

Advocate and Messenger

134th Year MAY 1995 No. 5

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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WHATEVER IT TAKES

Whate'er it takes, O gracious Lord,
To keep me at Thy feet;
For Thee I'll bear the beggars lot
And fill the pauper's seat.

If I must suffer grief or pain
That I may humble be,
Then I will gladly suffer, Lord,
But kindly stand by me.

Whate'er it takes to keep me low
And useful in Thy sight,
If Thou wilt only be my strength
And give me grace and light.

10-6-92 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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DOES MAN HAVE A "SET TIME" TO DIE?

Recently while I was in a place of business I overheard one man say to another, "I'm a Missionary Baptist, but I've got enough Primitive Baptist in me to believe that when my time comes to die, I'm going." I've heard similar statements from a number of others over the years, and even some who go by the name Primitive Baptist are of the opinion that we have a *set* time to die, and that we cannot expire one second *before* nor one second *after* that time. I've even heard some people say that if it were not their time to die they could step in front of a speeding train and it wouldn't kill them. However, I've never known of anyone who was willing to put that theory to the test.

The wise man Solomon asked one question which forever puts to rest the notion that men have a *set time* to die. He said, "Be not over much wicked, neither be thou foolish: *why shouldest thou die before thy time?*" (Eccl. 7:17). How could a person die *before* his time if he had a *set* time to die? The answer is obvious. And really, so far as proving the point, that is enough said.

I am well aware that Solomon also said, "To everything there is a season, and a time to every purpose under the heaven; a time to be born, *and a time to die...*" (Eccl. 3:1-2). But this text does not say there is a *set* time to die, nor is that what it means. There is a time coming with all of us, if we do not destroy ourselves or die accidentally, when nature will run its course and our strength will be exhausted. Our heart will then stop pumping blood to our body and we will die. When that time comes the best physician in the world will not be able to resuscitate us or get our heart going again..

In medical circles the term "clinical death" is used to describe those whose heart stops beating for a time but by artificial respiration or by electrical shock it is restarted. But this is not actual death. Death is when the vital organs cease to function and are beyond resuscitating. In this sense "it is appointed unto men *once* to die" (Heb. 9:27). This death is what we sometimes facetiously refer to as "graveyard" dead, and in that sense people die only one time. They do not come back as something else and then die again. So that does away with the *reincarnation* theory.

The average age of men is between seventy and eighty years (See Psalm 90:10). This is the ordinary age that men will live if they conduct themselves in a reasonably sensible fashion. But "bloody and deceitful men shall not live out half their days" (Psalm 55:23). How could men only live "half their days" if they had a set number of days to live? Again, the answer is obvious.

One of the best ways I can think of for anyone not to live out half their days is for them to step in front of a speeding train. Even a *slow* train would probably get the job done.

The first commandment that carried a promise with it was; "Honor thy father and mother...that it may be well with thee, *and*

thou mayest live long on the earth" (See Eph. 6:1-3, Exo. 20:12). In Deuteronomy 5:16 the reading is; "that thy days may be prolonged." And again I ask, If man has a "set" number of days how could his days be prolonged? I rest my case.

Among those who really know nothing about us there are many misconceptions with regard to what Primitive Baptists believe, the one we have dealt with in this article being a prime example. People ought to get their facts straight before they have a lot to say about how much Primitive Baptist they have in them.—*Editor*.



A PRECIOUS TREASURE

Without Divine illumination and access to the preaching of the pure gospel of Christ men *never* arrive at a correct understanding of the things of the Spirit of God. This fact is clearly evidenced by the hundreds of different religious organizations in the world, and even right here in the States. The notions and ideas of men with regard to religion can only be described as darkness. And what do the Scriptures say with regard to this?—That men love darkness rather than light (John 3:19).

The religion of Christ is a *spiritual* religion, and can only be discerned spiritually (1st Cor. 2:14). God's revealed will, or His written word, was given by inspiration of God (2nd Tim. 3:16). It did not come by the will of man, but "holy men of God spake as they were moved by the Holy Ghost: (2nd Peter 1:21). And just as it did not *come* by the volition of man, neither can it be *comprehended* by the volition of man. This is why John said, "The light shineth in darkness; and the darkness comprehended it not," and — "He was in the world, and the world was made by him, and the world knew him not" (John 1:5, 10). It is the inspiration of the Almighty that gives men understanding (See Job 32:8).

Show me a land where the true gospel is not preached and I will show you a land that lies in spiritual darkness, ignorance, and idolatry. And to whatever extent the gospel is perverted, to that

same extent will the minds of men be darkened. Such men are “ever learning, and never able to come to a knowledge of the truth” (2nd Tim. 3:7). Men by nature, without the influence and illumination of the Spirit of God, “know not the thoughts of the Lord, neither understand they his counsel” (Micah 4:12). They are ignorant of God’s righteousness and go about trying to establish their *own* righteousness (See Rom. 10:3).

