

Advocate and Messenger

134th Year MARCH 1995 No. 3

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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HELP ME TO SERVE

O let me be Thy servant, Lord,
A lover of Thy Cause:
Not moved by evil threatenings
Nor swayed by man's applause!

O let me be a builder, Lord,
Who ne'er divides the flock!
Let me not lead Thy saints astray
But point them to The Rock.

Help me to labor for their good
And never faint nor fall.
O let me serve with holy zeal
Until Thy final call!

7-24-92 R.E.H.

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Advocate and Messenger

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

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THE CHURCH OF CHRIST

The Church of Christ is the Church of His building, and He lays claim to no other institution calling itself a church. Why would He claim as His those organizations which *eat their own bread and wear their own apparel* and only call themselves by His name in order to take away their reproach (See Isa. 4:1)? Almost all religious orders of our day have totally denied the absolute sovereignty of God in the salvation of His people and have hinged it rather upon *accepting Christ, confessing their sins, believing and obeying their version of the gospel*, and any number of other conditions, depending on which group is under consideration. They have turned *evidences* of life into *conditions* of life and have thus made man his own saviour

from sin and damnation. They have instituted methods, practices and ordinances of their own choosing and have turned their arrogant backs upon those of Christ and His apostles. Why, indeed, would He claim any of these organizations as being any part of the Church He established?

The very name "Church of Christ" implies a number of things; not only that it is the Church of His building, but that it is a Church guided by His precepts and ordinances; a Church which seeks to be as much like its Builder as it possibly can; a Church that reflects Christ-likeness. Alexander Campbell's followers started out in 1827 calling themselves "Disciples of Christ," but later changed their name to "The Church of Christ". But did that make them the Church of Christ? Of course not! They are no more the Church of Christ than the Masonic Lodge, for they do not believe nor practice what Christ taught. No one can lay any claim to the Church of Christ any further than they adhere to what is set forth in the Holy Scriptures by Christ and His apostles.

In addition to standing firmly and uncompromisingly for the doctrines, principles and practices of Christ by way of *profession*, the true Church of Christ consists of a body of scripturally baptized believers whose convictions are backed, reinforced, and made evident by a *godly life and conversation*. They are a sect which is *everywhere spoken against* (See Acts 28:22), but not because of ungodliness on their part. They are hated by the world because they hold to the same things that made the world hate their Master (See John 15:18-21 & 1st John 3:1). They hold to truth and righteousness, and this is despised by the world (See John 3:20). They are a people who "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3), and this makes them extremely strange, not just to the *secular* world but to the vast bulk of the *religious* world. They do not seek the applause and approval of the world, neither do they desire to be yoked together with them, either in their ways or their worship, but they desire to be, and are *determined* to be, separate from them in that respect, even as the Lord has taught them (2nd Cor. 6:17). And in addition to this they

realize that the friendship of the world is enmity with God (See James 4:4). They know they cannot serve both God and mammon (Matt. 6:24, Luke 16:13).

The Church of Christ is made up of many local assemblies scattered here and there over the country. These individual bodies stand in relationship to each other as *sister churches*, and consequently they are duty bound to always be conscientiously and lovingly concerned for the welfare of one another. What is a cause of *joy* for one should be a cause of *joy* for all; and conversely, what is a cause of *sorrow* for one should be a cause of *sorrow* for all.

One of the most important concerns for any local church should be that they never do anything to offend their sister churches or to mar or in any way interrupt a good relationship with them. Any time I have ever seen this rule seriously violated it has done sad, far-reaching and irreparable harm. I have observed that it is far easier to preserve good relations between churches than it is to repair or restore them after they are broken. Once official lines are drawn between offending and offended churches it seems that in most cases it is not likely that peace and harmony will be restored, or if it is, it is only after many long and languishing years in which both sides suffer great loss.

When a local church departs from scriptural principle and will not be corrected by her sister churches, it is right and proper that she should be withdrawn from by her sister churches, and God approves of such action by said churches. But so many times proper labor is not bestowed, or labor is not extended over a long enough period of time, or labor is not carried out in the right spirit, and many times before things have proceeded very far both sides of a dispute have gotten into a fleshly frame of mind, even the side that was originally right, and they withdraw prematurely from the erring church or churches in anger and with inflamed passions. This sort of thing is definitely *not* pleasing in the sight of God, and He will not prosper either side in such a case.

Oh what great caution churches should exercise in their dealings one with another that their mutual fellowship, affections and harmony

may be highly valued and nurtured. *Church* relationships are very similar to *marital* relationships; they must be worked at. And when a church sees that some action they have taken is causing serious breaches in their relationship with orderly sister churches, they should readily, expeditiously and humbly repent and take whatever steps may be required of them by their sister churches to restore good feelings, sweet unity and godly fellowship. If this course were always followed it would eliminate much division and prevent much detriment to the cause of Christ here in the world.

When churches habitually disregard the general welfare of Zion and insist on having their own way regardless of the effect it has on their sister churches, and their standing with them, they have no just grounds for laying claim to being a part of the true church of Christ.

