

# Advocate and Messenger

134th Year      DECEMBER 1995      No. 12

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**Advocate**  
and  
**Messenger**

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

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| <b>Zion's Advocate</b><br>Established 1854 | <b>Messenger of Truth</b><br>Established 1897 | <b>Gospel Messenger</b><br>Established 1878 |
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**THE CHRISTIAN LIFE**

How careful must the Christian be!  
How chaste in life and lip!  
For he attracts the critic's gaze,  
Who watches ev'ry slip.

The world thinks little of the saint  
But much of him expect;  
They profit by his godly life  
But godliness reject.

O saint of God, “quit ye like men,”  
In Christian armor dressed:  
We shall at last o'ercome the world  
And find eternal rest.

8-11-93      R.E.H.

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# Advocate and Messenger

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

134th Year

DECEMBER 1995

No. 12

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## CLOSE OF VOLUME 134

How quickly do the years roll by! There are occasions, mainly when we are in great pain or distress, mentally, physically or emotionally, when time seems to almost stand still, but the overall picture, especially when we reflect upon the past of our lives, is that it is short to look back upon. So soon, it seems, we have come to the close of this 134th volume of the A&M, and, ordinarily, time never seems to pass faster than when I am working on the paper, unless it is when the Lord is blessing me to preach in the Spirit. Perhaps much of this is due to the fact that the Lord, even in the midst of much grief of soul and weight of affliction, has made me willing to

labor, as much as lies within my power, and as much as opportunity affords, in behalf of His people.

The course I have pursued in endeavoring to put the kingdom of God first in my life has not allowed me to lay up a retirement or a bankroll, but I have operated on the conviction that Christ was being honest with us when He told us if we seek first the kingdom of God, and His righteousness, such things as food, drink and clothing will be provided (See Matt. 6:24-34). Thus far His faithfulness has been verified in this and all other matters, and we are quite well convinced that the same will be true in the future. And I have often said that even if I should one day starve to death God would still be just, and if I am one of His little ones, I would then be much better off. But I recall that the Lord prepared a shade even for His rebellious prophet Jonah, and that He commanded the ravens to feed Elijah at the Brook Cherith (Jonah 4:6 & 1st Kings 17:4). He could do the same for any of us if He chose.

I am quite sure that my labors as editor for the last 19 years have in no way involved self-promotion or a desire for recognition, for I have always been perfectly willing to relinquish this position (it is *not* an office) at any time I was asked to do so by the Board of Trustees, or at any time I might feel that circumstances called for it. And besides, there have been many unpleasant things which have come my way as a result of trying to be a faithful editor and servant of God which were very disagreeable to the flesh and sometimes caused me to greatly wish that these duties were laid upon someone else. My main concern, if not my only concern, has always been the glory of God, the good of Zion, and the edification of the saints. I feel confident that God would not have sanctioned any other motives. Insofar as we may have achieved any success in these things I have always been willing for others to judge.

We again want to express our gratitude to those of you who have shown any interest in this old publication or who have contributed in any way to its furtherance, and we humbly solicit your continued help. Income from subscriptions alone still does not cover the cost of mailing out the paper for 12 months, consequently the donations

our Secretary and Treasurer receives from various ones of our kind friends during the year are very important. We also want to thank each of our associate editors for every effort they have made to supply worthwhile material for our readers. May God continue to bless them in all their godly undertakings.

We trust that each of you will be kept safely through the upcoming holiday season, and where families and friends are blest to come together and share each other's fellowship and love, may it be a time of peace and joy in the Lord. We ask a continued interest in your prayers that God will supply our needs and give us grace and strength for all the various duties that lie before us. Our love and best wishes to all.—*Editor.*

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### **TRUE PRIMITIVE BAPTISTS ARE MY PEOPLE**

My mother was reared among the Old School Baptists, and at the time of my birth on Aug. 24, 1938, she had been a member for about twelve years. Less than two years later my father was converted from "Freewillism" to the truth of sovereign grace. He united with the Old Church in 1940 and was ordained to the ministry 14 months later.

I learned from my parents that I was carried to my first Old Baptist meeting when I was two weeks old, and hence I was reared among these despised and persecuted people who have been a major part of my life for over 57 years. I united with them on April 19, 1959 and was baptized two weeks later on May 3rd. I began to be called on to speak in the name of the Lord the following December. I was liberated October 1st of 1960 and ordained April 1, 1961. I was married to Melba Diane Jones Dec. 24, 1961 and baptized her on April 1st, some three months later.

I suppose I have heard just about every accusation and slanderous statement that has ever been leveled against the dear old Primitive Baptists, and I have found that practically all of them arise from a lack of understanding with regard to what we believe and why we

believe it. Any time I have ever asked an enemy of the Old Church what they think we believe, everything they have said in response has been incorrect, which confirms the fact that God has hidden “these things from the wise and prudent, and has revealed them unto babes: (Matt. 11:25).