When Paul came to Athens he found the city “wholly given to idolatry” (Acts 17:16). This illustrates my point very forcibly. Everywhere Paul went he found spiritual darkness pervading and ruling the hearts of men. Simply because he preached unto them Jesus and the resurrection it appeared to them that he *set forth strange gods*. To them he was preaching *a new doctrine* (verses 18-19). Paul never went anywhere where anyone was already established in the truth, unless he or others of the apostles had been there previously. We repeat, men *never* arrive at a proper understanding of true religion without Divine illumination and access to the true gospel. It should be remembered that even Paul himself was an *enemy* of the gospel until it pleased God to reveal Jesus in him (Gal. 1:15-16). He would never have arrived at an understanding of the mysteries of the gospel by the light of nature—never in a million years.

I fear that those of us whose hearts have been opened so that we might attend to the things spoken by the true servants of God, and who have long had access to the true gospel of God our Saviour, do not rightly know how to be as thankful as we ought to be for the blessed privilege that is ours. These are things which even the angels desire to look into (1st Peter 1:12). What a precious treasure these things are! Shall we ever know, in this life, how to correctly value them. I think not.—*Editor.*

Oh what strife and heartache would be avoided among brethren if all their behavior toward each other was in the spirit of Christ, and if all their actions were guided by His teachings!

TROUBLES TURNED TO BLESSINGS

Myra Brooks Welch, perhaps best known for her masterpiece, "The Touch of the Master's Hand," did not realize her talent until she was forced to use a wheelchair. Instead of becoming bitter she began using a gift which had heretofore lay undiscovered, and her poems have been a blessing to people through-out the world. She came to the point where she would pat the arm of her wheelchair and say, "I thank God for this." She realized that without the affliction that placed her in that chair she might never have honored God nearly as much nor been nearly so useful to others. Any affliction that makes us more concerned for others than we are for ourselves is a priceless blessing. Any hardship which makes us a contributor and a giver rather than a user and a taker is worth far more than it costs.

Anyone whom the Lord is pleased to make useful in His kingdom to any great extent must, figuratively speaking, have his or her wheelchair. With Paul it was a "thorn in the flesh" to buffet him and prevent him from becoming exalted in himself, and to make him ever mindful of his dependence upon the Lord. And with us it is likewise necessary that we have some infirmity to crop the wings of our human pride and to teach us that there is nothing else in the world as important as serving the Lord. We must have something to drive us often to the throne of grace and to teach us that God's grace alone is sufficient to bear us safely across the tumultuous sea of life.

Let us never complain of our troubles, for if the Lord chooses to sanctify our trials and tribulations they will prove to be the channel of some of our greatest and most valuable lessons and blessings. When the Lord comforts us in our tribulation He does so that we may benefit others (2nd Cor. 1:4-6), and anyone who benefits others has not lived in vain. And remember, God can make a wheelchair into a golden chariot with wings.—*Editor.*

The only time some people ever come to the front of the church house is when they are escorted by pallbearers.

A SPECIAL KNOWLEDGE

As an omniscient being, God knows *everything* and *everybody*. In that sense He knows the wicked in the same way He knows the righteous; that is, He knows of their existence and He knows everything about them. He even knew when each of them would be born into the world, and He knew this from all eternity. He knows their every thought and their every deed. "His eyes are upon the ways of men, and he seeth all his goings" (Job 34:21). It all boils down to this:— "His understanding is *infinite*" (Psalm 147:5).

But there is a *covenant* sense in which God knows His people, and in *that* sense He does *not* know the wicked. To them He will at last say; "I never knew you: depart from me, ye that work iniquity" (Matt. 7:23). He does not know them as His. He does not know them in eternal love and covenant grace. It is only "His people" that He knows in this special sense. "The foundation of God standeth sure, having this seal, The Lord knoweth *them that are his*," etc. (2nd Tim. 2:19).

It was only "His people" that He *foreknew* in eternal election, and whom He predestinated "to be conformed to the image of His Son" (Rom. 8:29). They are the "elect according to the *foreknowledge* of God" (See 1st Peter 1:2); that is, His election of them is in harmony with His *foreknowing* them as His covenant people. All His purposes and works agree together.

These chosen people will sometimes have troubling doubts concerning their relationship with God, but such doubts are unfounded, for it is only the *workers of iniquity* who shall at last be cast off. These evil workers are not true believers and therefore they do not truly love God nor His people. It is their *manner of life* to work iniquity, even though that iniquity may be shrouded in a cloak of religion.

God will from time to time verify His love for His elect, and on those occasions this will bring joy to their hearts and peace to their souls. If they love God and desire to follow His precepts it indicates that they are His "peculiar people, zealous of good works" (Titus 2:14). How blest we are if our soul often goes out to God in warm

feelings of gratitude and affection, and if we long for fresh tokens of His love!—*Editor.*

TIME

Time—thou art ever on the wing,
 Swift as a stone shot from a sling;
 Thou hast an unrelenting gait—
 For no one wilt thou hesitate.

