

# Advocate and Messenger

"Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily, Readings & Walking with God. A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at [sovrace.net](http://sovrace.net).  
Copyright restrictions apply.

136th Year                      NOVEMBER 1997                      No. 11

---

**Advocate**  
and  
**Messenger**

---

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

---

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
--	---	---

---

**MAY GOD BE GLORIFIED**

May we let our light shine brightly  
That our works, both true and tried  
May be seen by those around us  
And our God be glorified.

And when tempted to seek vengeance  
Humbly lay all wrath aside,  
Follow Christ and His example  
And He will be glorified.

May we strive to be like Jesus,  
In His love to e'er abide,  
So that we may feel when dying,  
"His great name we've glorified."

11-3-94                      R.E.H.

---

**Send all copy for publication, before the 15th of the month, to:**  
ELDER RALPH E. HARRIS, Editor  
3687 King Rd., Caryville, Fla. 32427 — Ph. (850) 547-4615

---

**Send all subscriptions, donations and changes of address to:**  
Samuel J. Baggarly, Sec. - Treas.  
ADVOCATE AND MESSENGER, Inc.  
1141 Elm St.  
Front Royal, Va. 22630 — Ph. (540) 635-5645

Published Monthly                      \$10.00 a Year in Advance

#### CHURCH DIRECTORY - FIRST SUNDAY

**ALMA** - Alma, Va. - 4 miles west of Stanley, Va. on Hwy. 340, Meeting house is on Wampler Drive; Meets 1st Sunday 10:30 a.m., Saturday night before at 7:30 p.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851. Tel. (540) 778-2763. Sister Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April '98

**BENTONVILLE** - Bentonville, Va. 1st Sunday 10:30 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison Va. 22727. Tel. (540) 948-4803. Charlotte W. Rudacille, Clerk, 1845 Thompson Hollow Road, Bentonville, Va. 22610. Tel. (540) 635-4609. April '98

**BETHEL** - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; 1st and 3rd Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court., Annandale, Va. 22003. Tel. (703) 573-0854. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va. 22031. Tel. (703) 273-5983. Dec. '97

**ENON PRIMITIVE BAPTIST CHURCH** - Great Cacapon, W.Va., Rt. 9 west 12 miles. Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603. Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 1108 Whitestone Drive, Martinsburg, W.Va. 25401, Tel. (304) 263-3564. Aug. '98

**GOOSE CREEK** - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412. June '98

**GREENWOOD** - Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles and turn left on Spriggs Rd. St. Rt. 643, follow that to Minnieville Rd. St. Rt. 640 to church; 1st Sun. 10:30 a.m.; Elder J.R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Mrs. Beulah Dotson, Clerk, 119 Lone Oak Rd., Partlow, Va. 22534. April '99

**NEW LIBERTY** - Champaign, Ill., 1714 W. Springfield, Meets 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m.; Elder Lloyd Clapp, Pastor, Carolyn Corn, Clerk, P.O. Box 17, St. Joseph, Ill. 61873, Tel. 469-2450 or 469-7634. Dec. '97

**PROVIDENCE** - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321, Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591. Feb. '99

**UNION** - Summerduck, Va. Take Route 651 from Remington to Summerduck (about 10 miles); Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 9598 Meetze Rd., Midland, Va. 22728. Dec. '97

#### SECOND SUNDAY

**BATTLE RUN** - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '98

# 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.

136th Year

NOVEMBER 1997

No. 11

The *ADVOCATE and MESSENGER* (USPS 008500) is published monthly, \$10.00 per year in advance; \$1.00 a copy, by Advocate and Messenger, Inc., 1141 Elm St., Front Royal, Va. 22630. Periodicals postage paid at Front Royal, Va. and additional mailing offices. POSTMASTER: Send address changes to the *ADVOCATE and MESSENGER*, 1141 Elm St., Front Royal, Va. 22630

## EDITORIAL STAFF

ELDER RALPH E. HARRIS, Editor ..... 3687 King Rd., Caryville, Fla. 32427

Associate Editors, all Elders:

DENNIS H. JONES ..... 927 McArthur Blvd., Warner Robins, Ga. 31093

RAYMOND WEBB ..... 106 Ash St., Carthage, Il. 62321

MARK GREEN ..... 156 Davis Rd., Booneville, Ar. 72927

JIM TURNER, JR. .... P.O. Box 24851, Little Rock, Ar. 72221

## BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

L. E. FARLEY, Pres. .... 9526 Downsville Pike, Williamsport, Md. 21795

AUBREY E. UTZ, Vice Pres. .... Star Route 5, Box 9, Madison, Va. 22727

SAMUEL J. BAGGARLY, Sec.-Treas. .... 1141 Elm St., Front Royal, Va. 22630

HARVEY CORNWELL ..... 7459 James Monroe Hwy., Culpeper, Va. 22701

W. W. WOODWARD ..... 23767 Batna Rd., Lignum, Va. 22726

LEWIS JUDD ..... 16338 Waterloo Road, Amissville, Va. 22002

MICHAEL TURNER ..... 105 Turner Drive, Stanley, Va. 22851

EDWARD W. WILSON ..... 620 Clearview Road, Luray, Va., 22835

RALPH STEELE ..... 4800 Little Flock Church Lane, Amelia, Va. 23002

## THE CHARACTER OF CAIN

It is interesting to note that the very first person to be born into this world was one of the non-elect. The apostle John says Cain was "of that wicked one" and that "his works were evil" (I John 3:12). And from this John immediately exhorts God's people not to marvel if the world hates them, and he gives one of the marks by which they may have grounds to hope they are one of the elect, and that is, love for their brethren. "He that loveth not his brother abideth in death (in unregeneracy or death in sins). Cain obviously hated his brother, therefore we conclude that he abode in death.