True Old Baptists are by far the dearest people on earth to me. An understanding of the doctrines of grace, rather than leading them into a licentious life, has had the contrary effect of humbling them, tendering their hearts and stripping them of that self-admiring pharisaism which so abounds among worldly religionists. It has brought them to realize with old Jacob that they are not worthy, in and of themselves, of the least of all the mercies and truths which God has shown unto them (See Gen. 32:10). It has made them willing to confess with Paul that by nature they are “wretched” (See Rom. 7:24), and that compared to what they ought to be they are “unprofitable servants” (See Luke 17:10). These are all things which the critics of the Old Church have never known and felt.

Primitive Baptists are far from perfect because of the fact that they, like all the rest of humanity, still have a corrupt nature—and this was not abolished by their regeneration. But even with their faults and failings I have still found the faithful among them to be the most honest, sincere and loving people on earth, and in spite of the way they are looked upon by the world, and in spite of what I have had to suffer as a result of embracing the principles they stand for, I am thankful to God that He has blest me to be identified with them all my life. May He bless me to live out the remainder of my days with them, and may I never bring reproach upon the blessed cause for which they stand. They are the best friends I have upon this earth.—*Editor.*

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If Christ had died for all the human family—as much for Herod as for Paul—then the entire race would be saved, for His work of redemption was efficacious. The sins of all those for whom He stood as Surety were put away forever.—*R.E.H.*

## **CHRIST SHOULD BE WORSHIPPED EVERY DAY ALIKE**

The birth of Christ was a source of joy to some and a source of trouble to others. For example, the wise men “rejoiced with exceeding great joy,” while Herod “and all Jerusalem with him” were troubled (See Matt. 2:3,10). And thus it has ever been that to those with spiritual discernment Christ is viewed as *their life* (Col. 3:4) and He is loved and adored by them, every day of the year, while those who do not have this discernment want nothing to do with Him. By them He is “despised and rejected” (Isa. 53:3).

At this season of the year a great many people will call themselves celebrating the birth of Christ while at the same time selfishly violating almost all of the principles He taught. At no other time is Christ more dishonored than during the Pagan holy day called Christmas. Enormous volumes of hard liquor will be consumed across the land, much of it at ungodly parties and other gatherings, where there will be all manner of lasciviousness, lusts, etc.

There will be shameful sums of money wasted on decorations and on gifts that are not practical and which will be bestowed upon people who do not need anything in the first place, while many a hungry, barefoot and homeless man, woman and child will go unthought of and uncared-for, and all this in a nation that dares call itself “Christian”.

There is no place in the Scriptures where we are called upon to celebrate the *birth* of Christ, but we *are* taught to commemorate His *death* in the ordinance known as the Lord’s Supper. We rejoice that He was born, but it was by His *death* that we (His people) were reconciled to God (Rom. 5:10 & Col. 1:22).

May we, who have been graciously blest to embrace the truth of Christ, and who consequently “have no confidence in the flesh” (Phil. 3:3) approach this holiday season with great soberness of mind and heart. It should never be said of a believer in Christ that he worships his Lord more during certain seasons of the year than he does at others. The true followers of Christ should adore Him as much one day as another. Every day should be a special occasion to “worship

God in the spirit, and rejoice in Christ Jesus.”

If all this is kept in mind, whatever activities we may engage in during the Christmas season, and at all other times, will be kept within the perimeters of what is allowable in God’s word.

God is not a scrooge. He never gives anything to, or withholds anything from, His people in order to make their joy less, but He knows what is best for them and the instruction He gives them is for their good and His own glory. And since He is rightly worthy of all praise there is no impropriety in His calling upon us to render unto Him all glory, honor and exaltation.

We pray that the holiday season will be a time of happiness for you all, a time of growth in grace and in the knowledge of the truth.—*Editor.*

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### DO THEY KNOW?

Mormon leaders have taught different things on different subjects at different times. On the subject of the Deity some taught that there is but *one* God, others that there are *three* gods, others that there are *many* gods, and still others that *we can become* gods; (that’s what Satan told Eve) while Joseph Smith himself, in his “Lectures of Faith” taught that there are *two* gods. This leads us to ask, “Do Mormons really know *what* they believe? And another question which is even more pressing and important to *us*, and which hits much closer to home, is: Do most people who have their name on a Primitive Baptist membership role really know what Primitive Baptists believe? I fear that we probably need as much work in that area as the Mormons do.—*Editor.*

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It has rightly been said that no one can be a Christian on his own terms. Christ has shown us the way, and we are Christians only when we follow Him. —*R.E.H.*

You can’t water down the truth without washing some of it away.—*R.E.H.*



**THE LORD KNOWS WHY**

God lets the streams and lakes dry up  
And all the fish to die;  
Such things He oft' doth not prevent  
And lets us wonder why.

We see a little one abused;  
We hear their plaintive cry:  
Their little heart is left to bleed—  
We're left to wonder why.