Time—swiftly hast thou tolled the years,
 Marked by our joys—stained by our tears;
 Thou art a healer in God's hand,
 Thou canst run well, but canst not stand.

Thou canst be wasted and abused,
 Thrown to the winds or wisely used;
 Thou art a gift we mortals need,
 Whilst thou art ours let us take heed.

Christ shall return, we shall ascend,
 He knows the hour thou hast an end.
 When earth is burned thy day is o'er,
 In Heaven's world time is no more.

12-18-94 R.E.H.

CHRISTIANITY PROVEN

Millions of Christians were put to death in the Dark Ages by Rome in her effort to keep unity. In Spain alone between 300,000 and 400,000 died in the Spanish Inquisition. Every one of these deaths testify to the fact that Christ was the promised Messiah. How true were His words to His disciples when He told them they would be hated of all men for His name's sake, and would be persecuted from city to city (See Matt. 10:22-23—23:34-35 & 24:9). Many have come in His name, saying, I am Christ, and have deceived

many (See Mark 13:6), but any of them who gained a following lost it when they died. But the followers of Christ did not diminish at His death, but greatly increased, and have continued through all the ages since. To anyone whose mind is not blinded and whose heart is not hardened this clearly and forcibly confirms that Christianity is much more than notion.—*Editor.*

SHOWING RESPECT

The Primitive Baptists have very few titles or offices. Those they do bestow are honors, symbols of respect and trust, of recognition of God-given gifts well used. It is an honor to be called brother or sister by them, and it is an honor to receive from them the right hand of fellowship. To be given the title of deacon or elder is better by far than to be elected to the office of president, governor, or congress. I have considered it an honor to be asked by the Lord's people to preach for them, and when neighbors who do not live by our faith still acknowledge that our faith will do to die by, when they ask us to speak over their dead. We ought to live well enough to merit that respect.

Christians ought to be courteous to everybody, even to those who do not agree with them, or they cannot respect. Their disagreeable conduct is no excuse for Christians to respond in that manner. There have been very few persons in my life I would refuse to shake hands with, or speak to. Our Lord by necessity spoke to many, even to His enemies, and always did it with courtesy. We certainly would not say of Jesus that His acts implied His agreement or fellowship with those persons, but it did speak very well of His own character.

Sometimes Christians become so familiar with each other that they are inclined to leave off the titles of brother or sister. It is said that familiarity breeds contempt. On the other hand habitual use of those terms of respect are constant reminders that we share one spiritual family, by adoption. We need to be reminded of this fact,

for it is an encouraging truth that keeps us close to one another and to the Lord. We are brothers and sisters, not because we are better than others, but because we share one precious Elder Brother. He cares if the smallest or weakest of His are abused or neglected, so we ought not to do it.

There are many kinds and degrees of fellowship, you know. We have a young neighbor, a minister of another order, that we think highly of. I may not think of him in the same light as I would one of our own ministers, but I acknowledge that he is a cheerful and sincere man who helps others constantly. If he sometimes borrows my tools, he also helps me with some of my chores. He has prayed for me several times when he knew we had problems. Sometimes when he had problems he has asked my advice, and I have wondered whether giving him Old Baptist advice might not get him into trouble, but he has seemed to appreciate the help. And, when he calls me brother, he means it in a spiritual sense. I like that. Wouldn't it be a wonderful thing if all God's people called each other brother? This world would be a much happier place if they all respected each other more.

ELDER RAYMOND WEBB

FATHER HOLDS THE LEVER

On my return home from the Union meeting at Nashville, Tenn., I was sitting quietly resting, and musing about the good meeting I had just left, and wondering if I would ever be permitted to meet those dear brethren and sisters any more on earth. Just at this time the train pulled into Bristol. Here engines and crews were changed, and in a few minutes we were steaming our way towards Roanoke.

At Bristol a nice looking young lady came aboard the train and was walking up and down the car looking for a seat. I slipped to one side and invited her to occupy a part of mine. She thanked me kindly and took her seat, and began a conversation at once. She first remarked, "I am going to attend a funeral of a very dear friend." I expressed my regret at the very sad news, and tried to give some

comfort in the thought that God held the keys of death and none could be taken from this world, only as He designed, to which she very readily assented.

About this time the train slowed up, and whistled very keenly, indicating cattle on the track, and many of the passengers put their heads out at the windows to see. At this the young lady remarked, "I have no fear when I am on this train, but all will go right."

I asked her why this was, and she said, "My father runs this train."

I asked if her father was Engineer. She answered he was, and said, "I have no fear of any trouble when father holds the lever of the engine."

I then asked her, "Did you ever think how secure a child of God feels when he is assured that Jesus holds the lever, and will surely land them safely in the home of the soul?" To which she readily replied, "Indeed, sir, I have often thought of that, and really I thought of it in a moment after I made the remark I did."

