

# Advocate and Messenger

134th Year                      JANUARY 1995                      No. 1

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## 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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### WEALTH UNTOLD

The smallest grain of heav'nly grace  
Is worth far more than gold,  
And O how grand is life divine—  
It's value can't be told.

Contentment with true godliness  
Is gain beyond compare!  
How rich are those who look above  
And long to enter there!

How precious is each Bible truth  
When seen through quickened eyes,  
And this revives our hope of heav'n  
Where greater treasure lies.

4-17-92                                      R.E.H.

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# Advocate and Messenger

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

134th Year

JANUARY 1995

No. 1

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## BEGINNING OF VOLUME 134

It is with much prayer and supplication that we begin another volume of this old publication which dates back to the Franklin Pierce Administration, six years before Abraham Lincoln was elected President. Our gracious Father in Heaven has wisely hidden the future from us, except for that which is revealed in His word, so that we must walk by faith rather than by sight. Hence, we begin the 134th volume of the *Advocate and Messenger*, as we have begun the previous 18, not knowing whether circumstances and conditions will allow us to complete it, but trusting in the Lord to open the way insofar as it may please Him. We are keenly aware of our dependence upon His providential mercies to enable us to success-

fully perform or fulfil the duties He has laid out before us. We desire no more than to do what He would have us do—to walk in perfect harmony with His will, and to this end we would beg to be led in a plain (simple and clear) path.

One of the greatest difficulties we have faced as Editor, especially in recent years, relates to our not being able to obtain articles from current writers which were well-written, timely, instructive and edifying. There are many brethren among us who have been blessed with the ability to write profitably, but for one reason or another too many of those gifts are not being put to good use. In fact, in a number of cases they are being totally ignored or neglected. Whatever the reasons for this it is much to be regretted that lights are being "hidden under a bushel" and there is loss both to the possessor of the gifts and to those who might have been benefited by them.

At any rate, in the absence of sufficient current material to fill the paper one of the few options left to us has been to select from old writings of the past (an abundance of which we have at our disposal) to make up the shortfall. However, in doing this we do not pick at random, but we search diligently for those themes which we feel need to be considered now as much, or perhaps more than, they did at the time they were written. Many have testified of their appreciation for these old articles and this has been an encouragement to us to continue the search and to make these able writings available to our readers. Meanwhile, we continue to pray that the Lord will impress our gifted Elders and brethren of our present day to write more for our religious publications.

The length of our tenure as Editor depends upon a number of things, not the least of which is the prerogative of the Board of Trustees to change Editors at any time they might see fit. We fully understood this when we agreed to assume the editorship eighteen years ago and have never had the least problem with this kind of arrangement. From the time the A&M was set up under a Board of Trustees in January of 1948 until we accepted the Editorship, three other Elders had served in this place, namely, Elder Albert F. Sudduth,

Elder William G. Fletcher, and Elder William T. Daily. Of these three Elder Daily served the longest—ten years and five months—and we had really expected that we would also be relieved of these duties after a comparable length of time, which would have been perfectly agreeable to us, but since this has not been done we have so far been made willing to labor on the best we could, content to leave the matter in the hands of the Lord, and at the same time altogether ready to relinquish these responsibilities to someone else at any time the Board deems appropriate. We feel confident that they desire to be guided in all their deliberations by what would be in the best interest of the Cause of Christ, the A&M, and its readers; and we are more that willing to leave this judgment in their hands.

For a long time now the A&M has run very close financially, so we continue to need donations from those who feel so inclined. We are all aware of increasing costs, and trust that our readers will keep this in mind where the expenses of publication are concerned, but at the same time remembering that we do not desire that hardship be placed upon anyone in order to help us. We are thankful for each one who has assisted in any way over the years. Such help has been crucial.

Now we are faced with a new year, and speaking for the entire staff of the A&M we hope it will be a good one for each of you. We have no reason to think it will be altogether free of trials and tribulations, but we do have the assurance that our Lord will not leave us nor forsake us. As long as our heavenly Father is not pleased to take us out of this world it is a comfort to know that our Great Intercessor has prayed for us that we might be kept from the evil thereof (See John 17:15). And, indeed, there is much evil in this world from which we need to be kept. May the Lord help us to pray for, and encourage, one another.—*Editor*.

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Dear Lord, help us to always take into account that as the heavens are higher than the earth, so are Thy ways higher than our ways, and Thy thoughts than our thoughts (Isa, 55:9). And may this tend to humble us and make us more reconciled to Thy holy will in all things.

## THANKFUL FOR GREAT BLESSINGS

The beloved apostle Paul had been made aware by Divine teaching in the soul that there was *no good thing* in him so far as his old fleshly nature was concerned (Rom. 7:18). And if that was true of such a spiritual giant as he, we may be certain it is likewise true of the rest of us. Therefore if there is any good in us it came from a source outside ourselves. Hence, the only One we may properly glory in is the Lord (See 1st Cor. 1:31 & 2nd Cor. 10:17). Those who commend themselves are not approved of God (10:18), however much they may be approved of men.

I am therefore very keenly aware of the fact that whatever good I may have in me is entirely of the Lord, and that whatever good others may have received from any effort of mine has been a result of the Lord's blessing. And so it is that I give God all the glory. "To Him all the glory belongs."