May those of us who profess to be a part of the Church of Christ behave ourselves in a manner which is consistent with everything that that name implies. The Church is not a place of self-will, self promotion, wrangling and confusion. It is a called-out body of believers who reflect the life and spirit of their Founder.—*Editor.*

SANCTIFIED AFFLICTION

It is a Biblical axiom that man's days are few and full of trouble (See Job 14:1). From a fleshly standpoint we might wish ever so much that this were not true, but that will not change the fact of the matter. It is a reality we are faced with daily, whether we like it or not—and as a general rule we don't like it. "Man is born unto trouble" as surely as sparks fly upward (See Job 5:7). We cannot altogether avoid trouble for we are sinners by nature, and to one extent or another we are sinners by practice, and the natural consequence of sin is trouble.

I believe all of us would prove Job 14:1 untrue if we could dictate our own course and have our own fleshly way. As the saying goes, we would have our cake and eat it too. We would walk in the way of our choice and then suffer no ill consequences. But God's people must suffer parental chastisement for their sins in this life—and all

men, whether good or evil, must suffer to some extent for their sins in this present state, and must all pay the final wage of sin, which is death. For the saints it will only be corporeal death, but for the wicked it will be both corporeal and eternal death.

The troubles of the wicked are all brought upon themselves, and God never sanctifies such troubles to their good. Wicked men despise affliction, mainly because it hinders them from, or at least interferes with, their engaging in those things which are pleasing to their flesh. But the afflictions of the righteous, which are many (See Psalm 34:19), are often used of the Lord to teach them great and valuable lessons, and their afflictions are many times the vehicle by which they are elevated to a higher plane of living. Affliction and trouble are many times so ordered of the Lord as to draw out and manifest gifts and graces which would otherwise lie undiscovered.

There is another important aspect of the afflictions of the righteous, and that is that sooner or later, in one way or another, the Lord delivers them out of them all. And such deliverances are a source of great comfort and joy to them. I am confident that as sore as Job's afflictions were, when he was brought out on the other side of them and had learned from them and had been restored to health and given twofold more than he previously possessed, he would not have changed anything. He would not have dispensed with those experiences for the world.

God's people may as well be prepared for trouble and affliction, for He has been faithful to inform them that such things will come. He has told them that fiery trials are going to try them, and that they should therefore not view them as a strange thing when they occur (See 1st Peter 4:12), but that they should rejoice inasmuch as they are thereby made partakers of Christ's sufferings. No one enjoys trouble, heartache and affliction while it is going on, however, when we endure such things let us strive to be patient. It just may be that there is a "need be" for our heaviness (1st Peter 1:6) and that it will eventually turn out to our good and God's glory. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (1st Peter 4:19).—*Editor*.

NONE BUT CHRIST

Who among the sons of men
Possesses Deity?

Which of them can raise the dead
And calm the raging sea?

Only one, and that is Christ,
Both God and man is He.

Who among the sons of men
Knows ev'ry thought and deed?

Who can call a chosen race
And meet their ev'ry need?

None but Christ, who by His grace
Doth for them intercede.

Who among the sons of men
Can melt the heart of stone,

Bring a sinner to his knees
And claim him as his own:

None but Christ can do such deeds!
What power He has shown!

Who among the sons of men
Can rise up from the tomb?

Who can take his flight to heav'n
And fill that upper room?

None but Christ, in His own pow'r
Can there a place resume.

Who among the sons of men
Can come again some day,

Raise his people from the grave
And waft them all away?

None but Christ, O may we sing,
And praise His name for aye!

12-11-94

R.E.H.

A NAIL IN A SURE PLACE—ISA. 22:23

In the plans and labors of men a number of factors have to be considered, any of which could make those plans uncertain. We mortals are subject to age, to storms, to illnesses and accidents, to conflicts with the plans of others, til no one is truly able to say with certainty what he will do. Here in the midwest, we have had repeated proof that when human plans conflict with God's, human plans fail. Last year a terrible flood, and this winter a bad ice storm and now a blizzard, all proved how easily God can bring our activities to a halt.

In something as important as the salvation of His people, God did not place destiny in the hands of men. Had He done so, it must have failed, for the best of men fail at times. Moses was a wonderful man, David and Solomon were among the truly great of earth, the prophets also were saints; but who would entrust His eternal welfare to them: The apostles were the best of men, but how many of them stood with Jesus during His trial? Nor dare we put our confidence in baptisms, in church professions, or in our ability to live by the Bible, for we too are human.

The true test of religion is not whether people believe in it but whether it provides what people need. The Jews, like people today, had elaborate religious systems, but when it came to healing lepers or making the blind see, they failed. Human religions may make people kneel in voluntary humility, but can they make a wicked heart truly love God? Will they not also fail when it comes to raising the dead and putting them at God's right hand on the Judgment Day? God required something secure and sure. I learned long ago that a nail driven into the plasterboard that covers our walls will not hold much weight. Even to hang a picture I need to put the nail in a solid place. And God put his trust in a certainty, in the covenant work of His own son.