I then asked, "Are you a member of the church?" To which she replied, "No, sir, I am not. There are many churches here, and I go to hear them preach, but there is no food in their preaching for me. All I hear is about Sunday Schools, and what some good boy has done for the Lord, or what some good old sacrificing woman has done for the Lord, all of which does me no good. I want to hear what the Lord has done for us; this is what does me good, and feeds my soul."

I said, "Then you must believe that salvation is alone of the rich and unmerited grace of God?"

She quickly said, "I do, sir. Nothing but grace will ever do me any good, and I long to hear someone preach on the subject of salvation by grace alone."

I then said, "You are an Old School Baptist, did you know it?"

She said, "No, sir, I did not know it, but I am just like I told you, and I can't see any other way. A great many of my young friends laugh at me for my belief, but I can't believe any other way."

She then asked me, "Are you a member of the church?"

"Yes, Miss, I am."

"What order?"

I said, "The church of Jesus Christ known as Old School Baptists. I am just on my way from a good Union Meeting at Nashville."

"Oh," she said, "I want to go to that so badly, when will it close?"

"I don't know, Miss. In a few days I suppose."

She says, "Are you a minister?"

"Yes, Miss, I bear that title at home."

Just at this time they hollered out her station, and she reluctantly got off, bidding me an affectionate farewell, with the hope that we would meet again in the near future and that she might hear me preach.

After she left me I sat there and mused over the conversation, which to us had been so pleasant, and wondered how we could have had that genial conversation, and we rank strangers, unless there was something in the idea that God's children are all taught of Him, and being children of the same family and speaking the same language we could understand each other.

She did not ask my name, neither did I ask her name, and we perhaps will never meet again on earth, but should I be so happy as to reach that good world, I believe I will meet that young lady there, and we will there realize fully that our Father was at the lever, and steered our train clear of all breakers, and brought us safely to our home of rest and peace.

Therefore, christian, be of good cheer, your Captain is at the wheel, and He has said that "no weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord" (Isaiah 54:13-14).

This young lady had never heard a gospel sermon preached in her life, yet she had been taught the truth as it is in Jesus, and knew it when she heard it. This is the teaching that draws God's children together and makes them love one another, and delight in each other's company. Thus we doubt not that many of God's dear children will be taught in heathen lands and will rejoice in a home in heaven and

in the presence of Jesus, who never heard a true gospel sermon preached on earth.

May God bless that dear, God-loving and God-fearing young lady, and give her a home among His dear people here, and a home of rest in heaven.—**Elder T. S. Dalton**, *Zion's Advocate and Herald of Truth*, 1897.

LITTLE SERMONS

To deny the foreknowledge of God would be to deny His being all-wise. It would be to make Him such an one as ourselves, knowing events only as they were developed in time. But the developments of the events of God's most gracious counsels are, by inspired men, declared to be "according to His eternal purpose which He hath purposed in Christ Jesus before the world began." And as a purpose must either be according to wisdom or according to ignorance, we can but acknowledge with the apostle that it is the hidden wisdom of God, and therefore that God foreknew that which He purposed. Again, it has pleased God to declare beforehand, by the prophets, the purposes which He would in time fulfil; and this too in the most emphatic language. And yet if God did not foreknow, He was just as liable to be mistaken as you or I. What a position would this make the great God to occupy, declaring that events shall come to pass about which He knew nothing! The thought is too preposterous to be entertained.—**Elder Wilson Thompson**, *From his Autobiography*.

The precious old story of the love, patience, kindness, faithfulness, power and work of the dear Saviour is suited and adapted to the requirements of the heaven-born soul, in all the walks of this life. If we did but read the Scriptures more carefully and study them more prayerfully and practice their teachings more faithfully, surely we would be a more happy and prosperous people. If greater effort was made by churches and ministers to promote the growth and the peace, love and fellowship of the church as a whole on Scriptural

ground, it seems to me there would be less excuse or opportunity for departure by brethren whose zeal and enthusiasm for prosperity lead them into unscriptural propositions, which cause so many tears and heartaches among the children of God. —**Elder W. T. Eaton**, *Zion's Advocate*, 1906.

The child of God cannot alleviate his soul's distresses in the fleeting vanities of earth and time; "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world" (1st John 2:16). Those who are not of God, may live in sensuality, and make continually provision for the flesh to fulfil the lusts thereof; but how shall one who fears the Lord, who has been brought into comforting intimacy with the dear, precious Lamb of God do it? They who are Christ's have crucified the flesh with the affections and lusts; and as wrought and enabled by the gracious operations of the Holy Spirit in their hearts, they find their business is to keep crucifying their flesh with its affections and lusts. How lovingly the apostle Peter speaks: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1st Peter 2:11); and truly, abundance of grace must be obtained; must be administered by the Holy Ghost toward a good warfare; to hold on our way; to glorify our God and Redeemer in our body and spirit, which are His. There are times when in our temptations, conflicts or afflictions that no human aid can help us. All the sympathies, kindnesses, wise (and often unwise) counsels of dear friends avail us nothing. They are physicians of no value, miserable comforters, broken cisterns. Our support, relief, and salvation are not to be found in mere creatures. But I will tell you what will alleviate our woes, what will sustain us in every trial, and sweeten all our afflictions, it is the communion of the Holy Ghost (See 2nd Cor. 13:14). In this communion there is every consolation that a poor sinner needs. It is the covenant work of the comforter, the Holy Ghost, to "glorify me" said Christ, "for he shall receive of mine, and show it unto you" (John 16:14).—**Elder Frederick W. Keene**, *Primitive Monitor*, 1918.