I cannot claim any credit for my spiritual birth, for before that birth occurred I did not desire to be born. Whoever heard of anyone desiring to be born? It is an absurdity on the face of it. Just as my *natural* desires came *after* my natural birth, so my *spiritual* desires came *after* my *spiritual* birth. Desire is one of the *products* of birth, not the *cause* of it. Hence, I know that my *new* birth, or my *heavenly* birth came about at *God's* time, not by *my* time; not by my *desire* but by *God's design*.

And just as my birth from above was not of my own doing, neither are those spiritual gifts, graces, desires, longings, etc., which came in connection with that birth. From a spiritual standpoint, it is by the grace of God that I am what I am (See 1st Cor. 15:10). This I know—even if there were no other knowledge in me, and for that reason I am thankful to God for His great mercy toward me. If I have any worthwhile gifts and graces they came alone from Him, and He is due all the praise.

How thankful I am that He has given me a love for Him and His cause and kingdom, and that very early I was blessed with a desire to serve Him and His people in whatever capacity He might be pleased to bless me to labor. How grateful I am that that love still

burns within my heart, and that I have been sustained by His marvelous grace for the more than thirty-five years I have sought to promote and advance His cause and kingdom in the world. And, yes, I am even thankful for the shame and remorse I feel because I have not been *more* devoted to Him. Perhaps He would have blessed my labors more if I had been more dedicated to His glory and praise; if I had been less carnally minded and more courageous, more humble, more trusting, more faithful and more zealous.

But as I have observed the behavior of some, I have been compelled to thank the Lord from the bottom of my heart that He has given me a strong desire to live by the golden rule and not to do anything to anyone else that I would not be perfectly willing for them to do to me under the same circumstances. So many times in my life others have not practiced this rule in their behavior toward me, and as I reflect upon the past of my life I know I have not always followed this rule in every case, and it deeply grieves me to think that I would have ever been guilty of such, but that only makes me want to try even harder in the future never to be guilty again. I so greatly desire never to hurt others but to always treat them in a godly way, and if any should ever feel that I have failed them in this regard I would surely want them to tell me so that I might beg their forgiveness and make things right if at all possible.

I see so much behavior in the world that vexes my soul, and I am thankful that the Lord has so dealt with me that I have no desire to participate either with worldlings or with disobedient children of God in the sinful pleasures of the world. I am thankful that as time has gone along I have been more and more weaned away from the vain and perishable things of earth and brought more and more to realize and feel my dependence upon the Lord. I have been blest to see the vanity of the things of time and sense and to sit loose to those things which shall soon fade away.

As I read in the Scriptures what is said of the wicked it reminds me of how blest I am that my life goes in the opposite direction from their's. I look at the first chapter of Romans and I think how awful it would be to be given up to uncleanness and to vile affections; to be numbered among those who "dishonor their own bodies between

themselves," who worship and serve the creature more than the Creator; to be given over to a reprobate mind and to be filled with all manner of unrighteousness, such as fornication, covetousness and maliciousness; to be full of envy, murder, deceit, etc., and to be a hater of God; to be spiteful, proud, boastful, etc.; to be "without natural affection;" to be unmerciful, and to actually take pleasure in others who are guilty of all these evil things. Oh, how blest I feel to be to have been brought to the place where even the thought of all such things is detestable to me! And if we feel this way it is strong evidence that we have passed from death unto life.

If we have been led, in the mercy and providence of God, to have such thoughts and feelings as I have been describing, we have much to rejoice in and much to be thankful for. When we see and hear of the wicked works of ungodly men we should remember, and humbly consider, that but for the grace, compassion and favor of our merciful God we too would be where they are. If He had left us to go our own way that is exactly where we would be.

Instead of lamenting over how few evidences of the mercies of God we think we have, perhaps we need to think more along the lines I have tried to write about here. We may have much more evidence than we have stopped to consider, and much more to be thankful for than we had realized.—*Editor.*

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### AN IMAGINARY GOD

If I were an unregenerate sinner, that is, one dead in trespasses and sins—void of Divine life, I would either deny the existence of God or I would create a god in the evil recesses of my mind who would be compatible with my decadent, unholy life-style; one who would not strike fear in my heart every time I thought of him. I would make him a god who possessed only those attributes which would exempt me from judgment and condemnation; hence he would only be a god of love and compassion and would be so permissive and lenient as to never frown upon any of my ungodliness; or, if he did frown I would have it arranged so that by performing a few acts of outward penance I could easily appease his displeasure.



I would create a hereafter which would allow for no possibility of there being anything other than a happy state; hence, my after-life, if there was one, would not make room for any kind of punishment, of if I allowed for some kind of so-called "hell" for those I fancied to be more wicked than myself, it would only be a temporary arrangement, and even *that* would be a relatively light penalty. It would be more akin to a scolding than a scalding.

Now, in view of the fact that so many people claim to believe in just such a god as I have described here, and just such a hereafter as I have set forth, do you suppose they might be thinking like an unregenerate thinks? I believe there is a good likelihood that some of them *are* unregenerates.—*Editor.*

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### A SINNER'S PRAYER

Help us, dear Lord, to trust in Thee  
 In all our times of woe,  
 That we may see Thy providence  
 Unfolding as we go.

O may we ne'er forget our need  
 Of Thy protecting care  
 To keep us from this evil world  
 And from the devil's snare.

Bless us, dear Lord, from time to time  
 With Thy sweet presence felt,  
 And touch us with Thy tender love  
 Our flinty heart to melt.

