

Advocate and Messenger

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135th Year DECEMBER 1996 No. 12

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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ONLY ONE TRUE GOD

Thy glory, Lord, exceeds by far
The luster of the brightest star.
Thy pow'r exceeds all else beside
And in that pow'r we may confide.

Thy wisdom shines from age to age
More brightly than the wisest sage.
Thy love toward men of unclean lips
No other love shall e'er eclipse.

Let heathen gods be multiplied
And in such whims let men confide,
To us there is but one true God;
"Twas He who made both sea and sod.

4-9-94 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.

135th Year

DECEMBER 1996

No. 12

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CLOSE OF VOLUME 135

Once more we feel compelled by love to express our deep gratitude to God for blessing us to complete another volume of the *Advocate and Messenger*, the one hundred thirty-fifth. In order for such a publication to survive there are a number of things that must prevail. Among these is an interest in its contents by enough people to sustain it financially and a person, or persons, interested enough to do the necessary work involved in sending it forth on a regular and timely basis. Obviously it has had these things over its lifetime and this is a great blessing indeed. For this we wish to be rightly mindful and duly thankful.

There has been a decline in readership over the last several years, for a number of reasons no doubt. We could only speculate as to some of these reasons but we are quite certain it is partly due to a lessening of the numbers of people who know and love the old time-tested doctrines of the Bible. Vast multitudes in our day have "turned aside to vain jangling" and prefer the speculations and notions of unenlightened men to the plain and precious teachings of our Lord and His apostles.

Another reason, in my opinion is that there are more church papers published now than there used to be and many of God's people can only subscribe to one or two, if any. Also, church newsletters have become quite common, and these no doubt draw away some local support that used to go to church papers.

In addition to the above I think we are living in a day when even among God's people real devotion and dedication to the cause of Christ is at a low ebb. It seems that the glitter, allure and appeal of the vain and perishable pleasures of the world is a stronger influence in the lives of many professed believers than are the things of the Spirit of God. This results in their not being as interested as they ought to be in those things which would help them to "grow in grace and in the knowledge of the truth." I greatly fear that television, video's and such like things are to a great extent taking the place of what used to be Bible reading, prayer and meditation.

But whatever the reasons may be, it is becoming more and more difficult to maintain a sufficient number of subscribers to keep a publication like the A&M going, and each year we see the day approaching closer and closer when, if there is not a change, publication will have to cease. And after all the "blood, sweat and tears" that have gone into this 135 year old paper I and a number of others would certainly hate to see it die for lack of interest. We do not desire to discourage our present faithful readers but we do feel it needful that we make them aware of the need, and ultimate necessity, of greater interest in the paper. I personally put a lot of effort into trying to increase the readership of the A&M, and any help our subscribers could give us in this regard would be much appreciated. We are humbly thankful for all such past efforts.

On behalf of the entire staff we again express our gratitude to our associate editors for their contributions, and to any others who have sent us material for the paper. The donations various ones have sent have been a great help, and for their kindness we are deeply grateful. To each of our readers we express our sincere thanks and trust we will have their continued prayers and support as we attempt to shoulder the grave responsibilities involved in editing the paper.

As we approach the holiday season we once again desire for each of you the best of God's blessings. May He keep you safe and give you a measure of happiness both now and throughout the new year.

I got back into the work force on March 18 and am office manager for one of our local newspapers. I also cover and write a number of stories each week, so I am kept quite busy. I don't know how many cards Melba and I will be able to mail out this time, but if you do not get one from us please know we do care and we wish for each of you a blessed season and a new year filled with many wonderful favors and mercies. May God be with you all, each day, each hour, and always.—*Editor*.

TO WHOM WAS THE GREAT COMMISSION GIVEN?

I am persuaded that if what is commonly called "The Great Commission" was not fulfilled in the days of the apostles, unto whom it was given by Christ (Matt. 28:16-20 and Mark 16:14-16) then it will never be fulfilled, for since their day, and since the withdrawal of the gift of tongues, the conditions have never again been in place that would be necessary for any group of ministers or any religious organization to go into *all* the world and preach the gospel as the Commission requires.

Not even the modern so-called Missionaries have been able to go into all the world, even with all their organizational machinery

and fund raising apparatus. After two centuries of trying to "take the world for Christ" over half of the earth's population have never heard *any form* of gospel, much less the *true* gospel. And are we now to imagine that God has laid it upon the shoulders of a few Old Baptists to overspread the whole world with the gospel?

At the time the apostle Paul wrote the epistle to the Colossians the gospel had already come unto "all the world" and had been preached "to every creature which is (was) under heaven" (Col. 1:5-6 & 1:23), and I know of no other period in the history of the church of which this can be said.