The best folks often suffer most,  
On beds of pain they lie,  
And as they linger on for years  
We sadly wonder why.

We see the wicked prospering  
And see them riding high,  
While some, like Laz'rus, beg for bread,  
And we say, "Why, Lord, why?"

The saints cannot live free of sin  
No matter how they try,  
And as the battle rages on  
They sometimes wonder why.

Injustice comes and godly souls  
Desire from earth to fly,  
But they are left to struggle on  
And often wonder why.

'Tis good to know there is a God'  
Who hears our ev'ry sigh,  
And though we oft' don't understand,  
**HE** knows the reason why.

7-5-95

R.E.H.

### **GLORYING IN TRIBULATIONS—ROMANS 5:3**

What a mystery, this element of faith that permits a saint to glory in his afflictions? But, Paul did not say we ENJOY them, he said we glory in them, and this because they serve a very useful purpose. By them we are made to see God's merciful hand in delivering His people, who develops in us marks of grace for our own good and His glory.

By nature people seek to be self-sufficient, independent, able to care for themselves. Would any of us pray anything but the proud Pharisee's prayer if we had no troubles? Would we need the church or the Bible if all were perfectly easy for us? Young people are often very confident in their own abilities and judgment, are often resentful if older members see only their lack of experience. Old people often grow suspicious and critical of the young, fearful lest the old ways be destroyed. As in the case of the prodigal son, tribulations, better than anything else, teach both that they need each other. Any pastor can tell you that he and his people are closest when they face the issues of life and death together. The church has never truly become spiritual in times of great prosperity.

Have you considered how many lessons there are in the Bible that teach our text? We read of the trials which came upon Moses to give him the qualities needed to become the deliverer of Israel. Have you noticed the afflictions which came upon Israel in Egypt, to prepare them for deliverance? Indeed, they never would have left Egypt willingly otherwise.

Compare the complaining rebellious rabble which was Israel as they crossed the Red Sea, with the orderly procession filing around Jericho at the end of their journey. Was it not trouble in the desert that disciplined them into a nation? The people did not enjoy the journey, but to this day they glory in it.

The Psalms are favorites with all Bible readers. There is a story behind every Psalm, and it is time well spent to search those stories out. The sadness of Moses (Psalm 90) when God told him the people must die in the wilderness; the sorrow of David (Psalm 51) when caught in sin; the prayer of Jesus (Psalm 109) as He meditated

the treachery of Judas; the remorse of Judah (Psalm 137) in captivity in Babylon, are good examples. Out of sorrow comes repentance, praise, prayer, hope, and faith in God.

Both Paul and Peter, early in life, were presumptuous men, self willed, judgmental, quick to vow, ready to act without thought of the consequences. Both made terrible mistakes. And both received the mercies of God far beyond all their expectations, when God drew them into His fold. Is it any wonder that both became firm believers in grace? You might feel very sorry for preachers, or parents, and others too, who have to pass through fires of trial, but let me ask you a question. Would you rather have a preacher who can entertain you with oratory and enthusiasm, or would you rather have a man who has been tempered through fires, one you can talk to about your problems knowing he will understand and be compassionate? I have known young men to envy the place of honor held by older men, for they did not yet know how those old men had earned that respect. There is only one way to obtain experience, it has to be purchased by standing strong and true to the faith in burning trials. Even Jesus had to earn His place as our Mediator in this way. (Heb. 2:9-18).

In his later years Paul spent years in prison, hungry and very alone, abused in body and soul. Yet, if he had been free to travel we would probably not have his fourteen books in the New Testament. The Apostle John gave us Revelation from exile. Peter lived out his life under the shadow of his own crucifixion. Be careful, young man, how you envy someone?

So, we learn that God is not defeated by adversity, though we may feel that we are. He is able to turn such things to our good. We each, if the world continues, will no doubt learn through infirmity, loss of all we hold dear, and suffering, to be reconciled to inevitable death. Those things must come; but with them comes a brighter hope. The cross, you see, is not greater than His grace.

ELDER RAYMOND WEBB

### **PURE AND UNDEFILED RELIGION**

There have been a few times in my brief life that I have felt sure I was observing true "pure and undefiled religion" in the full sense of New Testament Christianity. Such a time happened recently during a trip to the Beulah Association of Alabama.

Elder Marlin White, of Rockford, Alabama, had made arrangements for my wife and me to travel with him to the home of Brother Paul and Sister Frances Head, who live over the state line near Hogansville, Georgia. Brother Head is 91 years old and legally blind, though strong in faith, and must spend most of his time in his chair in the living room. His dear wife is several years younger and a kind and gracious hostess, a true daughter of Sarah.

Bother White is in his 80's and must travel along with the aid of a walker at a slow rate of speed, though he is vigorous and alert in mind and spirit. It took him several minutes to get out of our van and up the steps into the house. It was an amazing thing to observe him, though. From the minute he came through the door, his pastor's heart beamed forth brilliantly. The entire time he was there he was constantly ministering to us all, encouraging and exhorting, teaching, inquiring after the Head's physical and spiritual well-being, all in sincerity and love. Though he is weak physically, his strength of spirit was readily apparent.

