

CHURCH DIRECTORY - FIRST SUNDAY

ALMA - Alma, Va. - 4 miles west of Stanley, Va. on Hwy. 340, Meeting house is on Wampler Drive; Meets 1st Sunday 10:30 a.m., Saturday night before at 7:30 p.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851. Tel. (540) 778-2763. Sister Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April '98

BENTONVILLE - Bentonville, Va. 1st Sunday 10:30 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison Va. 22727. Tel. (540) 948-4803. Charlotte W. Rudacille, Clerk, Route 1, Box 223, Bentonville, Va. 22610. April '97

BETHEL - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; 1st and 3rd Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court., Annandale, Va. 22003. Tel. (703) 573-0854. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va. 22031. Tel. (703) 273-5983. Dec. '96

ENON PRIMITIVE BAPTIST CHURCH - Great Cacapon, W.Va., Rt. 9 west 12 miles. Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603. Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 1108 Whitestone Drive, Martinsburg, W.Va. 25401, Tel. (304) 263-3564. Aug. '96

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412. June '97

GREENWOOD - Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles and turn left on Spriggs Rd. St. Rt. 643, follow that to Minnieville Rd. St. Rt. 640 to church; 1st Sun. 10:30 a.m.; Elder J.R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Mrs. Beulah Dotson, Clerk, 119 Lone Oak Rd., Partlow, Va. 22534. April '99

NEW LIBERTY - Champaign, Ill., 1714 W. Springfield, Meets 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m.; Elder Lloyd Clapp, Pastor, Carolyn Corn, Clerk, P.O. Box 17, St. Joseph, Ill. 61873, Tel. 469-2450 or 469-7634. Dec. '96

PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321, Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591. Feb. '99

UNION - Summerduck, Va. Take Route 651 from Remington to Summerduck (about 10 miles); Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 9598 Meetze Rd., Midland, Va. 22728. Dec. '97

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

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CAUTIONS AGAINST WORLDLINESS

Why was it necessary for the apostles of Christ to exhort His followers not to love the world, neither the things that are in the world (1st John 2:15)? Why did they need to be told to "set (their) affections on things above, not on things on the earth" (Col. 3:2)? And why did they need to be cautioned against being "conformed to this world" (Rom. 12:2)? It was because they had an old carnal nature, just as we do, that had not yet been abolished and which was prone to "lust after evil things" (1st Cor. 10:6) if it was not "mortified", "kept under", and "brought into subjection" by prayerfulness and watchfulness.

How many numberless thousands of God's people have, like

Demas, "loved this present world," and turned their backs on God, the church and duty, and consequently brought blight and famine into their souls! How many are like the "thorny ground" hearers (Matt. 13:7, 22) who become "unfruitful" because "the care of this world", or "the deceitfulness of riches" "choke the word"! What a sad and oft-repeated story! And how little seems to be learned by one generation from the mistakes of the previous one!

We live in a world that loves pleasures more than it loves God (2nd Tim. 3:4). Multitudes of God's people are being sucked in by Satan's lie that forbidden fruit is sweetest of all, only to find afterward to their grief that they have been sadly and tragically deceived. Satan operates the same way as the bridegrooms who at the beginning of their feasts set forth good wine; and when men have well drunk (having their senses so dulled and deadened that they cannot tell good wine from bad) they set forth that which is worse. Likewise Satan presents the pleasures of this world as something to be greatly desired, and he tells his dupes that the consequences, if there are any, will not be severe enough but what they can be easily overcome. But then, after the so-called *good* wine (carnal pleasures) has been "well drunk" (plenteously and without moderation, as it almost always is) then comes "that which is worse" (God's chastisements and judgments). The consequences have to be dealt with. The sequel is always very bitter, and often fatal.

How many lives have been thus rendered barren and unfruitful in righteousness! How many who otherwise would have led productive, wholesome and joyful lives, have gone down the slippery slope of sin into grievous heartache and misery! Truly, truly, the "broad way" has its multitudes of travelers, and just as truly, they are headed for destruction. (See Matt. 7:13). They are like rafters rushing merrily downstream in dangerous waters, laughing and jesting thoughtlessly, unaware that just around the next bend is a waterfall that will carry them either to their death or to great hurt on the rocks below.

How careful the children of God need to be as they journey through this wicked world! They will be tempted on every hand to

liberally partake of its enticements, and they will find at any given time a thousand things that are appealing to the flesh and delightful to the eyes. Satan is ever calling to them saying, "I have perfumed my bed with myrrh... come, let us take our fill of love until the morning." But those who yield themselves to his lying appeals are like "an ox going to the slaughter, or as a fool to the correction of the stocks" (See Prov. 7:17-22). How true is the proverb that "the way of transgressors is hard" (Prov. 13:15).