If the "Great Commission" was given to the Church as a body, can we suppose that during the Dark Ages when they were having to hide in the dens and caves of the earth they were complying with the requirements it laid upon the apostles? I don't see how any reasonable-minded person could draw that conclusion. They were having to remain as inconspicuous as possible and could not have even attempted such an undertaking. It appears to us that if Christ gave the "Great Commission" to the Church, or even to its ministry, then He laid a requirement upon them which it was, and is, impossible for them to fulfil, and I do not believe He has ever operated that way.

In all my study of Old Line Primitive Baptist history I have never found where they have ever undertaken to "go into all the world and preach the gospel," much less to preach it to "every creature", whatever that may or may not entail. Why, then, if as some are contending, our Primitive Baptist forefathers believed the "Great Commission" was given to the Church, did they not at least *try* to "go into all the world"... "and teach all nations," etc., and why did they withdraw from those of their brethren who started advocating just such a venture?

Are we to conclude that the Old Baptists have been rebelling against the "Great Commission" all these many centuries and that in these last days the Lord is just now impressing a few Old Baptist preachers to start trying to fulfil it? I hardly think so. And if these men are being impressed of God to fulfil a commission which they

say applies as much to the Church as it did to the apostles, are they actually going to try to comply with what that commission required of the apostles? Are they now going to “go into all the world and teach all nations”, etc.? Unless they do I cannot see how they are going to conform their actions to their professed belief.

If the commission of Mark 16:14-16 was given to the Church as a body, and if it was given to them for all the ages of its existence, how many times do they need to “go into all the world,” etc.? A new generation arises about every twenty years, numbering probably in the billions. Does God require His Church to go into all the world and preach to every new generation and baptize every believer into their body? Or is just one time around enough? How are we to imagine a few thousand relatively poor Old Baptists coming up with enough money to overspread the whole earth with the gospel, even *one* time, much less *many*?

There are presently over two hundred nations in the world, and a world population of well over five billion people. Many nations will not even allow modern missionaries to enter their borders. How, then, are a few Old Baptists going to penetrate those barriers and overcome innumerable other impossible hindrances and obstacles?

If the “Great Commission” was given to the Church as a body isn’t *the Church* commanded to “go”? And if the Church is commanded to “go”, can they fulfil the commission by *sending* someone else? And if the whole church “goes”, will they have to vacate their buildings and let them sit idle until they get back home? And if so, will there be no church left here in America until they get back?

If the ministers of the Church are under the command to go into all the world and preach the gospel to every creature, why was the gift of tongues withdrawn before the close of the apostolic age? I do not know how many different languages there are in the world, but I only know *one*, and I don’t know *that* one very well. The *World Almanac* lists over 220 languages that are presently being spoken in the various countries around the world. How many Old Baptist preachers do we know who can fluently speak more than

one language? If we are now under a command to go into *all* the world and teach *all* nations, how are we to overcome this barrier?

And if we are under such a command does this not require some kind of Divine direction? Does it not require the opening of a great many doors by the Holy Spirit and corresponding impressions on the part of the ministry to "go"? How many such leadings, openings and impressions would it take for such a commission to be fulfilled? And where is the evidence that God is opening the prodigious number of doors it would take? Where are the host of preachers it would require and how many of them are impressed to go into all the world? I personally have never had the slightest desire to go into other nations, not even on vacation much less to preach. But if I have been *commanded* to "go" as a result of being under the "Great Commission" does that not mean I ought to "go" whether I have any *impressions* to "go" or not?

I understand that churches have now been constituted in the Philippines. When these churches were given a charge were they told that they are now under the obligation to go into all the world and preach the gospel, etc.? I have been told that these people live in great poverty and that their ministers cannot even come to America unless someone pays their way. In such a case how are they going to comply with the requirements of the "Great Commission"?

These are just a few of the problems I find with the contention that the Church is under the "Great Commission". I believe that if Christ had placed His Church under the enormous obligation of evangelizing "all nations" He would also have given the Church inspired answers to these and all other questions regarding the matter. The epistles would give clear and detailed instructions as to how such a prodigious work was to be performed and achieved. But if such instructions were given I have so far been unable to find them.

I realize I cannot express my concerns along this line without being further accused of being opposed to scriptural evangelism, but that is of no great importance to me. The Lord knows my views on the matter very well, and He also knows how hard I have labored in the last 35 years in the interest of His cause and the spread of His

gospel. And, if He ever says to me, "Go ye into all the world and preach the gospel," etc., I will start looking for a way to get there. However, until He does I think it would be wrong for me to go.—
Editor.

WHEN I FEEL MY WEAKNESS

II Cor. 12:10

When I am weak, then am I strong,
Though many think it strange to say;
But they don't know the paradox
Ev'n though to me it's plain as day.

