

Advocate and Messenger

134th Year JULY 1995 No. 7

Advocate and Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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HIS DAILY PROVIDENCE

God sees the sparrow when it falls,
Though tiny in our sight;
He sees the earthworm when it crawls,
Though hidden from the light.

And we, to Him, are worth far more
Than these low creatures are:
The care He displays o're and o're,
T'ward us is greater far.

His daily providence is sure,
His blessings never cease:
In this great truth may we endure
And walk with Him in peace.

1-4-93 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

JULY 1995

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SUSTAINED BY GOD'S MERCY

There are so many dangers and evils to which we are constantly exposed that our life on earth is a perpetual miracle. The fact that we have lived as long as we have is owing to nothing less than the merciful care and providence of God. At any given moment there are a thousand foes that would overtake us were it not for the fact that He upholds us, protects us, and sustains us. This is true to an even greater extent with the faithful servants of the Lord, for Satan has a particularly venomous hatred for them. So constantly was the apostle Paul faced with the prospects of death that he applied the words of the Psalmist to himself which say, "For thy sake we are

killed all the day long; we are accounted as sheep for the slaughter: (Psalm 44:22 & Rom. 8:36). And in another place he said he was always delivered unto death for Jesus' sake (See 2nd Cor. 4:11). He knew he might die at any time if the Lord was finished with him, but so great was his faith in the God he served that he viewed death itself as a deliverance. And, when the time came when he knew his departure was at hand he said, "I am now ready to be offered" (2nd Tim. 4:6). He was perfectly reconciled to it, for to him to live was Christ and to die was gain (Phil. 1:21). He knew that to depart and to be with Christ was far better (v. 23). May we be likewise reconciled in that hour.

As I look back over the past of my own life I am made to marvel that I am still alive. And for all my health problems it still amazes me that my condition is as good as it is. It seems that I must have suffered through thousands of horrible asthma attacks when I was a child, and for many years into my adulthood before I had access to modern medications. It is nothing short of a miracle that I survived. Also, there was the foolishness of youth which exposed me to many dangers, any one of which could have quickly snuffed out my life. I can think of many instances in which I could easily have been killed but my life was spared. And then I think of the many miles I and my companion have traveled in the ministry, of the catastrophes we have seen along the highways, and of the near misses when we too could have been killed or seriously injured, and again I marvel at God's providential mercy. I am constantly reminded of the fact that our life hangs by a thread, so to speak, and that we should never get too charmed or enchanted with the things of time and sense. We need to sit loose to the things of this present evil world for we never know when we may have to leave them all behind, never to return to them again.

The Lord has long since brought me to the place that I do not fear death itself. I sometimes think of what I may have to endure *between* now and death, and wonder how *that* may be, but so far as fearing the *moment* of death, I don't. I have very severe hypertension, and extensive tests to find the cause have proven fruitless. I am

presently taking six pills a day for it, and I suppose that represents one of the greatest threats to my life, but I spend very little time thinking about that, for the same God who has brought me through almost fifty-seven years of untold "dangers, toils and snares" can certainly lead me on as far as He is pleased for me to go. And many of you have considerably more years than I on which you can reflect retrospectively and say,

"Thus far the Lord has led me on;
Thus far His pow'r prolongs my days."

At any time the Lord is pleased to call me from the shores of time, I am ready to go. Of course I have earthly ties which my old flesh is loath to leave, but when those ties are broken it will give me no grief, for then I will be where sorrow cannot come. Of course I love my companion with all my heart, as well as the rest of my family and my friends, and there is a part of me that wants to stay with them. There is a part of me that wants to stay here and labor in behalf of my beloved brethren and sisters in Christ, but, like Paul, there is another part of me that wants to go on and be with the Lord. And I believe He is able to reconcile those whom I leave behind, and I believe He will do so.

May He bless us to always remember that our life is like a vapor that appeareth for a little time and then vanisheth away (James 4:14), and may He help us to diligently seek those things which are above rather than setting our affections upon the trifling toys of a dying world. Let us ever be thankful for the days He has given us, and may we use whatever remaining time we may have on this earth in service to Him. He deserves every ounce of praise we can give Him.—*Editor*.



A natural state is a dark state, and those who continue in that state meet with no disturbance from Satan and the world; but a state of grace is a state of light, therefore the powers of darkness will violently oppose it.—*Matthew Henry*.

BEWARE OF THE WORLD

Someone said that whether the world smiles or frowns it is an enemy to the true followers of Christ. It never has any good will toward them no matter what kind of face it may put on. This is an evil world, and it not only hates the *light* but it hates the *God* of light and the *purveyors* of light. This is the reason the ungodly are condemned, "light is come into the world, and men *loved* darkness rather than light, because their deeds were evil" (John 3:19). A righteous life condemns an evil life, therefore the wicked hate the righteous. Even if a righteous man never spoke a word, his good life would still stand in stark contrast to the bad life of the worldling and testify against it. Worldlings do not like this, and if they had their way there wouldn't be any righteous folks around. This is the reason the apostle told us not to marvel if the world hates us (See 1st John 3:12-13).