How greatly do God's people need to "have their (spiritual) senses exercised to *discern both good and evil*" (Heb. 5:14), because there are a multitude of things that will otherwise appear harmless to them but which are displeasing in the sight of a pure and holy God. They need to beg Him to make and keep their consciences tender and sensitive and to show them what He would have them do and not do. They need to carefully study His word with a view to conforming their lives to the examples of Christ and His apostles. The more they do this the less the world and its allurements will appeal to them.

May He help us in our efforts to be more like Him. "Godliness with contentment is *great gain*" (1st Tim. 6:6).—*Editor.*

RELIGION GAINING, MORALITY LOSING

National pollster, George Gallup, recently wrote, "Religion is gaining ground but morality is losing ground." Polls indicate that nine-tenths of Americans claim to believe in God and to pray, and two-thirds of them are members of a church or synagogue; yet, the U.S. has the world's highest rates of crime, teen pregnancy and divorce. Two-thirds of high school students say they would lie to achieve a business aim.

For a long time I have been observing the downward trend in morality among people who profess religion, and have often been reminded of the statement of James, "But wilt thou know, O vain man, that faith without works is dead?" (James 2:20). I have been

defrauded on a number of occasions even by people who claimed to believe that how they lived here in this world would ultimately determine whether or not they went to heaven. I have never had any confidence in that religion which allows its professors to unconscionably mistreat their fellowman. I have often wondered if this kind of people have such a diminutive view of God that they say as do the wicked, "God hath forgotten: he hideth his face; he will never see it" (Psalm 10:11). If that is their thinking then they are in for a sad awakening somewhere down the line.

I continue to hear advocates of popular religion boasting that there is a wonderful revival of religion going on in America, but as long as I see a decline in morality I will not be the least impressed with those claims. What good is a revival in *religion* when people are getting further and further away from God and from what He teaches in His word?

The devotees of popular religion thought many years ago that through the establishment of Sunday Schools and modern missionism they would rid the world of juvenile delinquency and all manner of vice and crime, but instead of achieving that goal they only seem to have succeeded in planting the notion in the heads of our young people that a god who is so weak He cannot *save* men without their cooperation is also so weak He cannot *judge* them either. It appears that a great many people perceive God as being *altogether such an one as themselves* (See Psalm 50:21), and consequently they do not really fear, or reverence Him, even though they profess to believe in Him. How well they fit the description the Lord gave of such people in Isaiah 29:13, "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."

Only God can bring a revival of *true* religion in America or anywhere else, and if there is such a revival there will be a corresponding revival of true godliness. As of yet I have seen no evidence that such a thing is happening.—*Editor.*

NO CONDITIONS UNTO LIFE

It was argued by Luther in the early 1500's, and no doubt by many others before him, that faith was the only thing necessary to salvation. But the old order of Baptists believe, as they always have, that eternal salvation rests solely and alone upon what Christ has done for His people rather than upon any conditions men must meet.

Arminianism dies in its tracks with its very first step, whether that first step be the requirement that unregenerate men exercise faith or jump over the moon. In either case they cannot take that step. It is at this very point that all worldly religion flounders. It cannot get the spiritually dead to do *anything* spiritual (See 1st Cor. 2:14). It cannot get those *without* life to do that which *requires* life. It cannot get *haters* of God to *love* God. It cannot get *lovers* of sin to *hate* sin.

Faith is one of the fruits of the Spirit (Gal. 5:22). Hence the Spirit must come first, just as a tree comes before its fruit. No apple tree ever yet bore apples in order to become an apple tree. And no apple ever yet grew on a tree that did not exist. First the tree, then the fruit of the tree, first the Spirit, then the fruit of the Spirit. This is where arminianism first misses the mark. It simply puts the cart before the horse. It puts activity before life. Hence, it is an unworkable theology.

Man's theology says faith *produces* life, but God's theology says faith is the evidence of life. If Luther meant that faith on our part is necessary to eternal salvation then he was wrong. Faith is not "of" men (Eph. 2:8), it is "the gift of God." No one has it except those to whom He gives it, hence "all men have not faith" (2nd Thess). Arminianism exhorts those who "have not faith" to *exercise* faith, but that is an impossibility. How can a man exercise what he does not possess?

The old order of Baptists—Primitive Baptists, by whatever name they may have been called at different periods in history—have always maintained that when a person begins showing signs that he has become ashamed of his sins and when he starts giving evidence

that he believes in God and trusts in His love and mercy, it strongly indicates that God has performed a work of grace within his heart and has given him divine light and life. He is not doing those things in order to BE saved, but he is doing them because he already IS saved. The change was not a product of the *man* but a product of *God*. The first movement was not *man's* but *God's*.

When Paul and Silas said, "Believe on the Lord Jesus Christ and thou shalt be saved, *and thy house*," they were not talking about eternal salvation but of deliverance for the Philippian jailor from his present dilemma (See Acts 16:31), and they were not talking to a wicked God-hater but to one whose heart God had touched and made to cry out, "Sirs, what must I do to be saved?" And even if *eternal* salvation had been under consideration and believing on Christ would have procured it for him, the jailor still could not have saved his *family* by his own act of believing on the Lord.