We appreciate the vows made by sincere people, but we have learned that unless they are sustained by God's grace they may be broken. God's alone cannot fail. Long before this universe was created our Triune God made a covenant with Himself, to express it

simply, in which the Father agreed to create, to provide for and preserve a people. The Holy Spirit's work was to enliven them, to discipline and order them, to seal them with qualities that fit them to be the children of God. And our Lord Jesus agreed in that covenant to redeem them from all iniquity, to be for them a mediator and shepherd. God has made many covenants with men, but this covenant was made for men, and not with them.

The reason the nail must be put in a sure, or solid, place is that great weight will be suspended upon it. Some fifty years ago while in the armed services, I was sent to a mountain climbing school. We were taught the proper way to set a piton, which is a sort of nail to be driven into a crevice in a rock, to which a rope is attached. Our instructor insisted each one should be tested, for our very lives might depend upon that nail holding firm if we should fall. With so much depending upon doing it right, naturally we were careful. It seems very strange to me today, to see so many humans so willing to entrust their spiritual welfare, and that of their loved ones, to systems that will not stand the tests. But God knew better, if men don't.

But let us look at that nail which God would fasten. If He fastened it in something as secure as His own covenant work, would He be so careless as to use weak material for the nail? Not so! His own Son must serve. Our Lord Jesus was indeed meek and lowly, but He was anything but weak. His character and His wisdom were divine. Nothing this earth holds could break Him, or turn Him from His purposes. No journey was too long, no burden too heavy, no pain or sorrow too great, but this man would bear it without complaint. Which of us would assume the debts from all the doings in life of our friends, or even our own children? But our Lord became the Surety for an uncountable multitude. Only a divine character could bear that load.

A nail is normally fastened by repeated hammer blows. Take your Bible and read of the blows that fell on Jesus from both foes and friends! In your mind, watch while Satan tempted Him, hungry and weary and alone, in the wilderness! Watch also while multitudes used Him to obtain healing but turned in disbelief and anger from

His teaching! Note the threats and the plotting by the rulers, even the betrayal by a man who claimed to be a friend! Watch while His disciples stand silent, or flee in fear! See the blows that fell upon His person during His trial, the mockery that fell upon His ears while He hung upon the cross! and finally, see Him buried and sealed in a tomb of stone, guarded lest His body be stolen! Said Pilate to the rulers, "Go and make it as sure as ye can." Is it possible Pilate knew something? This nail had to be planted deep, but when that dear body was lifted from death a new day would dawn to the world.

The intent of the rulers was to discredit Jesus before the people, to make Him appear an object of scorn and shame. It was no doubt their wish to make the crucifixion as public as the time and place would allow, for Golgatha was plainly visible from the city. Their purposes failed miserably, for they could not control the divine nature of Jesus Himself, they could not prevent His prayers for His enemies, His loving concern for His mother and disciples, nor extort from Him one unbecoming word. All who witnessed the crucifixion knew Him to be innocent, and their testimony only served to spread the truth across the world, while those who crucified Him must bear for all time a reputation for cruelty and injustice. The blacker the night, the brighter shines the star!

Once that nail was in place, it was God's intent to hang upon it all the glory of the kingdom. It was not in His death so much as in His resurrection and ascending to glory for us, that this was accomplished. His suffering brought fear and dismay to the disciples, but the morning of the third day brought unspeakable joy and hope. Old things were passed away on that day, as our text tells us, the covenant that held the visible kingdom in place for so long was removed, to make a place for a better kingdom, a spiritual.

In an earthly sense, Jesus turned His back upon those who would make Him a king. "My kingdom," he told Pilate, "is not of this world." He had come to save and to serve, not to establish worldly kingdoms. But there is a spiritual kingdom in the hearts of His people where Jesus does reign, and will reign forever. His

resurrection marked the beginning of praise and honor that will continue into the great Sabbath of eternity.

ELDER RAYMOND WEBB

FROWNING AT THE STARS

“Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them”—*Jeremiah 10:2*.

A sign, as designated in the Scriptures, is a signal that appears for the purpose of providing evidence. There have been signs that God has sent for the specific purpose of giving evidence to His people. An example of this can be found when God gave evidence of the Messiah in Isaiah 7:14, “Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

It is, however, inappropriate to hold a preference for signs above the teachings of God’s word. Jesus said in Matt. 16:4, “A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.” Although it had been very appropriate for the Old Testament saints to receive the sign of “a virgin shall conceive,” it was entirely wrong for the Pharisees, who were standing in the presence of *Immanuel*, to tempt Him by asking for a sign (See Matt. 16:1).

The signs under consideration in our text, Jer. 10:2, have nothing to do with divine direction from God, but rather are associated with the practice of Astrology. Notice the verse speaks specifically of “the signs of heaven”.