It was obvious that we were in a home where God and His servants are loved and respected. Sister Head fed us royally and saw to our physical comfort in every way, then came in and visited with us and listened to Elder White as he taught us all from the Scriptures and his experiences. She took my wife under her wing and soon they were visiting pleasantly as they worked in the kitchen. Brother Head, notwithstanding his age and blindness, looked after us as well as he could, and took a good interest in the conversation.

Usually in a visit there will be something that is out of place, some slight note of discord or anxiety, but not here. Nothing that I saw, heard, or felt in the atmosphere was at odds with the charity which is set forth in God's word and which the church at Jerusalem experienced. I have no doubt that God was very well-pleased with

the conduct of these three of his aged and worthy servants. I could only watch and think what a heavenly privilege it was just to be there. I thought I might have known something about pastoring the Lord's sheep, but I am just a babe compared with that good old elder. I have enjoyed good Old Baptist hospitality, but none more thorough or gracious than that which this dear couple provided. May God richly bless them all is my ardent prayer, and sustain and comfort them during their remaining days here on earth. Would to God that we had more like them!

ELDER MARK GREEN

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### DELIGHTFUL THINGS

To delight means to please highly, to give high satisfaction or joy. To please God is one of the greatest objectives of the Christian life. Jesus said, "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him?" (John 8:29). Paul in his letter to the Church at Thessalonica exhorted, "Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more" (1 Thess. 4:1). It is therefore clear that God's people have the desire and the duty to please God.

Of course those who are not children of God have neither the desire or the ability to please the Lord. Paul said in Romans 8:8, "So then they that are in the flesh cannot please God." Pleasing God is the exclusive right and privilege of the Lord's people.

*Having the desire* to bring delight to the Lord is given to the elect in the new birth. *How* to bring delight to the Lord is found in God's Word. Let us who seek to bring the Lord delight, look into His word to find the things that we can do to delight Him.

"The steps of a good man are ordered by the LORD: and he delighteth in his way" (Psa. 37:23). Here David tells us that one of the delights of God is to see His children walking in obedience. To

order is to give direction. When the child of God looks to the Word of God to direct his life this is well-pleasing to the Lord. Samuel pointed this out to King Saul after Saul had disobeyed God by bringing back the spoils of the Amalekites. In 1 Sam. 15:22 we read, "And Samuel said, *Hath the LORD as great delight* in burnt offerings and sacrifices, as in obeying the voice of the LORD? *Behold, to obey is better than sacrifice*, and to hearken than the fat of rams." In Hebrews chapter 13 Paul says, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." Solomon in Proverbs says, "They that are of a froward heart are abomination to the LORD; **but such as are upright in their way are his delight.**"

And what is this way of obedience and uprightness in which the Lord delights to see His children walk? Jeremiah tells us in Jer. 9:24, "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Kindness born of love, discernment between right and wrong, good and evil, and godly living these are the things that we as God's people can do to delight our God.

Other ways in which the child of God can delight the Lord are found in Proverbs 11:1, 12:22, 15:8. For the sake of space we will not print them here.

But what about the bankrupt sinner, the soul who has struggled to please the Lord and sees his efforts as failure? What of the poor in spirit who say with Paul, "For *I delight* in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:22-23). Let that poor soul rejoice, for, "The LORD taketh pleasure in them that fear him, in those that hope in his mercy" (Psa. 147:11).

How wonderful to know that the Lord is delighted to have mercy upon His humble poor? What wonderful words are spoken by the Prophet Micah, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he

retaineth not his anger for ever, because **he delighteth in mercy**" (Micah 7:18). How thankful we are to learn of Him that pleased the Lord for us! How comforting to hear the voice of our Heavenly Father who says, "Behold my servant, whom I uphold; mine elect, *in whom my soul delighteth*; I have put my spirit upon him: he shall bring forth judgment to the Gentiles" (Isa. 42:1). Jesus Christ, the servant and elect of God, so pleased the Father that God spoke from heaven and said, "This is my beloved Son, in whom I am well pleased." Mat. 3:17). Indeed it is the son of God who has pleased the Father perfectly so that we might be pleasing unto God and find mercy when we turn to Him.

Thus we should be highly motivated to delight the one who pleased the Father for us, knowing that when we have failed, we can find forgiveness from Him who "delighteth in mercy".

ELDER LONNIE MOZINGO, JR.

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### BEWITCHED

This is a word not normally associated with Christianity but nevertheless a scriptural term. Many dear children of God are often caught up in the schemes of men and are bewitched. They rob them of the true joy of their Christian faith.

