

# Advocate and Messenger

"Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily, Readings & Walking with God. A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at [sovrace.net](http://sovrace.net). Copyright restrictions apply.

136th Year                      JANUARY 1997                      No. 1

---

## Advocate and Messenger

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
--	---	---

---

**HOW GLAD THE DAY!**

Imprisoned in a house of clay,  
Our steps each day more feeble grow.  
The sin in Eden left its mark  
And soon will lay our bodies low.

Sin's stain appears o'er all the earth  
In ev'ry evil known to man:  
Its sad effects reach ev'ry heart;  
It ruins lives and blights the land.

How glad the day when Jesus comes,  
When sin and death are at an end,  
And saints arrayed in robes of white  
Will with their mighty King ascend.

4-27-94                      R.E.H.

---

**Send all copy for publication, before the 15th of the month, to:**  
ELDER RALPH E. HARRIS, Editor  
3687 King Rd., Caryville, Fla. 32427 — Ph. (904) 547-4615

---

**Send all subscriptions, donations and changes of address to:**  
Samuel J. Baggarly, Sec. - Treas.  
ADVOCATE AND MESSENGER, Inc.  
1141 Elm St.  
Front Royal, Va. 22630 — Ph. (540) 635-5645

Published Monthly                      \$10.00 a Year in Advance

#### CHURCH DIRECTORY - FIRST SUNDAY

**ALMA** - Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. Meets 1st Sunday 10:30 a.m., Sat. night before at 7:30 p.m. Elder Ernest M. Long, Pastor. Rt. 2, Box 236, Stanley, Va. 22851. Tel. (540) 778-2763. Sister Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April '97

**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. '97

**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. '96

# 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.

136th Year

JANUARY 1997

No. 1

The *ADVOCATE and MESSENGER* (USPS 008500) is published monthly, \$10.00 per year in advance; \$1.00 a copy, by Advocate and Messenger, Inc., 1141 Elm St., Front Royal, Va. 22630. Second-class postage paid at Front Royal, Va. and additional mailing offices. POSTMASTER: Send address changes to the *ADVOCATE and MESSENGER*, 1141 Elm St., Front Royal, Va. 22630

## EDITORIAL STAFF

ELDER RALPH E. HARRIS, Editor ..... 3687 King Rd., Caryville, Fla. 32427

Associate Editors, all Elders:

DENNIS H. JONES ..... 927 McArthur Blvd., Warner Robins, Ga. 31093

RAYMOND WEBB ..... 106 Ash St., Carthage, Il. 62321

LONNIE MOZINGO, JR. .... 152 Lori Lee Dr., Gallatin, Tn. 37066

MARK GREEN ..... 156 Davis Rd., Booneville, Ar. 72927

## BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

L. E. FARLEY, Pres. .... 9526 Downsville Pike, Williamsport, Md. 21795

AUBREY E. UTZ, Vice Pres. .... Star Route 5, Box 9, Madison, Va. 22727

SAMUEL J. BAGGARLY, Sec.-Treas. .... 1141 Elm St., Front Royal, Va. 22630

HARVEY CORNWELL ..... 7459 James Monroe Hwy., Culpeper, Va. 22701

W. W. WOODWARD ..... 23767 Batna Rd., Lignum, Va. 22726

LEWIS JUDD ..... 16338 Waterloo Road, Amissville, Va. 22002

MICHAEL TURNER ..... Rt. 2, Box 113, Stanley, Va. 22851

---

## BEGINNING OF VOLUME 136

The challenge of another year now lies before us and we begin the 136th volume of the *Advocate and Messenger* as we have begun the last twenty, with a felt sense of our great dependence upon the Lord for His help and guidance, and trusting in His continued mercy and providence. We believe that due to more advanced years and greater experience we have an even better idea of just how great the responsibility of editing an old Baptist paper is and how accountable we are to the Great God of Heaven for all we do and say.