Astrology is the forecasting of earthly and human events by means of observing and interpreting the sun, the moon, the stars and the alignment of the planets. The assumption is made by astrologers that the arrangement of the heavenly bodies have a direct influence on earthly events. It is used in basically three ways; some use

Astrology to discover the revealed will of God about themselves or the future, others use it to see future trends and then take action to alter those things they do not want to happen, still others see all things to be unalterably fixed and thus consult the heavens through astrology to see what is coming and what they should worry about.

The roots of this heathen practice are found in Babylon, that great Mystery Religion which Satan has used to oppose the true worship of God down through the centuries (See Gen. 10 & 11). It falls generally in the Scriptures under the category of *witchcraft*. From its earliest days, Israel was warned against this occult practice. In Deut. 18:10-12, the Lord commands Israel, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord: and because of these abominations the Lord thy God doth drive them out from before thee."

In Isaiah 47, the Lord pronounces His judgments upon Babylon and says in verses 13-14, "Thou art wearied in the multitude of thy counsels. Let now *the astrologers, the stargazers, the monthly prognosticators*, stand up, and save thee from these things that shall come upon thee. Behold, they shall be as stubble; *the fire shall burn them*; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at, nor fire to sit before it.

Why is Astrology such a great transgression against the Lord? Because it takes away the glory of the Creator and gives it to the creation. It is seeking revelation and guidance from the creation rather than from the One who created it. The heavens were created by Jesus Christ for His own personal glory, and they give testimony to His eternal power and Godhead (See Psalm 19:1, Rom. 1:20-25, Col. 1:16-18, and Heb. 1:1-3). If we seek the revelation of God from the *heavens* and not from *Him who is in Heaven* we become guilty of worshipping and serving the creature, "more than the Creator, who is blessed for ever" (Rom. 1:25).

In Heb. 1:1-3, the apostle makes it clear that God in Old Testament times spoke to the “fathers by the prophets” and in these New Testament days He “has spoken unto us by his Son...” His Holy Word is the place unto which we should look to ascertain His will in any matter (See 2nd Tim. 3:16-17).

The heathen look to the stars, the planets, the sun and moon to foretell the future. They are “dismayed” to find supposed signs of impending disasters both personal and global. We, the children of God, are on the other hand told, “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. *Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.*”

As children of the Heavenly Father we are to walk by faith, not knowing what tomorrow holds, but *trusting Him who holds tomorrow.*

May we ever take comfort and courage in knowing that our lives are governed by the gracious providential hand of our Heavenly Father and not by a blind fatalism fixed by inorganic planets and stars. Let us “have no fellowship with the unfruitful works of darkness, but rather reprove them.” Let us walk in the light of His word, seeking His guidance in prayer and trusting in His providence to provide, protect and secure us through the future until we reach our eternal home.

The heathen may be “dismayed” by a solar eclipse or the alignment of certain planets, “But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ” (1st Thess. 5:8-9).

ELDER LONNIE MOZINGO, JR.

Doctors tell us that hating people can cause cancer, heart attacks, headaches, skin rashes, and asthma. It doesn't make the people we hate feel too well either.—*Selected.*

BENEFITTING FROM APPROPRIATE STUDY

There is definitely much benefit to be derived from *searching the Scriptures daily* (See Acts 17:11), and there are positive benefits to be enjoyed by reading the writings of our Elders and brethren whom the Lord has impressed to exhort and instruct His people. It gives us spiritual food for thought and hopefully causes us to walk more closely with the Lord. David wrote, "Thy word have I hid in my heart, that I might not sin against thee" (Psalm 119:11). If we don't read and study God's word, how can we store up that treasure? And if His word is not hidden in our hearts, it is not ready to be called to remembrance in times of temptation or at any other time it is needed.

Our senses of sight and hearing are constantly bombarded with material to incite the individual to anything but the worship, praise or love of God. The radio has the noise, the television has the pictures to go with it, and the people down at the school or the workplace are always on hand with the latest gossip or story (usually the filthier the more delightful to them). And how many times do we have what it takes to turn away? It doesn't take a big confrontation, sometimes you can simply slip away from the storyteller unnoticed—but do we?

We are under constant exposure to the mire and the clay of the world. Have you ever had the misfortune of walking through wet clay? It might not be too bad at first, but the further you walk in it the more clay sticks to your feet, and the heavier and heavier they get, until finally all progress is halted while you sit down and scrape off the mud and clay you have accumulated. Sin also has this cumulative effect. It seems that the more exposure we get, the more callous we become, and our conscience may eventually become seared (See 1st Tim. 4:2). In many cases what shocked Grandma bothers mom a little, and doesn't phase granddaughter at all. And Satan is ever present with his argument that "a little bit can't hurt." Do you think he could deceive people with a large amount of error at the outset? No! He wants to present a little at a time. If two ships departed from the same point, one on a true course, and the

other off just two degrees, over a journey of many miles the two ships would arrive at entirely different destinations.

It behooves us therefore to shun as much of the inappropriate material as we can possibly eliminate. We need 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).