O may we ne'er be hardened, Lord  
 In sin and waywardness,  
 But when we fall give us the grace  
 To tearfully confess.

May we not run ahead of Thee  
 Nor try to walk alone,  
 For then we'll surely go astray  
 And reap what we have sown.

May we repose our all in Thee  
 And lean upon Thy breast,  
 For 'tis alone in Thee, dear Lord,  
 That we shall find true rest.

And as we near our final hour  
O may we then depart  
With songs of praise upon our lips  
And joy within our heart.

10-28-94

R.E.H.

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### A BORN KING

When Jesus was born in Bethlehem, He was already a king, the Lord of glory, the Prince of peace. He already had a kingdom, He did not have to wait to find one. "Where is he that is born king of the Jews?" asked the wise men. Since then, people less wise have been searching for that kingdom the world over, and many suppose that His earthly mission failed. But that is because they do not understand the nature of His kingship.

The Father gave His Son authority and power. But that authority was not to rule over the visible kingdom, it was to teach, to serve, to do God's will, to die as an atonement for the sins of His people. The kings of this world exercise authority, said Jesus, but I am among you as one who serves. Such was His authority that no power on earth could prevent Him from doing exactly what His Father commanded. Mockery could not turn Him, unbelief could not sway Him, stormy winds and waves could not deter Him, nor could denials by His apostles. Let a brutal soldier come hunting His life, it did not keep Jesus from His service, for He simply and kindly healed the man's ear. Let them flay His back with whips, smite Him with fists, spit upon Him, nail Him to a cross and fill His ears with their mockery, they could not stop Him from praying for them. "This commandment," said Jesus, "have I received from my Father." Who can call Him a weak man? May I add, perhaps in gentle reproof to those who seek to rule over men, the only authority any pastor has is that which Jesus Himself received, the authority to serve.

Was the crucifixion a victory or a defeat? Did Jesus suffer that death because it was a covenant to be kept, or was He prevented from accomplishing His work by the wicked enemies? Pilate did not think Jesus failed. "Shall I crucify your king?" He asked the rulers.

"Surely this was the son of God!" said the Roman centurion. Both men were heathen, but they, like the soldier who offered Him drink, saw Jesus with more compassion than did the religious rulers. Where then is His kingdom? His kingdom is not of this world. It cometh not by observation, which is to say it is not a visible earthly kingdom, but it is within the hearts of His people. Nothing can destroy it.

There are many false notions on this point. For example, there are those who believe that salvation is only accomplished by accepting the gospel offered by some religious system. Many of these believe that while His body lay in a tomb, Jesus went into hell to preach to the souls of the departed dead to give them a chance. There are others who sincerely believe that Jesus died only as an example, to show how saints ought to live and die; therefore whatever sins men cannot atone for themselves on earth will have to be atoned for in Purgatory before they can get to heaven. It seems to me, if this were true, hell accomplishes more than Jesus could. So also there are people who believe Jesus failed to set up a kingdom, and will have to return a second time to try again. Contrary to all violent human history, these seem to believe an earthly paradise lies ahead of us. May I give you my thoughts on the Millennial Reign theory?

The Bible not only does not teach it, but it contradicts the Scriptures. It makes its appeal to the carnal side of men, to their love of this earth, of ease and pleasure. It appeals to their wish for a trouble and toil free existence, freedom from sickness and death, a sort of Eden for a thousand years. Anyone who reads what Jesus said in Matthew 24 and 25 about life on earth before His second coming, would find no paradise there. No man who studies the life of Jesus will find any such conditions in the life of our King. Are we better than He?

Our Lord Himself told the dying thief, "This day (not a thousand years from now, but *this day*) shalt thou be with me in paradise." To His disciples, He said, "If you loved me you would rejoice, because I go to the father." And again, He said, "And if I go, I will come again to receive you unto myself, that where I am there ye may be

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also." Do we dare contradict Jesus?

The theory certainly contradicts John, who said, "Little children, it is the last time." (1 John 2:18) There won't be another Age. It contradicts Peter (2 Peter 3) who said at the Lord's coming this earth would be consumed in fire. And it contradicts Paul, who said we would be caught up to meet the Lord in the air, and so should we ever be with the Lord." Can we be Christian in faith and contradict the apostles?

Not only so, but this notion is a direct challenge to our hope, and it raises more serious questions than it pretends to answer. If it be true, where are my departed father, my sister, my beloved friends today? And what shall I tell my 96 year old mother who has lived in hope of seeing Jesus? Shall I say she must wait another thousand years? Does God tantalize His people, only to postpone and disappoint them for another age? And how many resurrections are there, just the one general resurrection of the Bible, or one on either end of the thousand years? And where are the wicked during all that time? No, my friend, it is not in your spiritual interests to believe such things. God judged His people at Calvary, and justified them there; the wicked may console themselves that they may live as they please and still have another chance during the Millennium, but God has already mocked their delusions (Psalm 2).

Our Lord has been on His throne all the time, nor did He go away to heaven leaving His kingdom to men to care for. We live in an age when men worship Self, not seeing or wanting to see God; but God is not mocked. Whether by wars, or famines, or earthquakes, or epidemics, fears, crime, or spiritual darkness, God's judgments are still in force. So are His promises to His people. The church may ride through storms, like Noah's ark, or like the disciples' ship on a stormy sea, but none of those things can separate the church from the love of Christ. (Rom. 8:35). The church is the very safest place for saints to be, for the King is there.

