

Advocate and Messenger

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135th Year

OCTOBER 1996

No. 10

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

'T WAS HE

If not deceived I love the Lord,
But I can plainly see,
No credit can I claim for this—
'Twas He who first loved me.

'Twas He who wrote my name above
In His eternal Book;
'Twas He who paid redemption's price
When all my sins He took.

Predestination—praise His name—
Insured my final rest;
His precious promises declared
I'd be forever blest.

3-08-94

R.E.H.

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CAN'T CARRY IT WITH US

In the forty-ninth Psalm we read that when a rich man dies he shall not "carry anything away" (verses 16, 17). The same thing applies to all other classes of men, for none of us can take any material possessions with us into the next world. The apostle Paul said, "We brought nothing into this world, and it is certain we can carry nothing out" (1st Tim. 6:7). With Paul this was a *certainty*, not an opinion. Job worshipped, and said, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21).

Many kings and other rich men have had at least some of their wealth buried with them, but each time one of those graves has later been opened those material goods were still there. Many of them have been robbed and plundered by thieves. How foolish are those superstitions and notions that have motivated people to bury worldly possessions with their dead loved ones. Such things can never do the deceased or anyone else any good. They can only lay and mold.

Godless men may worry and fret over what may become of their wealth when they are gone, but an enlightened child of God does not have to be concerned about such things. It does not bother him that he can carry nothing out of this world for he knows he is not going to need it in the next. He is taught not to be covetous, but to be content with such things as he has, because he is assured that the Lord will never leave him nor forsake him (Heb. 13:5), and this is worth more than all the gold of Ophir.

How good it is to have the sweet assurance that when we die the wealth we will then enter into will exceed any earthly treasure far beyond our present ability to even think. Don't look for streets of literal gold in heaven; look for something "far better" (Phil. 1:23). God's kingdom is not *of* this world, and consequently it is not *like* this world. It is a much better place. We won't need—and couldn't use—worldly things there.—*Editor.*

OUR WRETCHEDNESS BY NATURE

Any man who is blest to see himself in the light of the Holy Spirit will bemoan his wretchedness by nature (See Job 40:4 & Rom. 7:24). But there are multitudes who do not see themselves in that light and it seems very strange to them that anyone should refer to themselves as being vile or wretched. When Job and Paul spoke of themselves in this way they were referring to what we all are *in the flesh*. In that sense "There is none righteous, no, not one" (Rom. 3:10).

Paul was a "born again" child of God, and as such he was one of the most eminent and illustrious saints who ever lived, and yet he

freely confessed that in him, that is, *in his flesh*, dwelt “no good thing” (Rom. 7:18). This is a great mystery to vast numbers of religious professors, but to those who have truly seen the purity and holiness of God by an eye of faith, as did Job, it is no mystery at all, and they “abhor themselves” when they look merely at what they are in themselves.

It will do men no good to deny what they are in the flesh, for when they say they “have no sin” they merely deceive themselves and expose the fact that the truth is not in them (See 1st John 1:8). No matter what we might say about ourselves in defense of some supposed goodness in our flesh, the Lord can clearly see us for the lowly worms we really are in and of ourselves. He is not the least bit deceived by our pretenses. We might as well confess, as did Paul, that there is no good in us so far as our old carnal flesh is concerned, for it is as corrupt as it can be, and always will be until it (our vile body) is *changed* in the resurrection and fashioned like unto the glorious body of Christ (See Phil. 3:21).

Men can proclaim their own goodness as loud and as long as they may choose (See Prov. 20:6) but it will still remain a fact that so far as the flesh is concerned “they are all gone aside, they are all together become filthy” (Psalm 14:3). In this sense it is just as Christ said, “There is none good but one, that is, God” (Matt. 19:17). Even those who have been made “good” by the imputed righteousness of Christ still have “no good thing” *in their flesh*. If we don’t make this distinction we will always be wandering about in darkness as to why it is that even such godly men as Paul find that when they would do good, evil is present with them (See Rom. 7:17-23).

Before a person is born of the Spirit of God he is possessed of only *one* nature, and that is a *carnal* nature, but when God gives him a heavenly birth and infuses divine light and life into his soul he then becomes a new creature in Christ, and he then possesses *two* natures—human and divine. He is born into the world with the *human* nature, but it takes another birth, a *new* birth, in order for him to be a partaker of the *divine* nature (See 2nd Peter 1:4). And this sets up a conflict within that person that he had not had before.

This conflict is very clearly described by Paul in Romans 7 and Gal. 5:16, 17.