Notice, the only grounds Cain had for hating his brother was

that *Abel's works were righteous*. The *tree* had been made good, and therefore its *fruits* were good. This was Abel's only crime—his works were righteous. And just as the world hated *Christ* without a cause (that is, a *just* cause), it also hates *His followers* without a just cause.

Cain's *evil* works were made to appear the more wicked as they were contrasted with Abel's *righteous* works; hence, Cain sought to put an end not only to Abel but also to his righteous deeds. And as Abel's sacrifice was visibly accepted of God and Cain's rejected, Cain's wicked heart was inflamed with jealousy and when opportunity afforded, he slew his brother. How dreadfully evil are those whose hearts are void of grace, and how immoral and demented are their works when they are left to give vent to their own inward corruptions! How twisted is their thinking, and how unjust are their ways! And unless grace prevent, how awful is their end!

After Cain had murdered Abel the Lord said unto him, "Where is thy brother?" And Cain said, "I know not: Am I my brother's keeper?" Cain not only lied, but he lied to the *Lord*; and it would appear that he did not know that the Lord is omniscient (all knowing). Why else lie to one Whom he knew was aware that he was lying? He also showed that he was void of any remorse, as well as revealing his arrogance and his great contempt and irreverence toward God. What person with any fear of God would have answered Him in such a disdainful and haughty manner?

Then when the Lord told Cain what his punishment would be, he, goat-like, responded, "My punishment is greater than I can bear." In other words, "You have dealt too harshly with me. Your judgment is unfair and does not fit the crime" (It is interesting that we have often heard this same argument made in opposition to eternal hell). But the truth of the matter is that God's timely judgment of Cain was much lighter than it might justly have been. It could have been far more severe and it obviously was not greater than he could bear, for he did bear it. I have observed that no matter how wicked a goat (non-elect) has been, when he suffers any setback he thinks it is more that he deserves. The wicked never have any appreciation for

the mercy involved in the fact that they get along as well as they do in the world and are not already in hell.

Thus we see reflected in Cain some of the same characteristics that are to be found in all the non-elect. They hate, and consequently persecute, the righteous, their works are evil, they are murderers in heart if not in deed, they are arrogant, high-minded and self-righteous, they feel no remorse for having sinned against God, they have no reverence for Him and feel that His judgments are too severe, even when they reflect great longsuffering and forbearance. Compare this with what the apostle says about them, Romans 1:29-32 & 3:10-19.

Someone has said that God cannot be described more *righteous* than He is, and unregenerate sinners cannot be described more *wicked* than they are. How true! How true! —*Editor*.

---

### GOD'S WORD TO BE APPROACHED REVERENTLY

Our Lord makes it clear that the Scriptures should be *searched* (John 5:39), and the word rendered "search" is a very strong one. It implies very ardent and close investigation. Those who read a little in the Bible on occasion, or for that matter read it through, and then think they are an authority on what it teaches, cannot begin to imagine how little they really know or understand. Reading the Bible is beneficial, and everyone should do it regularly, but no one will ever become well established in God's eternal truth simply by *reading*, or even memorizing, the Bible. It is not like any other book that has ever been written. It must be *searched* in order to be understood, and even then its true depth and meaning cannot be apprehended without the light of the Holy Spirit.

The Scriptures are to be approached reverently and prayerfully. They were given by inspiration of God (II Tim. 3:16) and hence their spiritual meaning and import cannot be intellectually assimilated into the brain as are uninspired writings simply by reading the words

on the page. When unenlightened men try to explain the meaning of the Scriptures they invariably come up with all manner of wild speculations and nonsensical ideas that are as far removed from the mind and intent of the Holy Spirit as one end of the starry heaven is from the other.

The Bible was given that "the man of God" might be perfect or complete and thoroughly furnished unto all good works (II Tim. 3:17). All its precious contents are directed to that end and are inestimably profitable for that purpose when they are searched by those who approach them with the kind of respect they deserve. The Lord said, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:2). The Bible is GOD'S word, and we will do well to treat it as such.—*Editor.*

---

### THE HIGH TREES BROUGHT DOWN

If a person is not humble he or she is headed for an inevitable abasing, or perhaps a number of abasings, somewhere down the road. The Lord brings down the high tree and exalts the low tree, He dries up the green trees and makes the dry tree to flourish (See Ezekiel 17:24). "The pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away" (Zech. 10:11). "Capernaum, which art exalted unto heaven, shalt be brought down to hell" (Matt. 11:23). Our Lord said, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12, Luke 14:11 & 18:14). This is a rule to which there are no exceptions, though its execution may sometimes be long delayed. It behooves God's people to strive to always be humble in all their words and actions. It is not the humble who cause trouble in the churches but those who are haughty, headstrong, filled with pride, and full of self. They may appear to flourish for a time, but eventually in God's own time and way, He will bring them down.—*Editor.*