If we read our Bibles, not "when we have time," but by *making* time, and read the writings of able Elders and brethren in this paper as well as many others, opting for gospel preaching at church meetings and on cassette instead of the local DJ's choice on the radio, we can hide the word of the Lord in our hearts. It has been said, "You can't even teach people to be *mean* in only four days a month." The trouble is, we don't have to be taught meanness, being corrupt by nature. But by availing ourselves of the good material that is at our disposal we become closer to our Lord.

James 4:8 says, "Draw nigh to God, and he will draw nigh to you." Certainly more good can be accomplished for His people when we draw close to Him. May we all fervently endeavor to do so.

BROTHER BRIDGMAN HARRIS

Dothan, Alabama

ORDER AND DISORDER

"Let all things be done decently and in order." "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I have appointed thee." "David behaved wisely." "Of good behavior." "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." There are more texts like unto these, but this is sufficient for the time being.

First, let me make it clear that anything that is not order is disorder! (Rom. 14:23); "for what is not of faith is sin."

God's people have always been prone to drift. Go back to the Old Testament. Even after God gave the Law by Moses, time and time again they drifted into trouble and God raised up judges to rescue them. Even David, the tenth from Phares and a man after God's own heart, was guilty of this.

For a long time we as a people used brethren to open services. But of late in some areas we have abused this. I have seen as many as four or five called on at a regular meeting. Now, at a time that is set aside for this, it is alright to use every brother that will take part. But after using several brethren, we try to use *all* of the preachers that are there. Once, with fifty-five minutes left for preaching, it was arranged for all eight to take part in the preaching. I refused, calling their attention to Paul's writing in reference to the Old Testament: Let the prophets speak by two, or at the most by three, and that by course (See 1st Cor. 14:27). Is this good order? I submit it is not. Then it must be disorder. No man can preach in six or seven minutes. It is just about enough time to lay out a subject.

Another thing: some brethren attempt to preach on a subject when they have not spent any time in study or prayer. Usually it is a disaster. In so doing much harm is done, and no edifying.

Now, let us examine our ordinances. There are three rites that are especially solemn—baptism, the Lord's supper, and ordination of ministers or deacons. All of these should be entered into with much prayer and consideration. Usually the first two are well ordered and established, but with the third I believe our approach is sometimes wrong.

Frequently we will call on a preacher who is not a member of any association and who speaks out against such bodies at every opportunity. I have utmost sympathy and understanding for any man or church that is not a member of an association, but they should not come among us and speak either publicly or privately against our order in the matter. I have even seen one such used to preach the introductory sermon at an association. Read Proverbs 5:16-19 and notice closely verse 19. "A false witness that speaketh lies and that soweth discord among brethren..." There are said to be

six things that the Lord hates. Yea, there are seven that are abominations unto Him.

Another thing that gets to be a habit with people is not getting to church on time, drifting in during or after the singing is over and then proceeding to shake hands and visit with those close around them. Anything that is distracting to you or your neighbor is disorder. These same people get up during the week, eat breakfast, prepare a lunch and drive 15, 25, and some more than 50 miles to work and *get there on time*. Which do you love more, your job or the church? By their fruits ye shall know them."

At funerals most of us are there well ahead of time. "If there is any virtue, think on these things." Brethren, we can do better and we *ought* to do so.

Another thing is lack of concern for our members. If we have a cow or dog we see about it, or take it to the vet, but when a brother or sister drifts off and we lose touch, we are not bothered. We simply let them perish spiritually for lack of attention. And then we complain and mourn at our deplorable condition, and say, "Lord, what is wrong with us that we are growing fewer in number every year?"

This is written in love for the Cause and with concern for God's people that make up the kingdom here on earth.

ELDER MARLIN L. WHITE

Rockford, Alabama

(Editor's note: The above article was also sent to Elder Louis Culver, of Birmingham, Alabama, and was published in the February issue of his paper, "In The Master's Service". For a number of reasons we editors do not ordinarily like for articles to be sent to more than one Old Baptist paper; one reason being that it sometimes gives the impression that we have copied from another paper without giving a proper credit line; and another being that some people take more than one paper and they sometimes get the same article duplicated over and over in the ones they receive, and this is not fair to them. But due to the content of this article and our love and respect for its author I am publishing it in the A&M.

It addresses some very important issues that are troubling our people in some places, and which ought to be given serious and prayerful consideration, especially by those who are guilty of the irregularities of which Elder White speaks. Elder White has been around for a long time and he has a good general understanding of how things ought to be. May his thoughts be given due and proper attention).