When I am weak, then am I strong,
For then my weakness I most feel;
To Christ I then more nearly cling,
More often at His throne I kneel.

When I am weak, then am I strong,
For when I'm weak I'm on my knees
Beseeching God to show His face
And do with me as He should please.

When I am weak, then am I strong,
For when I feel my helpless state
I do not trust in feeble flesh
But on the Lord I humbly wait.

When I am weak, then am I strong,
For then my Lord is all in all;
I look to His great pow'r alone
To keep me lest I slip or fall.

When I am weak, then am I strong,
For in my weakness then I see
That all my strength is in the Lord
And what He does for wretched me.

When I am weak, then am I strong,
And I grow weaker ev'ry day,
But when I bow at heaven's throne
I always stronger come away.

7-8-96

R.E.H.

OUR LORD'S PASTORAL WORK

Only one person on earth was ever perfect, who serves as a perfect example for what to do and what to teach. Our Lord was the perfect apostle, the perfect prophet, evangelist, and pastor. He had all the ministerial gifts, as no other man ever did.

The beginning of His ministry provides ample demonstrations of those gifts. You see, unlike our own time, when Jesus came there was nothing like a gospel church on earth. His flock was scattered, hidden in darkness, in bondage to the traditions of ages past, unknown and unwanted. His first acts were to go gather them to Himself as an evangelist might, and to give them ordinances and doctrines with the full authority of heaven as an apostle. He not only interpreted Scripture as a prophet, but He did that which no other prophet ever did, He fulfilled the prophecies in His own person. But it was His work as a pastor that endeared Him to the hearts of His people.

You see, apostles, prophets, and evangelists are given a larger field of labor. They preach or do their work and then pass on to other places. Only pastors remain with the flocks, to live with them, to bear responsibilities for keeping them together, spiritually healthy and safe. A real pastor has a very personal and practical interest in His people, as a loving father might, or as a trustworthy friend to whom they may bring their questions, their joys, their sorrows. He serves as their teacher, spending much time in searching the scriptures and prayers for them, in visiting their sick or troubled ones. The flock knows the voice of the true shepherd, for He loves them enough to give of Himself for them. Here is the difference between a pastor and an hireling.

There might be some who object, saying that the Scriptures do not call Jesus a pastor. This I admit, but they do refer to Him as a shepherd which is the same thing. To shepherd a people is to pastor them. By that I mean His first interest is in them as individuals, and as a church. He would teach them, doctor their spiritual illnesses, and that not because of a hope for material gain or for filthy lucre but because He loves them and is interested in their welfare. Our Lord never once asked His people for money, nor should we. And if they give it to make our lives easier, it should be remembered that they give because they wish the flock to be pastored. It is my belief that when my people give me money, it is not for my personal gratification, but in order to make it possible for me to go preach, visit the sick, the aged, and other work a pastor should do.

Our Lord attended a wedding once (John 2). He attended several funerals. He visited their homes, He rode in their fishing boats, He walked their roads, He shared with them their circumstances without asking for more. It seemed that He was always visiting the sick or troubled, going long miles to reach even one person. His preaching was eminently practical, always lessons that reached the heart of the real needs of His people. Sometimes He spoke out publicly against those who abused the people, for He was their defender. Though He did not have a home of His own, He could still have compassion upon hungry people and feed them. He was a very calm and reasonable person, never a fanatic pursuing extreme causes, and if He taught hard doctrines, (Matt. 5:20:48), it had the full authority of the Scriptures behind it, and there was not a single point that He did not abide by Himself. People were glad to see Him come, and when He departed His people felt a little nearer to God.

Fifty years have passed since I was first asked to pastor a little church. My work has been so imperfect that I have often felt like a terrible failure. So one incident in the work of Jesus has often comforted me. We are human, we cannot be everywhere, we cannot know all the answers, nor solve all the problems. When Lazarus became ill, Jesus was far away in Galilee where He had other

obligations. Martha and Mary first reproved Him, saying that if He had been there their brother would not have died. (Where were you, Lord, when we needed you?) It is true that on that occasion Jesus did something we cannot do, He raised the dead. But He did something else which we can do, in that He showed His love by His weeping, and He comforted the mourners with the knowledge of the resurrection and life beyond this mortal sphere. And in another few weeks after that event He would seal that lesson upon their hearts by going to His own death, fully confident in God. The cross was not a defeat but an accomplishment, it was our Lord's way home. And it will be ours.

ELDER RAYMOND WEBB

HERE A LITTLE, THERE A LITTLE

“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.” (2 Tim. 2:24-25)

This verse is very thought-provoking as to how the children of God are to be instructed and edified. It is a fact that the churches hardly ever progress as well or as quickly as their pastors would like to see. Not all eager learners have the same capacity for learning, and everyone is not as eager as he should be to learn. Some are slow learners, some are lazy learners. The fact remains, however, that they are all to be taught, and that with a gentle, patient hand.