Life is imparted by a direct touch of life; it is not imparted through a means or medium. Hence, sinners are regenerated, born of God, or born from above, or quickened into divine life, by the Spirit of God coming into direct touch with their spirits. When they have thus been made "new creatures" in Christ they are capacitated to hear and understand the gospel, and they never are until then. We are sure that the reason why many of the Lord's children in this country of ours do not believe the gospel, or do not believe the truth, the doctrine of God our Saviour, is because of false teaching. They are blinded and led astray by false and judaizing teachers, men who are teaching for doctrine the commandments of men. There are so many who manifest that they are willing to teach most anything, if the money flows freely their way. They "corrupt" the word of God, or handle the word of God deceitfully for the money there is in it—making merchandise of the people, so that many of the Lord's dear children are blinded by them and are spending their money for that which is not bread and their labor for that which satisfieth not. The gospel is for the benefit of the Lord's children, for their comfort, encouragement and instruction. It cannot benefit one who does not receive it, and the natural man does not receive it. So, if it benefits any, it is the Lord's children, those who have been born of God.—**Elder C. H. Cayce, *The Primitive Baptist*, 1907.**

God's law says the candidate or person to be ordained *must not be a novice* (1st Tim. 3:6). Generally we pay but little attention to this law. What is a novice? Webster defines a novice to be "one who is new in any business; one unacquainted or unskilled; one in the rudiments; a beginner; one newly planted in the church or one newly converted to the Christian faith." Now, instead of observing this holy rule, our practice is, often, if a brother commences speaking in the name of the Lord publicly and in a manner pleasing to the brethren, to ordain him after a few months or after a year or so. Or if a preacher of some other order becomes converted to the Primitive Baptist faith and order, and speaks well and pleases them, they proceed to ordain him, sometimes almost immediately or, at most,

after a few weeks or months, in *utter disregard of the divine rule*.

No man, according to the instruction and examples we have for our guidance in Holy Writ, should be ordained to the work of the ministry until, by the gift of God and by actual experience in the work of the ministry, he understands reasonably well the doctrine and discipline of the church. Do armies take a soldier and because they like him as a soldier and the way he fights but a few weeks or months in a few battles, exalt him to a generalship and commander of armies? No, indeed; and it is extreme weakness in us to do anything similar to it in the work of the ministry, the highest and noblest calling under the sun. Hence men should not be ordained to this sacred, serious and important work until, by years of faithful and consistent labor among the churches, they make it manifest that the Lord has called them to that work, for ordination adds nothing to a man's gifts or ability, while, like the law, it adds to his responsibilities, obligations and burdens, it does not confer grace, wisdom, nor ability.—Elder G. W. Stewart, *The Gospel Messenger*, 1914.

GOD'S MYSTERIOUS PROVIDENCE

“Am I my brother's keeper?”—Gen. 4:9.

Cain here intimated that he was not in duty bound to care for his brother. We are all in a sense duty bound to protect each other, when it is in our power to do so. The golden rule has that duty plainly in it.

If we see danger approach a fellow-man, we should protect him from it. A sense of this is in us all. But is God bound by this rule? Is He in duty bound to protect His creatures from danger? Is he bound to protect even His faithful servants from misfortune? If we stand by and witness a fellow-being outraged, with no effort to defend, we are not blameless. But God may be present and see the vilest outrage without an effort to prevent it and yet be blameless. God's relation to men is not identical with men's relation to each

other. Were we to suffer a fellow man burned to death when we could prevent it, we would be party to the crime, but not so with God.

Years ago a family of five were all killed by an employee in the foulest and most terrible manner. I was much concerned about it. Had I been present and known all about it I should have felt duty bound to prevent it if possible. It occurred to me that God knew all about it; that the first murderous thought was known to Him; also that He was present, saw and knew all of it; had power to prevent it, and yet did not do so. I was sure it ill becomes me to try God's ways as a judge, yet I found food for thought in this.

There were 55,000,000 persons murdered during the dark ages, yet God did not prevent it. He saw it all, knew all the thoughts of the wicked, with every motion of every evil mind, and yet suffered all the unspeakable crimes of the centuries with no effort to prevent it. We are safe in saying that God is not bound by the rule that men are bound by to each other.