The fruits of the Spirit will only be detected in those who have been made new creatures in Christ Jesus. Those who "have not the Spirit of Christ," are "none of his" (Rom. 8:9) and consequently they do not, and cannot, bear spiritual fruit. Hence faith is not, and cannot be, a condition unto eternal salvation. If it were, all infants who die in infancy and all people who are mentally incapable of rational thought or reason would automatically be doomed to eternal woe and torment.—*Editor*.

WHAT IS MAN?

O what is man, poor puny man,
That God should favor show?
By nature man is dead in sin
And is God's bitter foe.

O what is man that heaven's God
Should of him mindful be?
He is a product of the dust
And filled with vanity.

Consider, man, just what thou art
When left to self alone;
Thy carnal mind is enmity,
Thy heart like flinty stone.

God is as high above thee, man,
As heaven is the earth,
And without Him thou art undone,
Thy glory of no worth.

Why dost thou boast, O wretched man,
Thou fading flower of grass?
Where wilt thou be tomorrow, man?
Thy moments swiftly pass.

What wilt thou do, O feeble man,
When thou art faced with death?
Wilt thou praise God, or howl with fear,
When breathing thy last breath?

It profits not to vaunt thyself
And boast of all thy pow'r:
Thou canst not stop the march of time
Nor shake the final hour.

Thou soon wilt face thy Maker, man,
And then what wilt thou do?
Thou canst not fool thy Maker, and,
He knows thee through and through.

O may we mortals who fear God
Bow humbly at His throne,
Acknowledging our helplessness
And trusting Him alone.

We have no goodness of our own
Christ is our righteousness,
And only for His sake doth God
Now condescend to bless.

7-25-96

R.E.H.

HE IS THE GOD OF ABRAHAM

"He that cometh to God must believe that He is." The fact that there is a great God in heaven is probably the most basic principle of all religion. In fact, He not only is, but He fills heaven and earth and even they cannot contain Him. His power and wisdom are beyond our understanding. He existed before there was a heaven or earth and His great strength was not in the least depleted by their creation. He is a great God.

God is all things good. In any attribute we can imagine which is admirable or beautiful, God manifests it in absolute perfection. However, our believing that God is perfect does not make Him so. He is not the figment of our minds, as if we could imagine (let alone create) a god. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8). He is Jehovah, the Lord of Hosts, the great I AM, the Almighty. We are but poor worms, who came from dust and will return to it, and would suffer the everlasting torments of hell but for His mercy. We might ask ourselves "Who are we?" to even raise our eyes toward heaven.

Still, the Bible says that we are enabled to come to God. When we come, we are to come with a proper conception of who He is and what He is, and what our proper place is before Him. We are to "take off our shoes" when we enter His presence. Though we stand in awe before this "bush that is not burnt," so often like Moses we feel a great desire to turn aside and learn more about Him. Though His presence is holy and awesome and His name reverend, we are blessed to be able to approach the throne of God, for it is a throne of grace. But let us ever remember, when we do come before Him, that "He IS the God of our fathers." To say He *was* their God just does not express it adequately. "I AM the God of Abraham, Isaac and Jacob." We have a hope that He is our God just as much as theirs, and that when time has run its course of measuring mortal things, we will be able to sing for all eternity, "He is the God of Abraham."

ELDER MARK GREEN

PRAISE HIS HOLY NAME

Oh come all ye faithful, and let us adore His Great name! The Great Immanuel, God with us; our blessed Lord who leads and directs us; our Saviour who bled and died for us; and sweet Jesus is our all in all, and is worthy to be praised.

Let us bow in humble submission to this Great Master of heaven and earth, and plead that He lead and direct our lives each and every day.

He is our God of yesterday, today and forever. He never sleeps nor slumbers, and He hears our every prayer. We bid you look to Him for the answer to your every need. Call upon Him and He will answer.

Then when the answer comes and you have been delivered, thank Him and praise His Holy Name.

I et us adore Him for He is worthy to be praised!—

SISTER J. P. (LELA) DALE
Fredericksburg, Texas

A GOOD QUESTION

We wish to ask our honest Old School Baptist reader just one question. It should not be a hard question to answer if the reader is truly an Old School Baptist at heart. It is simply this: Are you satisfied with the present Constitution, Articles of Faith, and Rules of Decorum of your church? Think this over carefully. Somehow we feel a sense of thankfulness that every honest Primitive Baptist who reads this will silently admit himself satisfied with the old church— Constitution, Articles of Faith, Rules of Decorum, and all.

Should this article be published there will be several hundreds of dear faithful brethren who will read it, and our earnest prayer is that God may keep them satisfied with His church. Precious brother or sister, may God, in His goodness, keep you so.

We have never yet known of anyone getting into serious trouble

by living in humble obedience and submission to the rules of the Old Baptist Church. But the one thing most sadly needed in this restless age is that the rebellious may have the grace given to them to so live. It is certainly the hearts and the disposition of men that need changing, and not the rules of the church.