**ELDER RAYMOND WEBB**

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Pray not for tasks equal to your power, but for power equal to your tasks.

## FAITHFUL IN THE TIME OF TEMPTATION

Like the flashing signs that warn of impending danger, the fifth chapter of the book of Proverbs leaps from the pages of the Bible. Its message is simple, *Flee fornication!* (To save space, the reader is asked to turn to Proverbs chapter five and follow along verse by verse).

The chapter is written in five basic parts; (1) the plea for men to listen; (2) the identifying of the strange woman; (3) the consequences of adultery; (4) the proper path to walk and (5) the rhetorical question with its final reminder.

The warnings found here are written to all of the Lord's people but verse 18 indicates that the middle aged and older are specifically had in mind. The instruction to "rejoice with the wife of thy youth" indicates that the marriage has lasted for some time. The reason for this specific warning to the older is found in the fact that during middle age, especially when the children have come along, life has settled into a routine, feelings of inadequacy develop and the zeal for the marriage may have faded. Some begin to think, *life is passing me by* or *if I am going to do anything I've got to get busy*. The wife finally admits to herself that she is not married to "Prince Charming" and the husband senses a growing dissatisfaction with life in general. To make up for *wasted youth*, efforts are made such as body building, running, increasing efforts to achieve at work, etc. The wife feels lonely or unappreciated because the husband is gone all the time and when he is home, there is no communication. Into this mixture of "mid-life, mid-marriage crisis" comes the *strange woman*. She is strange not because she is abnormal. She is strange because she is not the man's wife!

Let us examine Proverbs 5 in its order to learn the valuable lesson. First, Solomon writing under the inspiration of the Holy Spirit, makes the plea, "My son, attend unto my wisdom, and *bow thine ear* to my understanding". Solomon is saying, listen to me, I know what I'm talking about. Don't dismiss what I am saying or take it lightly.

Secondly, in verse 3, Solomon identifies the *strange woman*. (Of

course if the person reading this passage is a woman she should read it as *the strange man*). As we before stated this person is strange because she is not your spouse. This woman may be a co-worker, a person who does work for you or someone you meet on a business trip. This person's lips . . . *drop as an honeycomb and...is...smoother than oil*. This person says all the right things, understands what you are talking about and makes you feel "young again", appreciated, or good about yourself. This person is all you've been looking for.

As quickly as he identifies the strange woman, Solomon reveals in verse 4 and 5 what the man does not see, she appears sweet as the honeycomb "*But her end is bitter...and...sharp!*" When a man is tempted to commit adultery the tempter covers up the *hook* with the bait. No matter how "right" it seems, the end is destruction. "*Her feet go down to death...*" After warning in verse 6 that the strange woman is manipulative and deceitful, he goes on to appeal to men to "*hear me now!*" so that you will be prepared to stand against this temptation when it happens.

Now the proper and only proper course is given, "Remove thy way *far from her...*" Paul gives us the New Testament companion text in I Cor. 6:18 when he says, "*Flee Fornication*". Quickly, go away from the presence of this individual, the longer you linger the weaker your resolve.

Next, Solomon lists the consequences of an affair. First, verse 9, loss of honor. The loss of honor before one's spouse, one's children, friends, the church. The destruction of reputation and credibility. Second, "strangers be filled with thy wealth", not only does the strange woman require time but compensation. If the affair continues she will need a place to live, an apartment and gifts to keep her quiet. Lawyers will get the rest in divorce court and on and on the loss of wealth. Third, the loss of health, verses 10 and 11 describe the effects of the diseases that are contracted through fornication, "when thy flesh and body are consumed" is an apt description of AIDS. And finally in verse 14, the reproach it brings upon the church and the cause of Christ, to be "*almost in all evil in the midst of the congregation and assembly.*"

Having described the awful consequences of adultery, Solomon

turns to the positive admonitions of verses 15-19. The pivotal thought being *"rejoice with the wife of thy youth"*. Do not break the vow you made before God to her on your wedding day. Do not forsake but rather be fully satisfied with her. Your children should be yours (verse 16) but not by a stranger (verse 17). Make the conscious decision to *"Let her be as the loving kind and pleasant roe."* You owe it to the one who died for you at Calvary and to her to be FAITHFUL in the time of temptation.

Next, Solomon asks a rhetorical questions in verse 20, "Why wilt thou be ravished (enchanted or intoxicated) with a strange woman?" Why allow yourself to be intoxicated with this stranger? Why would you follow through with this sin? What possible gain could compensate for the consequences? The answer is obvious. NOTHING!

Finally, because God knows Satan will lie and say to the man, "All those bad things will happen only if you get caught, and you won't get caught. No one will ever find out." Solomon reminds the man *"the ways of man are before the eyes of the Lord, and he pondereth all his goings."* Your wife may be far away, the Pastor may be far away, no friends around, **but God is everywhere**. Don't kid yourself into believing no one will ever know. Jesus said it this way, *"For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad."* And Paul declared in Romans 2:16, "...God shall judge the secrets of men". Repeating the surety of the "reaping of what is sown", Solomon concludes in verse 22-23 *"...he shall be holden with the cords of his sins. He shall die..."*

Adultery kills. It kills marriages, it kills honor, wealth and health, it destroys the children caught up in the crossfire of divorce court, custody battles, and alimony disputes, emotionally wreaking their lives. It kills church homes and parents hearts. Indeed it is the *bitter end* that begins as sweet as the honeycomb. For truly *"when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death."*

May God bless his children to heed these warnings of Solomon and to be FAITHFUL in the time of temptation.