As we have labored with the paper over these many years we have wanted above all to stay in the old paths laid out by our Lord and His apostles and which our forefathers in the ministry have so

faithfully trodden and for which many of them have suffered and died. We have never wanted to bring confusion or disturbance into the borders of our dear old Zion, and have earnestly endeavored to set forth the same old time-honored truths that this publication has always stood for, and thus to comfort and edify those of God's people who may chance to read its pages. But at the same time we feel compelled, in faithfulness to God, to sound the alarm when we see the cunning devices of Satan being employed to mislead and distress the church and people that we trust we love more than life itself. Naturally our course in this respect has not met with the approval of some, but we are keenly aware of the fact that we are answerable to God and not to men. Paul has told us very emphatically that if we seek to please men we are not the servants of Christ (Gal. 1:10).

I look back upon the twenty years that I have edited the A&M and in one sense it seems like a very brief period. There is something about the ending of one year and the beginning of another that seems to remind us a little more forcibly than usual of the swift passage of time, and it always seems that the year we have just passed out of was short in retrospect. I am sure that another twenty years, if I have that many left, will make a much more profound and pronounced change in me than have the last twenty and I often wonder what we will have to face as a nation and as individuals in the next few years but I spend very little time worrying about such things for I know the Lord is still on His throne and has never been in any danger of losing control of events either in heaven or on earth.

I have long been confident that no matter what comes or goes upon this earth there will always be some kind of provision made for those who are striving to walk in the precepts laid down in God's word. With every temptation there will always be a way of escape for God's humble followers, and if in all our ways we acknowledge Him He will direct our paths (1 Cor. 10:13 & Proverbs 3:6). As our days, so shall our strength be (Deut. 33:25), and as Paul was assured by the Lord that His grace was sufficient for him, so we believe it has been and will continue to be sufficient for us.

We trust that we shall have a continued interest in the prayers of

all our readers as we attempt to send out good, sound and edifying reading material to our subscribers. Our chief desire is to glorify God and to prove worthy of the trust that has been placed in us. It is our desire to commit ourselves into the hand of the Lord and to be reconciled to His providences, with the full assurance that He knows what is best and will never do us any wrong. Men may, and often do, treat us in ways they would not want to be treated, but God never sends anything our way that is not in some way in our best interest.

We pray that 1997 will be a good year for each of you. It cannot be expected that it will consist of anything other than a mixture of joys and sorrows, but if God is manifestly with us we can endure all things to His glory and keep our eyes fixed upon the hope that is set before us. The warfare will soon be over and our momentary afflictions will be swallowed up in eternal victory and glory.

“The Lord make his face shine upon thee” (Num. 6:25).—*Editor.*

---

### THINGS THAT CANNOT BE TAKEN AWAY

In Luke 10:42 our Lord said, “Mary hath chosen that good part, which shall not be taken away from her.” It is a blessing indeed that God’s people have some things that not only *shall* not but *cannot* be taken away from them. We would be very miserable if we had to face life either knowing or thinking that nothing we have is secured to us, but that we might at any moment lose our very choicest blessings. Some of our most treasured temporal blessings will indeed be taken from us by and by, and are liable to be removed at any moment, but there are other, far more important blessings which have been secured to us by the shed blood and imputed righteousness of Christ and we need have no fear that they will ever be so removed from us as that we will lose the final and eternal benefit of them.

No one could take away the joyful experiences Mary had with her dear Saviour, and neither can they be taken away from anyone else to whom He has made Himself precious. Through all the scenes

of life we pass, no matter how troubling, we who love the Lord may reflect upon the many blessings we have received at His hand, and, when blest of His Spirit, rejoice in the sweetness thereof. Those memories are always stored in our minds, ready to be called forth and meditated upon, and no man can rob us of them. They are always there and are ours to have and to hold and to draw comfort from in times of need.

We have an undying soul which is part of us and will not be taken away from us. It will be temporarily separated from our body at death and carried to heaven where we will continue to have a conscious existence after life leaves this mortal frame, and it will be reunited with our body in the resurrection. No man can kill the soul (Matt. 10:28). No man can take eternal life away from us for it is "hid with Christ in God" (Col. 3:3).