---

### A PERFECT WORK FOR A SPECIFIC PEOPLE

It is not the *acceptance* of what Christ did that saves a sinner, but it is what He *did* for the sinner that saves him. Christ stood as the substitute for His people as He bore their sins, and therefore it was never intended as an offer to them but as the means of their deliverance from the damning power of sin. His death constituted a perfect sacrifice to the Father for the sins of His people, and the Father was well pleased with it. Consequently Christ was received back into heaven where He now sits at the Father's right hand making intercession for those whose sins He put away. He redeemed them to God by His blood "*out of every kindred, and tongue, and people, and nation*" (Rev. 5:9), and now justice has been satisfied and they stand "*forever perfected*" (Heb. 10:14) and not one will be eternally lost (John 6:39) but the whole innumerable multitude will forever sing His praise in that perfect world beyond this vale of tears.—*Editor.*

---

### UNWORKABLE THEOLOGY

Popular religion makes an offer it cannot deliver, and offers it to those who can't receive it. It calls on those to believe the gospel who view it as foolishness and requires those to accept Christ who hate Him. It urges them to meet conditions they cannot meet in order to get what they do not want so they can go where they don't want to go, in order to do what they have no intention of doing. It requires them to love what they hate and to hate what they love; to reject what they accept and to accept what they reject. How many people do you suppose would ever be saved under such a system? —*Editor.*

---

There is nothing to which we might not be tempted if left to ourselves. Let him therefore that thinketh he standeth, take heed lest he fall; let us all distrust our own hearts, and rely wholly on the Lord. —**Matthew Henry.**

**GOD'S MERCY ENDURES**

(See Psa. 136:1-26)

How feebly do we serve the Lord!  
And all we do seems so impure;  
Our only hope lies in this truth,  
His mercy doth for e'er endure.

Our sins like mountains seem to rise  
But God in Christ provides the cure:  
Because of His undying love  
His mercy doth for e'er endure.

We oft may drink a bitter cup  
And feel quite low and insecure  
Yet in this truth we may confide,  
God's mercy doth for e'er endure.

When friends grow cold and prove untrue  
This truth remains forever sure,  
The Lord will ne'er forsake His sheep,  
His mercy doth for e'er endure.

All earthly things will soon decay  
And happiness we can't ensure  
But in this promise we find peace,  
God's mercy doth for e'er endure.

As we near death, as all must do,  
And earthly joys are growing fewer  
Great comfort will be found in this,  
God's mercy doth for e'er endure.

When all is done and earth is passed  
And we in heaven are secured  
We then will rest in this great truth,  
God's mercy hath for e'er endured.

9-17-97

R.E.H.



**MATTHEW 26:31-46**

Some time ago while brooding over some supposed injustice (I know I have received far better than I deserve!) I found and read the scripture lesson given. For the sake of brevity I must ask you to read this language. It is one of the most remarkable in all human literature, for it portrays the opening of God's judgment of the human race. It ought to be of great interest, for some day we ourselves are going to stand with that throng.

The time at which Jesus gave this lesson immediately preceded His own trial and crucifixion, but strange to say it was not so much addressed to His enemies by way of warning as it was to His disciples, so that they might know that justice will be done. No mortal will escape, nobody gets by with anything. The time of which He spoke these words, of course, is the end of the world and the day of judgment. The earth, with all that is in it of human works or possessions, is now consumed in flames (2 Peter 3), and it is time for perfect justice to be done.

For the first time ever the entire family of Adam and Eve are collected in one assembly. Every human being ever conceived will be there. And for the first time also, all are completely equal in their standing. The rich will have nothing in their hands, the mighty will carry no weapons of war, those who once had grand titles will stand before the throne of the King of Kings and Lord of Lords. There will be no excuses, nor any effort to bribe the judge, for here only truth will avail. The only thing that matters here is what these people are (Rev. 7:13).

We must pause to mention the Judge, before we hear His sentence. Here is one who was once rich, being the King of Glory, but by His own choice He became poor. Here is the one who while He lived on earth had no home of His own, and for food must eat raw grain while the proud mocked Him for eating with unwashed hands. Here is the one who was a servant of servants, who went about doing good, yet was reviled as an evil person, scorned for being a poor Galilean carpenter's son. He needs no witnesses, for He knows perfectly well what these people are, by His own ordeals. He asks

no questions, nor can any dispute His charges.

Our Lord, you see, believes in segregation, though the color of a person's skin has nothing to do with it. He calls them saints and sinners, Jews and Gentiles, sheep and goats, because that is what they are. And of all the charges He might have made against those He ordered to His left hand, the one He did make is simply, what have you done to my poor? He does not ask what church they belonged to, if any. He does not ask how much money they had, or how much land, or how big their homes. He does not ask whether a man was an American or from elsewhere.

It is remarkable the number of lessons in the Gospels that deal with the treatment of the poor. The parable of the marriage supper, that of the Good Samaritan, or his compassion upon the hungry multitude when He fed them with loaves and fishes, just to name a few. To the prophet He said He would leave in the midst of them an afflicted and a poor people. And now here they are!

I recall that Jesus, once when addressing a mixed congregation, told them that the judgment day would surprise them. They, perhaps like the proud Pharisees today who claim to save thousands of souls, will hear a voice saying, "Depart, I never knew you!" And they would answer (for truth must come out at this moment), "But Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets!" Ah, yes, but they had not given any food to the Master of His disciples, and the words they heard from His lips were met with unbelief and scorn. Indeed, for His words they nailed Him to a cross! And they still would.