We should remember, first of all, how patient God has been with us. Where should we be at this point in our lives in our learning of the things of God, seeing all the advantages and mercies God has bestowed upon us? Are there not times when we feel that though we ought to be teachers, we have need that someone teach us again the first principles of the oracles of God? Do we not sometimes feel that we know nothing as we ought to know? Yet, can we deny that our heavenly Teacher has been most patient with us? So ought we to be with God's children.

Sometimes there are large leaps forward in our understanding, but most often it is by small steps. Experience shows this to be true. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." So said the prophet Jeremiah about the Ephraimites of his day. John Gill's comments on this verse are interesting: "Signifying, that they must be dealt with as children were, when first instructed in the rudiments of a language, first had one rule given them, and then another, and so one after another till they had gone through the whole; who are taught first to write one line, and then another; or to draw one line, and write after that, and then another; or where to begin one line, and, when finished, where to begin another." Do you recall how tedious it is to teach a child to write? He has to be shown even the most basic of motions, and then have it repeated over and over again. It is something that is very important he be taught, however, and the parent dare not give up or discourage the child by a short temper.

You are no doubt familiar with the saying, "Rome was not built in a day." That is true, and neither is man educated instantly. We have many lessons to learn—some academic, some experimental, all important. If those who understand are not willing to be patient in the teaching of those who do not understand, then much that should be built up will be left lying on the ground. From the day they are called to preach until the day they depart this earth, God's ministers are to be instructing God's people. Those who do so are said to be pastors after God's own heart, and will leave behind walls of Zion which have been built up in their lifetime. God grant us such men!

ELDER MARK GREEN



I know of but one reason God created the things He made, and that is given in Rev. 4:11. "*For His pleasure* all things are and were created." Beyond that we *need* not go and we *cannot* go.

Nothing sets a person so much out of the devil's reach as humility.

SCRIPTURAL TRADITIONS

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle” (II Thes. 2:15).

The apostle Paul exhorted the church in Thessalonica to stand and hold scriptural traditions. There are many kinds of traditions. Some are scriptural and the others are man devised.

The word *tradition* means that which is handed down by mouth or in writing, doctrine or ordinances of teaching. Of course Paul was referring to gospel truths that were God-inspired. The church is to retain with strength and firmness, sound doctrine whether it be the fundamentals, practices or discipline. Paul also commands the brethren, in the name of our Lord Jesus Christ, that they withdraw from every brother that walks disorderly, and not after the tradition which he received of us (See II Thes. 3:6).

The church of the living God is the pillar and ground of the truth. Christ established His kingdom with judgment and justice. Truth is what separates Primitive Baptists from other religions. I wouldn't say none of the other denominations have any truth, but they don't have all the truth. The church has her identity based on the teaching of salvation by grace and practicing New Testament traditions. She firmly holds to the fundamentals of God's election, predestination, particular redemption, effectual calling, the virgin birth, Christ's resurrection, the resurrection of the dead, both the just and unjust, etc. The ordinances she practices are: baptism by immersion in water of believers in Jesus Christ, that He is the Son of God and Saviour of sinners; also the Lord's supper, using unleavened bread and wine, only allowing members of the Primitive Baptist Church to commune.

Now we believe that God has His children in all denominations, but if they want to participate in the communion it is necessary for them to believe the truth and be baptized into the Primitive Baptist Church. Every member of the church has the solemn responsibility to examine himself before eating the bread and drinking the wine.

The Lord's body is to be discerned or separated, remembering Jesus and His death till He come.

Elders have the responsibility to be steadfast and not compromise the scriptural traditions just to please men. Every Old Baptist preacher has his instructions from Paul to be instant in season, out of season; to reprove, rebuke and exhort with all longsuffering and doctrine. We are taught not to strive, but to be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves if God peradventure will give repentance to the acknowledging of the truth.

This is instruction for *the man of God*. I wish I had always followed like Paul said, but to my regret I haven't always been as faithful as I should. All ministers are to take heed to themselves and to the doctrine, and continue in them, for in doing this they will save themselves. This is *preacher salvation*, and in saving ourselves we will save those that adhere to sound doctrine.

Preachers are liable to err even though sincere about what they preach. Anytime preachers advocate something new, or new methods, we should prayerfully weigh them by God's word. Let us consider our forefathers who were men of wisdom in the church, being ensamples to us.

I've heard the argument that they were fallible. That's true, but that would be no reason to discount the value of their ministry, handing down what we have today. Their ministry proves that God was blessing them to hold to the old line. Let us follow the same path that Paul instructs Timothy; the same things we have received commit to faithful men, who shall be able to teach others also.