We do not think our people need to seek a closer union with any man or set of men who think themselves capable of writing better or more efficient rules than those we now have, and while we would plead with every man who professes to love the church to refrain from troubling her, we would also warn our people most solemnly to think long and well before falling in with every new venture that may be proposed with the argument that it will be "for the good of the denomination." Let us be very sure that we *know* both the man and the motive behind every new movement before we give our hand in support of it. May the blessing of the Lord be with His humble poor. —Elder C. E. Webb, *The Primitive Baptist*, 1943.

LET THEM REPENT ON THE OUTSIDE

There are gross sins against the body (the church) that are public sins and of such a nature that the whole body would suffer and the church lose her identity if they should tolerate, endorse and fellowship such as a fornicator, covetous person, an idolator, railer, drunkard, or extortioner. "For without are dogs, and sorcerers, and whoremongers, and murderers, and whosoever loveth and maketh a lie" (Rev. 22:15). We should not keep company with them. "With such an one no not to eat" (I Cor. 5:11). "Put away from yourselves that wicked person" (Ver. 13).

Paul says not to keep company with such, not to eat with them, to put them away from you (exclude them). "Withdraw from every brother that walketh disorderly" (I Thess. 3:6). "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

The church is not a reformatory to reform criminals. When it is an established fact that one is guilty of gross immoral conduct this

is an offence against the church, a public offence. That does not require personal labor according to Matthew 18, but a withdrawal of fellowship is the practice of our people generally. Let them repent on the outside.

One excludes himself when he commits such grave offences. He commits suicide, and the church simply buries him. —**Elder Lee Hanks**, *The Primitive Baptist*, 1947.

JESUS REDEEMED HIS PEOPLE

If Christ died for all the human race, is it not a fact that He died for those in hell? And if His death and resurrection did not save *them*, is it not a fact that our salvation is uncertain? Is it not a fact that it could be possible that all for whom Christ died might be lost, although He said, "Of all which he (the Father) hath given me I should lose nothing, but should raise it up again at the last day" (John 6:39).

It remains a fact that Jesus redeemed His people regardless of what men may say. Redemption means the same in the Bible as it does in a law book. It means to buy back. It implies a prior ownership. Jesus came to redeem His people and He did this in His death. He redeemed them from all iniquity (Titus 2:14). —**Elder S. N. Redford**, 1911.

Those who would like to "build up" the Old Baptist Church by adding on new practices and unscriptural doctrines remind me of a man who said he had George Washington's original axe (used to cut down the cherry tree) for sale. "Of course," said he, "it has had three new heads and four new handles!"—**Elder Lonnie Mazingo, Jr.** A&M 1986.

The Bible tells us that this world and all that is in it is destined to be burned. What better reason could we have not to set our affection upon it?

A PARODY OF AMAZING GRACE

The following poem was written one day during the Daily-Throgmorton debate. The purpose was to arrange this old salvation-by-grace song to suit the Missionary Baptist Arminian system of salvation by works. —Elder R. H. Pittman.

Amazing works, how sweet the sound,
That saved a saint like me;
Was almost lost but now am found
For works have set me free.

'Twas fear that urged me on to work,
And works my fears relieved;
How precious did my works appear
The hour I first believed.

Through dangers I'm resolved to go,
Through many such I've come,
'Tis works has brought me safe thus far
And works will lead me home.

The Lord has promised good to me,
And works this good secures;
He will my life and portion be
If my good work endures.

Yea, when this flesh and heart shall fail
And my good works shall cease;
I shall deserve within the veil
A seat high up in peace.

The earth shall soon dissolve like snow,
Then I'll begin to shine;
My works eternally shall glow
In that immortal clime.

Elder P. T. Oliphant
Zion's Advocate, 1911

A CAUTION AGAINST COVETOUSNESS

The sin of "covetousness, which is idolatry," is, we fear, much overlooked by many professors. When we hear people in common talk about covetousness, we are tempted to think it a mere trifling fault, but it is strongly condemned in God's word. It is the greedy desire for increasing our wealth.

The language of a covetous heart is that of the horse-leach's daughters, "Give, give." The covetous man is always greedy for more, whether he have little or much, and if a professor, he will always find some pretense to excuse or hide the iniquity of his idolatrous heart. But however safe such a professor may imagine himself to be; yet when the mask is removed, it will be seen whether Jehovah or mammon swayed his affections and ruled in his heart.

The Lord had great reasons for cautioning His followers as follows: "Take heed and beware of covetousness;" for "the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." —**Elder Abraham Booth**, in "Reign of Grace" (1734-1806).

EXPERIENCE OF ELDER LEE HANKS

In early childhood I had a fear of death and would wonder what would become of me were I to die in that condition: but I had heard some say that there was a line of accountability, and if I died before I crossed it I would be saved, but if after I crossed it I would be lost. I tried to console myself that I was in a sinless state, and would go to heaven when I died; but there seemed to be something teaching me that all was not well, and I was afraid to risk my infant innocence.