The sentence is passed. The Apostle John summed it up thus, (Rev. 22:11), He that is unjust, let him be unjust still. If after all that Jesus said and did, and after all the words of truth and light sent by God by His servants, men are filthy still, then this must be the consequence. Granted, God has freely justified His elect people by the death of our Lord (our only hope of heaven), but, even though others may have absolutely rejected the Lord, if they could find a way to become righteous, they have had six thousand years to do it. They cannot blame God. Men may argue the justice of the death

penalty, but it was never a problem with God.

How merciful God has been to us! To think that He has not required of us some great thing, some impossible thing, but only simple and kind service. It seems the humility and feeling of total unworthiness marked the sheep even before God's throne! But I think their songs of deliverance will be all the sweeter for it. I have done so little, but my God has done so much! The very thought of it makes me want to sing Amazing Grace!

ELDER RAYMOND WEBB

---

### WOULD YOU LOVE LIFE?

Sinful man spends most of his time and money pursuing what he thinks will make him happy. Fools that we are, we usually waste our time looking in the wrong places for that which would not bring happiness in any case. A wise man heeds good advice. Perfect advice comes only from the perfect Being. It ought to be obvious that if we would find happiness it should be sought where He instructs us to look for it.

In the third chapter of First Peter we are given three simple rules for enjoying "the good life" - not as men measure it, but according to God's holy standard. I believe we desire that. I think any sane, spiritual man would greatly wish to be truly happy and prosperous, to enjoy the goodness of the life God has blessed him to have. The way is found, child of God, in His holy book - divine instructions as to how we may "love life and see good days."

"Let him refrain his tongue from evil, and his lips that they speak no guile." Who would deny that it is our mouth that keeps us in the most trouble? We wound the feelings of our friends and give opportunity to the enemy by wagging our tongues when they should be still. Even a fool, after all, is often thought to be wise if he will simply hold his peace. As my mother has told me so often, if we can think of nothing good to say, then let us say nothing. Being somewhat of an expert in that distressful field, I believe I can rightly say that

my tongue rarely got me *out* of trouble except when it was confessing my faults and begging forgiveness. If I had any wisdom, I would realize that my tongue is “a fire” and “a world of iniquity,” and so ought to be kept under the strictest control. Could I possibly measure the happiness I have forfeited by not abstaining from unbecoming comments, which usually stemmed directly from my own pride and lack of kindness?

“Let him eschew evil, and do good.” The idea set forth is that we should go out of our way to avoid wickedness. It should be evident that we do not need to seek opportunity to do evil. Has not our experience taught us that folly will come all too often without any special effort? Our labor, our thought, must be to do good, for that is where Satan will oppose us, not in pursuing evil. The scriptural injunction is to avoid even the appearance of evil, and therefore the apostle charged Timothy to “*flee* youthful lusts.” Avoid them at all cost. “Learn to do well,” the old prophet advised Israel. If God has taught us by His grace that we ought to live a godly and honest life, then let us pursue that course with all our might. There is a vast world of learning to be done in goodness, and the evil ought to be left alone. Where the things of darkness are concerned, ignorance is a virtue.

“Let him seek peace and ensue it.” Only the most malevolent minds are happy at war. Good and wise men have sought peace in their homes, in their nations and in the church. True, combat against evil forces is sometimes necessary, but it does not have to be sought. It will dog our steps all too readily. Peace, on the other hand, is something that must be sought as a gem of great price. In whatever aspect, peace seemingly is never easy. It is a course that must be diligently followed, but it is a happy one when found, for those who walk therein “shall be called the children of God.”

We have but a few short years here on this earth. Would we be happy? Is it our desire to see good days and love life? Those are worthy goals to be pursued, for in seeking them as He commanded, we are honoring God. I believe that wisdom has laid out for us the course to follow - the only course that will result in that which we so

much desire to experience in our sojourn here below. Certain it is that we have sorrow enough under the best of circumstances. Wise men follow wise instruction. May God grant me more wisdom.

ELDER MARK GREEN

---

### THE LAST ARTICLE OF FAITH

Every Church and Association in this country of which I am aware, publishes a list of their articles of faith in their Minutes. That list usually concludes something like this: "We believe in the resurrection of the dead, both of the just and the unjust, and a general judgment, and that the happiness of the righteous and the punishment of the wicked will be eternal." I believe this to be sound doctrine. I believe that our forefathers in the church based the writing of the articles of faith on "thus saith the word of God".

However, once in a while, we come in contact with someone who does not quite want to accept the Bible teaching that there is a place of eternal punishment for the wicked. Let us see what a few of the inspired writers of the Scriptures have to say about it.

Daniel 12:2 says, "And many of them that sleep in the dust of the earth shall awake, some to shame and everlasting contempt." That sounds to me like Daniel believed in a resurrection both of the just and the unjust. In John 5:28-29 we read the words of Jesus Himself, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." The eternally wicked have no desire to do good. The Lord's humble poor claim only His imputed goodness.

In Revelation 20:12-15 we find John writing about seeing the dead small and great stand before God; the books being opened, and another book being opened, which is the book of life, and the dead being judged out of the things which were written in the books according to their works. Do you see the contrast here? The

redeemed family of God will be judged according to the imputed righteousness of our Lord Jesus Christ. He stood the eternal judgment for all His elect family. The dead (unregenerate) will be judged according to their own wicked works. The dead small and great that John saw is certainly not talking about children and grown-ups. I believe the "small and great" is referring, for example, to the most obscure drug dealer on the back streets of a large city, who has no regard for human life, to the greatest, most wicked king or dictator who ever ruled a nation.