Many of our able ministers, along with this unworthy one, oppose preacher seminars and schools where the theme is before chosen, what preachers will speak on and the material planned, and for the purpose of the ministry being better equipped to serve their churches. Special ministers are being chosen to speak to the other ministers. I know this is a sincere intention to help one another, and preachers should learn from each other. But where did such an idea come from? Has it been a practice in the past among our ministry? The

Southern and Independent Baptists have had their schools for many years. There is an indication in such a format that just some ministers are qualified to do the instruction.

I have before me a copy from a Progressive Primitive Baptist book of a preacher's meeting that was organized in 1949 by Elder J. Walter Hendricks. This is what he says about his purpose for organizing *The School of the Prophets*: "About the time I served out my active career as a pastor of churches I began to think about some sort of a school in which the preachers could gather and discuss their work and services for their betterment and for better service to the churches. After much study, meditation and prayer I prepared and sent out a program for the first session of such a school to be held at Beards Creek Church near Glennville, Georgia, Monday, January 3rd through Friday, January 7th, 1949."

This was the format that Mr. Hendricks used:

- How to study the Bible
- The preparation and delivery of sermons
- The purpose of gospel preaching
- The value and use of correct English
- Ministerial ethics and conduct
- Complete church organization
- Order and arrangement of services
- Young people's activities and Bible school.

He had two different ministers to preach on each topic. I'm sure he was sincere.

I know a few of our own preachers have attended Arminian seminars to gather information to advance new methods to some of our preachers. It is very dangerous to flirt with these Arminian inventions.

I think it would be wise for us to examine any organization that promotes new methods of teaching in such a setting, especially when it causes schisms among the ministry and body of Christ. If something is not imperative then it should be abandoned. *Is it worth doing if it causes confusion?*

Man can be very sincere promoting their innovations, but sincerity has never made anything right. When those involved in things like

this begin their sales pitch to advance how good this is for the ministry, my question is, Where is it taught in the Scriptures? Why didn't our primitive forefathers practice this method?

Sure, our preacher forefathers called meetings in the past, but it was to discuss serious departures of some who were not satisfied with scriptural tradition. If men are not willing to lay down their new devices for the sake of the church they have become as Samuel told Saul in I Sam. 15:23, "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Every God-called, dedicated minister should study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. When this is done and he stands before God's people depending on the Lord, preaching in demonstration and power of the Spirit.

The Church doesn't need reforming and remodeling to appeal to the world. We need to be transformed by the renewing of our minds that we may prove what is that good, and acceptable, and perfect will of God. May we strive to follow our adorable Lord and Saviour to bring honor to His cause.

ELDER DAN PARKER
Danville, Virginia

PAGAN HOLY-DAYS

Yule, the old name for Christmas, is from the same Anglo-Saxon root (*geola*) as the word *jolly*, and was the Pagan festival of the Winter Solstice. The word *Easter* is derived from *Eastre*, the Anglo-Saxon goddess of Spring, to whom the fourth month, answering to April, was dedicated. The ninth edition of the Encyclopedia Britannica well remarks: "The ecclesiastical historian, Socrates, states with perfect truth that neither Christ nor His apostles enjoined the keeping of this or any other festival. The sanctity of special times or places was an idea quite alien from the early Christian

mind.”—**Elder Sylvester Hassell**, from his *“History of the Church of God”* page 410.

“Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.”—**The apostle Paul** (Galatians 4:10, 11).

NEWS NOTES

LEBANON'S MEETING HOUSE RESTORED

In late 1995 and early 1996 many of the Primitive Baptist Periodicals published the news that Lebanon Primitive Baptist meeting house and lunchroom had been destroyed by a tornado (this occurred October 27, 1995). It (the tornado) only left the foundations and part of the walls of both buildings in their original position. The destruction of these buildings along with the vegetation and trees necessitated that a massive clean-up and rebuilding effort be launched. This was done immediately and the work continued until late August of this year when the clean-up and rebuilding projects were all completed.

The task of landscaping is currently underway and it will be sometime before it will be brought to full fruition. We regret that the stately trees which adorned the premises are gone forever. Hopefully, in years to come even they too may be replaced. But for now, we are thankful and happy to have a place to worship known as Lebanon Primitive Baptist Church meeting house.

Furthermore, we are elated to report that by God's amazing grace, and through the help of His people, all bills associated with the rebuilding effort are paid. The Lord's blessings coupled with the generosity of brethren, sisters and friends made this possible. We extend our thanks to the Great God of Heaven and to all those that assisted in any way.

Dedication services for our newly constructed auditorium were held the 4th weekend in August (24 & 25).—**Elder Dennis H. Jones**, Pastor, **Brother Walter D. Childers**, Clerk.