Many times I would feel very deeply concerned and thought it strange that other boys would go on using profane language, engaging in wicked practices, and seemed to enjoy it when I could not.

I wanted to go to heaven when I died, and I thought the way to go was to live right. Hence I tried to live as near right as I knew,

and would get self-righteous and feel like I was almost a Christian.

Sometimes I would have temptations and get off into evil practices for a time, but would think I would do better in the future. I made many, many resolutions to do good and get good, but I broke them all. I dreaded death, and that awful lake that burns forever and ever, into which I feared that I should be cast, caused me great trouble. I learned this little prayer:

“Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake
I pray the Lord my soul to take.
And for the sake of His dear Son
Forgive the sins this day I’ve done.”

I repeated this before retiring at night, and felt that the Lord would hear it and graciously bless me for it. Few hours passed but what I was meditating about my future destiny and had a desire to be freed from sin. I thought at some future time I would turn loose the world, and go to work in earnest and get religion. I never could get exactly ready to go to work, for when I would set times ahead, and the time would arrive, I wanted to sin a while longer.

In the Autumn of 1875 I attended a protracted meeting at night, and went to work in earnest, and thought I had religion. I felt real good and tried to keep from having an evil thought, and would not sing any songs but spiritual songs, and would scarcely smile at anything. I was a real good Pharisee and felt tolerably self-righteous, yet there was something within that caused a fear that all was not well. I soon apostatized and got back to my evil practices as bad as ever.

In the Spring of 1876 I went to Bland County, Virginia, to live. Before I started I exposed myself till I got quite feeble, and had hemorrhages of the lungs, and feared that I should die with consumption, and “If I die in this condition I am gone forever.” The trouble grew heavier and I had but little rest all that summer. Sometimes my heart seemed to be swollen and I could scarcely live,

the trouble was so great. In September of the same year I dreamed that the world came to an end and the good Shepherd had all nations before Him, and separated the righteous from the wicked, placing the righteous upon the right hand and the wicked upon the left. I was put upon the left and went down a steep precipice into a valley in which was a dark and horrible pit. I saw Satan binding the wicked and casting them into that awful abyss to be punished forever. "Oh, my soul! I am lost! Forever lost. Too late to pray! Too late! Too late! Oh, that I could have one moment of time in yonder world, I would spend it in prayer to God. I am justly condemned." When I awoke I was thankful that it was not a reality; I thought it was to show me that I should soon die and be banished from the presence of the Lord forever. Oh, what darkness and gloom! I saw that I was a poor, miserable sinner, justly lost.

I had trouble all the winter, but would grow indifferent at times and did not study much about my condition. The last Sunday in April, 1877, I saw my sins as mountains pressing upon me. I sought a secret place and bowed upon my knees to implore the mercies of God, but no relief could I find. I tried to pray constantly, but did not feel that God would hear the prayers of one so vile as I. For quite a while everything seemed to be shrouded in gross darkness. Everything looked dark and gloomy before me. I saw that I was a justly condemned sinner. My heart was "deceitful above all things and desperately wicked." All my righteousness was but a robe of filthy rags. O, Lord, what can I do? I have tried to pray in every way I knew and got no better, but felt worse. I used to climb Buck Horn Mountain and would get so tired that I would fall upon my knees in prayer to God, and felt that I was willing to do anything just for relief of mind. I could not wear it off or get relief. I tried in my weak way to read the Scriptures, but it all condemned me.

"To the law I trembling fled,
It poured its curses on my head;
I knew not what to do."

Surely justice bolted mercy's door. I would gaze at the sun going behind the western horizon and say, "Before the rising of another

sun I will be in endless perdition. Oh, that I could exchange my condition with the creeping worm that has no future existence. Oh, that I had died in infancy. I am not fit to live, and if I die I am gone forever." At last I felt it was a sin for me to try to pray; but on that memorable occasion when I felt that I was sinking down in hopeless despair I cried out in deep anguish of soul: "God be merciful to me a sinner." My burden left; I felt happy, but saw no goodness in myself, but I could rejoice in Christ as my worthiness. I saw nothing, nor had any view of Christ, only I had a hope that He was my Saviour. If ever I received a hope it was something I felt, not something I saw. I never felt that burden anymore.

My prayer now was, "Lord, if I am deceived, undeceive me." I can't tell the day of the week, or even the month, when this occurred. I hear Christians tell such bright deliverances and such wonderful revelations of the Saviour, and the day of the week and month when they received a hope, which causes me to fear that I am deceived.

I thought at one time I would have no evil thoughts and trouble if I ever received a hope; but I was sadly mistaken. Immediately I was burdened with a duty and soon had evil thoughts and temptations. I was troubled again. "Surely if I were a Christian I could live right and not sin anymore, but I am still a sinner. I do wrong and am not worthy a home among Christian people." I loved Christians or good people, but did not think I could ever live with them, for I had nothing to tell, and they wanted good people. I looked upon everybody that professed the name of Christianity as being Christians.