**ELDER LONNIE MOZINGO, JR**

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### **SINGING TO GOD OR SINGING TO MAN?**

Among the many gifts God has given to mankind is the wonderful gift of the human voice. Not only is it a most unique and glorious "instrument" formed within a body of flesh and bones, it is filled with throbbing life and feeling, and is sustained by blood, nerve, and breath. Furthermore, it operates without the aid of plugins, batteries, external amplifiers, or other technological gadgetry.

Humans, by using God-given breath within themselves, can use the voice to generate musical sound of varying degrees of tonal qualities, pitches, and rhythms to express many different moods and emotions. And that's not all. Along with the musical sound there is the combined ability to express clear and specific thoughts and ideas. Animals are capable of producing sound, and birds are even said to "sing," but humans, alone, are capable of expressing sensible thoughts with the voice, whether in singing, or in speaking.

The gift of the human voice probably finds its most exalted and splendid use in the worship of God, the Giver of this gift. Instant praise, always present and always ready, resides within the human voice. It, along with the mind and soul, gives wings to the thoughts of mankind both in song and speech.

The history of God's people as recorded in the Scriptures echoes the strains of their songs. What was the first thing the Israelites did when they were delivered from the Egyptians at the Red Sea? They sang a song of praise and thanksgiving for God's protection and deliverance. At the dedication of the temple built by Solomon, God manifest His presence by filling the house with a cloud as the Levites sang in concert with the trumpeters as one, praising and thanking the Lord in song. Some of the noblest songs ever sung are recorded in the Book of Psalms, which Don Whitman has described as "the Hebrew songbook," and are preserved for our continued enjoyment in the twentieth century.

All though the New Testament references to singing are made. The singing of a hymn served as a benediction for the Lord's Supper, when Jesus instigated it with His disciples, and an earthquake opened the prison doors and loosed the bands of Paul and Silas as



they sang praises at midnight. The New Testament also provides meaningful instruction about singing in the worship service of the Church. A child of God is especially exhorted to "sing with the spirit and understanding," and "to make melody in your heart—singing with grace to the Lord."

These exhortations, together with the declaration that "in the midst of the church will I sing praise unto thee," make it clear that singing is an integral part of church worship. It must never be regarded as an optional or fringe activity engaged in for entertainment. Singing must be placed on the same level as praying and preaching. That many professing Christians do regard singing as entertainment is easily detected by watching the programs of the televangelists, which I refuse to recognize as genuine worship services. In these programs the singing is mostly done by professionals in flashy costumes who swing and sway, just short of dancing, accompanied by skilled musicians. Their performance, not surprisingly, is usually accompanied by **applause** from the audience. How far this trend has penetrated local church congregations was forcibly brought home to me recently when I attended the funeral mass of a friend (of all places!) and the congregation applauded the singing. If singing in the worship service deserves applause, so does praying and preaching.

Some may say that we would never do that in the Primitive Baptist Church. I certainly hope not, but we are guilty of treating the singing portion of our worship services differently from prayer and preaching. Perhaps the most obvious way that we devalue singing is the fact that the majority of our congregations assemble **after** the singing is in progress. Since singing is a scripturally authorized part of our worship service, we should be determined, by planning accordingly, to arrive on time. Late comers should seat themselves as unobtrusively as possible and immediately join in the singing.

I, too, as Elder Lasserre Bradley mentioned in a recent sermon, have heard announcements made frequently to the effect that "Our service starts at 7:30 p.m.; singing will begin at 7:00." Now does that sound like we regard singing on the same plane with prayer and preaching? Whenever a church decides upon a time to meet, that

should be the time when singing begins, for it is an essential part of the whole worship service, and should be regarded with the same reverence as praying and preaching, If not, it should be eliminated.

Another way that we treat the singing portion of our worship service without proper esteem is the obvious visiting and conversation that commonly takes place during the singing. Many seem to have no reservations in greeting latecomers and carrying on conversations that are irrelevant and foreign to worship during the song service. Greeting and fellowshipping one another are important, but these distractions to singing should not be done while the worship service is in progress. To do so is both disrespectful and annoying to those in the congregation who are endeavoring to sing "in the spirit and with understanding."

Everyone in the congregation should be an active participant in the song service. Many have told me "I just can't sing." If one has the ability to speak, that individual can sing to some degree, albeit poorly. After all, who are we singing to, to man or to God? God's admonition was not limited to the talented who could sing beautifully; it was to everyone, to "make melody in your heart --- singing with grace to the Lord." Many are the times I've been blessed when an aged sister or brother was singing off-key because they were hard of hearing, or one who was feeble-minded was singing too lustily. No, their singing didn't blend harmoniously with the congregation's, but it was obvious they were singing in the spirit, and I'm certain it was pleasing to God. The individual who does not sing audibly can still be an active participant by following the words of the hymn and meditating on their meaning, or by praying for the others who are endeavoring to sing.