Over the past quarter century I have seen men, on a number of occasions deceive, disrupt and destroy the peace and joy of God's people by bewitching them. Wolves in sheeps clothing get in from time to time and wreak havoc in the dear old church. You might say, "How can this happen in the Lord's church?" Well, they will usually attack from the weakest point and very, very gradually infiltrate the whole body. It is so gradual that hardly anyone would notice it changing. We've all heard the statement, "That's just a little thing, it can't hurt." In the Garden of Eden God said, "Ye shall surely die." Satan said, "Ye shall *not* surely die." A small word "not" added made all the difference in the world—so, small things *do* count. A lot of small things make a whole. A sudden attack

would alert and scatter the flock, but a gradual attack is usually effective. Again, in the Garden God said the serpent was more subtle than all of the beasts of the field. The word *subtle* means "so slight as to be difficult to detect." Satan is sometimes difficult to detect when he is working in the midst of a people. If not detected early he will destroy the flock; not eternally, but by causing disruption and conflict in the household of faith.

The wolves dress in sheeps clothing in order to deceive the sheep and appear to be just like them. Since he is not being observed as a wolf, he can gradually begin his destructive work by gaining the confidence of the sheep. Soon he will have the confidence of a majority or the whole flock and will begin his deceptive work and devour the sheep. The wolf can pose as anyone; a brother, a sister, a deacon or a minister. Satan is sometimes transformed as an angel of light (2nd Cor. 11:14). What damage can Satan do using one person? Much.

It is not any one person that Satan uses to bewitch the Lord's people. It can be anyone. Notice in Gal. 3:1; "O foolish Galatians, who hath bewitched you." They had obviously, according to the text, been in the truth and taught the truth, but had been bewitched and followed influences other than that of Jesus Christ. Brethren, our central theme is Jesus Christ and no other. Notice how Paul stated this; "Foolish Galatians," meaning unwise, silly, etc., for not following the truths which they had been taught. They did not obey the truth and therefore became foolish and had been bewitched. God's people have been taught the truth down through the ages, but on many occasions have not obeyed and have been devoured by the wolf. We don't seem to learn much from history, do we?

The word "bewitched" means, to place under one's power by magic; to control one by using trickery, deception, sleight of hand and other tricks to entertain." You see, by removing one's thoughts from the truth by the use of magic or entertainment, they become weak and easily deceived. Secondly, it means "to charm." How charming can that wicked one be when in pursuit of God's little Lambs. He is so smooth, slick and double-tongued that most will



say, "He or she can't be that bad." Have you heard that before? Go back, dear ones, and read in Genesis where Satan deceived Eve, the mother of us all. She was bewitched.

Many of the Lord's flock are being bewitched and led astray by that wicked one in sheep's clothing. Churches are being torn apart, congregations split, and disorder coming among us at a rapid pace because of Satan's influence. May God in His mercy strengthen us that we might reject such and follow the precious truth of our Lord and Saviour Jesus Christ.

ELDER W. C. MINTZ  
P.O. Box 324  
Little River, SC 29566

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### AN UNWORKABLE RELIGION

Arminianism is a religious system which cannot work, because of the fact that the very ones it seeks to save by evangelization are the ones who despise God and who say unto Him, "Depart from us; for we desire not the knowledge of thy ways" (Job 21:14). See also Psa. 68:1 & 139:21. God is believed on *in* the world, but He has never been believed on *by* the world (See 1st Tim. 3:16). Unregenerate men do not receive (embrace or believe) the things of the Spirit of God for they are foolishness unto them (See 1st Cor. 2:14). Therefore the arminian "offer" of salvation unto them is a wasted effort. To those who are already believers, the gospel is "the power of God unto salvation," but to those who are perishing the preaching of the cross is foolishness. We might as well offer a naturally dead man a loaf of bread as to offer a spiritually dead man the Bread of Life. A proper understanding of this point will bring one a long way toward being delivered from the doctrines of men into a knowledge of the truth.—*Editor*.

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Adversity has the effect of eliciting talents, which, in prosperous circumstances, would have lain dormant.—*Horace*.

### AFFLICTIONS COMMON TO ALL

There are those who will tell us that because we are suffering afflictions we are not children of God, or that we are undergoing such miseries because of unconfessed sins. Well, it is true that all our sufferings certainly are in one way or another related to and connected with sin, but let us not forget that the Scriptures tell us we are "born unto trouble, as the sparks fly upward" (Job 5:7). It is a fact that our days are relatively few, and that those days will be "full of trouble" (Job 14:1). This is the common lot of fallen humanity to a more or less degree, and it certainly does not indicate reprobation. In fact, the afflictions of the righteous are many (See Psalm 34:1). And the fact that we have hitherto been delivered out of so many troubles is a sweet evidence and indication that we are a child of grace and are "beloved of God". And if so, we will ultimately be delivered out of *all* our afflictions. What a glorious prospect!—

*Editor.*

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### IF WE WERE MORE CAREFUL

When I hear members of a church begin to complain of a pastor who is sound in doctrine and practice, and say that he is of no account to the church, look out; they are getting ready for one of two things, or both. First, to fill the church with unregenerate material, or second, to get a preacher who will bow to the fads and fancies of the day. Either of these will bring swift and sure destruction.