I went to hear the Methodists and Missionaries, but I found no comfort. They would tell how good they felt, and how long since they had sinned, but that was no comfort to me, and I could not live with them if I had to remain outside all my life. I felt that I was one alone.

"Like one alone I seemed to be,
Oh, is there any one like me?"

My soul was longing for something I could not find among these people. I thought it was all imagination anyway, and I went to two

parties to try to throw away my little hope. But, oh, the bitter anguish of soul I experienced for my disobedience.

I had never heard an experience told up to this time, and thought a Christian had no trouble, and, having no one to comfort me, "I wandered in the wilderness in a solitary way. I found no city to dwell in. Hungry and thirsty, my soul fainted within me. Then I cried unto the Lord in my trouble, and he led me forth by the right way, that I might go to a city of habitation."

My mind was led to an unknown state—West Virginia. I knew no one there, but had no rest where I was. I was only sixteen years of age and very poor, and had no money to bear my expenses. The clothes I had cost about twelve or fifteen cents a yard and were dyed with maple bark. I got a lady to cook me some bread and I ran away and went to that unknown country, begging my way.

I went near Hinton, West Virginia, and could not cross the river, as I did not have money to pay my ferriage. I hired one month to a Methodist. While there I heard of some Old Baptist preachers that were to preach on a certain Sunday. I went to the meeting, and quite a large number of Old Baptists were present, and six preachers. They were the loveliest people I ever met. I could see the image of Christ in them. They preached my experience and told me what I had been longing to hear. I was now satisfied with them as the church of Christ, but, "Oh, my unworthiness is so great!"

I introduced myself to an old brother and told him that I loved that people and wanted to join them. He said there would be meeting next Sunday, eleven miles away. I spent that week praying for more to tell, but could not get anymore. The next Sunday I went eleven miles to hear them and they gave an opportunity for members and I went forward and told some of my feelings, and, to my surprise, they received me. Oh, joyful day, to get home to the Lord's (believing) people. The yoke was easy and the burden light. The cross was not near what I thought it was.

I did not have any clothes in which I could be baptized, but I borrowed them of a friend and went the next Sunday and was baptized. There I got rid of a burden I have never felt anymore.

That was the sweetest day of my life. Everybody and everything seemed lovely and to be praising God. The preaching was so sweet and full of comfort. I had never been to a conference meeting before this. All their worship was new to me. I felt like I was in a new world. I was freed from a bondage I had been in. "Bless the Lord, O my soul: and all that is within me, bless His holy name." — From "The Conflicts of a Poor Sinner," 1905.

ONE OF THE GRANDEST LESSONS EVER TAUGHT

I now call your attention to one of the grandest lessons ever taught by anyone. It is the one taught by Christ Himself in the following beautiful words: "Whatsoever ye would that men should do to you, do ye even so to them: (Matt. 7:12). Notice, this rule is of universal application. It does not say that we should treat others as they treat us, but as we would have them treat us. According to this rule we must treat others *right*, whether they treat us right or not. This will bring us to return good for evil, and to love our neighbor as ourselves in a practical way. This we can do, if we will, whether he is good to us or not.

This rule was exemplified fully by Jesus, Himself, in His life here on earth, and in His death. Even when He was being put to death by His enemies, He prayed for them, saying, "Father, forgive them, for they know not what they do."

When others do wrong, whether it is against you or not, do not have much to say about it, as though you were better than they are, and are glad because they have fallen. You should be more concerned about your own conduct than about that of others, for you are responsible for your own.

Speak evil of no one, not even of one who has spoken evil of you, or done you an injury in any way. Keep yourselves innocent of such, if you would be happy.

Bridle your tongues. Solomon says, "Whoso keepeth his mouth

and his tongue keepeth his soul from troubles" (Prov. 21:23). And in another place the same writer uses even stronger language, and says, "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction" (Prov. 13:3). The apostle James says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." A man may be a Christian and still he may fail to bridle his tongue, and in such a case his religion is vain.

Religion, pure and undefiled, or vain, or pharisaical, consists in the acts of the creature; while being a child of God consists in the new birth, and is the work of God. God's work is perfect, while man's work, even though he may be a child of God, is imperfect at best. —Elder T. J. Bazemore, 1901.

EFFECTS OF PURE LOVE

Envy, selfishness and an unforgiving disposition are noxious weeds that will not thrive in the soil of pure love to the brethren. We cannot be envious of those whom we really love, because our love to them will cause us to rejoice at their prosperity and advancement. Any natural tendency to selfishness is subdued by a love that enables us to esteem others better than ourselves. It is so easy to forgive an injury done to us by one whom we truly love! If you possess an envious, selfish and unforgiving spirit, you may well fear that you do not love the brethren, and that the love of God has never been shed abroad in your heart. —Elder John R. Daily, *Zion's Advocate*, 1902.

It were better to have no opinion of God at all than such an one as is unworthy of Him; for the one is only unbelief—the other is contempt.—*Plutarch*.