I am sure the greatest suffering when contrasted with the bliss of heaven becomes a "light affliction", and "worketh for us a far more exceeding and eternal weight of glory" (2nd Cor. 4:17). Perhaps if we knew all of God's ways in these matters the case would look different to us.

God not only suffers the vilest sins, but, in His providence, keeps those alive while *they* employ their life in sinning against Him. I suppose it is true that the providence of God cares for the wicked. He sends the rain upon the evil and the good, and the sunshine visits the vilest of men. "In him we live, and move, and have our being" (Acts 17:28). It may be said of the wicked as well as the just, "He giveth to all life, and breath" (Acts 17:25).

Flavel, in speaking of the sinfulness of sin mentions that sinners employ the very strength received from God to sin against Him. In one place Flavel says, "The Lord holds a candle to them while they use the light of it to sin against him." The truth is, we may say, "How unsearchable are his judgments, and his ways past finding out!" (Rom. 11:33). God sees things from a different angle than we

see them. He sees them in the light of eternity, and the bitterest and most painful death becomes a light affliction; besides, God can bless His suffering people with such comfort as will make up for all suffering any endure. It seems correct to me that God not only is present and sees the vilest crimes, but He preserves the lives of the vilest wretches, while they run their sinful race and fill up the cup of their iniquity. Were it in our power to give and preserve life, it would be sinful in us to do so to evil men who would use it only to ruin others.

I understand God to be omnipresent, omnipotent, and omniscient—sees all, knows all, and has unlimited power over all. To Him nothing is done in secret. “The eyes of the Lord are in every place, beholding the evil and the good” (Prov. 15:3). The darkness and the light are both alike to Him (Psa. 139:12). In view of all this it seems wonderful that God suffered sin to have a place in the world; that He suffers the millions of sins too vile to be named. No doubt it is all clear to Him and when we know all we shall see wisdom in all He does, and in all He forbears to do. Wherein He has prevented sin He has acted wisely, and wherein he has *suffered* it and let it go unrestrained, He has acted with equal wisdom. The Lord God doeth right in all He doeth in all the earth, and none may find fault with His ways. “All things were made by him and for him.” The highest aim any can have is the glory of God.

Creation itself is designed for His glory. The physical universe does glorify Him. His power and wisdom are seen in it, but to set forth the glory of God’s moral perfections there must needs be creatures adapted to a moral government—creatures to whom may be with propriety a statute given—a statute regulating their conduct and behavior. I suppose man to be such a creature and for God to give a statute to His creature and then compel either obedience or disobedience, is to confuse physical and moral government so as to make His statues a nullity.—**Elder J. H. Oliphant**, *Primitive Monitor*, 1910.

An atheist is a person who hates the God he claims doesn't exist.

CHARGE THE RICH

Paul said to Timothy, "Charge them that are rich" (1st Tim. 6:17). A majority of our ministers speak with boldness in exhorting the poor of their duty, but when they come to "charge them that are rich," they hesitate. They should fear God and not man. There is deceit and hypocrisy enough in us to influence us to seek to please man rather than God, but we should fear God and be faithful to our trust.

No minister is justified in having something against a brother and throwing at him from the pulpit, but should go to him personally. However, when a text like this one is presented to him, he should try to deal with it in the fear and favor of God. "Charge them that are rich in this world." It does not say, "Not *any* rich," but "Not *many* mighty, not *many* noble are called," and they are to be exhorted.

The apostle knew that riches are a sort of backbone to a man's pride, hence he said, "Charge them that are rich in this world, that they be not high-minded." It is hard for men to be blessed with much of this world's goods and not imagine that they excel others. When riches prompt God's people to pride, self-conceit, and self-importance, God will reprove and rebuke them in their conscience, and if this fails to humble them, they become barren and unfruitful.

Exhort "That they do good, that they be rich in good works." Folks generally will give plenty of that which is cheap to the cause of God. They are ready to give talk and plenty of that which costs nothing, but when their religious service begins to cost much, they grumble at the expense. They who manifest love to the brethren to the extent of their ability will receive at the Lord's hands the blessings promised, and thus they lay hold on eternal life (Verse 19). The humble child of God may lay up treasures in heaven and receive a sense of manifested love and grace in the heart, and know that "It is more blessed to give than to receive." God loves such giving as this and will bless the giver.

"Whatsoever thy hand findeth to do, do it with thy might." Sometimes it comes upon one's mind to give so and so, and perhaps if you delay it about five minutes, you will find Mr. Self very busy

in your mind. If we are impressed to do anything for one of God's little children, selfishness and covetousness may put it off, but God will have you carry that brother on your back (so to speak) until it is done. You may get rid of it, but by and by it will come to your mind and there it is again. However it is wonderful that these things do not separate us from the love and covenant of God, nor destroy our hope in the mercy and grace given us in Christ. In spite of our weakness His covenant and promises cannot fail. God help us to enjoy these things while we live, and die in the triumph of a living faith.—Elder J. Harvey Daily, *The Primitive Baptist*, 1946.