Brethren, always remember that regeneration is accomplished by the *direct* and *immediate* influence of the Holy Spirit. And no man will believe that Jesus is the Christ unless he is born of God; and no one is a fit subject for baptism unless he is a believer in the Lord Jesus Christ. Old Baptist preachers are not instruments in the hands of God to accomplish this either.

If we were more careful as to the qualifications of those who offer themselves to our churches for membership, I believe a good share of our trouble would be avoided.

Then again, when our churches hear a preacher advance something unsound tell him of it right at the time. In short, guard your pulpits, brethren, and you will never feel sorry for it. —*Elder A. J. Garland, Front Royal, Va., Primitive Monitor, 1909.*

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### THE COMMUNION SUPPER

Many Jewish holy seasons were celebrated with feasting, often in a public way. That the Lord's church is quite different is evident, from the example of communion. It is never called a feast, but always a supper. As members of a close family come together in the evening, to sit down together to share food and the events of the day, so Jesus and His disciples sat down together in the upper chamber. Communion is not a matter of friendship or of hospitality, but it belongs to those who labor together in a spiritual family.—**Elder Raymond Webb.**

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### THE BIBLE'S RELIABILITY

How wonderfully the Bible proves its reliability, in that the types given in antiquity are so perfectly fulfilled in later times! The spot where Melchisidek gave his blessing, and bread and wine, to Abraham and his servants, was only a few steps from where the Lord Jesus was to give it to His disciples! The place where Abraham bound Isaac and laid him upon an altar was only a few feet from the place called Calvary. The ram which became his real offering was caught by his horns (a symbol of strength); and it reminds us the Master's strength, and the reason He went to the cross, was His perfect faith in God and His perfect love for His people. —**Elder Raymond Webb.**

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Our conscience is a safe guide only when God is the guide of our conscience.

### THE PEACE CHRIST GIVES

The Prince of peace did not come to give you peace with the world, for He did not have that Himself. He gives peace of heart and soul in the midst of trouble, a confidence and hope when storms burst upon life's seas. See Him arise from prayer in Gethsemane to face the armed mob with quiet dignity! Had His disciples followed His counsel to watch and pray, they too would have known the peace Jesus gives. It is likely we do not pray as much, or with as much faith, as we ought.—**Elder Raymond Webb.**

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### OVERHEARD IN AN ORCHARD

Said the Robin to the Sparrow:  
 "I should really like to know  
 Why These anxious human beings  
 Rush about and worry so."

Said the Sparrow to the Robin:  
 "Friend, I think that it must be  
 That they have no Heav'nly Father  
 Such as cares for you and me."

—**Elizabeth Cheney**

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### MORE THAN A PLACE OF REST

Some people I have known who had their name on an Old Baptist church book have entertained the notion that there are no rules governing how church members ought to conduct themselves, and that being a church member should not expose a person to any kind of censure, opposition or hardship. They seemed to view it as almost criminal for anyone to bring up a case in the church which called for disciplinary action. One lady I know complained about such cases being dealt with and said, "I joined the church to find a place

of rest from this sort of thing.” Well, such attitudes as hers arise from a lack of proper teaching from the pulpit; from a woeful ignorance of the Scriptures, and a total absence of understanding as to what the church of Jesus Christ is all about.

There is a way in which we ought to behave ourselves in “the house of God” (See 1st Tim. 3:15), and if there is a way we *ought* to behave as members of the church of God, then there is a way we *ought not* to behave. All the preceptive teachings in the New Testament epistles to the churches and to individuals tell us very plainly what ought and ought not to be our behavior in God’s house. Ministers should shun not to declare unto their hearers “all the counsel of God” (See Acts 20:27), not just those parts which draw them no criticism, and the members should search the Scriptures daily to see for themselves whether these things are so (See John 5:39, Acts 17:11 & 2nd Tim. 2:15).

Sometimes I have wanted to ask those who thought the church was just a place of rest what they thought the apostles died for, and what all the martyrs since their day died for? Literally rivers of blood have been shed by the persecutors of the church down through the ages. Were those martyrs killed by the enemies of the church simply because they were *resting*? No! no! They were killed because they were firmly standing for truth and righteousness in the midst of a crooked and perverse generation. They were killed because they would not bow down to the false gods of this world; they would not recant their faith and follow the idolatrous edicts of men. They were faithful to the laws of Christ which govern the church and they preferred death rather than deny or violate those precepts.

The church is indeed a wonderful place of rest, but it is also much more than that. It is a place to publicly and openly confess our faith in Christ and to be visibly identified as disciples of His. It is a place to labor for the mutual good and upbuilding of the body of Christ and to “earnestly contend for the faith which was once delivered unto the saints” (Jude 3). If we think the church is merely a place to go when it is convenient to hear “smooth things” preached (See Isa. 30:10), then we have altogether missed the significance of it and need to beg for light and understanding.—*Editor*.

