

# Advocate and Messenger

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## Advocate and Messenger

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

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<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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### WE NEED THE LORD

Sometimes we find our courage low  
And faith burns with the faintest glow:  
'Tis at such times we're made to know  
Just how we need the Lord.

Each day our footsteps grow more slow,  
The signs of age more plainly show;  
And this reminds us as we go  
How much we need the Lord.

God's people face a common foe  
While trav'ling thru this world below,  
And life's experience makes them know  
They'll always need the Lord.

7-23-94                      R.E.H.

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# Advocate and Messenger

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## OVERCOMING THE ADVERSARY

We may be very certain that the devil never takes a rest from his pernicious pursuits in the fields of wickedness, and he will promptly put his foot in every door that is opened to him, no matter how slightly. He never misses an opportunity to do evil or to encourage the doing of it. He never passes up a chance to distress and discourage any humble soul wherever he may be or whatever he may be doing. If we were as vigilant in following after righteousness as Satan is in promoting evil, misery and destruction, we wouldn't be nearly as easy a target for his fiery darts as we often are.

Since God has given us His word there is no real excuse for any child of God with any degree of maturity to be ignorant of Satan's

devices (See II Cor. 2:11) for the Scriptures show us quite plainly how he works. He is constantly walking about "as a roaring lion, seeking whom he may devour" (I Peter 5:8) and we may be sure he has carefully examined each of us for our vulnerabilities. He well knows every weakness we possess and will readily seek to exploit them at every opportunity.

Satan is too cunning and too subtle for us to try to confront or contend with him in our own strength or wisdom. We must strive at all times to wear the christian armor that Paul speaks of in Eph. 6:13-18. That is the only armor we have access to that has no chinks in it. The weapons that accompany this armor are spiritual and not carnal (See II Cor. 10:4). They are the sword of the Spirit, which is the word of God, and prayer, supplication and watchfulness with all perseverance. If we are wearing this armor and Satan seeks to molest us, we are told by the apostle James to submit ourselves to God. "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you" (James 4:7-8).

If we underestimate our adversary, or if we underestimate our dependence upon God, we are sure to be overcome in our skirmishes with Satan, even though, in Christ, we will ultimately be victorious over him. —*Editor.*

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### TRUTH HAS FEW ADHERENTS

There are many fatal flaws in popular religion, and those flaws are the very reason it is popular. The truth has *never* been popular. It was not popular when Christ preached it, nor when His apostles preached it, and it is not popular now.

The doctrine which proclaims a universal offer of salvation to all mankind has always drawn a large following, but that gospel which proclaims that there are some to whom it is not given to know the mysteries of the kingdom of heaven (Matt. 13:11 & Luke 8:10) has always had relatively few adherents.

The doctrine which asserts that men possess within themselves all the power and ability they need to come to Christ is embraced by

the multitudes, but the doctrine which says no man can come to Christ except he is *drawn* by the Father (John 6:44) is embraced only by a remnant.

The doctrine which declares that Christ wants to save all mankind is *professed* by the masses, but the doctrine which says Christ will only save *His people* (Matt. 1:21) is *rejected* by the masses.

The doctrine which argues that Christ laid down His life for the whole human race is received by millions, but the doctrine which maintains that Christ "lay down (His) life for the *sheep*" (John 10:15) is received by comparatively few.

The doctrine which says men must act in order to *get* life is widely held, but the doctrine which says men act because they already *have* life is very unpopular.

Popular religion says the tree (person) must move in order to make the wind (Spirit) blow, but true religion says the movement of the trees is evidence that the wind is blowing (See Rom. 8:14 & Gal. 4:6).

If perhaps someone is reading this who is holding to a doctrine that is popular you may be sure you are not holding to the gospel that Christ and His apostles preached. And if you want to examine the beliefs of a religious order that is not popular you might want to start with the Primitive, Old School, or Original Baptists. I've been with them all my life and I can recommend them as the *only* people I would consider identifying myself with religiously. —*Editor*.

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### PLAGUES BROUGHT BECAUSE OF IMMORALITY

The Lord told Israel that if they would not observe and do all the words of the law and fear His glorious and fearful name, He would make their plagues great and of long continuance, and He would bring upon them sore sicknesses, also of long continuance. And in addition to that He would also bring upon them all the diseases of Egypt which they were afraid of and they would be left few in number (See Deut. 28:58-62).

In spite of this and other similar scriptures, we have heard a number of people say they do not believe AIDS was brought on the homosexual community as a punishment from God. In my opinion they are shutting their eyes to reality. This is the same as saying God does not punish sin. But what kind of God would He be if He allowed sinners to get away with their blatant disregard for His laws and their participation in those things which He has clearly taught in his word are an abomination to Him (See for instance Lev. 18:22).