A SHINING LIGHT

Sometimes we hear life spoken of as a candle which is lighted at birth, and when the last flickering ray is extinguished, all is darkness. What a gloomy outlook on life! If this is true, what incentive have we to labor and toil if when the candle is extinguished all is ended? Light is that which beckons all to safety, and reveals the hidden mysteries, and makes manifest the beauties of the natural and spiritual kingdoms.

From each life, I am glad to believe, radiates a light, and how earnestly we should endeavor to have our light shine out with such brilliancy that someone along the pathway of life is benefited by its rays. We are taught in the good Book to not "hide our light under a bushel," but to place it where it will give light to others, that is, in order that others might be benefited by it. In our preaching we should try to teach in such a way that it will reveal the true worth of the gospel; that it will manifest to the inquiring penitent the way of safety and comfort.

I came into Baltimore one night by steamer on the Chesapeake Bay. I noticed on the way up a powerful light in the distance. So bright was this light that although I was told we were about five miles away, yet on deck I read a newspaper. This light was to guide the mariner to safety, and warn him of the rocks and shoals near

where he was located.

The gospel of Jesus serves this purpose. How careful we should be that we present it in all its brightness and glory, that we not preach in vain. I am glad to feel that when we have ended our work here the effect of our lives will live on, and it can be said of us, as the wise man expressed it relative to a virtuous woman, "Her candle goeth not out by night." The good Book says that the works of the man who dies in the Lord shall follow him. How true this is, and what a solemnity it should bring to us. When I am gone will the light of my life continue to shine in the hearts of my friends, and will the influence of my life be felt as an influence for good in the lives of others? Lord help us to so live that this will be.—**Elder F. M. Pope**, *Primitive Monitor*, 1938.

IMPORTANCE OF AGREEMENT AMONG MINISTERS

An important matter and one upon which too much stress cannot be laid, is agreement among ministers, especially among those who labor in contiguous territory. Great injury has been done by ignoring this important point. It is safe to say that if there is no division among the ministers there will be none among the churches. It is also safe to say that where there is division among the ministers, the churches must suffer. Ministers should realize the responsibility that rests upon them, for the peace and prosperity of the churches depend in a great measure whether they shall stand shoulder to shoulder in the great fight for love, unity and fellowship in the churches. There need be no compromise of doctrine in such action, indeed if ministers would take such a course it would be harder for the promoter of heresies to make headway. Trouble in the churches would also be cut down to the smallest limit if ministers would make it a point to get together upon such things and agree what would be for the best interest of the cause, for the influence so wielded would prevent spreading trouble and would have a tendency to soon

correct many of them.—**Elder William H. Crouse**, *The Shepherd and His Flock*, 1906.

HUMBLE STUDY IS REWARDED

Some things in the scriptures are hard; I deny it not. It is very expedient that somewhat should be covered, to make us more diligent in reading, more desirous to understand, more fervent in prayer, more willing to ask the judgment of others, to presume the less on our own judgment.

God hath let men be deceived in their human learning. They take themselves to be wise, yet are become fools (See Rom. 1:22). Contrary to worldly judgment, God hath made those who were weak and simple, and of no reputation, wise and righteous, and sanctified, and redeemed in Christ Jesus.

God's word is holy—we may not use it to vaunt ourselves, or to make show of our own wisdom. The word of God teaches lowliness of mind; it teaches us to know ourselves. If we learn not humility, we learn nothing.

Although we seem to know somewhat, yet we know not in such sort as we ought to know (1st Cor. 8:2). The Scriptures are the mysteries of God. Let us not be curious; let us not seek to know more than God has revealed by them.—*Jewell*.

This counsel is indeed most important in respect to every part of scripture, but most especially with regard to the epistles. Assuredly, no one who reads them with simplicity, and in a prayerful spirit, contented to leave what appears beyond his depth, will ever be disappointed in any endeavors to obtain benefit to his soul from these writings. And he will find many passages which at first appeared dark, by degrees begin to open, and he may be confident he shall not be left in ignorance with respect to any passage or doctrine which it is needful for him to understand.—**Mathew Henry**.

MOSES A TYPE OF CHRIST

A strange lesson awaits those who would seek God. Moses struggled up mount Sinai because he needed God's direction. The people did not go. The higher one climbs the spiritual mountain the more he finds himself alone.

So Moses found himself caught between service to God whom he revered, and a wicked people whom he was bound to serve. How torn were his emotions! In this he stands as a type of Jesus, who also stood between God and wayward people. Each found an escape by doing for the people what God required but which the people could not and would not do for themselves.—**Elder Raymond Webb.**

CORRESPONDENCE AND NEWS NOTES

From Sister Karen Hickerson, Heerlen, The Netherlands:

Dear Elder Harris, I received the February issue of the *Advocate and Messenger* today and have read most of it already, thoroughly enjoying every word. Your article "Anxiety and Resignation" is so timely! Just yesterday my husband asked how he could become less tense and anxious, and though I tried to make some suggestions, I know I wasn't as clear as you were in the article. Thank you! I'll have him read it tonight—it seems to be just the counsel he needs...