Seldom do we hear this conflict mentioned from the pulpit in our day. Seldom do we hear a preacher speak of his own wretchedness by nature. It causes us to wonder how many of them really feel that wretchedness. It is only as we have such a view of the Lord as Isaiah had, — “high and lifted up” —that we will be able to say from the heart as he did, “Woe is me! for I am undone; because I am a man of unclean lips” (Isa. 6:1, 5). May the Lord often give us such a view, for we need to be kept mindful of what we are apart from Him lest we become haughty and highminded and begin to *vaunt ourselves against the Lord* (See Judges 7:2). The smaller we are in our own eyes the greater we will be in God’s eyes, and the greater we are in our own eyes the smaller we will be in everybody else’s eyes. “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).—*Editor.*

THE WICKED NEVER FEEL GODLY SORROW

I have often heard people speak of the wicked in hell as being very sorry for the sins that put them there, confessing to God in loving and remorseful terms their deep sorrow that they did not heed His warnings while they lived here on earth; but I have never believed a word of it. I have no doubt but that the souls in hell are sorry they are there, but they are no more capable of godly sorrow in hell than they were on earth. They hated God then and they still hate Him in hell.

If the wicked in hell could now mourn over their sins they could also have mourned over them while on earth. But just as the *fear* of hell cannot produce the fruits of the Spirit, neither can hell itself. The fear of eternal damnation has made some men reform their outward conduct for a time, but it did not, and could not, change their hearts. Nothing but the inward work of the Holy Spirit can accomplish that, and the Holy Spirit does not perform a work of

grace within the hearts of any of the non-elect, not in this life and certainly not after they are in hell.

Pharaoh is a good example of the fact that no amount of outward displays of the Deity's power, no amount of miracles at His hand or signs of His displeasure, can or will change a cold, dead unfeeling and unregenerate heart. Only Divine power exerted sovereignly in regeneration can do that.—*Editor.*

A PRAYER FROM THE HEART

O hallowed Father in the skies,
 Majestic, holy, true and wise,
 Bless now Thy kingdom thru Thy Son
 And may Thy perfect will be done.

May lowly sinners such as we
 Oft bow the penitential knee
 And find sweet respite in Thy grace
 From conflicts of a fallen race.

Protect us from a dang'rous land
 And from the Tempter's treach'rous hand:
 We cannot stand in our own pow'r
 To triumph in the grievous hour.

Give us, dear Lord, our daily bread
 And pour Thy mercies on our head:
 May we with truth divine be fed
 And daily by Thy hand be led.

Afford us, Lord, a glimpse of Thee
 From time to time that we may see
 The beauty of Thy holiness
 Our hearts to cheer, our souls to bless.

We thank Thee, Lord, for mercies past
 And long to see Thy face at last

In perfect peace with Thee above
To bask in Thy eternal love.

Till death doth waft us from this life
Or Thy return frees us from strife
With patient hope we'll labor on
With trust in Thee, and Thee alone.

5-14-96

R.E.H.

THE USES OF ADVERSITY

A good friend commented to us recently, speaking of the remark made by store clerks to customers, wishing them a good day, that nobody learns much of value on a good day. Only when troubles come does the brain go into high gear, and only when others see a person overcome hard problems do they really respect or trust him. Nobody ever prays for hard times to come, yet we suspect that is the only thing that can turn our nation around.

Jesus didn't become our Saviour by living an easy life. If Paul had not been in prison, he would not have written most of his epistles. John wrote Revelation in exile on the desert isle of Patmos. The faith of the infant church was proven by the blood of martyrs, for no one knows whether his faith is real until he is tested by fire. The little meeting house where we worship needs somebody to do the cleaning, the repair work, the praying and entertaining of company, the faithful attendance in good times and bad. The church cannot continue to exist unless someone is willing to join it and do those things. It will mean more to those who do than it ever can to those who never expend any effort. Which reminds me, I have known several older members who were troubled by not being able to do anything for their beloved church. Our answer to them is, you can pray for it, and you can lend us your counsel and your good example. As long as you do those things you have an important place in the church.

And then there is the lesson of the Prodigal Son. That young man, like so many others, did not appreciate his home or his parents until he got himself into deep trouble. The principle of sin takes full advantage of wealth and pride, and demands the right to satisfy carnal curiosity, but it is adversity that teaches humility, and brings thankfulness for deliverances.

Patience is a wonderful virtue, but it is tribulation that produces it. That grace that holds on to faith when all else has failed, when there is no place else to turn and no one to help! When you have reached the end of your strength, as Job did, and all you can do is grit your teeth and hang on, now that is patience. Most of us wish for more of it, but we do not want to go through the tribulations to get it.