In Romans 1:26-27 the apostle Paul showed very plainly that homosexuality carries an appropriate recompense and that it is "unseemly" (not according with established standards of good form or taste). He also says, "They which commit such things are worthy of death" (Rom. 1:32). That is strong language, but it is God's inspired word. And refusing to believe it won't change the truth. —  
*Editor.*

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### COVENANT GRACE

God foreknew in cov'nant grace  
His elect, a chosen race;  
Sent His Son to save them all  
From the curse of Adam's fall;  
These He calls and justifies,  
Makes them pure in heaven's eyes.

Since the world first saw the dawn  
Many days have come and gone,  
Drawing nearer to the day  
When the saints shall fly away  
To the land of perfect peace  
Where their joys shall never cease.

Till that day they're kept secure  
And by grace they shall endure;

All their needs shall be supplied  
And in Christ they shall abide;  
Many sorrows they must face  
But He gives sufficient grace.

Here they serve a faithful God  
And will sometimes feel His rod  
For they need His chast'ning hand  
When they err from His command  
Thus His love to them He shows  
And their rev'ence for Him grows.

What a peace on earth is their's  
For they know He truly cares  
And will never do them wrong  
But will with them suffer long  
And their life He'll richly bless  
Till in heav'n their soul shall rest.

1-1-97

R.E.H.

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### THE DOORKEEPER—PSALM 84:10

(No. 1)

The first meaning of this verse is simply this, that it is better by far to live in the presence and under the influence of the house of God than to have any other kind of life. But that does not end the matter, for even an humble servant standing at the door has duties. The doorkeeper has two: as a watchman he must guard against the things that do not belong and which might cost him the spiritual blessings of the place; and as one who values the interests of the Lord's people above his own, he must encourage those to enter who ought to enter, in the right way.

While the temple itself was not erected until Solomon's time, David planned for its construction and organized its solemn services.

Like John the Baptist, he stood at the door. We know that his Psalms were intended to be sung there, and many of the musical instruments he invented were to be used. His provision for all manner of vessels, and tools, as well as furnishings and vestments for the priests and Levites is well known. In giving David took the lead, for he said he would render unto the Lord nothing of that which cost him nothing.

At the same time, David established the laws for purity, which laws were already there but not enforced. No one was allowed to traffic on the Sabbath, nor to approach the holy place unless they were physically and ceremonially clean. The heathen could not approach the holy place, nor any wicked if David knew it. The temple officials were not there for selfish reasons, but were there to assist the people. These rules governed David himself, though he was king. He was not above God's laws, nor was he to be judged differently from the common people. It was fair.

This is an important point yet today. I have known of men who thought they could do wrong, yet fill a place of honor. I have known some who thought they could modernize the service to make it more popular. I have known of some who dared bring uncleanness into the place of worship. I have known of some who through envy and ambition sought to rule over the house of God, forgetting that it belongs to God and not to themselves. Just before His arrest Jesus watched the proud and rich casting money into the treasury, while scorning the poor widow (who by God's law ought to have found help there) casting in her two mites, and for their selfishness our Lord condemned them. He still does.

At the same time David constantly invited those in need to approach the holy place. In this he reminds me of Jesus who led common folk, even little children, into the temple. In fact, the Psalms are the first book in the Bible to teach people how to pray and how to praise, even how to address God. In times of devotion David was deeply reverent and spiritual. In times of need he was deeply humble, in times of error he was deeply repentant and sorrowful. The lowliest citizen of that land could join with David in those feelings. To those, David would say, "Come, and hear, all ye that fear God, and

I will tell you what he hath done for my soul" (Psa. 66:16). Or he would admonish them thus, "Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy" (Psa. 107:2). And he was happy to have the fellowship of those of like faith (Psa. 122). The kingdom belongs to those who need it. Would it not be wonderful if every saint felt the kingdom was the richest treasure of his life?

ELDER RAYMOND WEBB

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### THE DAY OF VICTORY

The final day of this world will be a day of complete victory for the King of kings and Lord of lords. When "the end" has come, then Christ "shall have delivered up the kingdom to God," whole, complete, secure and perfect in every respect. The fact that "He shall not fail" will be gloriously manifest to all mankind. Christ is a conquering Hero, who is sitting at the right hand of the Father until His enemies are made His footstool. The last enemy to be destroyed is death, and when that cold and dark foe shall have been put down, and the bars of the grave torn asunder, then the cry shall be, "Death is swallowed up in victory."

In Isaiah 63 we have a vivid picture of this Hero "that cometh from Edom, with dyed garments from Bozrah," who travels in the greatness of His strength and is "mighty to save." The question is asked, "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" He then answers that He has trodden the winepress alone, without the help of any of the people. The victory, then, is His alone. The slaughter of His enemies will be so complete that his garments are said to be sprinkled with blood.

The winepress mentioned in this chapter is the press of God's wrath. The blood depicted here is the blood of His enemies. The conquering Prince is returning, His enemies under His feet, broken with a rod of iron, dashed in pieces like a potter's vessel. There was none to help Him, but He needed no help. His own right arm brought

salvation without the help of any other being.