LEBANON PRIMITIVE BAPTIST CHURCH ...as it appeared after being destroyed by a tornado in October of 1995.



LEBANON CHURCH ...as it presently appears after its restoration.

Lebanon Primitive Baptist Church
Crisp County, Georgia

August 24, 1996

Lebanon met at 10:30 a.m. this Saturday for our dedication service.

We began with our song service and sang numerous hymns which were enjoyed by all. With this done, Elder Cecil Darity offered the opening prayer, after which we proceeded with a short conference with the clerk giving a brief historical sketch of *Lebanon* Primitive Baptist Church from its beginning.

The clerk gave thanks to all individuals, organizations and to all churches for their prayers, physical labors and all monetary contributions for this rebuilding process. He then read a resolution of dedication which was adopted.

The congregation then sang a hymn (#155) and Elder J. E. Griffis offered prayer, after which Elder Tommy Rountree preached an enjoyable sermon, followed with the singing of another hymn extending an opportunity for members, after which Elder Jamie Tucker dismissed services.

RESOLUTION OF DEDICATION OF REBUILT CHURCH BUILDING, CRISP COUNTY, GEORGIA

(On existing foundation at 128 Lebanon Church Road, eight miles south of Cordele & five miles west of Arabi, Georgia)

Lebanon Primitive Baptist Church in conference this 24th day of August 1996, for the purpose of dedicating this restored edifice (former building, except foundation and outside walls, was destroyed by tornado Oct. 27, 95) to the glory of The Almighty God and for the benefit of His sojourning people. Our hearts are full and overflowing with gratitude to the Lord of Heaven and Earth for His goodness and loving kindness to us in our efforts to construct and rebuild this building. We are also grateful to all our brethren, sisters and friends for their support during our rebuilding task. We hereby dedicate this Meeting House to the sacred service of God, as a house of prayer, a house of praise, and a house of divine worship.

May God grant His approval and divine sanction to today's dedication services. Furthermore, it is our prayer that His presence will be manifested herein, continually, as in the days of old when His glory filled the Temple. We also pray He will overshadow us with His providence during our pilgrimage upon these mundane shores and that recipients of His grace, in subsequent generations, may also be benefited by this natural structure.

Moreover, we bring into this house, with us, those sacred things which our forefathers revered as necessary prerequisites to the sacred worship service of God and which further delineates proper church discipline; viz, The Holy Bible, Articles of Faith, Church Covenant, and Church Decorum. Additionally, we believe the 1611 Authorized King James Translation of the Holy Bible is our paramount authority and guide for all church affairs; our articles of faith, church covenant and church decorum are formulated based on scriptural principles and/or sound parliamentary procedures. These documents are beneficial when utilized within the scope of their intended application. However, they are subservient to the Holy Bible. We, as well as our forefathers, accept the Holy Bible as our only rule of Faith and Practice. It is a perfect and thorough furnisher unto every good work and doctrine. These are instruments (Holy Bible, Articles of Faith, Church Covenant and Church Decorum) that we hold sacred and we rededicate them to be faithfully and diligently adhered to and we do hereby rededicate ourselves to God's service, and to present our bodies a living sacrifice, holy, acceptable unto God which is our reasonable service. We further pledge to utilize hymn books, in our worship services, which contain hymns appropriate for praise to our triune God and edifying to His people; also, our method of hymn singing shall continue to be acappella.

We pray that God will bless our assemblies each time we meet. Hopefully, we will be blessed by frequent visits of our brethren, sisters and friends. Also we humbly beseech God for His smiles of approval upon us when we gather around His word desiring to be instructed thereby. May we feel His presence while congregated in

a worship capacity at this place; and, when we are privileged to have our fellow-yoke ministers visit and preach for us; may they come laden with the gospel in the power of God's Spirit.

We pray this place will be a banqueting house for the Lord's poor wayfaring children; where they (we) can come and rest under the shadow of His wings and the banner of His love.

Finally, we pray that the current membership of Lebanon Primitive Baptist Church and members from succeeding generations will keep this house, perpetually, in decency and true gospel order. May it prove a blessing to the community and cause of the Lord Jesus Christ. Furthermore, we pray that God will bless and add to the church at this place such as should be saved. Amen!