As one of my dear brethren in the ministry so aptly expressed it in one of his sermons: "Anyone who denies that there is a place of eternal punishment for the wicked, is not quite a full-blood Primitive Baptist." King Solomon in Proverbs 22:28 said, "Remove not the ancient landmark which thy fathers have set." I believe our articles of faith are a good example of those ancient landmarks.

ELDER JIM TURNER, JR.

---

### **GODLY LIVING BRINGS PERSECUTION**

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12). It appears there are two thoughts contained in this scripture. First of all, this verse sets forth and calls attention to those that "will live godly." Secondly, it describes the consequences that follow living "godly in Christ Jesus." We can see, as the scripture teaches, that they *shall* suffer persecution.

I have felt that this teaches that those who follow in the precepts and commands of the Lord would be persecuted with similar persecution that the martyrs have faced. The type of persecution the martyrs were subject to was a physical type of persecution. While examining my experience, I must conclude that I have not suffered physical persecution. And then I begin to doubt my sincerity, devotion, and zeal for the Lord. This being my case, I must also conclude I am not living godly in Christ Jesus.


I believe this is the condition that Satan would desire us to be left

in. I also know he is the father of all lies. It seems to me that there is more to this persecution than Satan would desire for me to know. To persecute means to oppress, harass, torment, or afflict. I have faced very little of this from those who are the enemies of the truth. Yet, dear ones, I can say that Satan has put them all before me with such force that it would cast doubt and fear within me. What type of doubt? That I would question my experience with the Lord. That I would doubt the grace of the Lord could ever be bestowed upon such a miserable sinner. That I would not feel worthy of calling on the name of the Lord. That I would doubt that the Lord would call me to defend His holy name. That I would not be worthy to be in the presence of the precious saints. Brethren, has this been your experience? If so, then I would say you've known what it is to be persecuted for living godly in Christ Jesus.

What can we say is the lesson from understanding that Satan is the greatest persecutor we will be faced with? Dear ones, Satan would desire you to doubt the love the Lord has for His children. He would also have you to dwell on the burden of your sin and all of your shortcomings. Doesn't this take away glory from God? The Lord would have His people to rely upon Him for all of their needs. Surely, our precious Lord has known our sin. Aren't you thankful He has made provisions for His people in that He gave His only begotten Son to be the propitiation for our sins? Precious ones, let us realize that Satan would desire to have us cast down concerning our nature and our shortcomings in the flesh. He desires this so that we would not praise God, but dwell on our own infirmities. Satan's intent is to take glory from God.

But oh, how precious to know that our Lord would have us to rejoice in His love, mercy and grace. To rejoice in the Lord is surely to thank Him and praise Him for His wondrous love and amazing grace. What comfort and peace to know that "greater is he that is in you, than he that is in the world" (1 John 4:4).

ELDER BRIAN BALLENGER  
*Hagerstown, Indiana*



### **THE HIGH PRIESTLY PRAYER OF JESUS**

The Mount of Olives is where Jesus prayed the notable High Priestly prayer for His people in John 17. Jesus lifts up His eyes to heaven and says, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." He knows the commencement of exceeding sorrow approaches, the hour of all hours. The Father will honor the Son in His trial and the Son will honor the Father in His obedient submission to His will. It is certain the Son will be glorified in His death and His resurrection by the Father. He is the brightness of the father's glory and the express image of His person, and when God raised Him from the dead He declared Him to be the Son of God with power, according to the Spirit of holiness. The Son had glorified the Father upon His return back to heaven for He had finished His work. Jesus is now in the shadow of the cross and He knows the only way back home is to travel in its path.

Our Lord reveals the authority the Father has invested to Him over all flesh, or the human race, and the Father hath given Him a people to whom He will give eternal life. *Jesus is the supreme ruler over the universe, He has the king's heart in His hand and can turn it as the rivers of water.* He is the King of kings and Lord of lords. There is no king, prince, monarch, president, or governor that is not under the dominion of Jesus. He also is the Judge of all men and justice and judgment are the habitation of His throne. No man has a right to question what He does or how He does it, for it is always right. However the carnal mind rejects the sovereignty of God and many religious people only want God to be sovereign when it suits them. Nevertheless the Lord doeth His will in the army of heaven and among the inhabitants of the earth and none can say unto Him, What doest Thou?

*The doctrine of electing love is so explicitly and clearly disclosed in the Lord's prayer.* Jesus is responsible with giving eternal life to as many as the Father had given to Him. He definitely is the giver of eternal life and all His chosen people will receive that life sometimes between conception and death. *He shall communicate spiritual life to their soul according to His will at the time that*



*God predetermined before the world began.* This will not be dependent on any human work or action. The Lord will not use preachers, churches, angels or the gospel to do this work. *The Spirit is the only agent or means to quicken the dead in sin.* "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began" (II Tim. 1:9). *The irresistible call of the Son of God cannot be refused by any person, in fact it makes them Spirit conscious and willing to call upon Him.* Jesus said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live" (John 5:25). Jesus shall not fail to give His sheep eternal life by His voice. His people are in His heart as He prayed to His Father, and for this reason He will endure on toward the cross.