Cain was a worldling, and as with all worldlings *his works were evil*. His *works* were evil because *he* was evil. He was "of that wicked one". In other words he was a "child of the devil" (See Acts 13:10). Even his *religious* works were evil, and consequently God did not have respect unto him and his offering. But He *did* have respect unto Abel and his offering, which made Cain very angry (See Gen. 4:5). And because of that anger and enmity he took the life of Abel. Hence, we see very early in the existence of man the hatred of the wicked for the righteous.

The world hated Christ before it hated us (John 15:18). And the primary reason for the world's hatred of Christ was the fact that He testified of it, that the works thereof were evil (See John 7:7). This is the key sticking point with the world. They speak evil of us because we will not run with them to the same excess of riot (See 1st Peter 4:4). If we would join with them in their ungodliness and never say anything negative about their conduct, then our lives would not be a testimony against them and they would have no occasion to hate us. It is only as we "live godly in Christ Jesus" that we suffer persecution from the world, and sometimes even from certain of our own brethren (See 2nd Tim. 3:12).

It is by the fruits we bear that we ourselves may enjoy evidence that we are among the elect of God, and others may see that we are not of this world (See 2nd Peter 1:10 & 1st Thess. 1:4-5). And even the wicked can soon tell by our works that we are not their kind of people and that they want nothing to do with us, except as it may further their own purpose and advantage. Christ made this very clear when He said, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19). Please read the rest of the chapter.

Again Christ said of His people, "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world" (John 17:14).

God's people need to realize and understand that they can never have any real or mutual fellowship with unrighteousness, or with darkness, or with infidels (See 2nd Cor. 6:14-16). Hence, they need to behave in such way that it will be clearly evident that they are separate from such. "Be not conformed to this world," says Paul, "but be ye transformed by the renewing of your mind" (Rom. 12:2).

In order for a divinely taught child of God to have any kind of communication with a worldling it must of necessity be on the worldlings level. They cannot communicate on a spiritual level, for the worldling knows nothing of the things of the Spirit of God. Consequently in any kind of verbal contact between a child of God and a worldling the child of God must condescend to the level of the worldling for the worldling cannot elevate himself to the level of the child of God. Any time a child of God enters into an alliance with a worldling he will be the loser. The apostle James said, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (ch. 4, v. 4).

It is necessary that we have some contact with the world for in order to avoid it altogether we would have to go out of the world (See 1st Cor. 5:9-10). But we should not *court* the affection of worldlings nor seek to establish close relationships with them. Any

yoke between a believer and an unbeliever is an *unequal* yoke (See 2nd Cor. 6:14). It cannot be otherwise, for an unbeliever has no qualms about stooping to means and methods that a believer cannot in good conscience utilize or involve himself in. Such relationships do not *elevate* the unbeliever, it only *degrades* the *believer*.

Much more could be said, but we will simply close with the same thought with which we began—the world is an enemy to the child of God whether it smiles or frowns. A good watchword for God's humble followers is the simple statement of Christ to His servants, "Beware of men" (Matt. 10:16).—*Editor*.

THE FAITH OF MOSES AND ITS EFFECTS

The apostle Paul tells us in 2nd Thess. 3:2 what may also be gleaned from many other scriptures, and that is that not everyone has faith. In other words, they are not in *possession* of faith. And those who are not in possession of faith do not know anything about it. They may hear others speak of faith but they either put the wrong interpretation upon it or they do not believe it really exists in a religious context. To them faith and trust in a Supreme Being is an empty delusion—a mere whim of men's brains rather than a precious reality. However, those to whom God has communicated the gift of faith are not left to doubt its reality for it causes them to do what they otherwise would never think of doing. In fact, it causes them to do many things which are entirely opposite from the natural leanings and carnal interests of men void of faith—things totally contrary to what unregenerate men would naturally do.

For instance a carnal minded man who found himself in the position in which God placed Moses would have been more than glad to have been called the son of Pharaoh's daughter (See Heb. 11:23-24), for he would have fallen heir to a great fortune, and perhaps even the throne itself. But "by faith" Moses was blessed to see something that represented far greater riches than anything Egypt had to offer, and that was the ultimate reward of refusing the

pleasures of wickedness, enduring the reproach of Christ and suffering affliction with the people of God (Vv. 25-26). By faith he actually *preferred* those things and esteemed them of far greater value than all the immense treasures and pleasures which could have been his in Egypt.

The actions of Moses in this matter are totally beyond the comprehension of faithless men. They would look upon Moses as a complete fool, not only for turning his back upon such pleasure and wealth, but especially for exchanging it for reproach and suffering. How could this ever make sense to a man who did not possess the faith of Moses? It never has and it never will. Only those who, by faith, know something of Moses' God and something of the Christ for whom he suffered reproach will ever be able to appreciate and admire the choices he made, or to make such choices themselves.