Show me a nation that in general profanes the Lord's day and I will show you a nation in decline.

NEWS NOTES

ORDINATION OF BROTHER FRANK BALDRIDGE

At the request of the *Cannonsburg* Primitive Baptist Church of Boyd County, Kentucky, the following Elders assembled Saturday, Oct. 12, 1996. Elders David Bailey, Monroe Hamon, Paul Troutner, Paul Williams, Darius Underwood, Darvin Edwards, Franklin Oresta, Ervin Hogg, and Glen Lilly. The following deacons were also present: Brethren Lanford Crane, Harold Deton, and Marshall Presley.

The church was asked if they wanted to proceed with the ordination. They replied that they did, and the Elders formed a presbytery.

By motion and second Elder Glen Lilly was chosen moderator and Elder Franklin Oresta clerk. Elder Paul Troutner was selected to give the opening prayer, Elder Darvin Edwards the ordination prayer, Elders Paul Troutner and Paul Williams to give the charge, and Elders Monroe Hamon, Darvin Edwards, and David Bailey to question the candidate along with any of the other members of the presbytery who wished to do so.

The *Cannonsburg* Church was asked if they were satisfied and Brother Marshall Presley asked the members of the church who were present. It was affirmed by all and the candidate was turned over to the presbytery.

Elder Glen Lilly remarked that he had preached to the candidate and had heard him preach. He had always been sound and good reports had been made by those he had visited. He has been faithful to attend to his calling and to the needs of the church.

The candidate was then questioned by several of the Elders present. The presbytery was satisfied with the candidates responses, and Elder Darvin Edwards gave the ordination prayer with the laying on of the hands.

Sister Sue Baldrige was seated beside her husband, and Elder Paul Williams delivered his charge from 1st and 2nd Timothy and

Titus concerning sound doctrine and the qualifications of an Elder. Elder Troutner charged him to stir up his pure mind and to not only teach with his lips but by his example also. He also charged the church to care for Brother Frank.

Elder Glen Lilly asked if the members of the presbytery were satisfied. It was affirmed and he read the papers of ordination which were signed by all Elders and Deacons present.

The *Cannonsburg* Church was asked if it was satisfied and it was affirmed by all. The candidate was delivered back to the church. The Church spokesman made a motion and it was seconded and approved to accept the candidate back. The minutes of the presbytery were read and received.

Elder Glen Lilly presented a new Bible to Elder Frank Baldrige and a motion and second was made to dissolve the presbytery.

A song was selected and sung as all passed by and gave the right hand of fellowship to Elder Baldrige and his wife.

OBITUARY

SISTER MYRTLE ANITA (SPITLER) PITNEY (76) passed away Dec. 22, 1996. She was born Sept. 27, 1920. Survivors include her husband, Brother Marvin M. Pitney, 5 sons, 3 daughters, 25 grandchildren and 2 great-grandchildren.

Sister Pitney joined **Van Buren** Primitive Baptist Church Oct. 16, 1937.

Funeral services were held at Hartley Funeral Home, McComb, Ohio, Dec. 26, 1996. The following songs: "Council", "O That Will Be Glory", and "My Jesus, I Love Thee" were sung by the congregation. Elder Nolan Pitney, Sr., read the newspaper obituary notice. "A Light at the River" and "How Beautiful Heaven Must Be" were sung. Elder Darvin Edwards then preached the service, followed by the closing song, "Asleep In Jesus".

Elder Kenneth Wilson had service and prayer at the gravesite. The body was laid to rest in Pleasant Hill Cemetery, Portage Township, McComb, Ohio.

Sister Pitney will be missed by all whose lives she touched. We bow in humble submission to the Lord's will.—*The members of Van Buren Primitive Baptist Church, Submitted by Sister Joyce Ridinger (daughter).*

SISTER BEVERLY JEAN WOODWARD (46) was called home on April 5, 1995. She was born on July 23, 1948 in Fredericksburg, Virginia, the daughter of Brother Woodrow W. Woodward and Sister Rosalie Boley Woodward. We at *Union Primitive Baptist Church* in Summerduck, Virginia, greatly miss this dear and precious sister. Survivors include her parents and one brother, Woodrow Woodward, Jr.

Sister Bev was a faithful member of *Union Church* in Summerduck. As she fought a battle with leukemia she found great consolation in her Lord and His Church. She was a sister who loved the truth and was a great encouragement to her pastor. She continues to be greatly missed by all who knew her.

A funeral service was conducted at Found and Sons Funeral Home in Culpeper, Va., by her pastor, Elder Gary Utz, on April 8, 1995 with interment at Robinson River Primitive Baptist Church Cemetery. May the Lord bless those of us who knew and loved Sister Bev with His reconciling grace and with a clear understanding of the truth. "For to me to live is Christ, and to die is gain" (Phil. 1:21).—*Elder Gary N. Utz*

BROTHER ALLEN LEE SMITH (57) passed away March 6, 1996 at Heritage Hall Health Care Center in Front Royal, Virginia. He was born Nov. 13, 1938, in Front Royal. Survivors include 2 brothers, William A. Smith and John Wilson Smith; 2 nieces and 1 nephew.