*This prayer also includes the apostles' preservation, sanctification, unity and ministry of the word as they fulfilled their mission in an unfriendly world.* The preservation of the apostles is revealed as Jesus said, "And I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (Ver. 11). *The apostles were very precious to the Lord.* He chose them and ordained them that they should go and bring forth fruit and that their fruit should remain. These men will be the first to carry the gospel into the Roman Empire or the world by the direction of the Holy Spirit to teach the children of God the way of salvation through Jesus Christ.

There is an intercession for all believers and their union in the Father and the Son. "Neither pray I for these alone, but for them also which shall believe on me through their word" (Ver. 20). *All of God's children that have believed on Christ did so because they heard the word of the apostles either directly or indirectly.* Some believed directly that heard the apostles preach in person the gospel of Christ. Multitudes have believed like us who didn't live during the days of the apostles, but God's word that they preached was handed down from generation to generation. *So there is a definite*

*perpetuity and preservation of the word of God.* We all believe through the word of the apostles and adhere to the same word of truth. It is amazing that Jesus would project to the future in prayer for all believer's unity in Him and the Father. If you believe that Jesus is the Christ you are embraced in this prayer. It was the Father's will that all believers know that He loved them as He loved His Son. God's eternal love is strong, unending, unfailing, and inseparable to the people of God.

*The glorification of the family of God that was chosen in Christ is the climax of this prayer.* "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (Ver. 24). *Surely all that God loved and Christ redeemed shall live with Him in heaven and behold His glory.* Even though the word *predestinate* is not used by the Lord in the passage he explicitly reveals the doctrine of *predestination*. The foreknown of the Father shall be conformed to the image of the Son and inherit all the riches of His glory. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son" (Rom. 8:29). What amazing glory it will be for children of God to be with Christ and have no barriers, hindrances, or obstructions in our direct praise and communion with Him. After the Lord had prayed He proceeded with His disciples to the brook of Cedron.

ELDER DAN PARKER  
Danville, Virginia

---

If we had to *let* Christ save us before He *could* do so then it would prove us to be sovereign over Him rather than His being sovereign over us; in which case who would need saving, us or Him?

\*\*\*\*\*

Faith and fear take their turns while we are in this world; but ere long our fear will be vanquished and our faith will be swallowed up in sight. Lord, we pray Thee to cause our souls to long for that joyful hour. —**Burkitt.**

### LITTLE SERMONS

It has sometimes been argued that Christ was God Himself before He came down from heaven, but that He became the Son of God by His birth of the virgin Mary. The idea must be rejected. He was the Son of God before He came down from heaven. God sent His Son into the world (See John 3:17). He was the same character after being born of Mary that He was before. He had only taken upon Himself, "Not," as says the divine writer, "the nature of angels, but the seed of Abraham." He was "made flesh." In studying the life of the Son of God we are deeply impressed with the truthfulness of the language of the apostle, "Without controversy great is the mystery of godliness."

How much we need the bright, guiding star of faith! How thankful we should be that we, as children of the heavenly King, are not left here on earth as mariners upon the sea without chart or compass to guide us, but we find many, many things in the Saviour's life which convince us of His divinity and enables us to say in the language of our text, "*Truly this man was the Son of God.*" This language was used by the centurian who saw Jesus give up the ghost. The last scenes in the life of this "man of sorrows," together with the acts and words of His life had convinced him that He was more than a man—truly He was the Son of God.

Would it not be well for us, inasmuch as we are all more or less prone to unbelief, to examine well the evidence upon which this great truth is based, that we may not be faithless but believing? —  
**Elder William H. Crouse**, *The Triune God*, 1910.

-----

Often dark clouds hide the starry heavens from our view, but when the clouds drift away, the stars are seen in their fixed places of abode. So it is with our true ministers. In times of trouble, when dark clouds hang low, you may think they are all gone, but wait and you will see that some cannot be moved. God made the stars above, and He made His ministers and holds them in His mighty hand.

The philosopher said: "Twinkle, twinkle, little star, How I wonder what you are!" So it is with God's ministers—they are a mystery to the world and a mystery to themselves.

Ask some true herald of the cross if he can tell you how to start to preach a good sermon and see what he will say. Ask him how it is that he has kept on preaching all the long years in the face of all the opposition he has had to meet and see what he will say. Ask him how in the world he has met his obligations financially, supported his family, and yet has given so much of his time to the cause. See if he does not say, "It is all a mystery to me unless the Lord has led me and guided me." —**Elder S. N. Redford**, *Good Tidings*, 1925.

-----

The decline of family religion is one of the saddest marks of these last, evil and perilous times. True religion is for the individual, the family, and the community, as well as for the church. It is not simply for public use on one or more days a week. It is the spiritual life of its possessor, and should be manifested continually in our dealings with God, and with our families, and with our fellow men. The Children of the resurrection should live evermore as in the holy and loving presence of their Heavenly Father, for the benefit of their families, and others. Family worship is of far more importance than Sunday Schools, theological seminaries and protracted meetings. Its neglect among the people of God is a sure sign of their growing worldliness, covetousness and carnality. —**Elder Sylvester Hassell**, *The Gospel Messenger*, 1903.

-----

It is remarkable how ministers and others who wish to introduce something new, and be leaders of a party, will dwell upon and urge love and forbearance, and try to make it appear that they are so loving and forbearing that they are willing to do anything for the sake of peace; but you seldom find them willing to give up their pet theories, and if one should speak out against their departures, they are ready to say such persons lack christian forbearance, and they

should keep silent for the sake of peace.