Those who possess the faith of Moses, and of Abraham before him, can fully understand why he thought so little of Egypt's treasures and Egypt's pleasures. It is because the joy of following Christ is so far superior to anything the world has to offer. It is because the advantages of knowing and rejoicing in His eternal truth are so exceedingly far above the advantages of any high office or temporal advancement. I thank God that I find the attitude of Moses in these matters so much akin to my own thoughts and feelings. It gives me hope that perhaps we are kindred in Christ.—*Editor.*

LOT

When the servants of Abraham and Lot had conflicts, they thought it wise to separate. Lot's choice of habitation was the lowland country, the easier life. It is said that he pitched his tent toward Sodom, which is to say he gravitated in that direction one day at a time until he finally arrived. We do not know whether he was aware of what the place actually was, or whether he simply became acclimated to it by degrees. In any case, when a person leaves the companionship of godly persons, and the place where God's blessings

are felt, the path is always downhill. It was sad for Lot, and sad also for Abraham.

Living on the mountaintops or in the wilderness with only a few friends is not easy, but there is a degree of safety there because the wicked do not want it. It cost Lot dearly to go to Sodom. Being independent and being able to make his own decisions without the interference of his faithful friend, was not the pleasure he once imagined. He was surrounded by wickedness that vexed him daily, and he saw his home besieged by evil persons. Sodom's ways seem to have affected the thinking of his family so much that even dire danger could scarcely move them away from the things they had come to love. Before it was all ended, his companion perished, and his grandchildren multiplied into bitter enemies. Talk of making bread out of stones!

Jewish legend tells us Lot was a weak characterless man who was married to a strongwilled, perhaps jealous and ambitious, wife. Whether she promoted the conflicts with Abraham, and whether the choice to move toward Sodom was hers, we do not know, but certainly Lot did not resist. Had he been like Abraham, he could have stopped it all by simply ordering his servants to cease their quarrels, but he did not. Abraham did the wise thing in separating, for there could never be real peace while they were together, and later did the kind thing by rescuing his nephew from slavery and perhaps death, but nevertheless Lot returned to live in Sodom. How impossible it is to help those who will not help themselves!

God alone can intervene and rescue fallen man from conditions of sin. Most of humanity deliberately chooses the ways of sin, loving them far more than they love God. Abraham could and did pray for Lot, but in the end it was an angel who took Lot by the hand and led him away from the destruction falling on the city. Lot still did not return to Abraham's company. God called Lot a righteous man, and we certainly believe him to be one of God's elect, but shame or false pride or believing he was not wanted, something made him live out his days alone. It is a sad end to what might well have been a profitable life.

The Bible continues to be precious because it contains so many practical lessons. Human nature and human needs have not changed through the centuries, and Christians probably need the lessons like this one as much as ever in human history. Yes, churches do have problems, and it is indeed difficult to be a Christian in today's world, and the world still offers the tempting easy life if Christians will only turn from godly ways. But the results, if Christians follow Lot's path, are no different today than in Lot's time. There are lots of Lots in the world today.

ELDER RAYMOND WEBB

THE EASY ROADS ARE CROWDED

All the easy roads are crowded
And the level roads are jammed;
And the pleasant little rivers
With the drifting folks are crammed.

But off yonder where it's rocky
And you get a better view,
You will find the ranks are thinning
And the travelers are few.

Where the going's smooth and pleasant
You will always find the throng,
For the crowds, O what a pity,
Seem to like to drift along.

But the steps that call for courage
And the task that's hard to do
In the end results in blessing
For the never-wav'ring few.

Author Unknown.

Slightly rearranged by the Editor.

ADVICE TO THE GRADUATE

Many of our young people have recently graduated from High School or College. The following article is offered to them, but the content is relevant to all the Lord's people.

Proverbs 10:4 says, "He becometh poor that dealeth with a slack hand: but the hand of the diligent maketh rich." In this portion of scripture Solomon gives the main ingredient for success in any endeavor. That ingredient is diligence. This virtue has been overlooked in our cynical world in recent years but in the past it was well recognized by our forefathers. Noah Webster said, "*People complain of labor because they do not know the evils of not laboring...that parent or guardian who suffers his child or his ward to be bred in idleness, becomes accessory to the vices and disorders of society.*"

Indeed poverty is only one of the consequences of idleness. Poor health, bondage to others, waste and destruction are but a few of the evils that befall man because of what the Bible calls "slothfulness". Prov. 18:9 says, "He also that is slothful in his work is brother to him that is a great waster." Just as a great waster would destroy, so would one who neglected the maintenance of that which was entrusted to him. A car will quit running if it is wasted through abuse. It will also quit if it is wasted through neglect. Thus, in life, there are many things that will suffer as a result of laziness. "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man" (Prov. 24:30-34).