One more blessing comes from adversity. During the last fifty years I have seen many people suffer, both old and young. That suffering has brought reconciliation both to the suffering person and to those who watch. One example comes to mind, when two brothers very patiently cared for their mother, while their sister kept busy with other things. At the funeral service, the sister almost collapsed with sorrow over her mother's still form. The two brothers, however, were at peace with themselves, knowing they had done everything possible, and were glad their mother was at rest. They certainly won my respect.

Noah's ark was not designed to be a museum, nor was it a place where Noah and his family could come and go when it suited them. It was designed to carry them through the flood. Our Lord's religion is not designed to turn life into a bed of roses, but to give direction to life in a very troubled world. We should thank God daily that we have been sheltered safely, and guided through the storms.

ELDER RAYMOND WEBB



If you think the creation of the world by a Divine Creator is hard to understand, just try listening to someone attempting to explain its existence by some other means.

CAST NOT AWAY THEREFORE YOUR CONFIDENCE

In Ephesians 6:16 the apostle Paul exhorts the people of God, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked." Paul is saying that faith is a shield that the child of God should use to extinguish the doubts that Satan would seek to plant in our mind. Satan would like nothing more than to cause a child of God to quit believing the word of God. To create doubt he shoots fiery darts at the child of God to destroy his belief in God and God's word.

One of the fiery darts that Satan has fired off recently is the sensational idea that evidence has been found of life on Mars. Emblazoned across the headlines of papers around the world is the electrifying news that two scientists have found evidence of life on another planet. Columnists and commentators with rabid zeal have seized upon this so-called evidence declaring that it could completely rewrite the way we think about the origin of the universe and of life on earth. Oh, how these enemies of truth would love it to be true!

However, as one begins to read the article under the headlines he finds that scientists have not found solid proof that evidence exists of life on Mars. No, far from it! "We're talking about *chemicals* in cracks in rocks," said one scientist, "There are a lot of ways it could get in, *including earthly contamination.*" Note the scientists have found *chemicals that might* lead to life; not *life!* Undaunted by this complete lack of evidence the purveyors of lies make such statements as, "This is like finding the New World," or, "We might just be the evolved descendants of microbes from space." As with the fraudulent evidence of evolution, so the mere hint of the possibility is proclaimed as a fact. Then at last, they hope, humans will throw away their Bibles and worship the creation rather than the Creator.

Indeed, the news appears impressive; but the key word here is *appears*. Remember that Paul warned God's people in 2nd Thes. 2:9 that Satan works... "with all power and signs and lying wonders..." In other words, Satan is so good at lying, the lies he tells to humans causes them to wonder.

Has this so-called discovery caused you to wonder is the Bible really true? Have you wondered, are we the creation of God or as one scientist speculated, "the off-spring of some off-world seed?" Have you been asked, "Did a rock, carrying microbes, get blasted off Mars and land here in the primeval soup and evolve into us or is it true that... "the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul?"

If this so-called discovery has caused you to pause and wonder, then how do you solve this dilemma? How does the child of God respond to this so-called scientific evidence that seems to contradict Genesis 1:1? The answer ...with the shield of faith!

Faith says, "*Thy word is true from the beginning*: and every one of thy righteous judgments endureth for ever" (Psalm 119:160). The believer says, I know to expect this kind of attack from the world. Paul warned me to avoid... "oppositions of science falsely so called" (1st Tim. 6:20). I know that this lie of Satan is wondrous but "let God be true, but every man a liar" (Rom. 3:4). As Hebrews 11:3 says, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Paul said, "Cast not away therefore your confidence, which hath great recompense of reward" (Heb. 10:35). Let not one of God's children cast away their confidence in the Biblical account of creation. Just because someone claims they may have found a microscopic substance that could have led to life in a rock, that might have come from billions of years ago, does not mean it is so. Rather, let each child of God stand firm upon his confidence in God's word. Let God's people be strong in the assurance of faith. Many more lying wonders will be presented in the future to contradict the word of God, therefore we should always stand ready, holding up the shield of faith that we may quench the fiery darts of the wicked.

ELDER LONNIE MOZINGO, JR.



THE HALT AND THE BLIND

How glad we should be that the church of God was designed as a resting place for cripples! How often I have thought that if the church were a place for righteous folk I would have no place in it, for I am such a vile sinner! If it were a home for those that are whole, I would be in dire straits, for I often feel so bruised and mangled that I scarcely am able to lift up my eyes. If only those of great strength and vigor could be allowed in, I would be forced to spend my time on the outside looking in, for one of my greatest complaints is my dull and stupid state. And most of all, if it were required that I go to Christ then I fear all hope would be lost, for many, many times all I have been able to say is, "Help, Lord!" Time and again He has condescended to come to my low state of despair, stooped down and lifted me up, renewed my spirit and put a song of praise in my mouth.