Love and christian forbearance are great blessings, and all christians, and especially ministers of Christ, should possess a good degree of it, but that is not all they should possess. They should possess wisdom and discernment to discern truth from error, and "Mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them," and to rebuke sharply when and where rebuke is necessary. "Therefore rebuke them sharply, that they may be sound in the faith" (Titus 1:13). "Open rebuke is better than secret love" (Prov. 27:5).

Of course when one is overtaken in a fault, "Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." There is a vast difference in being overtaken in a fault, and overtaking a fault and trying to keep up with it and doing all you can to get others to keep up with you, accusing those who do not believe in keeping up with the fault, and who feel it their duty to speak out against every false way, as lacking love and christian forbearance. —**Elder J. G. Wiltshire**, *Zion's Advocate*, 1906.

-----

Viewed as an enemy, death seems terrible, and in that sense there could be no comfort to the saint in the thought that death is his. But Jesus has conquered death, and he will finally give us the victory over it. Viewed in this light it appears as the door opening to a brighter, happier world than this. "Precious in the sight of the Lord is the death of his saints." The dying christian is viewed by the Lord as only coming home to Him. It is no wonder, therefore, that the death of such is precious in his sight.

The soldier boy, who has served his time in the army, and has been favored with an honorable discharge, returns to his father's home which is his own sweet home too. How precious to his father is the hour of his arrival! How much more precious must be the arrival of the redeemed saints at that home which their Father has prepared for them. Then to the tempest tossed soul how sweet is the

haven of rest where no threatening storms will ever assail or waves of trouble roll. Death is theirs to waft them to that sweet haven.—  
**Elder John R. Daily**, *Zion's Advocate*, 1902.

-----

We know not what may be the purpose of the just and holy One in allowing certain afflictions to come upon us. He only knows what is best for us. It may be that the school of adversity will do for us what otherwise we should fail to learn. We are very sure it does. To see our heavenly Father's hand ordering for us, possibly, too, in the greatest trials and sorest afflictions, is very consoling indeed. It rejoices the heart and strengthens the afflicted for the rugged path of opposition and trial. But be assured, Christian reader, that the sufferings of this life are not to be compared with the glory which is to be at last enjoyed by all the saints. Guided by the same unerring hand of infinite love and mercy, placing all dependence truly and delightfully on God your Saviour, for pardon, justification, preservation, and eternal life, you shall finally know what rich realities there are concealed in the hand of the God of providence. He will make a way for you through the thick darkness, that you may not be overcome and faint. He will remember his covenant, "I will be merciful to their unrighteousness, and their sins, and their iniquities will I remember no more." He has engaged for you, and His arm is not shortened that it cannot save.—**Elder R. W. Thompson**, *Primitive Monitor*, 1889.

—————

Men who live for self never succeed in satisfying self, or in quite satisfying anybody else. Men who live for others in Godlike unselfishness, have joy themselves while giving joy to others.

\*\*\*\*\*

In the study of every part of the Scriptures, there is continual need of prayer, that we may possess a spiritual and just discernment. —**Robinson**.

### WHO WILL YOU SERVE

*“And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord” (Joshua 25:15).*

Who is so blind he cannot see that Joshua does not give to the people a choice between good and evil? The choice is between two evils. The gods that their fathers served on the other side of the flood were false gods, or else the flood would not have come upon them. The gods of the Amorites were false gods, or else Joshua would not have fought against them. And this choice between two evils is given only to those to whom the service of God seems evil. Dear friends, how is it with you? Does it seem evil to you to serve the Lord? Do you feel that He is a hard Master? Are you ashamed of His doctrine and practice? or does His simple, spiritual service seem sweet and precious to you? And are you satisfied with His house, and do you love His cause and His people? If so let me say to you that you belong to the family of Joshua, and his choice is your choice.

But who was Joshua's choice? Was his choice one between good and evil? No indeed, for he has but one mind in the matter. And that one mind is to serve the Lord. Others may serve false gods if the Lord's service seem evil to them, “But as for me and my house, we will serve the Lord.” And brethren, sisters, and friends, is not Joshua's choosing our choosing? Oh, what a blessed choice!

What a glorious thought to feel and hope that God made choice of us before the world was; that our names were written upon the Lamb's book of life before the morning stars sang together; that we have been made to see, and feel, what we are by nature, and what we must be by grace, to see God in peace, and that our only hope, our all sufficient hope, which shall never be taken from us, is in Jesus. And if our faith be in Him, let us say with Joshua, that we will serve the Lord; that God being our helper we will ever serve Him; that though others may turn from the true God and worship such false gods as money, means, instrumentality, faith, repentance,

baptism, or deeds of charity, yet will we never, but that we will give God all praise for all good and serve Him in sincerity and in truth, feeling to know that all These things are but fruits of His blessed spirit in our hearts.

May God help us so to do, and then we shall prove our faith by our works, take up our cross and follow Jesus through evil as well as good report, live with His dear people in the church and march with them under the blood-stained banner of the King of Glory.—

**Elder R. H. Pittman**, *From a sermon preached in 1912 at Mt. Carmel Primitive Baptist Church in Luray, Virginia.*

---

## NEWS NOTES

---

### KETOCTON ASSOCIATION CIRCULAR LETTER—1997

Greetings Brothers and Sisters in Christ,

As Brother John wrote unto the well beloved Gaius so write I unto you, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in the truth." By this salutation John conveyed to the church for all time that prosperity was measured by the parameters of soul filling joy and the truth that is only in Jesus Christ. This same joy and truth are the standards by which the churches that compose the Kettocton Association measure their prosperity. When measured by these standards, and confirmed in our hearts by the peace that floods our churches, we count ourselves to be rich beyond measure. We do feel the more rich when we consider, as did Paul, that among sinners we are chief and have in our flesh no good thing.