There was victory at the cross, a glorious triumph over sin and the devil. The work of redemption was finished, the justice of God was satisfied, and Satan was cast down. Many, however, who were there on that occasion and likewise many who have considered it since that time have seen no victory in it. Their fleshly minds cannot perceive the wonderful legal transaction which was accomplished when the Lord bore our sins in His own body on the tree. Victory is there, but only those who have eyes to see can behold it. There is coming a Day, however, when the triumph will be manifested to all mankind. No, all will not rejoice in it, but they will have to acknowledge it. The goats on the left hand will manifest no love for Christ, only a desire to escape punishment, but they will not be able to escape the obvious truth that He is the sovereign Judge and has the right to call them into account for their actions and attitudes.

Perhaps we may not always consider the context of the phrase, "mighty to save." Christ is mighty in salvation because He is victorious over His enemies. There is none that can pluck one of His elect out of His hand or bring a charge against them. This mighty One is "glorious in his apparel," and the glory is the scarlet sign of the destruction of His enemies, the redness of the winefat, their blood. Though His people view His smiling face in love, His enemies see Him in "greatness, righteousness, anger, vengeance, and fury." All of them are destroyed. Death, hell, sin and Satan shall be rolled up before him who is called Faithful and True, who judges and makes war in righteousness, and whom all the armies of heaven follow.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS" (Rev. 19:15-16). This is the one in whom we hope, who will vanquish our foes and deliver us unto everlasting habitations without the loss of one. We will then join the redeemed host in singing the eternal "Hallelujah" chorus.

We certainly ought to be beginning those lovely strains now, for the victory is not in doubt.

ELDER MARK GREEN

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### EXPERIENCE

On April 23, 1997 I was ninety four years of age, and looking back over this long life I can realize that the Lord has provided His watchcare all the way. A number of times death could have been the answer, but it was not to be that way.

When I was seventeen, Elder R. H. Pittman preached a sermon of how the eagle stirs up its nest when it is time for the young birds to start flying. This sermon stirred my interest in the preached word and from then on I was interested in what was being said from the pulpit, however I did not join the church as I should have. In 1924 I united with *Alma* Primitive Baptist Church, and what an experience that was!

In September of 1924 I started attending the College of William and Mary in Williamsburg, Virginia, and in November a great fear possessed me and it lasted for two weeks. I could not free my mind even in classes. I would go to the Library to study, to be where there was a number of people, but when I returned to my room the fear would increase; however, the Lord let me sleep, but the next morning the fear was back. The last day of my problem I went to my room with a prayer in mind, and I got down on my knees and promised my Lord that I would join Alma Church when I returned to Stanley for the Christmas vacation. Before I could get off my knees the fear was completely removed.

When I arrived in Stanley it was Alma Church weekend, and at the Saturday meeting I was able to carry out my pledge to my Lord. The instant Elder Pittman gave the invitation for new members I was up front asking to join and be baptized the next day. Ice was three inches thick along the shore of the Shenandoah River, however they chopped a way in. I was baptized in icewater but I do not

remember that it was cold. To me, it had to be accomplished.

Since that day in 1924 it has been a wonderful privilege and pleasure to meet with the little flock. From that day to this I have tried to be present when our church meetings are held. I cannot understand why there has been so many once-a-month Baptists. With our four churches in Page County there is preaching service each weekend, and Edith and I are there. We desire to hear more about this wonderful gospel the Lord provides through His true ministers.

BROTHER CARROLL R. SHULER

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### SURE TO MEET WITH OPPOSITION

I am growing old now, and I think I can say from experience that when a man stands for the righteous principles taught in the Bible, he will meet with opposition. There is no escape from this. "Woe unto you, when all men shall speak well of you!" (Luke 6:26) is the way Jesus put it. You cannot command the respect of the world unless you defend worldly principles. Like the wind, this opposition may come from any quarter. It is sure to come from the world, and even your own children may rise against you. The bosom companion of Job took a stand against him; but worse still, your own brethren and sisters may turn their backs upon you, if you are true and faithful. They treated Moses that way, and he was the meekest of all men. — **Elder S. N. Redford, 1940.**

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We can afford to be primitive in doctrine and practice, for having the word of God as a lamp to our feet we shall never be shipwrecked upon the quicksand of Arminianism, stranded upon the barren rock of Arianism, nor lose our way in the quagmires of so-called Religious Progressivism. — *Elder R. H. Pittman, 1912.*

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Religion may, and often does, change, but truth ever remains the same.

### GRACE LEADS TO A GODLY LIFE

I once met a young man, a minister of another denomination, who told me how he had labored day and night to get young people to join his church. He had been successful; they had more than fifty additions. "But," said he, "I do not know what to do with them now. I was troubled as to how to get them into the church but now my troubles are greater than ever. Some want to dance, some use profane language, some visit the saloon, some sit at the card table and but few of them will attend the prayer meetings and many of them are absent from the regular services."