Brother Allen was a special individual to all that knew him. He was a faithful member of *Happy Creek Primitive Baptist Church* in Front Royal. He learned through all his hardships and difficulties to trust in the Lord. He loved the Lord's Church and the wonderful doctrines of grace. The understanding God had given him about spiritual things was a great comfort to him and others who knew him. He will be greatly missed.

A funeral service was conducted at Maddox Funeral Home in Front Royal by Elder Toliver Utz and Elder Gary Utz, his pastor, on March 9, 1996, with interment in Panorama Memorial Gardens. Although we miss Brother Allen, we rejoice in hope that because of our Lord Jesus Christ, our loss is his eternal gain. "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15)—*Elder Gary N. Utz*.

SISTER SHIRLIE PRIEST WINES (55) departed this life on Sept. 6, 1996. She was born Sept. 28, 1940, the daughter of Brother Carlton and Sister Hazel Priest. Sister Shirlie fought a difficult battle against Lou Gehrig's disease. Her Lord remained faithful to her in supplying her needs and she lived and died in a manner that glorified His precious name.

She is survived by her dear husband, Daniel Wines; her parents; a son,

Daniel Wines II; two daughters, Pamela Edwards and Cheryl Newman; a brother, C. J. Priest Jr.; two sisters, Bettie Williamson and Doris Brown; and two granddaughters.

Sister Shirlye was a faithful member of *Happy Creek* Primitive Baptist Church in Front Royal, Virginia. Although she was a member only for a short while she had shown a love for the Lord and His Church for many years. She was a sweet and loving sister and the evidence of the Lord working in her life was abundant. She has been and will continue to be greatly missed by the membership of *Happy Creek* Church, her family, and all who knew her. We rest in the knowledge that her battle is over and she is enjoying the victory that is given to us in Christ Jesus. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I Cor. 15:58).

A funeral service was conducted at Turner-Robertshaw Funeral Home in Front Royal, Virginia, by Elder Dwayne Fletcher and Elder Gary Utz, her pastor, Sept. 10, 1996, with interment at Prospect Hill Cemetery. May God continue to bless all who knew Sister Shirlye with His reconciling grace. — *Elder Gary N. Utz*

BROTHER ROBERT WILSON LAKE (90) passed away Dec. 14, 1996 at Welcome Haven Home in Winchester, Va. He was born Nov. 10, 1906 in Warren County, Virginia. He is survived by his two sisters, Bessie and Effie Lake of Front Royal, Virginia, and many nieces and nephews. He was preceded in death by his precious companion, Sister Virginia Priest Lake.

Brother and Sister Lake were faithful members of *Happy Creek* Primitive Baptist Church of Front Royal, Va. Their home was a wonderful place to visit and many wonderful hours of fellowship were enjoyed there by Old Baptist Elders, brethren, sisters and friends from the community.

After health problems hindered his ability to attend services, Brother Lake continued to show concern and express interest in the dear old church. He and Sister Virginia have been and will continue to be greatly missed.

A funeral service was conducted at Maddox Funeral Home in Front Royal by Elder Toliver Utz and his pastor, Elder Gary Utz, Dec. 17, 1996, with interment at Prospect Hill Cemetery.

May God continue to bless Brother Lake's family and all of us who loved this dear brother with His comforting presence. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (I Cor. 5:8). — *Elder Gary N. Utz*

God has never required more of anyone than He gave them the ability to do.

NOTE OF THANKS

I would like to extend my heartfelt thanks for the many acts of kindness and for the many, many beautiful sympathy cards sent during and after my precious father's passing. They will always be remembered, and my prayer is that the Dear Lord will bless each and everyone.—*Brother Sam Baggarly.*

SUBSCRIPTION OFFER

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

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John D. Hawkins, Va., \$10.00; Barbara K. Eichhorn, Ill., \$10.00; Currie Rodgers, Tenn. \$15.00; Pauline H. Weeks, Va., \$10.00; Frances M. Jones, Va., \$5.00; Bro. Dave Roberts, Va., \$10.00; Elder Elias Sarber, Ind., \$5.00; Marvin Pitney, Ohio, \$20.00; Estel H. Ashby, Va., \$10.00; Mr. & Mrs. James F. Creel, Va., \$10.00; Elder Ralph K. Culy, Ind., \$20.00; Mr. & Mrs. Elton Faught, Tex., \$25.00; Perry E. Wells, Fla., \$10.00; Walter G. Pile, Ill., \$10.00.

The longer I live the more highly do I estimate the Christian sabbath, and the more grateful I feel to those who impress its importance on the community.—*Daniel Webster.*

The cemeteries are full of people who thought the world couldn't get along without them.

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. 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 - 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. 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. '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. '97

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

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; 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