If I had a thousand tongues I could not adequately thank God for my church home. When I look out upon the congregation each Sunday my heart is made to rejoice at their countenances which reflect their God-given joy and faith. Their faithful attendance in their places is a continual source of encouragement to their unworthy pastor. I realize very well, however, that when the world looks at them it does not see the same thing I trust I do. To those who have no eyes to see, the church no doubt resembles a hospital room, or perhaps an insane asylum—a place for those who are horribly mangled and deranged. They see a poorhouse, a dark alley, a circus, and a residence of fools and paraplegics.

I got to attend my first associational meeting of the season this last weekend, and it was a glorious place! The fellowship was warm, the singing heartfelt, and the preaching full of love and truth. Most of the community probably thought we were wasting a good weekend in such foolishness, but to me it was sweet. One thing I saw there impressed me deeply. After one of the services I saw a man my age who indeed had been a boyhood friend and who has relatives who are in the church. He was sitting alone on a pew, his face giving evidence of deep emotion, staring blankly into space. He had the

look of one who had lost all hope. I could almost read his thoughts: These others are rejoicing, but can there be anything here for one such as I? I thought, "Ah, dear brother, it was for just such as you the Saviour died." I doubt any man on earth could have given him hope at that moment, but if I perceived his case correctly there is One who will in due time reveal Himself to him as his only hope.

My friends, things are not as the world see them. Jesus has no patience with the whole, the full, the careless, the rich. "Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou has commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper" (Luke 14:21-24). Our Lord sends His servants to seek out those who deeply feel the burden of their sins, who mourn their blindness and lack of understanding, who have no strength, who are faint with hunger and thirst. Our Physician came to heal the sick, not the whole, and to carry the poor lost lambs home in His arms.

The world may have no use for this little band of cripples, but I love to meet with them, and I believe with all my heart that they are objects of God's divine, eternal love. If they will have me I will gladly limp along with them in my stumbling way, hoping they will allow me only to hold the door for them. How beautiful they are! How kind they have been to me! And some day, praise God's marvelous grace, they will stand whole and perfect, wonderfully fitted to sing the praises of the Captain and Bishop of their souls with glorified tongues and sinless hearts. And if by grace I am allowed to enjoy their company in that holiest of places, I will join them in singing, "Cripples we were, but cripples no more!" The blind will then see great wonders and the halt will dance with unrestrained joy before the Author of their salvation. Oh, happy day! May it be soon!

ELDER MARK GREEN

GRAMMAR AND GRACE

The Primitive Baptists, as a denomination, bear many peculiar marks. One of these, our enemies being judges, is our position on education; for it is true, and generally understood, that Primitive Baptists are advocates of education, and yet will have nothing to do with theological schools.

They take the position that grammar is good but that grace is better, that one can be a gospel preacher without the former, but never without the latter; that grammar is useful only, while grace is absolutely necessary.

No one can serve God without the preparation which grace furnishes. Many serve Him without the accomplishments of grammar. It is uninspired man, and not the word of God, that makes grammar a necessary qualification to the work of the ministry.

The Primitive Baptists desire to see their ministers study to show themselves approved unto God; to be prayerful students of the book of God, the book of nature, and the book of experience, to speak clearly and correctly, if possible, but they do not feel that the ignorant and unlearned cannot preach the gospel. It is not Primitive Baptists, but others, who seem to think that Jesus made a mistake in sending ignorant and unlearned men out to preach and that now the mistake should be corrected by a grammar test. The servants of Jesus were never sent to grammar schools to be qualified for ministerial service, but to the school of grace. Grace, and not grammar enables one to tell the truth.

The truth is a pearl of great price that shines with resplendent brilliancy, whether in the rough, or polished by the hand of man. The testimony of a truthful witness does not have to be spoken with grammatical correctness in order that it be received and fully credited by the courts of our land. Nor is it necessary that an honest witness be posted, drilled or coached, in order that he tell the truth. But if the truth is to be had such training is more necessary, and good grammar would no doubt be more beneficial to the falsifier than it would be to the truthful witness.

Now if the civil courts of the world and the court of Heaven

receives and credits the testimony of every truthful witness, whether spoken in accordance with grammatical rules or in ignorance of them, why should ecclesiastical courts require an educational test of witnesses? Is it not because they are more concerned about the manner of the speaker than of the matter spoken.

Is it not a manifestation of unconcern about the truth? Does one really want to know the truth when that one sets up a standard by which the truth must be expressed? If I am in trouble and one has good news for me will I not be more concerned about what he has to say than about how he will say it?