ORDINATION OF DEACONS

At the request of *Little Flock* Primitive Baptist Church, Amelia County, Virginia, for ordained help to form a presbytery for the purpose of considering the ordination of Brethren Ralph Steele and Lloyd Leonard to the office of deacon, the following Elders met with the church Sept. 28, 1996:

Elders *Raymond Pressley, J. R. Kosch, Duane Fletcher, Gary Utz, Tolliver Utz, Elmer Skeen, Richard Cox, Duane Hooven, Raybon Lord* and *Forest Atwood, Jr.*

The following deacons were also present: Brethren *Tracy Christian, Randal Garner, Mike Turner, Evan Olinger* and *Aubrey Utz.*

It was determined that the church was still of the same mind with regard to considering the ordination of Brother Steele and Brother Leonard, and the presbytery was formed. Elder Raymond Pressley was chosen Moderator and Elder J. R. Kosch as Clerk. Brother Pete Pike was chosen to speak for the church and delivered Brethren Steele and Leonard to the presbytery. Elder Duane Fletcher was chosen to question the church, Elder Tolliver Utz to question Brethren Steele and Leonard, Elder Richard Cox to offer the ordination prayer and Elder Raymond Pressley to deliver the charge.

Both the church and Brethren Steele and Leonard were

questioned, and after the satisfactory completion thereof it a motion was approved to continue the ordination.

The ordination prayer was offered by Elder Cox and the laying on of hands was carried out. Brother Steele's wife was escorted to a seat beside him while the charge was delivered by Elder Pressley, using the text I Tim. 3:8-13.

Little Flock church having expressed their satisfaction with the work of the presbytery, Brethren Steel and Leonard were turned over to the church as duly ordained deacons.

The Minutes of the ordination were read by the Clerk and approved by the presbytery, after which they were dismissed. Dismissal prayer was offered by Elder Raybon Lord.

During the singing of hymns the congregation came forward and shook hands with the newly ordained deacons. The service was then dismissed with prayer by Elder Raymond Pressley.

ORDINATION OF DEACON

In response to the call of *New Liberty* Primitive Baptist Church of Champaign, Illinois the following Elders and Deacons met with them on Oct. 5, 1996 for the purpose of considering the ordination of Brother Richard Corn to the office of Deacon: Elders *John T. Anderson, Lloyd W. Clapp, Alan Curtis, James R. Harris, Tom Pitney, Charles L. Surbaugh* and *Wayne Thacker*. Deacons *Daniel A. Aders, Robert C. Curtis, E. L. Davis, John Edward Johnson, John F. King, Flavis Lanman, Thomas F. Lewis, Robert L. McCorkle, Walter Pile, Floyd C. Rybolt* and *Earl E. Spencer*.

After prayer by Elder Alan Curtis, Elder Lloyd Clapp, the church moderator, asked that the portion of the Minute be read where the church voted to call for ordained help from sister churches to ordain Brother Corn as deacon. Elder Clapp asked if the church was still of the same mind. Brother Kevin Aders, the church spokesman, answered in the affirmative.

Elder Clapp then asked the Elders and Deacons from the sister churches receiving letters to come forward to be seated in the front of the church. Other Elders and Deacons that were present and

acceptable to the church and formally invited Elders and Deacons were also seated. The presbytery was organized as follows:

Elder Charles Surbaugh was selected as moderator, Brother Walter Pile as clerk, Elder James Harris to offer the ordination prayer and Elder Lloyd Clapp to deliver the charge.

By sustained motion the presbytery agreed to accept the judgment of *New Liberty Church* and forego questioning of the candidate. The moderator asked the church if they were satisfied with the presbytery and the spokesman answered in the affirmative. The spokesman escorted Brother Corn to the front where he was seated, and with all members of the presbytery laying a hand on Brother Corn Elder James Harris offered the ordination prayer.

Sister Corn was then escorted forward and seated by Brother Corn and Elder Lloyd Clapp delivered the charge using the first eight verses of Acts 6 as a text.

The moderator then asked if the church was satisfied with the work of the presbytery. The church answered in the affirmative. The presbytery was asked if they were satisfied and they affirmed satisfaction. Brother Corn was then returned to the Church as a fully ordained deacon, authorized to perform all the functions of that office.

The Minutes of the ordination was read and approved and ordered signed by the moderator and clerk and all the members of the presbytery.

The work of the presbytery being completed it was dissolved.

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OBITUARY

BROTHER WILLIS G. ASHBY

Brother Willis Grayson Ashby (68) passed from this life Sept. 18, 1996. He was born Jan. 12, 1928.

Survivors include his wife, Sister Della Susie Ashby; one loving daughter, Kelly Jean Tobias; six grandchildren and one great-grandchild. He also leaves behind one sister Haldaine Patterson; two brothers, Gilbert S. Ashby and Edward C. Ashby.

Brother Willis joined Barrows Run Primitive Baptist Church August 2, 1988 and he was ordained a deacon June 23, 1991. We all love and miss Brother Willis so much, but we know that the God who called him loved him more.