A further indication that many treat the singing portion of our worship service differently from praying and preaching is the practice of using several individuals simultaneously as song leaders. The purpose of having a song leader is to coordinate the singing. That person announces the hymn to be sung, selects the tune if hymnbooks without musical notation are being used, and sets the melody's pitch and time. This can only be done by one person at a time, even though several may be grouped together. The presence

of several standing before the congregation as "song leaders" smacks of an ensemble like a trio, a quartet, a quintet, or even a choir, all of which are performing groups. I have witnessed two or more members of such a group beginning a hymn simultaneously at different pitches. The result was a confused congregation and the hymn had to be restarted by only **one** member of the group. Worst, still, were leaders jockeying to sing their favorite song, or engaging in jesting with one another about hitting or missing a high tenor or low bass note. Such instances do not give the song service appropriate reverence, and neither do they conform to the scriptural admonition of conducting our worship services "decently and in order." Certainly, a single song leader can lead the singing irreverently, but there is less temptation to do so than when members of a group are vying with each other.

If a church is blessed with several individuals gifted in song leading, it is appropriate that all of them should be used, but only one at a time. Using a group also promotes recognizing the skilled from the unskilled in the congregation, which, I'm convinced, is a trend toward performers vs. spectators. I believe God is more pleased when no distinction is made between the one-talent and the ten-talent members of our congregations, where everyone cherishes the opportunity of worshipping Him in songs of praises and thanksgiving, sung from the heart and in the spirit. Then, are we truly singing to God and not to man.

A final instance of our singing gravitating toward entertainment rather than worship is the unreasoned hymn requests often made by members of the congregation. All too often, hymns with catchy tunes and lilting rhythms, or those that feature certain voice ranges, like alto, tenor, or bass, are requested with little or no regard for the thoughts they convey or how appropriate they are for a particular time in the order of the service. A song request should be made with much forethought as to its appropriateness. Just because a song is included in a hymnbook doesn't mean that it is appropriate for the worship service. I could cite examples of songs in our hymnbooks that make no mention of our Savior or any reference to His gracious work in our lives that generates praise. Some are even doctrinally

unsound. We must be just as careful to sing songs with sound scriptural sentiments as we are to expect sound sentiments to be preached from the pulpit.

In pointing out these instances of laxness in conducting the singing portion of our worship, I do not mean to imply that it should be formal and ritualistic, lacking in spontaneity and emotion. Neither am I suggesting that we pay no attention to the basic rudiments of music, or to the musical talents God has blessed us with. Rather, I am pleading that we all prayerfully reconsider the purpose of singing and the most God honoring manner that it should be conducted.

Stewardship demands that we use the gift of the voice that God has given us and return it to Him in worshipful expression, whether in singing or in speaking. Isn't this the admonition of Hebrews 12:15 which instructs us that "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." We need to joyfully express our gratitude to Him, and communicate our faith to the brethren. How we should cherish the opportunity to do so by the gift of singing, which we can do at any time, but, particularly, "in the midst of the Church."

Praise God for this gift, for it will not pass away, even in death! I find no record in the Scriptures where praying and preaching will be a part of our eternal experience. I do find, however, that the heavenly chorus of all the redeemed will be singing the exalted song of "Moses and the Lamb." In anticipation of that great day, let us give more attention to the purpose of the singing portion of our worship services, and especially, be careful that it is done to the praise of God, rather than to the praise of man.

**BROTHER WAYNE R. FAIRCLOTH**

*Valdosta, Georgia*

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I am afraid of any Baptist who tries to see how near he can go toward Arminian doctrine and not get there. The doctrine of grace is unsafe in his hands. *Elder John R. Daily.*

### ELDER T. S. DALTON ON JOHN 3:16

"God so loved the world, that he gave his only begotten Son" (John 3:16). Love was the moving cause that prompted every action on the part of God in the salvation of His people. The adverb *so* expresses the manner—God so loved the world in such a manner, that he gave His son to die. Not to condemn the world, for it was already in a condemned state, but the object was to save *His people* out of that state of condemnation. The term *world* here, simply refers to God's people, not only among Jews, but also among the Gentiles, and is spoken of as *the world* because His people are acattered all over this inhabited globe, and Jesus come to die in their room and stead, and the believer is the one that has been made partaker of the benefits of this atonement, as is expressed in the 18th verse: "He that believeth on him is not condemned: but he that believeth not is condemned already, (*and the way we know it is*) because he hath not believed in the name of the only begotten Son of God." Here it is clearly stated that belief, or unbelief, is not the cause of our condemnation or salvation, but the evidences of our state, as you can clearly see by reference to 1st John 5:1; "Whosoever *believeth* that Jesus is the Christ *is born of God.*" The literal rendering of which is, *has been born of God.* Therefore his belief is an *evidence* of his having been born of God, and is not the *cause* of it.

Again, in John 5:24, we read, "Verily, verily, I say unto you, he that heareth my word, and *believeth* on him that sent me, *hath* everlasting life, and shall not come into condemnation; but *is* passed from death unto life." Not *shall* pass if they will believe, but the believer has *already passed* from death unto life.

Again, John 3:36 says, "He that believeth on the Son *hath* everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." This is a clear statement that the believer is already in possession of everlasting life, which is sufficient to show to all unprejudiced minds that belief is not a condition of life, but the result of life, and an evidence that Jesus died for them, and it is therefore stated that they shall never perish; therefore, Heaven will be their home.