INSTRUCTION TO MINISTERS

Ministers must have a constant regard for those under their charge, —as shepherds do the sheep, that they receive no damage from the false doctrines that are so prevalent in the world. They must “feed the church of God” and do all the parts of a shepherd’s office; heal the distempered as much as in him lies, and feed them with pure and wholesome doctrine and with a tender evangelical discipline, and see that nothing is wanting that is necessary to their being nourished up to eternal life. There is need of pastors, not only to gather up the church of God by bringing in those that are without that are truly the Lord’s people, but to feed it by building up and nourishing and comforting those that are within. It is their duty to watch, as shepherds keep watch over their flocks by night. They must be awake and watchful; must not give way to spiritual sloth and slumber, but must stir up themselves to their business and closely attend to it. Paul said to Timothy, “Watch thou in all things.” Watch against everything hurtful and to everything that will be advantageous to the flock, and improve every opportunity of doing them a kindness.—**Elder T. S. Dalton**, *Zion’s Advocate and Herald of Truth*, 1892.

The apostolic churches did not persecute human beings on any account, much less for their religion; and the true successors of those churches have never engaged in persecution.—**Elder W. H. Crouse**.

CORRESPONDENCE AND NEWS NOTES

From Sister Ruth Mortenson, Kimball, Nebraska:

Dear Elder and Sister Harris: Just received the January issue of the A&M, and after reading your first two articles knew I must write and tell you how much I want to encourage you for your dedicated work in bringing us this wonderful paper. The poems you continue to write are also so uplifting. God has surely blessed you with an understanding of His word and given you a knowledge to teach.

I am enclosing a letter written by one of our young members who has moved away from our area to help her husband rear their family where work is available for him. Sister Bertha, as well as some of our other distant members, has been faithful to keep in touch with her home church. How commendable I feel this is! This letter seemed worthy of letting others read if you deem it advisable to publish in the A&M. If not I understand.

I do enjoy the present day writers, but equally enjoy the articles of the past which you publish. Good writings are timely and good for us to read anytime.

May God continue to bless you in your work as editor and you and your dear wife, Sister Melba, in your continued journey in this world. Was happy to see in the November issue that your daughter-in-law had come into the church. May the church ever prove to be a comfort and solace to her. God bless you.

The Letter

December 13, 1994

Dear Friends,

It is impossible to know the extent of the sacrifice that Jesus made for us. His birth, His life on earth, and His death each were tremendous sacrifices for His Father's redeemed. In a natural sense we do not have anything to do with our births, but Jesus was (is) the Son of God and the thought of lowering Himself from the throne on high to that of a child on earth is more than I can comprehend. As a human I only want to better myself. I wonder if even in a very

small sense of the word I would be willing to give up a place of esteem for a lowly place if I knew it would keep my loved ones safe. I am afraid that I would find all kinds of excuses not to . I am so thankful that Jesus did not find excuses not to be our Saviour.

His life is the great example that we need to follow. Without His life here on earth and the testimony of it we would not have a pattern to follow. I often times will use a recipe once, and then make it from memory from then on. I find the more times I make it the less it tastes like the original. I do that in following Jesus also. I forget to go back to the original pattern and follow that example, but instead follow what I think is right. It is such a blessing that we have the Scriptures to guide us, and such a shame that I do not take more advantage of their availability.

His death was the ultimate sacrifice. Would I give up my life for someone else? Would I even come to their defense if I knew they were right? Jesus not only gave up His life for His redeemed, but He took the reproach of their sins away from them. When we meet our Lord in glory, Jesus will have already borne the burden of our guilt. I believe He makes intercession for us each and every day. If He did not, the judgments on me for my sins would be unbearable.

The Lord has been so good to me, He has so richly blessed me. The showers of His mercy keep falling all around me. I hope that I can remember His goodness and walk in a way that does not bring reproach upon His name.

I will be thinking of you this weekend, and missing you. I trust you will have a good meeting and be able to keep your minds and hearts turned towards Him and away from the strife of the world. We certainly need our oasis here in this world, and I believe Shiloh church provides that for you.—Love, **Bertha Webb.**

From Elder Marlin White, Rockford, Alabama:

Dear Brother, In reading the last issue of the A&M my attention was drawn to two things—that my subscription was out, and the article by Brother Faircloth “Singing...” etc. I want to commend him for his deeply thought-out treatise, to which I heartily agree. I have felt for a long time that we are not serious enough about our

singing. Some of us don't get to the meetings until the singing is almost, if not completely, over. Then we feel that we are free to talk and visit while it is in progress, thus disturbing the worship. I believe we need to give rapt and serious attention to the service of singing, praying and preaching. We need to take all our service to God seriously and strictly, whether public or private. In love for the truth's sake.

IMPORTANT NOTICE

We continue month after month to fall short of having enough income to completely cover the costs of publication, and it is obvious that we cannot continue at this rate for very long. It is my opinion (and I do not speak for any other staff member), that if we raise the subscription rate it will be counterproductive, so I would prefer that the shortfall be handled another way if possible.

What I would really like to see (and I don't know whether there is that much interest or not) is for a number of our readers who are able, to send a small contribution on a monthly basis. It would take only a little from anyone and they could handle it just like paying a monthly water-bill. It would require so little, and yet it would solve the problem if enough people would make this commitment.