Funeral services were conducted at Moser Funeral Home Saturday, Sept. 21, 1996 by his pastor, Elder Raymond Pressley. Burial was in Orlean Cemetery, Orlean, Virginia, to await the resurrection of his body. In loving memory.—**Elder Raymond Pressley.**

SISTER JEAN PIKE

Sister Jean Pike (67) passed from this life Aug. 12, 1996. She was born June 10, 1929.

Survivors include her husband, Brother Lester L. (Pete) Pike; one son, Lester L. Pike, Jr.; one daughter, Sandra L. Isabell, and four grandchildren.

Sister Jean was, and Brother Pete is, a member of *Little Flock* Primitive Baptist Church. We all loved Sister Jean and miss her very much, but we know that God loved her more and called her home.

Funeral services were conducted Aug. 14, 1996 at *Little Flock* Church by her pastor, Elder Raymond Pressley. Burial was in *Little Flock* Cemetery, Amelia, Virginia to await the resurrection of the body. In loving memory.—**Elder Raymond Pressley.**

An old writer has quaintly said; "God looks not at the *oratory* of our prayers, how *eloquent* they are; nor at their *geometry*, how *long* they are; nor at their *arithmetic*, how *many* they are; nor at their *logic*, how *methodical* they are; but He looks at their *sincerity*, how *spiritual* they are." Oh, for more *praying*, and less *saying* of prayers!"

MR. SAMUEL B. BAGGARLY

Mr. Samuel Brown Baggarly (95) of Front Royal, Virginia, formerly of Browntown, died Nov. 5, 1996 at Rose Hill Nursing Home in Berryville.

He was born Aug. 6, 1901, in Browntown, the son of Samuel Jackson and Bernice Lee Thornhill Baggarly. He was a retired construction worker and a believer of the Primitive Baptist doctrine. He was the husband of the late Hazel Virginia Partlowe Baggarly.

Surviving are a son, Samuel Jackson Baggarly of Front Royal, and a daughter, Dorothy Lou Baggarly of Woodbridge.

Funeral services were conducted at Maddox Funeral Home by Elders Phillip Johnson and Ernest Long at Front Royal on Nov. 9, 1996. Burial was in Prospect Hill Cemetery at Front Royal.

Blessed are the dead who die in the Lord. Written by—**Sister Lena Johnson.**

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

Mr. & Mrs. Clyde Summer, Ind., \$10.00; Mary Lee Olinger, Va., \$5.00; L. E. Farley, Md., \$10.00; Elder Chuck Smith, Md., \$5.00; Elder & Mrs. Glen Funk, Ohio, \$5.00; Virgie Durham, Ohio, \$5.00; Della Mae Key, Ore., \$15.00; Martha M. Johnson, Ind., \$10.00; Betty Lou Cornwell Brown, Va., \$10.00; Harvey & Blanche Cornwell, Va., \$15.00; Hilda C. Brown, Va., \$10.00; Doris M. Ashby, Va., \$10.00; Clydie W. Klopp, Va., \$10.00; A Friend, Ill., \$5.00; Ann Dzwonkowski, Ga., \$5.00; Paula Fagan, Ala., \$15.00.

“As for God, his way is perfect” (Psalm 18:30). A perfect God does perfect works. Being perfect, He never stops short of doing everything He does in the best possible way it could be done. But the doctrines of men, if they were true, would make the works of God a failure. For instance, if Christ died to save all mankind, which is a very popular notion, and He does not save all of them, then He did not accomplish what He died for, and His work of redemption was imperfect. This the Scriptures will not allow.

SECOND SUNDAY

BATTLE RUN - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder E. S. Skeen, Pastor, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551; Elder Forest N. Atwood, Jr., Associate Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '97

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

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

MILL CREEK - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (540) 743-5014. April '97

NORTH FORK - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 22068-9801, Tel. (540) 338-5531. May '97

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

THIRD SUNDAY

HAWKSBILL - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. (540) 652-8625. April '97

MT. BETHEL - Three Churches, W. Va.; Services 3rd Sunday at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 74 Box 87-I, Romney, W. Va. 26757-9721, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '96

NEW HOME - Covington Co., Ala., From Gantt, Ala. go west 5 mi. on 82 to 23 and take the right; Coming from Red Level, go east on 82 to 23 and take the left, go 4/10 mi. and take the right on 7, go 3 mi. on pavement and 1 1/2 mi. after pavement ends, turn at church sign at top of Clay Hill, Church 1/4 mi.; Meets 3rd Sunday at 10:30 a.m.; Elder Ralph Harris, Pastor, 3687 King Rd., Caryville, Fla. 32427, Tel. (904) 547-4615; Bridgman Harris, Clerk, 386 E. Saunders Rd., Lot E. 514, Dothan, Ala., Tel. (334) 792-5614. Mar. '97

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

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

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

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th 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. '96

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

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