Will the prisoner for whom a pardon has been issued care whether the good news is told him in polished language or not? One in such a condition and hoping for pardon will be concerned about the matter of the message and not so much about the manner in which it is expressed. And so it is with God's humble and hopeful people in a spiritual sense. Grace to them is so far more important than grammar that when they are truly concerned about the truth they lose sight of the manner of expression of the truthful witness; and may the day never come when Primitive Baptists will undertake to set up a grammatical test for their preachers.

Let us not undervalue education and the influence and force of correct language and to improve ourselves daily. But let us remember also that God had use for ignorant and unlearned men in the apostolic church and that He has use for them today. Some of the most able and useful ministers among our people in all ages have been those of limited education but whose spirits were sweetened by divine grace, whose hearts were made contrite, whose minds were receptive, judgment good, purpose unselfish and whose influence for good can never be calculated by us on the shores of time.

Let us put a proper valuation on grammar but never be guilty of thinking more highly of it than we should. It is not to be compared to the fruits of grace in the lives of our ministry.—**Elder R. H. Pittman**, *Zion's Advocate*, 1912.



BIBLE CLASSES

I joined the old church in my young and youthful days. I loved their simple form of worship. I left the world because I had all of it I wanted. I have ever been satisfied with the church that Jesus gave us. Of course all those who favor these new things will call me an "old fogy." But a Bible class is only another name for Sunday School; and if you will just watch, the church that practices this will soon take another step toward the world.

Someone may ask, "Don't you believe in studying the Bible?" To be sure, I do; and I do study it, and admonish all God's people to study it. But you don't have to organize a Sunday School to do it. That is the way the Missionary spirit led out. The same could be said of the progressive spirit. But did it stop at that? No, indeed!

May the Lord help us to be satisfied to just be plain old-fashioned Baptists, like our fathers and mothers were.—**Elder S. N. Redford**, *The Primitive Baptist*, 1939.

LITTLE SERMONS

The whole matter of the millenium, as taught by the (religious) world, is nothing but speculation, and is plainly contradicted by plain declarations in Holy Writ. The inspired writers have plainly taught that when Christ comes again it will be to gather His children home in glory, and that their bodies are to be then—right then, not a thousand years later—changed and made spiritual, and that they will then be forever with the Lord. See 1st Thess. 4:13-17; 1st Cor. 15:22-26 & 51-57.—**Elder C. H. Cayce**, *The Primitive Baptist*, 1939.

If a blind man should run against us in the street we pity him rather than to be angry at him. So let our feelings be toward the world that bitterly persecutes us. They are blind to spiritual things, and like our Saviour, let us pray, "Father, forgive them, for they know not what they do." Persecution may dispossess us of pleasures

common to the world, but they bring us to joys unspeakable and full of glory. If you strike the ripe barley head it only scatters the grain to bring forth more abundantly. So has it been with the Church. Persecution drove the disciples from Jerusalem into all parts of the world to bear the glad tidings of the Saviour born. Thus the wickedness of men was turned to the blessing of mankind. Frost sweetens the autumn fruit and if our hearts are warmed by the spirit of the Master we shall be made better by the opposition of the world. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Thus did Jesus preach to His disciples on the mount. Persecutions within themselves are hard to bear; it is only when we feel that it is for Jesus' sake we suffer that we can bear them without murmur or complaint. —**Elder William H. Crouse**, 1918.

All soldiers, by their profession, are engaged to fight if called upon, but it depends upon the will of the general or king who shall be called to face the hottest service or be most frequently exposed upon the field of battle. While some are upon hard service in the field, others are guarding places and doing service at points less exposed to danger. These, however, are liable to be called to the front, but if they are never called upon to face danger in hard-fought battles, they may occupy with gratitude the more easy post assigned them. Thus our great Captain allots to His soldiers such stations as He sees proper. Some seem pressed above measure, almost beyond strength, so that they despair almost of life, yet they are supported, and in the end made more than conquerors through Him that loved them, while others are less tried by sharp conflicts. In this warfare, as in worldly wars, the post of danger and difficulty is the post of honor, and is assigned to such as the Lord has been pleased to favor with a peculiar measure of His grace. Paul's case is a good example of this. When we think we have to pass through great hardships, it would be well for us to think of his trials.—**Elder John R. Daily**, *Zion's Advocate*, 1905.