Should we measure our prosperity by the standard of numbers we would quickly conclude that a state of poverty has consumed the kingdom of heaven in the state of Virginia. Not only are numbers



not endorsed by the apostles but is worldly in the extreme. Let me call to mind the constant bickering that pervades our nations capital when leaders of men boast of the success of a demonstration or rally, devised to gain the attention of the press. This boast of the number of people claimed to have participated in one such event was settled in court between the numbers claimed by the organizers and that estimated by the local police called out to maintain order. We are not seeking to gain the attention of men with numbers but to praise our Lord in song, sermon and prayer.

The first day of the week finds ninety percent of our healthy members in church services, at the conclusion of which they each give according to the purpose in their heart as the Lord has prospered them, in harmony with the teaching of Brother Paul, never grudgingly or of necessity but believing that God loves a cheerful giver. Never in the history of our churches have the ministers that serve within the bounds of our fellowship taught tithing, an ordinance that governed the children of Israel under the law, as a means to finance the ventures of the church, nor have they ever gone lacking in capital to maintain our meeting houses, to support the ministry, or to support widows in need. Therefore be it known to all that we do not count the pile of silver in our collection plate on Sunday as an indicator of our prosperity.

Our ministers learned of God and were not taught of men, their sermons are the result of the enabling grace of God and in demonstration of His power and the presence of the Holy Spirit. We rejoice in their preaching and experience the heavens opened and view God with Jesus seated at His right hand. What need have we to send them to seminars, structured according to the business practices of prosperous financial corporations. We count ministers that preach the gospel of peace, and bring glad tidings of good things, as treasures of the church.

The teachings and practices have not changed within our bounds for two hundred and thirty-one years, nor do we see them changing one jot or one tittle in our life times. We are totally satisfied with the church as built upon the rock that is the Christ of God. We are satisfied with the finished work of Jesus Christ both in salvation

and in the building of His church and can find no reason to question the promise that the gates of hell would not prevail against the kingdom of heaven nor to believe that His arm is shortened that it cannot save. Yes, dear family of God we are prosperous beyond the dreams of man in that our joy is full and we walk in the truth as taught by Jesus Christ and not that dreamed up by the imaginations of men. May the God of all comfort enrich your lives to be filled with truth and to be always found walking in the truth. I love you all, **Elder Bill Dillon.**

Approved by: *Elder J. F. Coppedge, Elder William Payne and Elder Raymond Pressley.*

### NOTE TO SUBSCRIBERS

Subscription renewals should be mailed to the Secretary-Treasurer before the 20th of the month to be updated for the current issue of the paper. Subscription renewals received on or after the 20th of the month will be updated with the issue following the current one. For example, a renewal received on February 21st will be updated with the April issue.

### PLEASE CHECK YOUR EXPIRATION DATE

Please check the label on your paper for the expiration date. Prompt renewals save time, postage, and helps financially.

---

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

W. W. Woodward, VA, \$20.00; Elva Payne, VA, \$25.00; Elder Roy Coker, AL, \$15.00; Coleman Crocker, AL, \$10.00; Laura Majors, AL, \$5.00; Mary Lee Olinger, VA, \$5.00; Harvey & Blanche Cornwell, VA, \$15.00; Betty Lou Brown, VA, \$10.00; Elder Ralph Culy, IN, \$30.00; Sis. Ruth Mortenson, NE, \$50.00; Edward W. Wilson, VA, \$10.00; Ruth S. Ambrose, VA, \$15.00; Clarence M. Moyer, VA, \$100.00; Paul L. Thrasher, AL, \$5.00; Clydie Klopp, VA, \$10.00; Mrs. Raymond King, TX, \$10.00; Mrs. Franklin Olinger, VA, \$10.00; Bro. Ray Rountree, GA, \$25.00; Elder Durward Edwards, OH, \$10.00; A Friend, AR, \$20.00; Mrs. Donald Moseley, NC, \$10.00; Elder & Mrs. Glen A. Funk, OH, \$5.00; Lois Collier, IL, \$20.00; Mary B. Bennett, NC, \$10.00; Mrs. Richard L. Albertson, FL, \$5.00; Mary E. Sumner, IN, \$10.00.

**LITTLE FLOCK** - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July 2000

**MARTINSBURG** - Martinsburg, W. Va., Corner Wilson St. and New York Ave.; meets 2nd Sun. 10:30 a.m.; Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2000

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

**NORTH FORK** - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 20158-9526, Tel. (540) 338-5531. May '98

**ROBINSON RIVER** - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (540) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (540) 948-4360. Dec. '98

#### **THIRD SUNDAY**

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

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

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

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

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va., 22603, Tel. (540) 667-4756; Sister Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718.

July '98

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

July '99

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

April 2000

#### FOURTH SUNDAY

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

Mar. '98

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

May '98

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

June '98

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

Dec. '97

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464.

Dec. '97

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

Dec. '97

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

Dec. '97

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

March '99