No one connected with the A&M makes any money from the effort. It is strictly a labor of love. It is a *non-profit* organization. We do not *desire* to make any money from it. We simply desire to promote the beloved cause of Truth and Righteousness as believed and practiced by the Old School or Primitive Baptists (See the first lines of the Masthead).

If you desire to see the A&M continue into the future, simply let our secretary and treasurer, Bro. Sam Baggarly, know that you intend to help on a regular basis and make yourself a reminder to include a little to the A&M each month, perhaps when you are paying your first-of-the-month bills. If you are not financially able, then we do not want you to disfigure yourself.

I trust that all who are interested will give the above serious consideration and act according to what their heart tells them to do. Please remember us in your prayers also.—*Editor*.

ADDRESS CHANGES HAVE GONE UP

Since postage has gone up again it now costs 50¢ for each change of address returned by the Post Office. Bro. Baggarly averages getting one to three of these per week, and this adds up to quite an expense over time. Our readers are kindly requested to please advise us of address changes far enough in advance to eliminate this additional burden. Thanks.

ANNUAL MEETING AT LITTLE FLOCK

The Lord willing *Little Flock* Primitive Baptist church near Edwardsville, Illinois will hold its yearly meeting the third weekend of May, 1995. Services are scheduled to begin at 7:00 P.M. on Friday, May 19, and continue with three services on Saturday. Singing of hymns are scheduled to begin at 10:30 A.M. on Sunday, followed by preaching of the Lord's word. No one particular minister is invited. Several have agreed to be with us the Lord willing. We invite all to come worship with us during this time or on any other weekend as we meet every Sunday.—**Sister Elaine Lewis, 420 Cherry St., Edwardsville, IL 62025. Ph. (618) 656-5053.**

TIME OF HAPPY CREEK'S UNION MEETING CHANGED

Dear Elder Harris, *Happy Creek* Primitive Baptist church in Front Royal, Virginia, has changed the date of their Union Meeting. It is now scheduled to be held the fourth Sunday in July, Saturday before and Friday night.

On Friday night it is to be at the church. On Saturday and Sunday (all day both days) it is to be at the South Warren Fire Hall in Bentonville, Va.

Please note the change and print it in the *Advocate and Messenger*. Thank you. In Christian love, **Elder Gary Utz.**

The windows of heaven are not likely to be opened to those who keep their Bible closed.

SUBSCRIPTION OFFER

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

OBITUARY

Sister Floreita Harrison

Sister Floreita Harrison (84) was born June 27, 1910 in Trimble, TN, and passed away in Lansing MI on Nov. 20, 1994. She was preceded in death by her husband, Raymond, and a son Gene. She is survived by one daughter, Peggy (Floyd) Melser of Charlotte, MI; two sons, Terry (Delores) and Brother Donald of Lansing, MI; twelve grandchildren and twelve great-grandchildren.

Sister Harrison was dedicated to the church and attended as long as her health permitted. Although she lived a good distance from church she never complained of the long ride or the weather; she was so happy to be in the house of the Lord.

She was shown at *Gorsline Funeral Home* in Lansing, MI, Nov. 22, 1994, from 6 to 8 P.M. Her funeral service was conducted by Elder S. T. Tolley and Lic. Brother John Wayne Harrison on Nov. 26, 1994, at *Williams Funeral Home* in Greenfield, TN, with burial in *Brock Cemetery*.

She was loved by all and will be missed very much. Our prayers are with the family.

Written with love by **Sister Lillie Moore**, at the request of **Little Zion Primitive Baptist church.**

Sister Rebecca E. Sutphin Donaldson

Sister Rebecca Donaldson (93) was born Nov. 19, 1901 and died Jan. 9, 1995 at her home in Rockville, Maryland. She was formerly of Front Royal, VA. She was the daughter of the late William and Josephine Deavers Sutphin. Her late husband was Andrew Leroy Donaldson.

Surviving is a daughter, Elizabeth Forrester of Front Royal; three sons,

John Donaldson, of Dickerson, MD., Andrew Leroy Donaldson, Jr., of Fremont, CA, and Frank Donaldson, of Rockville, MD.; 9 grandchildren, 15 great-grandchildren, and 7 great-great-grandchildren. She was preceded in death by two daughters, Dorothy L. Stone and Mary A. Cooper.

Elder Phillip Johnson conducted her funeral services from *Maddox Funeral Home*, Front Royal, VA, and interment was in the *Prospect Hill Cemetery*. Written by one who loved her—**Sister Lena M. Johnson.**

Sister Marguerite Ashby Kyhl

Sister Marguerite Kyhl (88) died Nov. 23, 1994, and her funeral service was conducted by Elder Phillip Johnson. Interment was in the *Orlean Cemetery* at Orlean, Virginia.

Sister Kyhl was born at Glenora Farm, Ada, Va., March 11, 1906. Her husband, Maurice Kyhl, preceded her in death many years ago. She had six children; Ashby Kyhl, of Catlett, Va., Marlene Olinger, of Reston, Va., Peggy Jefferies, of Rixeyville, Va., Elwood Kyhl, of Warrenton, Va., Amos Kyhl, of Marshall, Va., and Sister Virginia Creel, of Marshall, Va. She had twelve grandchildren and seven great-grandchildren.