Every article I've read in this month's A&M has been so good, giving me much to be thankful for this evening. I'm already looking forward to re-reading it, and hope to have my renewal (along with a subscription for a friend) in the mail by Monday...

Thanks again for your labors with the paper—it is appreciated. May God continue to bless you and your dear wife abundantly and restore you both to health. Love and prayers.

From Sister Alice Strunk, Broken Arrow, Oklahoma:

Dear Bro. Harris, Wanted you to know I enjoy the "Little Blue Book", especially your articles. I've always enjoyed reading those of our forefathers. I've been among Ole' Baptists for 92 years and

have seen some frightful and shameful things happen among them. I noticed you were getting short on funds and thought I'd send a little help. A friend shares her A&M with me...God bless and keep you.

From Sister Loretta Lilly, Akron, Ohio:

Dear Ones, Hebrews 12:3 is real encouraging in thinking of this age of time. So very precious to think seriously about our dear Lord and the things He makes us able to overcome each day. He is so very good to us. He will see us through. May He strengthen His dear ones everywhere. In dear hope.

UNION MEETING

ALMA (Alma, Va.)—First Sunday, June 4, 1995. All day Sunday and Saturday night before. Sunday service begins at 10:00 A.M. Saturday night service begins at 7:30 P.M. Scheduled visiting minister, *Elder Ralph Harris*, Caryville, Fla.—**Elder Ernest M. Long**, Pastor. Ph. (703) 778-2763.

SANDUSKY ASSOCIATION

The Lord willing the **Sandusky Primitive Baptist Association** will be held June 23, 24, and 25, 1995, hosted by the **Rocky Fork** church. The church building is located seven miles north of Marion, Ohio, on U.S. 23. Exit State Rt. 231, Morral, Ohio, then 1/2 mile west; located at the intersection of State Rts 423 and 231. We invite all who have a mind to come and worship with us. For additional information please call: **Elder Durward Edwards**, 419-947-6832, or **Lic. Mark Pitney**, 419-536-3307. For Motel or Hotel reservations please contact **Bro. John Hite**, 614-465-3485.

WEST COAST CHURCHES ANNUAL MEETING

The 20th session of the Annual Meeting of Old Line Primitive Baptist churches of the West Coast is scheduled to be hosted by the *New Hope* Primitive Baptist church of Estacada, Oregon, which is currently meeting at the Garfield Grange in Estacada, a few miles

south of Portland. The Lord willing this meeting will be held on the 5th Sunday in July, and Thursday, Friday and Saturday before, *July 27, 28, 29, and 30.*

Elder Lonnie Mazingo, Sr., from Hattisburg, MS, plans to be with us along with other visiting ministers. We wish to extend an invitation to everyone to fellowship with us at this meeting.

We will welcome as many into our homes as we can, however we are a small group and many members live quite a distance from the church. There is room on our grounds for RV's and there are several Motels in the Portland/Estacada area. Please contact *Brother Bryan Cowan* at 3308 SE 170th Court, Camas, WA 98607 or call 360-253-4353 or our pastor, *Elder E. L. Horne* at 40011 SW LaSalle Road, Gaston, Oregon 97119. Ph. 503-985-3175.

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 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. Baggarty—1141 Elm St. —Front Royal, Va. 22630.**

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Elder Elmer Skeen, Va., \$10.00; Floyd DeJarnette, Ark., \$10.00; Mary Lee Olinger, Va., \$5.00; Ruth S. Ambrose, Va., \$20.00; Senora C. Keith, Va., \$10.00; Senora C. Keith, Va., \$10.00; Michael Turner, Va., \$25.00; Elder Ralph K. Culy, Ind., \$20.00; Fern & Ivan Altman, Ia., \$25.00; Elder Glenn Lilly, W. Va., \$10.00; Donald L. Atwood, Va., \$10.00; Sandusky Association, Ohio, \$20.00; Nancy Jackson, Va., \$15.00; Betty Hutton, Ind., \$10.00; Louise Ulander, Pa., \$5.00; Alice L. Frey, Pa., \$5.00; Mr. & Mrs. Redford Rhue, N.C. \$5.00; A Friend, Ill., \$5.00; A Friend, Ill., \$100.00; Erma Goetzinger, Va., \$10.00; Mary N. Vernon, Ind., \$10.00; Alice Strunk, Ok., \$10.00; Sis. Ruth Mortenson, Neb., \$10.00.

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 '96

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (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

SECOND SUNDAY

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

LITTLE FLOCK - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. 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 Downsview 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 '96

NORTH FORK - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (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 '96

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

SOUTH RIVER - Browatown, 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