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## NEWS NOTES

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### APPOINTMENTS AT NEW HOPE AND LITTLE UNION

Elder Cecil Darity is scheduled to be with *New Hope* church in Winter Garden, Fla., on the following dates:

|               |                   |
|---------------|-------------------|
| Dec. 13, 1995 | Wednesday 7:00 PM |
| Dec. 15, 1995 | Friday 7:00 PM    |
| Dec. 16, 1995 | Saturday 10:30 AM |
| Dec. 17, 1995 | Sunday 10:30 AM   |

Communion services are to be held on Saturday night (16th) at 7:00 PM.

Elder Darity also has an appointment at Little Union, Lithia, Fla., Dec. 17, 1995, Sunday evening.

For more information on the **New Hope** meetings call:—**Elder Glenn Blanchard, Ph. (407) 727-3557** or **Elder Charles Godwin, Ph. (813) 735-0542.**

For more information on the **Little Union** meeting call: — Elder Ronald Lawrence, (813) 681-6462 or Deacon Julian Cunningham, (813) 754-7925.

**New Hope** church desires that everyone come praying that the Lord's holy name will be glorified. In Christian love—**Elder Glenn Blanchard.**

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I have often wondered what people want with a god who is so weak He cannot save unless they *let* him, and cannot go to foreign lands unless they *carry* him. It appears to me that such a god can only satisfy those who desire to be above him. —*R.E.H.*

Some think God is like medicine; you don't need Him when you're feeling well.

### ORDINATION OF ELDER MARK PITNEY

Thompson Primitive Baptist Church, Kalida, Ohio: Sept. 23, 1995.

After the reading of the church minutes calling for the consideration of the ordination of Brother Mark Pitney to the ministry, Elder Michael Pitney asked the church to vote again to affirm that the church was of the same mind. The church voted to proceed with the ordination service.

Pursuant to the call of Thompson Church for ordained help, the following Elders and Deacons responded: **Elders:** *Harry Booth, Tommy Edwards, Melvin Jackson, Randall Miracle, Michael Pitney, Nolan Pitney, Sr., Tom Pitney, Tommy Sarber and Kenneth Wilson.* Deacons: John Hite, John King, Thomas Mikel, Joe Neikirk, Nolan Pitney, Jr., and Lester Thacker.

By approved motions Elder Michael Pitney was elected to serve as *moderator*, Elder Tom Pitney to serve as *clerk*, and the church agreed to turn Brother Mark over to the presbytery. He was then given the opportunity to exercise his gift.

A motion was seconded and carried to have Elder Melvin Jackson question the candidate. The remainder of the presbytery was given the opportunity to ask questions.

A motion was approved to proceed with the ordination. It was further moved and carried that Elder Tommy Sarber voice the ordination prayer, which was followed by the laying on of hands, and that Elder Nolan Pitney and Elder Michael Pitney preach the charge. Sister Jane-ella was invited to sit with Brother Mark during the charge. Motion was then made and carried to return Brother Mark to the church as a properly ordained minister. The church recognized the work of the presbytery.

By approved motion the minutes were read and approved, with copies to be given to the Church and to Brother Mark.

Another motion was approved to disband the presbytery.



### CHURCH BUILDING DESTROYED BY TORNADO

On Friday night, Oct. 27, 1995, the church building and dining hall of *Lebanon* Primitive Baptist Church, SW of Cordele, Georgia, were destroyed by a tornado.

Until further notice the church will hold their services in the *Cedar Creek* Primitive Baptist Church building, which is located just a little way off the Georgia-Florida Parkway (Hwy 300) about 11 miles southwest of Cordele, Ga. Their services will be held at the usual times on 2nd Sunday night and 4th Sunday morning and Saturday night before.

The church requests our continued support, attendance and prayers, and wants us to tell others where they are holding their services.

*(Editor's note: If any of our readers desire to help these brethren in a financial way I am sure it will be greatly appreciated. The pastor of Lebanon is Elder Dennis Jones, one of our associate editors. Donations should be sent to—Lebanon Primitive Baptist Church—c/o Mr. Walter D. Childers—155 McClendon Road—Cordele, GA 31015.*

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### SUBSCRIPTION OFFER

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

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There would be more golden wedding anniversaries celebrated if more couples practiced the Golden Rule toward each other. It does no good to commit this rule to memory if we do not commit it to life.



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**OBITUARY**

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**SISTER JUANITA SCOTT**

On Sept. 1, 1995 Sister Juanita Scott reached the end of her brief trek through the shadowed land of faith. A few close family members and friends gathered in Aurora, Missouri for the service. Most of the community failed to mourn or even notice Juanita's passing. But in a land far removed, yet closer than thought, a grander host raised perfect voices to welcome home yet another weary traveller.