Sister Kyhl was faithful to attend church services each meeting day whenever she was physically able. She will be greatly missed by her relatives and friends. "Blessed are the dead which die in the Lord." Written by one who loved her.—**Sister Lena M. Johnson.**

Brother Clyde L. Cooke

Brother Clyde L. Cooke (86) passed from this life Dec. 10, 1994. He is survived by his wife, Gladys Brown Cooke. They had 57 years together in a wonderful marriage. He is also survived by one brother, Hampton L. Cooke, and a number of nieces and nephews.

Bro. Clyde was a faithful member of *Robinson River* Primitive Baptist church for 54 years, and served as Treasurer for 40 years. Because of his failing health he became unable to continue his duties as Treasurer, and as his health further declined he was unable in the last years of his life to attend the church he loved and served, but he was content, peaceful, and the Lord blessed him in his sickness.

He will be missed by his wife, and family, and all who knew him. We at *Robinson River* miss him!

A funeral service was conducted Dec. 13, 1994 at the *Clore Funeral Chapel*, by Elder Toliver Utz. Interment was in *Fairview Cemetery*.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).—**Elder Toliver Utz.**

**RESOLUTION OF RESPECT FOR
Brother Fred W. Lewis**

We, the members of *Little Flock* Primitive Baptist church near Edwardsville, Illinois, mourn the loss of our brother, and deacon, Fred W. Lewis, who was called Home by our Heavenly Father on Dec. 29, 1994.

Although we are saddened by the loss of our dear brother, we realize that our loss is his eternal gain and we praise God for His wisdom and mercy.

Bro. Fred joined *Clinton* Primitive Baptist church in Columbus, Ohio, in December 1934. He had been a faithful servant of our Lord for 60 years. He was a Charter Member of *Little Flock* church, helping establish the church, May 28, 1966. He faithfully served as trustee from May 1966 until his death and as moderator from May 1966 until May 1990. He was ordained as deacon in April 1967.

Bro. Fred was dedicated to serving the church and the Lord to the very end. Just days before his death he expressed how precious the church was to him and how merciful the Lord had been to him personally and to the church.

Be it resolved that we, the members of *Little Flock*, humbly submit to the will of God and pray that He will comfort Bro. Fred's family and loved ones.

Be it further resolved that this resolution of love and respect be entered into the church records, with copies presented to the family and submitted to the church papers.—**Brother Paul H. Reynolds**, moderator, **Sister Elaine Lewis**, clerk.

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

Martin L. Flukinger, Tex., \$10.00; Arnold Holden, Ala., \$10.00; Lewis Judd, Va., \$15.00; Mrs. Vondell Koger, Ia., \$5.00; Little Zion Primitive Baptist Church, Mich., \$25.00; Reba Durban, Ohio, \$40.00; Charlotte Rudacille, Va., \$5.00; Elder & Mrs. Frank Coppedge, Va., \$10.00; Esther M. Shepherd, Ind., \$10.00; Edna D. Salyer, Ohio, \$10.00; Elder Arlie Larimer, Ky., \$10.00; Mr. & Mrs. Grant Brewster, Ohio, \$5.00; Elder Vernon Venable, N.M., \$10.00; Jerry E. Hirst, Co., \$10.00; Forest Atwood, Jr., Va., \$40.00; Elder C. L. Ratcliff, Ky., \$10.00; Estel Ashby, Va., \$10.00; Delma G. Wilson, Va., \$10.00; Irma C. Guy, Va., \$10.00; Denver Harrison, Ill., \$20.00; Ethel Baldrige, Ohio, \$10.00; Mr. & Mrs. J. M. Shultz, Va., \$5.00; Perry E. Wells, Fla., \$10.00; A Friend, Va., \$5.00.

SECOND SUNDAY

BATTLE RUN - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder E. S. Skeen, Pastor, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551; Sister Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '95

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 '95

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. (703) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '96

MILL CREEK - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (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. '96

THIRD SUNDAY

HAWKSBILL - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (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. '95

SHILOH - Kimball, Neb., From the stoplight in Kimball go North on Hwy. #71 fourteen miles and two miles West on gravel road; Meets 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 3rd Sunday at 1:30 p.m.; Elder Dale Greathouse, Pastor, Star Rt., Box 56, Gering, Neb. 69341, Tel. (308) 436-4346; Dorothy Huffman, Clerk, HC 84, Box 54, Potter, Neb. 69156-9404, Tel. (308) 235-2729. Oct. '95

SOUTHRIVER - 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 '95

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 '96

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m.. Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115.

April '96

FOURTH SUNDAY

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

Mar. '96

CEDAR CREEK - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (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 '95

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (703) 743-3211.

Dec. '96

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

Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (703) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (703) 662-1605.

Dec. '95

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.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553.

March '95