He asked me if I could give him any advice in such cases. I told him that in my opinion he had built of wood, hay and stubble. These young people know nothing of grace. They still love sin better than they love righteousness. Said I, "You have done the converting and have made a failure, for you could not change the heart." I told him that we (Primitive Baptists) only wished to receive those into our churches who already gave us evidence of a change of heart which is done for them by grace. Such love righteousness better than sin and seldom bring reproach upon the cause.

I wish this young man could have been with us in our meeting at Eagle Creek, Ohio, in April, and witnessed the godly devotion of some young in years whose hearts have been circumcised by the Spirit of God. Dear young soldiers, go on in this way and prove by your lives that grace leads to a godly life and not a sinful one. — **Elder William H. Crouse**, *Zion's Advocate*, 1903.

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"My Son, despise not the chastening of the Lord; neither be weary of his correction: for whom the Lord loveth he correcteth; even as a father the son in whom he delighteth" (Prov. 3:11-12).

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There is a natural, intellectual religion. This unregenerated persons have. The apostle says it is a form of godliness, but denies the power thereof.

### HOLY SPIRIT GIVEN TO THE OBEDIENT

I wish to mention a case which illustrates the truth of the following passage: "And we are His witnesses of these things; and so also is the Holy Spirit, whom God hath given to them that obey him" (Acts 5:32).

When I first visited Sardis church, when the invitation was extended for members, a young sister, Mrs. Vertha Harris, wife of Brother A. B. Harris, now clerk of the church, offered for membership. She told of the beginning of her interest in her soul's welfare, and followed it up in a feeling way to the time of the struggle which ensued between a desire to join church and a feeling of unworthiness which had continued over a period of eleven years. She said in conclusion of her remarks that she had been unable to settle the question and had finally decided to leave it to the church, and to abide by the decision. She said, "Now I will not blame you if you decide that I am not fit to be a member, for I have been deciding that way for eleven years."

She was received, of course, for her narrative was convincing. The time for the ordinance of baptism was set for the next morning, and as we went to the water she said to me, "Brother Cash, would it not be awful if I was making a mistake?" I told her that I did not think she was. We went into the water, and when I had raised her up, she looked into my face and said, "It is all right."

The Holy Ghost is a witness to them that obey Him. Many seem determined that the Holy Ghost shall be a witness to them *before* they obey, but the Lord has His way of bearing witness. While He has given His children the spirit by which they cry "Abba Father," He has not promised to give them the witness of assurance in disobedience. But He has promised the witness to them that obey Him. —**Elder Walter Cash**, *From his Autobiography, 1925.*

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Those who believe in God ought to be careful to maintain good works (See Titus 3:8). Good works will not get anyone to heaven, but they do glorify God and they are good and profitable unto men while they are in the world.

### LAY OUR ALL UPON THE ALTAR

The carnal mind is proud; it is vainglorious; it wants to share in the glory of its own accomplishments. It is very hard to bring it in subjection to faith. When Naaman the Syrian was told to go and dip himself in Jordan and be healed of his leprosy, he was peeved; he rebelled, saying, "Are not the waters of the rivers of Damascus better? Why this Jordan?" But only in Jordan did he find relief. And so it is with us. We must lay our all upon the altar, and remember that it is not the gift that is sufficient, but only as it is sanctified upon the altar. In short, we need to realize more and more our own nothingness and utter insufficiency, and the greatness and all-sufficiency of Him whose good pleasure it has been to admit us, unworthy though we be, into His fruitful vineyard. —Elder George S. Cargill, *The Gospel Messenger*, 1917.

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### DEAD FLIES

"Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour" (Eccl. 10:1).

The above text is full of instruction. It was penned in wisdom and was intended for our learning. In the preceding verses the wise man says, "Wisdom is better than strength," and, "Wisdom is better than weapons of war." He means that wisdom will accomplish what strength and war weapons cannot do. But as good and useful as wisdom and honor are to a man, that man may be shorn of his strength by a little folly. If a man is made wise unto salvation, and is thereby enabled to teach others, he may make himself obnoxious by turning from the path of dignity, wisdom and honor. A preacher may be born of the Spirit and be in possession of the grace of preaching and yet weaken himself and destroy his usefulness by falling into the errors of the ungodly and thereby sow to his flesh. This always means a crop of *stinking* corruption.

The ointment of the apothecary, so full of fragrance, and the gift

of the ministry, so full of heavenly sweetness, are similar. They are sweetness itself, but are not beyond the possibility of becoming tainted with the corruptions which continually surround them. One fly in a bowl of soup makes the whole unpalatable, even though it be well seasoned. The stench of dead insects in the most fragrant perfume causes it to yield the foulest smell. As this is true, so is the parallel — “so doth a little folly him that is in reputation for wisdom and honor.”