**Elder T.S. Dalton,** (*Zion's Advocate and Herald of Truth, 1895.*)

### THOUGHTS AND FEELINGS OF A GOD- ENLIGHTENED SINNER

We may rest assured that God's teaching never makes a fatalist or a conditionalist, for the more we are taught and the firmer we believe in the work, blood and righteousness of Christ being the only hope of our eternal salvation, the less confidence and hope we will have in our righteousness, or conditions to be performed by us or any mortal on earth; but are willing to trust alone in what Christ has done, and have no confidence in the flesh as regards our being safely housed in the haven of eternal rest. On the other hand, if we have been taught of the Lord, we love and desire to serve Him, and to inquire, "Lord, what wilt thou have me do?" We do not feel to say or believe because salvation is of the Lord, because our getting to heaven does not depend upon what we do, or what others can do for us, we will just go on in disobedience; for if we are going to be saved we will be saved, and we need not bother about it. There is always a desire in the heart of a God-taught child to love Him more and serve Him better, and a continual regret because they cannot and do not live more in a way to show forth His praise and honor, and glorify His name. They have no desire to live in disobedience, and it is a source of sorrow and grief when they do. They do not feel to say when they have done evil, and violated the commands of the One Who they feel has been so good and merciful to them, that it was predestinated of the Lord, and therefore, they "can't help it," and are not responsible. Oh, no! they feel cast down with sorrow and grief, because they have sinned against the One they love, and beg Him for mercy and pardon. Mercy is the only plea of a God-taught sinner. May the Lord ever keep His people from heresy and lead them in the way of truth and righteousness.

**Elder J.G. Wiltshire, (*Zion's Advocate*, 1906.)**

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Christ was a Baptist, and His disciples were Baptists. John the Baptist, who was sent of God to baptize in water, received His authority from heaven and not from men. He baptized Christ and perhaps all His disciples. Christ perpetuated this ordinance by the commission given His apostles.—*Elder Wilson Thompson.*

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**CORRESPONDENCE AND NEWS NOTES**

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**From Sister Dorothy Dillon, Summit, Mississippi:**

Dear Brother and Sister Harris; I have been thinking of you and your labor of love in editing the A&M. I am encouraged by your writings and the other writers as well. I enjoy each issue and have a need to be instructed in the Scriptures more and more . . .

On September 8, 1994, I had an out-of-the-body experience. I have a sleep disorder, Apnea, that causes the breathing to stop during sleep. During that night I awoke and wasn't breathing. Instantly I was looking down on my body and didn't have any conscious feelings. When I could no longer see my body from up above, my spirit returned and I was conscious and breathing. Only the hand of God could have accomplished this miracle; with me it was impossible. Afterward, I was tested in a sleep lab and the technician told me that during the night I was there I stopped breathing several times for a few seconds. Surely there is nothing too hard for the dear Lord.

May God bless you and yours and always keep you in His care. Pray for me. With Love.

**WELSH SUCCESSION OF PRIMITIVE BAPTIST  
FAITH AND PRACTICE**

*Welsh Succession* is a 191 page hardbound volume authored by Elder Mike Ivey of Fort Worth, Texas. It has sold approximately five hundred copies within the first six weeks. It is the product of two years of extensive research, organization, and writing. Of this book Elder Michael Gowens says, "Though many very notable and worthy church histories have been written, *Welsh Succession* is unquestionably one of the most significant, and arguably, the best historical work since *Hassell*. Personally, it has served to broaden my perspective, enhance my sense of identity, strengthen my commitment to the primitive faith of the Baptists, and reawaken my sense of the providence of God. Someone once said, 'History can

either be a prison or a pedestal. It can either bind us to the past, or enable us, as a pedestal, to more clearly see the future.' In the midst of our modern crisis of cultural identity, *Welsh Succession* will help both young and old to understand a little more clearly what it means to be a faithful Christian in a pagan world." The book is \$17.00 postpaid. Order from: *Sovereign Grace Publications—P.O. Box 475—Smithville, GA 31787.*

### ORDINATION OF A DEACON

At the request of *Salem Primitive Baptist church* of Chesterfield County, Virginia, a Presbytery met on May 28, 1994 for the purpose of considering the ordination of *Brother Tracy Christian* to the office of Deacon. The Presbytery was composed of *Elders Bill Dillon, Ed Kirkpatrick, James Kosch, James Land, Raymond Pressley, Gary Utz, and Tolliver Utz.*

The following deacons were also present: *Jonathon Snyder, Mike Turner, and Aubrey Utz.*

*Elder James Kosch* was elected Moderator, and *Elder Bill Dillon*, Clerk. *Elder James Kosch* was chosen to speak for the church, *Elder Raymond Pressley* to question the church, *Elder Tolliver Utz* to question Brother Christian, *Elder James Land* to offer the ordination prayer, and *Elder James Kosch* and *Gary Utz* to deliver the charge.

All these functions were performed to the satisfaction of the Presbytery and the church, after which the laying on of hands was carried out and Brother Christian was turned over to the church as a duly ordained deacon.

The minutes of the ordination were read by the Clerk and approved by the Presbytery, after which the Presbytery was dismissed with prayer by Elder Ed Kirkpatrick. During the singing of hymns the congregation shook hands with the newly ordained deacon and his wife. The service was dismissed with prayer by Brother Jonathon Snyder.

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If men will not be faithful to God, they will not be faithful to each other.



## SUBSCRIPTION OFFER

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

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## OBITUARY

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### SISTER FREIDA BUTLER

Sister Freida M. Armel Butler (82) died October 22, 1994 at *Heartland Nursing Home* in Martinsburg, West Virginia. She was born August 22, 1912 in Clarke County, VA., the daughter of the late Earnest E. and Virginia Ruffner Armel.