In regeneration God gives His people faith in Him, and this also is something that cannot be taken away from them, though at times it may seem to be weak and wavering. We who have journeyed long in the Christian warfare may look at our own experience for proof of this. On many occasions our faith has been sorely tested, but through it all it has remained, and we have the assurance that it will ultimately be "found unto praise and honour and glory at the appearing of Jesus Christ" (1st Peter 1:7). The old patriarchs "all died in faith" (Heb. 11:13), and so shall we if we have the same faith they had. Their's was a faith that will not fail, but will go with all who have it all the way to the end, just as will hope, which is closely connected with faith.

No one can take away the treasures we "lay up in heaven," for moth and rust cannot corrupt them and neither can thieves break into the place where those treasures are stored and take them away. Those of us who have labored hard and long in the kingdom of God would be very distressed indeed if we thought it could all finally go for nought and come to nothing. But we need not fear that anything of the kind will ever happen to us for we have been promised that "God is not unrighteous to forget (our) work and labour of love, which (we) have showed toward his name, in that (we) have

ministered to the saints, and do minister" (Heb. 6:10). If *God* does not forget our efforts in His name it really does not matter who else does so far as our own blessedness is concerned. How good it is to serve a God whose "gifts and calling are without repentance" on His part (See Rom. 11:29)!

I cannot recall a time when I did not believe in God nor a period of my life when I did not try to pray to Him. I can remember when I first learned some of the things I now know, but I do not remember when I first learned that there was a God who watched over us nor a time when my conscience didn't hurt me when I felt I had displeased Him. I am unspeakable thankful that He brought me to love Him, and, I trust, to serve Him. I rejoice that none of the distressing experiences through which I have passed have shaken my faith in Him or caused me to doubt His goodness or His faithfulness. These are things which have remained deeply ingrained in my heart and soul. They have not been taken from me, and the older I get the stronger is my assurance that they will *never* be taken from me. I am confident that the same grace that has brought me safe thus far will also lead me on, all the way home. No man can take that away from me.—*Editor.*

---

### RIGHTLY USE WHAT GOD GIVES YOU

With every gift God gives us there will be opportunity, and obligation, to use it to His honor and glory. If He has made us strong in the faith, then along with that strength comes the duty of bearing the infirmities of the weak (See Rom. 15:1). If He has given us wisdom and knowledge, it is in order that we may guide and instruct others in His ways. If He has given us wealth, it is in order that we may help others to whom providence has been less generous. If He has given us health it is in order that we may serve Him more tirelessly. If He has comforted us, it is in order that we may comfort others (See 2nd Cor. 1:4).

Whatsoever He has given us He expects us to use to His glory and not merely to seek our own advantage and advancement

therewith. "Unto whomsoever much is given, of him shall much be required" (Luke 12:48).

Job was given sufferings that he might be an example of patience and endurance under great affliction, and that he might be an ageless witness to the undying nature of true faith. God dealt with Moses in such way as to make him "very meek, above all the men which were upon the face of the earth" (Num. 12:3), and this was in order that he might be a great leader of a stiffnecked and rebellious people. Little David was given giant faith that he might slay giant foes. The apostle Paul was given "an abundance of revelation" that he might establish the infant church in the faith. And on and on we might go mentioning saint after saint, their gifts and their consequent deeds. God gives to men that they might give to others. He will hold them accountable for how they use what He gives them. No man ever amounted to anything in God's service who buried his gifts. We would all do well to remember the lesson of the talents (See Matt. 25:14-30).—*Editor.*

---

### A DEBT OF PRAISE

A never ending debt of praise

I owe, O God, to Thee:

A debt from which I do not wish

To ever be set free.

I want to praise Thee ever more

On earth and then above;

I cannot praise Thee, Lord, enough

For Thy eternal love.

How little do I serve Thee, Lord,

While bound in sinful clay!

I long to render *perfect* praise

And see a *better* day.