No doubt much of the crime in our society is directly linked to the lack of industrious activity that is rampant in our world today. Juvenile delinquency and social ills such as drunkenness and drug abuse are made the worse because of too much idleness. I have often heard older people say that one of the reasons they did not get

into trouble as teens is because they were too tired after a long day in the field.

Paul was so concerned about sloth that he says in 2nd Thes. 3:10-15, "For even when we were with you, *this we commanded you, that if any would not work, neither should he eat.* For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. But ye, brethren, be not weary in well doing. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother."

In 1st Tim. 5:13 Paul instructed that the older widows should be cared for financially by the church, but he warned that no widow that is young should be cared for by the church, because, "...*they learn to be idle*, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." Truly the old adage, "Idle hands and an idle mind are the devil's workshop," is still true today.

Another consequence of sloth is bondage. Solomon said, "The hand of the diligent shall bear rule: *but the slothful shall be under tribute.*" Verily, the diligent will always rule the slothful. In life no one is going to be out from under the yoke unless they demonstrate that they are capable of holding the plowline. How many today trade their freedom for a mess of pottage or some other kind of "handout". Indeed, to be self-sufficient one must be willing to put in the time and effort to have independence.

In undertaking any endeavor in life success is found not so much in what we are doing as much as it is in remembering the words of Eccl. 9:10, "*Whatsoever thy hand findeth to do, do it with thy might*; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." The best advice that can be given to any young person seeking a career is to first do what God has given you a love and aptitude for, and second, do it diligently.

This virtue of diligence is not only the path of success for the

self-employed but also for the employed. Certainly diligence is the way of promotion. One might say, "Oh no, where I work promotion is by who you know, whose back you'll scratch, who you'll play up to; it depends on whether you are related to the boss." Well, that may be true for the slothful but it does not have to be true for the diligent. Prov. 17:2 says, "A wise servant *shall have rule over a son* that causeth shame, and shall have part of the inheritance among the brethren."

Prov. 22-29 says, "Seest thou a man diligent in his business? *he shall stand before kings; he shall not stand before mean men.*" Ask yourself who was less "connected" than Joseph? but who was ever promoted further or higher than Joseph? Did he use his circumstances as an excuse for sloth? No! God's word says, "And the *Lord* was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the *Lord* was with him, and that the *Lord* made all that he did to prosper in his hand. And Joseph found grace in his sight, and he served him: and *he made him overseer over his house*, and all that he had he put into his hand." Again we read, "Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon: and he shaved himself, and changed his raiment, and came in unto Pharaoh." *Joseph may not have had any connections in Egypt but he certainly had great connections in heaven.* We must ever remember that, "...promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Psa. 75:6-7). Therefore, "Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: *and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*"

And why should one strive for success? The answer is in our text—"the hand of the diligent maketh rich." The purpose of diligence is not to make oneself wealthy so that he can gratify his own selfish desires. The purpose of diligence is to make oneself

rich *so that in turn he can enrich others*. Paul said in Rom. 15:1, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." We should become strong through diligence so that we might enrich others by bearing their burdens. Paul instructed Timothy to "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; *that they do good, that they be rich in good works, ready to distribute, willing to communicate...*" Through diligence one can strengthen himself so that in turn he can strengthen those that are weak. To strengthen oneself to do the Christ-like work of helping those who cannot help themselves. We should be diligent to strengthen ourselves physically so that we might be able to carry the infirm. We should diligently strengthen ourselves financially so that we might help the poor. We should diligently strengthen ourselves in the Scriptures so that we might instruct those who are weak in the faith.

We therefore clearly see the importance of diligence in our daily activities. How we work is not only the key to success but as well reflects upon our heavenly Father. Let us then remember that whatever course we may choose in life, no matter how mundane or laborious, let us do it "diligently". As Paul said in Rom. 12:11, "Not slothful in business; fervent in spirit; serving the Lord." By His grace.

ELDER LONNIE MOZINGO JR.

LIBERTY TO THE CAPTIVES

I continue to be amazed at how easy it seems to be for Satan to counterfeit Christianity. He has done it to such an overwhelming extent that the word "Christian," as commonly used, means practically nothing today. Indeed, in some of the major U.S. denominations, gross, revolting ungodliness is aided and abetted under the sanction of their church hierarchy.

Even the so-called "fundamentalist" denominations are hopelessly

mired in free-willism, which equates an outward profession of religion with salvation. Being born again is hinged on something the person does, some decision he makes, most likely as a result of having been threatened with hell-fire and brimstone if he does not make that decision. "If you do not make the decision to accept Christ as your personal Saviour," say they, "you will spend eternity in hell." To them your eternal state is based, in the final analysis, on your own act.