God’s people are “born of incorruptible seed,” are “light in the Lord,” are “translated into the kingdom of God’s dear Son,” are “taught of the Lord,” and are “wise men.” They are commanded to cast off the “unfruitful works of darkness,” to “keep themselves unspotted from the world,” to “endure hardness as good soldiers,” to “fight the good fight of faith,” to “glorify God in their bodies and spirits,” and to “seek those things which are above.”

When God’s people, especially His gospel ministers, walk in the way described above, they carry heavenly sweetness with them and cause rejoicing among the saints of God. The unity of such is like the precious ointment which flowed down over Aaron’s beard and spread over his garments, filling the room and all around with its costly sweetness.

But when such turn away from the gospel commandments and substitute the follies of the world for the gospel, they become a stench. God said by Isaiah, “My people doth not consider,” and, “Children that are corrupters.” Thus rebellious Israel brought down upon themselves the righteous judgment of God, became a “hiss and a byword,” sent forth a “stinking savor.” As Israel nationally did then, so Israel spiritually has done since. They sometimes leave the plain, simple, old-time gospel story and substitute another instead. They attempt to make gospel compound, rejoice in “the fire of their own kindling,” and become a foul smell among the people of God, and are cut off from among the people.

How sickening, how ill-smelling, how God dishonoring to see men who have been of good repute among the sons of God leaving the sweets of the gospel and binding yokes upon the free children, or

using the weapons of Babylon to fight our battles. The departures are so slyly made, the tricks are the products of cunning, the arguments so plausible and so beautifully spoken with oily tongues. "There can be no harm," they say.

Dear reader, beware of the "siren song;" it is only to bewilder the dear Old Baptists. Their words (dead fly-like) are full of "deadly poison," and will surely cause confusion in our ranks. It is the poison of "wild guards" and well may we say. "There is death in the pot." Such vile compounds are not the food the quickened child needs, and nothing but the pure gospel meal will neutralize the poison.

Let us, then, be more vigilant, more faithful, more prayerful while contending for "the faith which was once delivered to the saints." Let us allow no dead flies to spoil the precious ointment; let us try the spirits and if they are not of God refuse them our homes and our pulpits. This dead fly business must not be allowed; we must oppose everything which is not according to the law and to the testimony. We have noticed men who would not willingly propagate a false doctrine and yet stand by and allow errors to come in unrebuked. That surely is folly.

When the modern missionaries heralded their new-made system there were some who did not want to come out boldly and oppose it. And so it has often been that when men rise up among us and bring in "new things", for fear it may hurt someone if we oppose them, we are too apt to let it be as the false teacher says. This is weakness and has an unsavory smell about it. How good to be on the alert and cry against everything that does not honor God and extol the name of His precious Son.

The only way for our people to do is to go on in the good "old way." Then Zion will be glad and communion sweet. Only a short time ago we were at a meeting where the preaching was the "old story." Tears flowed freely and a number of people present talked one to another of the Lord's dealings. It was so sweet to be there, and when the meeting was over one dear young sister said she did not want to get down to the world again. How much better are such meetings than one where new things, pet ideas, or vain speculations

are indulged in.

One more thing deserves notice: It often occurs that when someone mixes dead flies in the ointment that he says the difference is so little that it is not worth mentioning. In that case, my dear friends, it will be well for the troublemaker with his "little difference" (little folly) to close his mouth in eternal silence and not trouble Israel with his foolishness.

We do not want to war about words, but we do insist upon our brethren holding fast to "sound doctrine" and the "form of sound words." A statesman once said that "eternal vigilance was the price of liberty." Just so it is in the church of God; we must not close our eyes to the vain theories and doctrines of men. To do so means to invite ruin and death to our churches. —**Elder George A. Bretz**, *Primitive Monitor*, 1911.

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### HEARTFELT RELIGION

I debated with a Campbellite preacher once who had a great deal to say about a man *feeling* that he was a Christian. He said there were five senses, feeling, tasting, smelling, hearing and seeing, and one time he got very vociferous and said, "Brother Dalton, did you ever *smell* that you were a Christian?" I said, "No, sir." "Well," he said, "did you ever *taste* it?" I said, "No, sir." "Did you ever *see* it?" "No, sir." "Did you ever *hear* it?" "No, sir." "Did you ever *feel* it?" "I hope so, sir." "No," he says, "you never did; there are four witnesses against you, and only one for you."

When I got up to follow, I turned to him and said "Did you ever *see* a pain?" and he did not want to answer. I said, "Now be a man, don't be a baby:" so he said, "No, sir." "Did you ever *hear* a pain?" "No, sir." "Did you ever *smell* a pain?" "No, sir." "Did you ever *taste* a pain?" "No, sir." "Did you ever *feel* a pain?" "Yes, sir." "No, no," said I, "there are four witnesses against you; so I affirm on your own reasoning that you never felt a pain."