Put words of praise within my soul,  
O Lord, I beg of Thee:  
Melt my cold heart with heav' nly love  
That I may purer be.

O leave me not in darkness, Lord,  
To struggle and to grope,  
But let me lift my voice in songs  
Of love and joy and hope.

My days down here are few, dear Lord,  
May they not run to waste,  
But let me praise Thee and enjoy  
Of heav' n a sweet foretaste.

O what a debt of love I owe,  
I never can repay!  
I'll be *forever* praising Thee  
Throughout an endless day.

7-16-96

R.E.H.

---

### GLORYING IN TRIBULATION—ROM. 5:3

The theme of the Roman letter is the justification of God's people by faith. It forms the foundation for all Christian beliefs and practice. In this chapter the apostle begins by listing the benefits of faith, the things we have to glory in.

The word glory does not imply pleasure in a carnal sense. Few people take pleasure in trouble. Oh, I have known a few who seemed to enjoy the attention gained by health problems, and while working as a school principal I once had a teacher who was never happier than when she had a problem to give me. The bane of my life, if she came with a smile on her face I knew I was in trouble. But that is not normal. If tribulations give pleasure, it is more than likely they belong to somebody else, or else they are in our past so that we have

endured them and finally seen the hand of God revealed to make us better persons. At the time, there is very little in the trials of faith to give pleasure.

There are, however, many reasons why tribulations may be good for us, so that the benefits of the Christian faith are seen in us and to all who know us. An old hymn commented that trials stopped the prodigal's career and caused him to repent. There would be few sincere prayers if there were no problems, and very few songs of praise for deliverance. We would scarcely realize how much we need the fellowship of the brethren, or the comfort of the gospel, or the church itself, if trials did not exist.

What endears our Lord to us? Was it not the great sacrifices which He made in leaving heaven to take the form of a man, to endure sorrows and labors for His people, until He finally came to the cross? It gives us no pleasure to know it was our sins that brought such pain to Jesus, but we have every cause for joy when we realize what He accomplished for us. Above everything else Christians glory in the sacrifice of Christ. When we reach heaven, to give Him that praise due Him will be our eternal occupation. The cross that He bore was painful, shameful, unjust beyond expression, but it bought us heaven.

The apostles also are living examples of the value of tribulation. Peter needed to weep those bitter tears. Once his presumption and pride caused him to make vows he could not keep, even to dare to reprove Jesus. His failures, his weeping, and the kindness of our Lord in restoring him to his place among the apostles, made Peter into a very sweet preacher.

By nature, the church might have thought Paul was getting what he deserved when he suffered so much (2 Cor. 11), but the church knew that vengeance belongs to God, who said He would show this chosen vessel how great things he must suffer for Christ. In the blackness of Paul's sufferings God exacted His kind of revenge, a kind that made Saul of Tarsus into a great preacher of grace, a benefit to all the churches. (Oh, that all of us could seek that kind of vengeance for those we think to be enemies!) If Paul had not been

in prison, most of his epistles would not have been written, and therefore a large portion of the Bible would have been lost. We can therefore glory in a man like Paul.

Then there was John. Some may suppose that because John was the only one of the apostles to escape violent death that he was the most favored or fortunate. But not so! John was not free from trouble. An old man, he was sent into exile at Patmos, a desert island. The enemies of the church meant to destroy him. But, God used that time of silence (how hard it is to really think spiritually when surrounded with noise and confusion!) to reveal to John the great New Testament prophecies like Revelation. I can glory in a man like John. He too had great problems and enemies, but grace was more than a match for them all.

Let me ask you a question. Which would you prefer for a pastor, a man fluent and entertaining in speech, confident or even bold in giving opinions, or a man who has been through the fires of life, who has been humbled by his own weaknesses until he has been literally driven to his knees in prayers? Would you choose a man who wants to further his own interests, or one who has labored and suffered for yours? My answer is, many men can preach, and by some standards preach well, but only when a man and I share our problems, and he proves himself to be my friend, can he become my real pastor. And when he does so, I can glory in such a man's tribulation, yes, and hold up his hands too. Our old people used to say, such a pastor does not wear out, he wears in.