My dear friends, no one was ever frightened into heaven, and no one ever went to heaven loving sin. Salvation does not consist of a decision that a dead sinner makes. Eloquent and persuasive men may indeed threaten, cajole, and entice men to make a religious profession for whatever reason, but that is not salvation. Men may put on the veneer of religion and make ever so great a show of their sincerity, but that is not salvation. The religions of this world are perfectly suited for natural men, for they call something salvation that is not salvation, and therefore preach a "gospel" that is not a gospel. God did not design them, and so their whole foundation is based on the shifting sands of lies.

The natural man can be quite happy in a situation that tells him that a simple outward decision is all that is involved in being saved. That gets him out of hell (he supposes), and thus takes care of his main concern in religion. He has no fear of God, but he has a great fear of burning eternally, and this is the motivating factor in his religion. Foolish and conniving men can greatly play on this natural fear to swell the numbers of their churches, and to line their pockets. This kind of religion will never, ever satisfy the soul of one who has been changed by the sovereign, effectual, amazing, powerful work of regeneration. Paul said concerning his own regeneration that "sin revived, and I died." That is, when he was able to see himself as he was, a gross sinner, his consciousness of sin rose up and slew his self-righteousness. He then saw himself as a hopeless, condemned wretch—a dead dog.

Paul said that "by the law is the knowledge of sin." That is true in both a mental and an experiential sense. Jeremiah described the

new birth as God writing His law in our hearts. That law, written infallibly by the finger of God Himself, teaches the elect to know sin as it truly is—something that is hateful, vile, and corrupting. This man knows something of the truth of his fallen nature, and “easy-believism” cannot satisfy that miserable sense of condemnation that cries out, “God be merciful to me, a sinner.” A corrupt gospel will suit the natural man, but it can never feed or satisfy a gracious heart. How it ought to make our bosoms cry out in righteous indignation that many of God’s dear children are being starved to death under a false gospel! I will say this until I can be dissuaded of it: For a child of God to sit under the sound of the free-will gospel, when he has been shown by grace that his will is corrupt and sinful, is the spiritual equivalent of feeding that poor soul on bread and water. That is not the “gospel” that Jesus sent His disciples to preach, because it does the child of God no good. It is based upon a lie.

Among the greatest lies that Satan ever told were that sin is really acceptable before God, that redemption did not involve an actual and certain putting away of sin, and that regeneration does not involve a death to the love of sin. *God hates sin.* Those who love God hate sin, especially as they see it in their own lives. Everything that is involved in salvation has as its purpose a victory over sin and its consequences, to the honor of a holy God. One of the greatest truths concerning the work of regeneration is that those who are born again are brought to love God, godliness, God’s people, and God’s truth. Their head-knowledge of these subjects may be lacking and they may be confused as to many of the objective facts of true religion, but their heart-knowledge will be perfect, for it was brought about by God Himself, without the use of any fallible means. When the head-knowledge of a false gospel collides with the heart-knowledge of a true God, a great conflict is inevitably brought about. This conflict can never bring about the peace that the true gospel brings, for truth in the gospel is in perfect harmony with the truth which God writes in the regenerated heart. There is no conflict there.

Brethren, let us pray that God will raise up faithful servants to proclaim the pure, heart-stirring gospel of grace. That is the only message that can do the quickened sinner any good. Let us point those that manifest a death to the love of sin toward the church of the Lord Jesus, for that is the only home, in this world, that God ever designed to shelter and nourish His sheep. Though God can and will providentially care for His sheep, and none can pluck them out of His hand, He has nonetheless charged us to "Preach the word" for their comfort and edification. Then let us be up and about the Master's business with all our strength. I am firmly convinced that to have been given spiritual eyes to see one's sinfulness, but to be lacking a gospel hope, must be the most miserable condition in this world. Those in such a state are the fields that are ripe for the harvest. Their plight should touch the hearts of God's true undershepherds. Let us be instant in season and out of season to comfort and instruct them. To be blessed to rescue one of God's little children from the snare of a false gospel should be one of the greatest joys of a true gospel minister.

ELDER MARK GREEN
156 Davis Road
Booneville, AR 72927

NEGLIGENCE OF CHURCH MEMBERS

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching" (Heb. 10:25).

It does seem that it ought never to become necessary to exhort the members of the church of Christ to be punctual in their attendance at their regular church meetings, but the shameful neglect of many in this respect actually renders it necessary to remind them of their duty and urge them to be more faithful to the cause they have espoused. Surely if a member of the church is really what he has professed to be, his love for the dear Saviour and His precious cause

should be a sufficient incentive to the obligation of regular and prompt attendance upon the service of His house. But, unreasonable as it appears, the fact is that some, who are God's children, grow very careless and thoughtless and neglectful of this very important duty.

On Sundays when the weather is favorable, or on Saturdays when they have nothing else to do, or on any special occasion when a big crowd is expected, the truant membership will be found at the service, sitting well up in front perhaps, and appearing to be really interested in the public worship of their Master. They seem not to know that their pastor and faithful brethren and sisters are thinking that if it were an unfavorable occasion they would be at home, or at town, or at some place other than the house of God, and that it is not real love for His service, therefore, that brings them out. If they only knew how ugly such conduct is they would feel ashamed to be seen at church. Why, even the world of non-professors attend the meetings on such occasions. Look what crowds come to the Associations and Yearly Meetings (or Union Meetings as they are called in this country), or at any time when a big crowd is expected. How are God's people to be known if they do just as the world does?

Some members seem to think that no sacrifice is required of them, and that they are not expected to lay aside their work and spend a few hours in the service of the Lord, especially in the busy season of the year. A Baptist once said this to us, "I have made it a rule since I have been a member of the church that if I had corn to plant or wheat to cut on my meeting days I stayed at home and planted my corn or cut my wheat, and I have never had any remorse of conscience over it." We at once replied, "I have made it a rule since I have been a member of the church to seek first the kingdom of God and His righteousness, believing that all these things would be added unto me, and I have never had any remorse of conscience over that." The conversation turned into another channel at once.

Such persons seem to be ready to make offerings if they cost them nothing to make them. In this they are very different from David, who would not accept the threshingfloor and the oxen from

Araunah as a gift, saying, "Nay; but I will surely buy it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing: (2nd Sam. 24:24). On another occasion he made a similar statement to Ornan, who likewise offered to give him oxen for a burnt offering, the threshing instruments for wood, and the wheat for a meat offering. David said, "Nay; but I will verily buy it for the full price: for I will not take that which is thine for the Lord, nor offer burnt offerings without cost" (1st Chron. 21:24). The Jews were required to offer the very best of their flocks, and so we are not to serve the Lord just as it suits our convenience, and make offerings to Him without cost, but we are to present our bodies a living sacrifice.

How sad your poor pastor feels to find you at home, seemingly married to the world, while he has left all behind to go and serve you! He expected to meet you but is disappointed. His heart aches as he thinks you have such little love for the cause of his Master. You try to find excuses but the very effort shows them to be made. It would be much better to try to remove obstacles out of the way of your duty rather than seek to find a plea for your neglect.

An excuse is easily made if you want one, while if your heart is in the service you will make sacrifices to fill your seat. It sounds very bad for any professed follower of Christ to say he needs to stay at home from his Saturday meeting to make a support for his family. We admit there are circumstances under which this plea is to be allowed. Some brethren are employed in such a way that their employers will not allow them to leave their work, and they are compelled to stay with it or lose their position, which would throw them out of employment and thus deprive them of their means of support. What we here say does not apply to such cases. We refer to the large number of careless, lukewarm members, who neglect the Lord's service and bow to the shrine of filthy lucre. This is shameful conduct on the part of any member of Christ's body who is guilty of it.

Jesus left greater riches than we could possess if we owned ten thousand such worlds as this, and became poorer than the foxes or

the fowls of the air. Can we not lay the world aside a few hours one Saturday in each month and devote them to His worship? A neglect or refusal to do so is not to be excused. What shameful ingratitude it is for any child of God to forsake the precious cause and neglect the public worship.—**Elder John R. Daily**, *Zion's Advocate*, 1901.

AN OLD WILL

I sometimes wonder if those of the present generation are in possession of, and are as free to express their faith in God as those of the past generations. I am afraid not. Recently there came into my possession a copy of a will executed in the year A.D. 1776, just prior to the testator entering the Revolutionary War. I here copy the preamble of this will in its exact spelling, punctuation and capitalization:

“I Ezekiel Hickman of the county of Westmoreland in the Province of Pennsylvania in perfect health of body and memory Thanks be given unto God calling unto mind the mortality of my body and knowing that it is appointed for all men once to die do make and ordain this my last will and testament: that is to say principally and first of all I give and Recomend my Soul into the hand of all mighty God that gave it and my Body I recomend to the Earth to be buried in Christian burial at the discretion of my executors nothing doubting but at the general Ressurrection I shall receive the same again by the mighty power of God—and as touching such worldly Estate wherewith it has pleased God to bless me in this life I give demise and dispose of the same in the following manner and form

First I give and bequeath to my dear and Loving wife Elizabeth Hickerman my negro woman Jean and my negro man George my best feather bed and furniture, three cows and three horses and the dwelling plantation where on she now lives during hir natural Life and at hir Deceas all the Negroes and stock to be Equely devided betweene my sons or such as shall be living of them.”

Then follows his will concerning the disposition of the rest of his

property. His literary attainments may not have been up to the standard of this age, but as expressed in the preamble of his will, evidently his faith in God relative to spiritual and earthly gifts would equal any of this age of culture and refinement. Which, in your opinion, is the most valuable possession? Faith in God and a willingness to express the same in love, or possession of material goods and a knowledge of worldly things. —**Elder F. M. Pope**, *Primitive Monitor*, 1938.

AMAZING GRACE

“Amazing grace, how sweet the sound!
That saved a wretch like me;
I once was lost but now am found,
Was blind but now I see.”

Yes, dear brother and sister, that grace is amazing, and we often wonder why we should be one of the favored ones, if so be that God has ever bestowed that grace on us, and we know full well that it could not be because of the good there is in us, for we can fully adopt the language of Paul, “For I know that in me (that is, in my flesh,) dwelleth no good thing...” for... “when I would do good, evil is present with me” (Rom. 7:18, 21). And we are often made to cry as did our beloved brother Paul; “O wretched man that I am! who shall deliver me from the body of this death?” (Ver. 24). And then we are made to adopt the words of Paul again; “I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin” (Ver. 25).

Therefore we feel certain that heaven can never be our home unless we are found among that number spoken to by the Lord when He said, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat...naked, and ye clothed me...I was sick, and ye visited me”, etc. And they answered, “Lord, when saw we thee an hungred, and fed thee?...or naked, and clothed thee? Or

when saw we thee sick, or in prison, and came unto thee?" They did not know that they had ever done anything good in all their lives. Oh, how well this suits my case, yet the Lord told them that they had, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:33-40).

Therefore we are persuaded that this character of persons are the only ones that ever will be permitted to enter that glorious kingdom prepared for them from the foundation of the world, while on the other hand there were many who came up telling the Lord the many good things they had done: "Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" But the Lord says, "Then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22-23).

Here we have a plain contrast. One of these classes believed in a conditional eternal salvation and thought they had performed the conditions and the Lord was under obligations to let them in, but they missed it. The other class never had performed any conditions, but had depended solely on the grace of God and believed in unconditional eternal salvation, and they were admitted and wondered why the Lord had done it.

Now, my dear brethren and sisters, among this happy throng I hope at last to be found, washed and made white in the blood of Jesus, and elemented by the work of the Holy Spirit to spend an eternity in shouting the divine praises of God who has done so much for me, where, dear saints, I hope to join you in chanting the sweet anthems of praise to God for His redeeming love, a song which angels cannot sing.—**Elder T. S. Dalton**, *Zion's Advocate*, 1892.



If you love anything better than God you are an idolater: if there is anything you would not give up for God it is your idol: if there is anything that you seek with greater fervor than you seek the glory of God, that is your idol.—*C. H. Spurgeon*.

ARMINIANISM MAKES THE GIFT OF CHRIST A CURSE

If Arminianism be true it makes the gift of Christ the greatest curse ever inflicted upon the world. According to that system it is the height of injustice in God to condemn those who "had no chance of being saved." Now if Christ had not come, no man could have had a chance of salvation. It would then have been unjust in God to send any man to hell. But Christ came, and as the result of His death every man has sufficient grace to be saved according to this theory, which sufficient grace is yet insufficient in many cases to save men and they are therefore damned. Had they never had grace they would never have been lost, it would have been unjust. But, obtaining grace in consequence of Christ's advent, they can justly be damned, and are damned to all eternity. *Damnation by grace!* Such is the grace Arminianism presents. If Christ had not come all would have escaped hell, but in consequence of His death millions and tens of millions are punished there to all eternity. We are made to wonder how anyone divinely taught can accept this doctrine. Dear child of God, from such turn away and embrace the plain, comforting truths of the gospel.—**Elder William H. Crouse**, *Zion's Advocate*, 1903.

CORRESPONDENCE AND NEWS NOTES

SOUTH RIVER UNION MEETING

"South River" Primitive Baptist Church plans to hold their Annual Union Meeting on the First Sunday in August, all day Sunday only, Aug. 6, 1995. The meeting is scheduled to be held in the South Warren Fire Hall in Bentonville, Virginia on Hwy 340 South of Front Royal. Expected visiting minister, *Elder Bob Dickerson*. —**Elder Phillip Johnson**, Pastor. Ph. (703) 465-3118.

FROM ELDER AND SISTER LLOYD CLAPP

Just a note with our subscription to thank all the good friends and dear ones who sent us cards. We are at home, recuperating, Lloyd from his surgery and Norma from her broken arm. Times seem hard to bear, but with the prayers of so many we should recover very quickly.

The Lord willing we will hold our Annual Meeting the 1st weekend of July, beginning Friday night, Saturday all day, and Sunday. All are welcome to come and worship with us at this time or any other times of our regular meetings, the 1st and 3rd Sundays of each month. For directions to the church in Champaign, Illinois call **Carolyn Corn, (217) 469-2450, or, 469-7634.**

MOUNT SALEM ASSOCIATION

The **Mt. Salem** Primitive Baptist Association of northern Indiana is scheduled to be held Aug. 25, 26 & 27, 1995 (4th weekend in August). The *Tippecanoe* church plans to entertain the meeting this year. It is located one mile north of US Hwy 30 on Gumwood Road. This is 3 miles west of the Bourbon/Bremen exit (Hwy 331) on US 30 and then 1 mile north on Gumwood Rd. Services are to begin at 10:00 AM Indiana time on Friday morning and at 9:30 AM on Saturday and Sunday mornings. For further information call **Elder Tommy Sarber, (219) 773-7699.**