I then asked him if he was ever hungry. He said, "Yes, sir."

"How do you know? Did you ever read in any book or newspaper that a man by your name was hungry?" He said, "No, sir, I never did." "Then tell us," said I, "how you found out that you were hungry?" "Why," he says, "I felt it." "Oh, but hold on, sir! I want to know how you found out you were hungry without feeling? The Bible says, 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.' Tell us now how you found out that you were hungering after righteousness without feeling." And the poor fellow just had to come off his perch and admit that he could not do it. —**Elder T. S. Dalton**, From "*The Life and Labors of a Poor Sinner*," 1912.

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### THE TRIUMPHANT WAY OF SALVATION

On the street today some poor, deluded, but seemingly earnest man, was preaching to a sidewalk audience. Just as I passed he exclaimed, "Jesus wants to save you." I did not halt, but I felt wonderfully impressed with that comforting, and, to me, sweet declaration, "All power in heaven and earth is given unto my hands," and, "He will do all his pleasure."

I had been listening to one of the most sublime and soul-cheering discourses by our pastor, Elder R. W. Thompson, and I would that this poor man could have heard him with a "hearing ear;" then he too could have been rejoicing in the triumphant way of salvation, and not be impugning the power and will of his adorable Redeemer; He that openeth and no man can shut, and shutteth and no man can open; and whose word shall not return unto Him void, but shall accomplish that whereunto He hath sent it.

Then, poor soul, if you can but feel and hope that the blessed Jesus has a desire for your salvation, is it not an unfailing security to you that the Lord is your gracious Saviour? Then you can rest in the sweet hope that you will finally praise Him in that glory-world.

—**D. H. Goble**, *Primitive Monitor*, 1899.

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### A TRUE MINISTER'S LIFE

A true minister's life is indeed one of toil and sacrifice. How much he had to learn! Preachers are not born full grown no matter how gifted they are. It takes the school of tribulation to teach them patience; it takes tribulation to teach them experience. The more tribulation, the stronger their hope. The trials of the ministry teach us to be content in whatsoever state we are in. For illustration: I used to wish I could die when the Lord shut me, when I couldn't preach. I felt like I was a dishonor to Christ and His people. It humiliated me and it humiliates me yet, but I have learned by this that in great humiliation sometimes Christ is glorified and I am brought to the foot of the cross as an humble supplicant and know that I am benefitted. —**Elder S. N. Redford**, 1925.

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### NOTHING GAINED—MUCH LOST

Peace in the church among brethren is of vastly more importance than to carry a trivial matter at the sacrifice of peace. Many times a little fire could be smothered which, through strife and contention, may become a great flame.. James says, "Behold, how great a matter a little fire Kindleth!" Where a sacred principle is involved it is different; there is no legitimate ground for sacrifice then. There is nothing to do but to stand firm for the right. But there have been instances and many of them, too, where trivial matters have been agitated and contended for to the destruction of the peace of the church. Nothing was gained, but much was lost. —**Elder R. W. Thompson**, *Primitive Monitor*, 1910.

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Here is the secret of pastoring a church — teach it that everything new in religion is false, and when Elders get to be progressive and want to modernize our people, avoid them, and encourage the members to be content with the things taught in the word. —**Elder J. H. Oliphant**, 1923.

## ASSOCIATIONS

Reliable church history informs us that the first Baptist Association was formed in 1651 among the Welsh Baptists. As general meetings of the churches for the worship of God, they are indeed interesting, edifying, and precious occasions; but when we attempt to have, hold, or use them as disciplinary bodies, or as advisory councils, we make a great mistake, a mistake which has in many sections caused distress, strife, sorrow, and most painful divisions and separations. Let all questions of doctrine, discipline, or church order be settled or adjusted by the churches, the only disciplinary bodies authorized by Christ, the great Head of the Church, in His will, the New Testament. —**Elder G. W. Stewart**, *The Gospel Messenger*, 1917

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## A QUESTION AND ANSWER

**Question:** Why was it wrong for Asa, king of Judah, to apply to the physicians when he was diseased in his feet (II Chron. 16:12,13)?

**Answer:** Because, at the same time, he “sought not to the Lord” (II Chron. 16:14), but relied solely on the physicians to heal him. The Lord taught him the vanity of confidence in the creature, and not in the Creator, and let him die. In the early part of his reign, when attacked by a million Ethiopians, he cried to the Lord, who gave him the victory over them (II Chron. 14:9-15). But afterwards, when attacked by Baasha, king of Israel, instead of again crying to the Lord for deliverance, he sent silver and gold out of the temple and his palace, to get help from Benhadad, king of Syria, for which the prophet Hanani rebuked him, and this made him so angry that he put the prophet in a prison house (or house of stocks), twisting and torturing the feet of the faithful servant of God, for which sin the Lord justly afflicted him in his feet unto death (II Chron. 16:1-14). —**Elder Sylvester Hassell**, *The Gospel Messenger*, 1919.