Discipline, so to speak, is the pruning knife of the church. All know perhaps how necessary it is to prune an orchard. There will be growth that, if left, will be detrimental to the fruitfulness of the trees. All dead timber must be removed. In the temple there were snuffers and snuff dishes. All accumulations must be snuffed off and removed from the lamps if they are to shine brightly. This was typical of the church and the discipline given her by the great head of the church. Discipline was executed in apostolic times and the church grew and multiplied. It never did kill a church, but some have died for the want of it. What can soot be worth to the lamp? If left alone it will soon hide the light. So it is with the church. "Let your light so shine before men that they may see your good works," and the only way we can let our light shine is to snuff off everything that is unscriptural. —**Elder S. N. Redford**, 1938.

"Dearly beloved, avenge not yourselves." We exhibit the spirit of our Saviour when we answer rough and severe words with kind words, and, if spoken, let it be in kindness. We will overcome evil with good if we form the habit of letting our words be spoken in love. "Father, forgive them." Here is a forgiving spirit—one that we need to have shown us, and we never show more of the Christian spirit than when we are ready to forgive. "Strife" is a desire to triumph over another, and will never do any good. I do not intend to recommend an unstable spirit that defends nothing and stands for nothing, but a gentle, kind and Christian spirit that is coupled with firmness and a fixedness of principle. We weaken our cause when we seek to defend it with harsh and unkind words. We weaken our reputation as a minister or as a professor by using the methods of low grade politicians. We must be willing to admit that other men may be honest who differ with us about things—as honest as we are. They may be Christians, for whom Christ died, and has forgiven them and loved them, and will at last bring them home to glory. God forbid that we should nourish a spirit of strife and hate for them; but few of them need severe words, and most of those in error

need to be taught the way of truth in a kind and gentle manner. —
Elder J. H. Oliphant, *The Gospel Messenger*, 1916.

Suppose there was a man who had lived upon this earth for eighteen hundred years, that this man had oftentimes been thrown into the sea and yet could not be drowned; that he had frequently been cast before wild beasts who were unable to devour him; that he had many times been made to drink deadly poisons that never did him any harm; that he had often been bound in iron chains and locked in prison dungeons, yet he had always been able to throw off the chains and escape from his captivity; that he had repeatedly been hanged, till his enemies thought him dead, yet when his body was cut down he sprang to his feet and walked away as though nothing had happened; that hundreds of times he had been burned at the stake, till there seemed to be nothing left of him, yet as soon as the fires were out he leaped up from the ashes as well and as vigorous as ever! But we need not expand this idea any further. Such a man would be super-human, a miracle of miracles. Yet this is exactly how we should regard the Bible! This is practically the way in which the Bible has been treated. It has been burned, drowned, chained, put in prison, and torn to pieces, yet never destroyed!—
Arthur W. Pink.

In our forms of worship we are not without “landmarks.” Scan the New Testament account of the services as closely as one may, he will discover nothing but the very simplest program. There is preaching of the gospel, and “teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” *There is no account of any service being given over to one class of individuals, young and old are in our congregation, and so we thus conduct our meetings.*—**Elder Walter Cash**, 1925.

GRIEVOUS WOLVES

“For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock” (Acts 20:29).

Paul said, “I know this.” I am sure he had reference to men—men who had the disposition and nature of the wolf. Is it the nature of the wolf to spare the flock? Even the innocent and helpless lamb does not escape the wolf. One would hardly think such a character would get in the church, but they come in, in sheep’s clothing. They put on the cloak of Christianity to hide their nature. Jesus said, “The wolf catcheth them and scattereth the sheep.” Again He said, “By their fruits ye shall know them.”

“But,” says one, “that was in the days past and gone.” Don’t be too sure of that. “By their fruits ye shall know them,” and the wolf won’t spare the flock, but he will scatter them. When you see a man scattering God’s flock instead of feeding them, then the evidence is against him, whether it be in the past, present or future. But the wolf hates the light. He would rather work in the dark. He is afraid of the light.

That church that will let their light shine, that will keep the fire of devotion to the cause burning brightly, runs less risk of the wolf getting in his work among them. That church that will comply with the Scriptural injunction, “try the spirits, whether they are of God,” will, perhaps, avoid the wolf. And I think he means here, by the “spirits” preachers or teachers. Just remember the wolf nature is to not spare the flock, to scatter them.

I have a right to talk and write about preachers—I am some kind of preacher myself.

Another thing about wolves—two or three can make enough noise to make you believe the woods is full of them.

But perhaps I had better say no more for the present.—**Elder S. N. Redford**, *The Primitive Baptist*, 1937.



What a comforting thought that God’s people will never see each other for the last time.

NO PERFECTION HERE

This world is a mixture of joy and sadness to the christian. You need not expect to have the one without the other. When you look for perfection in man you must be disappointed. When you have a season of rejoicing it will be followed by a season of darkness, for we must come back to the world and view self. If it were possible for us to stay above trouble we would not seek a city to come; we would not want anything better than this world. But this is not to be your abiding city. You are prepared for a home above and must look beyond for perfection, where you shall be like the blessed Lord.

Christians have two natures here, and the one is opposed to the other. One is the flesh, the natural man, the other the Spirit of the living God implanted in the heart. The flesh is declared to be enmity against God, not subject to His laws and neither indeed can be. Its works are hatred, wrath, strife, envying and such like. True pleasure is not known where it rules. But the fruit of the spirit is love, joy, peace, faith and meekness. Where the two dwell in one body there is constant strife. While the spirit rules and the flesh is crucified our minds are set upon God and we have joys untold. But when the flesh rules troubles must follow.

The fleshly nature is of the earth earthy. It is everything we are and have as fallen children of a fallen parent. This is the body of death, and must indeed remain with us until death relieves. It would seek after the world and its honors and love its applause. It envies its superiors, holds malice against its fellow beings and hates all things that are right. Its mouth is full of cursing and bitterness and destruction and misery are in its ways. The ways of peace it does not know.

While the redeemed ones are still in the flesh, there is a new nature given them which is said to be a "divine nature," a "new man," a "heart of flesh," or a "new creature." "If any man be in Christ he is a new creature, old things are passed away; behold all things are become new" (2nd Cor. 5:17). They are then made partakers of the heavenly manna. Their souls can then rejoice as they look by faith within the vail and view the joys of a world to come.

But they are not yet rid of the natural man, for Paul says, "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." So when the spirit would love, the flesh would mix it with hatred. When the spirit would rejoice in the gospel of the Son of God, the flesh would bring forth strife. When the christian would be meek and sit at the feet of his brethren, the flesh would be envious and desire exaltation. Then would he cry out, "That which I do I allow not; for what I would that do I not; but what I hate that do I."

Then, dear christian, cheer up. God knows your weakness and has a forgiving Spirit. His promises are yours and He will fulfil all He has promised. He will uphold you in your weakness and bless you in every trial. Did He not have compassion on you while you were yet dead in sins, and gave you a knowledge of heavenly things? Then, as He had mercy on you then, will He not still look with mercy, forgiving, upholding and blessing you in your conflict in spiritual life? Sure He is our strength as long as life lasts, then when this life is over He will take us to a happy home beyond.—
Elder J. Harvey Daily, *Zion's Advocate*, 1904.

HOW WILL IT BE IN HEAVEN

It seems strange to me that any who have a hope in Jesus and are trusting in Him alone for eternal salvation, and reaching heaven and immortal glory, should be concerned to know how it will be in heaven, and if we shall know each other there, etc., etc. This does not concern me in the least. Living in this life, and a desire for more and brighter evidences that I am one for whom Jesus died is what concerns me, for I know if I ever am so blessed as to reach heaven I will be satisfied and happy. I trust I have a father, mother, brother and sister in heaven, and I know if they are there they are happy, and if I reach there I will see my Saviour and be satisfied and happy in singing the song of redemption forever whether I know my father,

mother, brother or sister or not. As David said, "I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15). O, to be *with* Him and *like* Him is enough for me. **Elder J. G. Wiltshire**, *Zion's Advocate*, 1913.

RIGHT ROAD BUT WRONG DIRECTION

Elder Leo Dodd asked a staggering man if that was the right road to a certain place. The man replied, "Well, yes, in a way it is." As he could not get satisfactory directions from the man, he drove on and inquired at the next house, and learned it was the right road but he was traveling the wrong direction. In the right way it is sometimes necessary to change our course. —**Elder G. B. Green**, *Primitive Monitor*, 1938.

WHEN MEN FORSAKE US

"When my father and my mother forsake me, then the Lord will take me up" (Psalm 27:10).

I am quite confident that if being faithful to the cause of truth and righteousness results in our being forsaken by those nearest and dearest to us the Lord will always be there to undertake for us and to comfort and sustain us with fresh tokens of His love and favor and with new assurances of His faithfulness. There is no way we can be the ultimate loser in the Christian warfare for the Lord will never leave us nor forsake us (Heb. 13:5). And armed with this sweet promise, and laying hold upon it by faith, we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me." Such holy boldness is pleasing unto the Lord for it is based upon confidence in Him and His word rather than the fickle arm of flesh and blood.—*Editor*.

Atheists do not want anything to do with God for the same reason a thief doesn't want anything to do with a policeman.

NEWS NOTES

CIRCULAR LETTER —KETOCTON ASSOCIATION

Greetings to the churches of the Kettocton Association in their 230th session:

Dear Kindred in Christ: Once more we come to the assembly of God by the grace and mercy of our Lord Jesus Christ, who has saved us and called us with an holy calling according to His own purpose and grace, which was given us in Christ Jesus before the world began (II Tim. 1:9).

We welcome all of God's fearing people that believe in the truth that was once delivered unto the saints.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

I thank my God for His loving kindness and grace for the churches that make up the Kettocton Association. We are in sweet peace and fellowship with each other.

A little brother in hope, **Elder Raymond Pressley.**

Approved by: **Elders Jesse F. Coppedge, William H. Payne and Bill Z. Dillon.**

HARMONY FELLOWSHIP MEETING

The **Harmony Fellowship Meeting** (southeast Georgia) will be held October 11-13 at **Beulah** Primitive Baptist Church in Terrell County, the Lord willing. The churches of this fellowship wish to invite everyone to come and worship the Lord with them during this meeting.

Services are scheduled for Friday and Saturday morning, afternoon and evening and for Sunday morning. Morning services are set for 10:30 and evening services for 7:30.

To get to the church go west out of Dawson, Georgia 4 miles on Hwy 520: turn right, go 25 yards, turn left on county road 64: go 3.4 miles to 2nd church sign and turn right: go 2/10 mile to church.

For more information contact Wayne Roberts at **912-432-1651** or **1-800-476-9141** or Christine Davis at **912-623-2434**.

YOUNG COUPLE WISHES TO ADOPT

We were recently notified of a couple at the *Friendship* Primitive Baptist Church in Pleasant Shade, Tennessee who are unable to have children and have been trying to adopt a healthy, white newborn for 2 years. If you feel there is any way you can help them write to: **Amanda Young—324 E. 10th Ave.—Bowling Green, KY 42102-1270. Office (502) 782-393 / Home (502) 746-0090.**

NEW BOOK AVAILABLE

A new work by Elder Michael Ivey, titled "**Repentance: In the Pulpit and the Pew**" is now available. The 150 page hard bound book presents a concise Bible study of the subject of repentance. It contains discussions which detail the validity of repentance as a Bible doctrine, identify what constitutes repentance, examine the necessity for repentance in the lives of believers, present the need for penitent church leadership, and describe the effects that impenitence has upon the culture of a church.

Overall, the book presents a compelling argument as to the vital need for believers to exercise the ethics of repentance in their daily lives in order to maintain affectionate fellowship with God.

The cost of the book is \$12.00 including postage. Copies may be obtained by sending check or money order to:—**Elder Michael Ivey—1620 Churchill Dr. —Denton, Texas 76201. Ph. 1-817-387-1620.**

SUBSCRIPTION OFFER

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

RENEWAL REMINDER

How long has it been since you checked to see when your renewal is due? If it has been awhile please look at the expiration date on your address label and renew on time if possible. This will be a great help to us. Please send all renewals, subscriptions and changes of address to Brother Sam Baggarly, our Secretary and Treasurer, whose address is on the front cover. Thanks so much.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

A Friend, Va., \$2.00; L. E. Farley, Md., \$10.00; Bro. Charles H. Funk, Ohio, \$10.00; Bessie D. Underwood, Ga., \$5.00; Vertie W. Nott, Va., \$5.00; Mary Lee Olinger, Va., \$5.00; Sis. Dorothy Huffman, Neb., \$30.00; Bro. Michael A. Turner, Va., \$40.00; Beulah Dotson, Va., \$5.00; Mary G. Griffin, N.C., \$5.00; Earl E. Graves, Ind., \$10.00; Cleora Koch, Ill., \$10.00; Elva Payne, Va., \$20.00; Vernon & Mary Hurn, Ala., \$5.00; James I. Brumback, Va., \$10.00; Warren H. Wilson, Va., \$10.00; Coleman Crocker, Ala., \$10.00; Nelda S. Ritter, Tenn., \$10.00.

SECOND SUNDAY

BATTLE RUN - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder E. S. Skeen, Pastor, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551; Elder Forest N. Atwood, Jr., Associate 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 '97

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 '98

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 - 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. (540) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (540) 743-5014. April '97

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. 22068-9801, Tel. (540) 338-5531. May '97

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. '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. (540) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. (540) 652-8625. April '97

MT. BETHEL - Three Churches, W. Va.; Services 3rd Sunday 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. '96

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 Harris, Clerk, 386 E. Saunders Rd., Lot E. 514, Dothan, Ala., Tel. (334) 792-5614. Mar. '97

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 Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118. Mrs. Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718. July '97

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July '97

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 Co. near Marlboro, Va. and just a few miles northwest of Middletown, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (540) 465-8484. May '97

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 Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (540) 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, 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. '96

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 2nd and 4th Sundays 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 '97