INCORRECT REFERENCE IN THE MAY A&M

Elder James E. Robertson, Jr., of Temple, Texas, has called our attention to an incorrect reference in Elder T. S. Dalton's article in the May issue of the A&M on page 107, next to the last paragraph. Isaiah 54:13-14 should have been Isaiah 54:17. We appreciate Elder Robertson pointing this error out to us. We are human and such errors are bound to slip by us from time to time, but we are glad to correct them when they are brought to our attention. Thanks again, Bro. James.

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. Baggary—1141 Elm St.—Front Royal, VA. 22630.**

OBITUARY

Brother Delbert Ray Underwood

Brother Delbert R. Underwood (86) of 790 Warren Rd., Rome, Georgia, passed away May 13, 1995 at a Rome Hospital. He was born Oct. 30, 1908 in Clay County, West Virginia, the son of the late Walter and Bessie Vaughn Underwood. He had been a resident of Rome and Floyd county since June 13, 1978, moving to Rome from Columbus, Ohio. Prior to his retirement he was employed with the State of Ohio as a boiler operator. He was a member of the Primitive Baptist Church and was married on Dec. 31, 1961 to the former Bessie Dotson.

Survivors include: his wife; a step-son, Jess H. Hackney, Rome; a daughter, Ann Buchanan, California; four brothers, Dewey Underwood, West Virginia, Burl Underwood and Darius Underwood, Ohio, and Fred Underwood, West Virginia; two sisters, Velma Sargent, West Virginia, and Macil Gandee, Ohio; five grandchildren and a number of nieces and nephews.

Funeral services were held May 15 in the Parkview Chapel of Talley's Funeral Home, Rome, with Elder J. Lawrence Mooney officiating. Interment was in Oaknoll Memorial Gardens.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Michael Turner, Va., \$10.00; Katherine Lowman, Md., \$5.00; Mrs. Frank B. Flippo, Va., \$10.00; Lois Collier, Ill., \$15.00; Juanita Walterscheid, Ill., \$15.00; Sis. Dora May Hylton, Va., \$10.00; Marvin M. Pitney, Ohio, \$10.00; Aaron Moyer, Va., \$5.00; Mary Lee Olinger, Va., \$5.00; Ralphie Norvelle, Ga., \$5.00; Oliver Utz, Va., \$5.00; Aubrey Utz, Va., \$10.00; Louis & Frances Hite, Va., \$25.00; Reba W. Adams, Va., \$2.00; Elder Ralph Culy, Ind., \$20.00; A Friend, Ky., \$25.00; Ruth D. Utz, Va., \$5.00; Alice Strunk, Ok., \$10.00; Melvin Farmer, Ind., \$10.00; Nina B. Farthing, Ohio, \$10.00; James I. Brumback, Va., \$40.00; Mr. & Mrs. Rex Burner, Va., \$10.00; Mrs. Alice L. Frey, Pa., \$15.00; Russell Griffin, N.C., \$10.00; Virginia Farmer, Va., \$10.00; Sis. Lela Weller, Ill., \$5.00.

SECOND SUNDAY

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

LITTLE FLOCK - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July '95

MARTINSBURG - Martinsburg, W. Va., Corner Wilson St. and New York Ave.; meets 2nd Sun. 10:30 a.m.; Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '96

MILL CREEK - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (703) 743-5014. April '96

NORTH FORK - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (703) 948-4357; Sister Elsie S. Payne, Clerk, Rt. 1, Box 571, Hamilton, Va. 22068, Tel. (703) 338-5531. May '96

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, S. R. 5, Box 540, Madison, Va. 22727, Tel. (703) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (703) 948-4360. Dec. '96

THIRD SUNDAY

HAWKSBILL - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '96

MT. BETHEL - Three Churches, W. Va. Services 1st and 3rd Sundays at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 74 Box 87-I, Romney, W. Va. 26757-9721, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '95

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

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Marie Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610, Tel. (703) 635-4718. July '95

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va., Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, Rt. 1, Box 171, Remington, Va. 22734. Tel. (703) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968. Tel. (703) 985-7409. July '96

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m.. Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115. April '96

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186. Tel. (703) 347-3538. Mar. '96

CEDAR CREEK - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (703) 465-8484. May '96

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (703) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (703) 635-4764. June '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. (703) 743-3211. Dec. '96

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (703) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (703) 662-1605. Dec. '95

WASHINGTON, D.C. - Washington Church, 6804 Braddock Rd. at Dotson Dr., Annandale, Va.; 2nd, 4th and 5th Sundays, 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; 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, Rt. 1, Box 171, Remington, Va. 22734. Tel. (703) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '95