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### ETERNITY

Eternity, with respect to God, is duration without beginning or end. With respect to man, it is a duration that has a beginning, but will never end. It is a duration that excludes all number and computation; days and months and years, yea, ages are lost in it, like drops in the ocean. Millions of millions of years, as many years as sands on the seashore, or dusts in the globe of the earth, and multiplied by the highest reach of numbers—all these are nothing to eternity.—bear no proportion to it. These will come to an end, but eternity will never, never, NEVER, come to an end.

It is a line without end, an ocean without bottom or shore. Alas! what shall I say of it? It is an infinite something that human thought cannot grasp or words describe. Eternity is ascribed to God only. All things else have had a beginning, but God is from everlasting to everlasting—the same yesterday, today and forever.—**Elder J. H. Oliphant**, *Primitive Monitor*, 1917.

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### A SWEET HOPE

Every man who comes into the world is born with a terminal sickness—a corrupt, sinful nature. It kills some more swiftly than others but all must eventually succumb to its ravages. “The wages of sin is death,” and “all have sinned and come short of the glory of God” (Rom. 6:23 & Rom. 3:23). But to the child of God there is the sweet hope of one day being raised from a state of corruption to one of incorruption (1 Cor. 15), “to an inheritance incorruptible, and undefiled, and that fadeth not away,” and which is “reserved in heaven” for them (See 1 Peter 1:4).—*Editor*.

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Jesus met the attacks of critics with such wise answers that they were confounded, but he made no effort to convert them to His doctrine.

### BY GRACE ALONE

God's elect family is made up of a great multitude, which no man can number, and they consist of a people out of all nations, and kindreds, and tongues (See Rev. 5:9 and 7:9), including all those nations, now extinct, where the gospel was never preached, and all those nations where it is not *now* preached. This shows conclusively that the preaching of the gospel is not necessary to eternal salvation. Gospel preaching has a wonderful saving influence in the lives of those of God's people who hear it and embrace it and heed its precepts, but it saves no one in an eternal sense. That is by the grace of God alone. —*Editor.*

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### DO NOT PAUSE IN YOUR RACE

“This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” (Philippians 3:13-14).

Paul does not mean that he forgot the mercy of God which he had enjoyed; far from it. Paul does not mean that he forgot the sins which he had committed; far from it, he would always remember them to humble him. We must follow out the figure which he is using and so read him.

When a man ran in the Grecian games, if he had run half way, and passed most of his fellows, and had then turned to look round and to rejoice over the distance which he had already covered, he would have lost the race. Suppose he had commenced singing his own praises, and said, “I have come down the hill, along the valley, and up the rising ground on this side. See, there are one, two, three, four, five, six runners far behind me.” While thus praising himself he would lose the race. The only hope of the racer was to forget all that was behind, and occupy his entire thoughts with the piece of ground which lay in front. Never mind though you have run so far, you must let the space which lies between you and the goal engross

all your thoughts and command all your powers.

It must be so with regard to all sins which we have overcome. Perhaps at this moment you might honestly say, "I have overcome a very fierce temper," or, "I have bestirred my naturally indolent spirit." Thank God for that. Stop long enough to say, "Thank God for that," but do not pause to congratulate yourselves as though some great thing had been done, for then it may soon be undone. Perhaps the very moment you are rejoicing over your conquered temper it will leap back upon you, like a lion from the covert, and you will say, "I thought you were dead and buried, and here you are roaring at me again." *The very easiest way to give resurrection to old corruptions is to erect a trophy over their graves; they will at once lift up their heads and howl out, "We are alive still."*

It is a great thing to overcome any sinful habit, but it is needful to guard against it still, for you have not conquered it so long as you congratulate yourself upon the conquest.

In the same light we must regard all the grace we have obtained. I know some dear friends who are mighty in prayer, and my soul rejoices to join in their supplications; but I should be sorry indeed to hear them praise their own prayers. We love yonder brother for his generosity, but we hope he will never tell others that he is liberal; yonder dear friend is very humble, but if he were to boast of it there would be an end of it.

Self-esteem is a moth which frets the garments of virtue. Those flies, those pretty flies of self-praise, must be killed, for if they get into your pot of ointment they will spoil it all. Forget the past; thank God who has made you pray so well; thank God who has made you give liberally; but forget it all and go forward, since there is yet very much land to be possessed. —**C. H. Spurgeon.**

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Where the word of God is faithfully preached there will be reproof, rebuke, and exhortation (II Tim. 4:2), for the gospel is a message suited to the needs of sinful men and women. But in order for it to be effective it must be delivered "with all longsuffering and doctrine."