We of *Harmony* Primitive Baptist Church, Alexandria, Ohio, acknowledge the merciful exercise of God's will. We thank Him for the privilege of walking for a short time with Juanita. May our lives honor Him now and when His will requires of us our fleeting mortal life, may we join Sister Juanita in celestial chorus according to His word in an endless world.—Done by order of *Harmony* Church: **Elder Jack D. Allen**, Moderator, **Sister Debbie Lind**, Clerk.

**SISTER ADA GENEVA PAYNE**

Sister Ada Geneva Payne (94) was born May 29, 1901 in Rappahanock County, Virginia and departed this life Oct. 21, 1995 at Oak Spring Nursing Home. She was the wife of the late Milton Payne who was a faithful deacon in *Battle Run* Church for many years. To this union was born six daughters, all surviving her: Viola Heflin, Amissville, Va., Bertha Marshall, Gainsville, Va., Virginia Frazier, Orlean, Va., Elizabeth Putnam, Hume, Va., Susie Roberts, Richmond, Va., and Irene Pittman, also of Richmond. Also surviving is one son, Alvin Payne, who lives in New Jersey, and one son deceased, Delbert Payne. She is also survived by 25 grandchildren, 3 step-grandchildren, Great-grandchildren listed as "many" and a number of Great-great-grandchildren.

Sister Payne joined *Battle Run* Primitive Baptist Church in 1911 at the age of 10 years, and was a faithful member as long as she was able to attend. She loved to prepare and take food to the all-day meetings and fed many people in her home. Her doors were always open to God's people.

Funeral services were conducted by her pastor, Elder Elmer S. Skeen, at Royston Funeral Home Oct. 24, 1995. Her body was laid to rest in Orlean Cemetery, Orlean, Va., to await the morning when our Lord will call forth the sleeping dust to that peace of eternal rest where she will be with her Saviour and be satisfied. May the God of all grace bless her dear family and many friends who will miss her loving kindness. Humbly submitted by one who loved her,—**Elder Elmer S. Skeen**.

### SISTER VIRGINIA VEAZIE FARMER

Sister Virginia Farmer (78) was born June 2, 1917 in Rockingham County, Virginia, the daughter of the late John James and Cora Virginia Coffman Veazie. She died Oct. 10, 1995 at the Rockingham Memorial Hospital in Harrisonburg, Va.

Surviving are two daughters; Beverly V. Knight of Harrisonburg, and Brenda F. Dean of Elkton, Va.; two sons, Joseph C. and Eddie J. Farmer both of Elkton; five grandchildren and three great-grandchildren. Her husband Joseph C. Farmer, Jr., preceded her in death in October of 1977. They were married in August of 1936.

Sister Farmer was a devout member of the *Alma* Primitive Baptist Church and a faithful supporter of the church and her pastor unto the end of her life. She loved the Lord and often mentioned how He had blest her, also her church family.

She was a graduate of Elkton High School, and a receptionist for Dr. Charles Miller until her retirement.

Funeral services were held at the Lindsey Funeral Chapel in Harrisonburg at 10:00 P.M. Thursday, Oct. 12, 1995, with burial in the *Elk Run* cemetery in Elkton. Services were conducted by her unworthy pastor, Elder Ernest M. Long.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

May the God of all grace and mercy comfort and sustain the family and friends of our departed loved one is my humble hope and sincere prayer.

Submitted by one who loved her and appreciated her fellowship.—**Elder Ernest M. Long.**

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

Mrs. S. O. Hall, Ga., \$5.00; Lelia B. Anderson, Va., \$10.00; Walter Pile, Ill., \$10.00; Lessie V. Frazier, Va., \$20.00; A Friend, Ga., \$5.00; Mrs. Clydie Klopp, Va., \$10.00; Elder Raymond Webb, Ill., \$25.00; Shannon Whipp, Fla., \$7.00; Elder Ralph Culy, Ind., \$20.00; Elder Glenn Lilly, W.Va., \$10.00; Mary Lee Olinger, Va., \$5.00; Harvey & Blanche Cornwell, Va., \$15.00; Betty Lou Brown, Va., \$10.00; Naomi Surratt, Ill., \$10.00; Mary A. Bradley, Ky., \$5.00; Jesse R. & Alma F. Caves, Fla., \$5.00; Warren P. Houk, Fla., \$25.00; Martha M. Johnson, Ind., \$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; Sister Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '96

**LITTLE FLOCK** - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July '96

**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. '96

**MILL CREEK** - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (540) 743-5014. April '96

**NORTH FORK** - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 22068-9801, Tel. (540) 338-5531. May '96

**ROBINSON RIVER** - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (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 '96

**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

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

**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, Rt. 1, Box 163-A, Bentonville, Va. 22610, Tel. (540) 635-4718. July '96

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968, Tel. (540) 985-7409. July '96

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m., Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115. April '96

#### FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (540) 347-3538. Mar. '96

CEDAR CREEK - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (540) 465-8484. May '96

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764. June '96

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (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, 110 Boykins Ave., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605. Dec. '95

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd, 4th and 5th 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. '95

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '96