She was preceded in death by her husband, Clarence W. Butler, in May, 1956. She is survived by a daughter, Betty L. Morris of Martinsburg; a sister, Mary Ellen Welch of Winchester, VA.; two half-sisters, Charlotte Miller and Audrey Caldwell, both of Front Royal, VA., a half-brother, Virgil Armel of Winchester; two granddaughters and three great-grandsons.

Sister Freida joined *Martinsburg Primitive Baptist church* in May, 1956. She loved her Saviour and His church very much, and attended faithfully until the last few years of her life, when she was confined to her bed at the nursing home.

Services were held October 24, 1994 at *Brown Funeral Home* in Martinsburg, WV., with her pastor, Elder Phillip Johnson, officiating. She was laid to rest in *Rosedale Cemetery* in Martinsburg to await the morning of the resurrection. She leaves her family, her brethren and sisters in the church, and many, many friends and loved ones to mourn. Written by one who loved her very much—*Brother L.E. "Gene" Farley.*

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Religion is the best armor in the world, but the worst cloak.

*John Newton.*

### BROTHER A. IDEN NICHOLS

Brother A. Iden Nichols (83) of Marshall, Virginia, was born December 6, 1910 and passed away October 26, 1994 at his Marshall home after a long illness.

He is survived by his wife, Alice Chapplear Nichols; two daughters, Antionette Keys and Loretta Martin; five grand-children and one niece. He was preceded in death by a son, Charles Curtis Nichols.

He was a faithful, caring member of *Upperville* Primitive Baptist church, Upperville, VA., and was always present as long as he was able. We will miss him very much.

He attended Randolph Macon Academy, and retired from the Railroad Express Agency in Alexandria, VA. He also worked as a Clerk in the Iden Store at Delaplane, VA.

Mr. Levi Stroud preached his funeral at the *Moser Funeral Home* in Warrenton, VA., October 29, and interment was at *Ivy Hill Cemetery* in Upperville. Written by church members *Ernie Trussell, Hilda Flipper* and *Bessanna Trussell*.

### A Resolution In Memory of Brother Garland Newell Snapp

**Whereas**—It has pleased our Heavenly Father to call from our midst our faithful brother and deacon, Garland Snapp, and,

**Whereas**—He had been a member of *Cedar Creek* Primitive Baptist church since March 28, 1988 and a deacon since June 24, 1989, and,

**Whereas**—We miss him in our church service and in council, therefore;

**Be it Resolved**—That we hereby dedicate this resolution to the memory of one who has served the church well and conscientiously for many years, and that we bow in humble submission to the will of our All-Wise God, and we pray that He will comfort our sorrowing hearts.

**Be it Further Resolved**—That this resolution be incorporated into the Church record and that a copy be given to the family. Also, copies shall be sent to the *Advocate and Messenger* and the *Gospel Appeal*.

Done by order of *Cedar Creek* Primitive Baptist church while in conference this day, October 30, 1994.—*Elder Ernest Long*, Moderator, *Sister Carol B. Swanson*, Clerk.

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

Senora Keith, Va., \$10.00; Elsie M. Jones, Va., \$15.00; Barbara K. Eichhorn, Ill., \$20.00; James C. Fleming, Ill., \$25.00; A Friend, Ill., \$5.00; Dale Greathouse, Neb., \$10.00; Hilda C. Brown, Va., \$10.00; Evelyn A. Yates, Va., \$5.00; Elder Glen Lilly, W.Va., \$5.00; Harold Nines, Ohio, \$5.00; Floyd & Cleo Rybolt, Mo., \$10.00; Geneva C. Redmon, Va., \$20.00; Lois Collier, Ill., \$10.00; L.E. Farley, Md., \$10.00.

### SECOND SUNDAY

**BATTLE RUN** - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder E. S. Skeen, Pastor, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551; Sister Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '95

**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 1:30 p.m. Sat. before; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002. July '95

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

**MILL CREEK** - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (703) 743-5014. April '95

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

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

### THIRD SUNDAY

**HAWKSBILL** - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '95

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

**SHILOH** - Kimball, Neb., From stoplight in Kimball go north on Hwy. #71 fourteen miles and two miles west on gravel road. Meets 1st, 3rd and 4th Sundays at 10:30 a.m. and Saturday before the 3rd Sunday at 1:30 p.m.; Elder Dale Greathouse, Pastor, Star Rt. - Box 56, Gering, Neb. 69341, Tel. (308) 436-4346; Ruth Mortenson, Clerk, Rt. 1, Box 85, Kimball, Neb. 69145, Tel. (308) 235-2756. Oct. '95

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

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

July '96

THUMB RUN - Near Marshall, Va. Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before, 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va. 22002, Tel. (703) 347-5672. Mrs. Clydie Klopp, Clerk, Rt. 2, Box 512, Marshall, Va. 22115.

April '96

#### FOURTH SUNDAY

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

Mar. '95

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

May '95

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

June '95

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (703) 743-3211.

Dec. '96

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

Dec. '97

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

Dec. '95

WASHINGTON, D.C. - Washington Church, 6804 Braddock Rd. at Dotson Dr., Annandale, Va.; 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Bro. Frank P. Cristello, Jr., Clerk, 6002 Rock Cliff Lane, Apt. B, Alexandria, Va. 22310, Tel. (703) 313-0462.

Dec. '95

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553.

March '95