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**NEWS NOTES**

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**UNION MEETINGS**

**LITTLE CACAPON** (Near Levels, W.V.)—First Sunday, July 6. All day Sunday only. Lunch will be served and everyone is welcome. —*Elder Douglas W. Heare, Pastor.*

**HAPPY CREEK** (Front Royal, Va.) —Fourth Sunday, July 27. All day Saturday and Friday night before. All meetings will be held at the church. —*Elder Gary Utz, Pastor.*

**ORDINATION OF AN ELDER**

In response to a call from Thornton Gap Primitive Baptist Church of Rappahannock County, Virginia, for ordained help, a presbytery was formed on May 3, 1997, for the purpose of considering the ordination of Brother David Alan Roberts to the work of the gospel ministry.

The presbytery was composed of *Elders Raymond Pressley, Tolliver Utz, Gary Utz, Ernest Long, Franklin Oresta and Dwayne Fletcher.*

The following deacons were also present: *Woody Woodward, Harvey Painter, Carlton Priest, Aubrey Utz, Granville Utz, Tom McIntyre, Evan Olinger, Lewis Judd, Joe Ford, John Hawkins, Ronnie Brown, Mike Turner, Warren Wilson and Clarence Partlow.*

The presbytery was formed by choosing *Elder Raymond Pressley*, Moderator, and Brother Warren Wilson, Clerk. The following functions were designated: Brother *Wayne Baldwin* to speak for the church, *Elder Tolliver Utz* to question the church, *Elder Gary Utz* to question Brother Roberts, *Elder Franklin Oresta* to offer the ordination prayer, and *Elder Tolliver Utz* and *Elder Raymond Pressley* to deliver the charge.

After questioning, prayer and laying on of hands was completed the charge was delivered by Elder Utz from II Corinthians 4 and Isaiah 40 and 62, and by Elder Pressley from I Tim. 3.

The church expressed satisfaction with the work of the presbytery and *Elder David Roberts* was turned over to the church as a duly ordained minister of the gospel.

The ordination Minutes were read and approved and the presbytery was dismissed. Dismissal prayer was offered by *Elder Ernest Long*.

During the singing of hymns the congregation shook hands with the newly ordained minister. The service was then dismissed with prayer by *Elder David Alan Roberts*.

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### SANDUSKY ASSOCIATION

The Lord willing the Sandusky Primitive Baptist Association will be held Friday, Saturday and Sunday, June 20-22, 1997. Hosting this session of the Association will be the *Van Buren* and *Little Zion* churches at the Van Buren High School, Van Buren, Ohio.

Those who will be traveling on I-75 north or south should take exit 164 at St. Rt. 613 and go east to the 4-way stop in Van Buren. Turn right onto Main Street and go south one-fourth mile to the Van Buren High School on the left.

All who desire to worship with this group of Primitive Baptists are cordially invited to do so. For additional information call either Elder Durward Edwards at (419) 947-6832 or Elder Mark Pitney at (419) 536-3307.

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

Elder Dave Roberts, Va., \$10.00; Mary Lee Olinger, Va., \$10.00; Harriette H. Armentrout, Va., \$20.00; Katherine F. Lowman, Md., \$10.00; Michael A. Turner, Va., \$25.00; J. Clayton Hargrove, Ga., \$10.00; Ina J. Cato, Ind., \$5.00; Wiley C. Puckett, Ga., \$10.00; Sandusky Association, Ohio, \$20.00; Virginia Alexander, Va., \$5.00; Mrs. Alice L. Frey, Pa., \$10.00; Bro. Brian Ballenger, Ind., \$5.00; Mr. & Mrs. Winston Huffman, Va., \$5.00; Mr. & Mrs. J. Rex Burner, Va., \$10.00; Mr. & Mrs. Louis Hite, Va., \$25.00; Aubrey Utz, Va., \$10.00; A Friend, Ark., \$25.00.

**LITTLE FLOCK** - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July '98

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

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

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

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

### THIRD SUNDAY

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

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

**NEW HOME** - Covington Co., Ala., From Gantt, Ala. go west 5 mi. on 82 to 23 and take the right; Coming from Red Level, go east on 82 to 23 and take the left, go 4/10 mi. and take the right on 7, go 3 mi. on pavement and 1 1/2 mi. after pavement ends, turn at church sign at top of Clay Hill, Church 1/4 mi.; Meets 3rd Sunday at 10:30 a.m.; Elder Ralph Harris, Pastor, 3687 King Rd., Caryville, Fla. 32427, Tel (904) 547-4615; Bridgman Harris, Clerk, 386 E. Saunders Rd., Lot E. 514, Dothan, Ala., Tel. (334) 792-5614. Mar. '99

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

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Sister Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718. July '97

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

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m., Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115. April 2000

#### FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186. Tel. (540) 347-3538. Mar. '98

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 722 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851. Tel. (540) 778-2763; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484. May '98

HAPPY CREEK - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764. June '98

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. '97

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605. Dec. '97

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854. Dec. '97

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '97