alexander, Va., \$5.00; A Friend, Ohio, \$12.84.

SECOND SUNDAY

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

LITTLE FLOCK - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002.
July '94

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

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

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

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

THIRD SUNDAY

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

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

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

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

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

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

July '94

THUMB RUN - Near Marshall, Va. Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before, 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va. 22002, Tel. (703) 347-5672. Mrs. Clydie Klopp, Clerk, Rt. 2, Box 512, Marshall, Va. 22115.

April '96

FOURTH SUNDAY

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

Mar. '95

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

May '95

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

June '94

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

Dec. '94

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

Dec. '97

UPPERVILLE, Va. - 4th Sun. 11:00 a.m., Elder Dwayne Fletcher, Pastor, 530 Wentworth Dr., Winchester, Va. 22601, Tel. (703) 667-4756; Bessanna C. Trussell Clerk, 138 Steepwood Lane, Winchester, Va. 22601. Tel. (703) 662-1605.

Dec. '94

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

Dec. '95

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

March '94