I can glory in the trials of the fathers and mothers, and children too, that make up the church. As long as they are there I will have someone to preach for. I have known some very dear deacons also, whose interest was in the people. They did not hold their office because they are successful business men, they did not own or run the church, but were there to serve those who were in need. I can glory in all of these. While they live, I can see my Lord through them, and know I have work to do. And if I have problems, they only serve to keep me humble and using my faith.

ELDER RAYMOND WEBB

### PROSPECTING IN PROVERBS

In speaking of Wisdom Solomon says, "If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God" (Proverbs 2:5). In this passage Solomon tells us that searching for the knowledge of God is like seeking silver or searching for hid treasures. This of course is the reason the vast majority of people do not have the knowledge of God. If one is searching for silver he is prospecting. It is arduous labor and requires many personal sacrifices to go into the hills and mountains searching for silver.

In order to strike it rich one may spend years seeking the vein of precious ore. Few people strike it rich by finding a silver mine because few people are even willing to become prospectors. Because people want things to come to them with little or no effort, few people are willing to do the backbreaking work of digging for treasure. To be sure, no one would refuse silver left on the front doorstep, but few are willing to leave all and spend years digging for the precious ore. So it is with the knowledge of God. Few are willing to put the time and effort it takes to dig in the Word for precious nuggets of truth. But Solomon assures us that is exactly how the knowledge of God is found. "If thou seekest her as silver, and searchest for her as for hid treasures..." then and only then will we find the knowledge of God.

To be sure, no dead man ever went prospecting for silver and no dead sinner ever sought the knowledge of God. Only those quickened by the life-giving voice of the Son of God have spiritual life and only they have a desire to possess the knowledge of God (1 Cor. 2:14).

And where does the spiritual prospector go to find his fortune? To Christ... "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). Here is the silver mine of truth! Here, in Christ, are the answers to every question. Here, in Christ, is the total wealth of the knowledge and wisdom of God. When we seek Him and His word we are guaranteed to "strike it rich", not in the riches of this world but in the true riches of the knowledge of God.

“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it” (Matt. 13:44-46).

If one is to truly find the hid treasures of the truth it will take more than just a casual perusing of the Bible at the end of the day. It will take the mental toil and sweat of seeking the Lord in prayer, walking in the light and digging in the Word.

May God bless us to be spiritual prospectors! What greater reward could there be than finding the knowledge of God?

ELDER LONNIE MOZINGO, JR.

---

### MAKING MENTION

“I will mention the lovingkindnesses of the Lord, and praises of the Lord” (Isa. 63:7).

Well ought we to mention the good things the Lord has done for us. He loved us with an everlasting love and made provision for our eternal happiness before the world began. He formed us in our mothers' wombs, when we were fearfully and wonderfully made. His marvelous providence has overshadowed us all the days of our lives with an infinite care which notes even the sparrow's fall. Even if we today were to begin an endless season of praise, we are still behind what our God deserves.

Our thanking God can never catch up to His giving. The poor resources of a sinful heart are infinitely below a worthy praise of the glory of His grace. We cannot adequately describe how good God is. Still, we *can* say that we love Him. Our lips can utter His praise, however imperfectly, for though we may not be able to say the whole of the truth, we can say what is true, and that glorifies God. We can mention the lovingkindness of the Lord to any whose lives manifest a love for Him. If they have ears to hear, that is a

subject that will do them good. Even if the worldling should hear our words, it will do him no harm and it still will remain the truth, though he reject it.

I think perhaps it is to ourselves that we should most frequently mention God's kindness. We need to think about it often. It will encourage us in times of doubt, refresh us when weary, and strengthen our faith. As David encouraged himself in the Lord by thinking about God's greatness and goodness, every child of God should let his mind dwell on the wonderful mercies of his covenant-keeping Redeemer. Mentioning the lovingkindness of the Lord is the best activity our lips could be engaged in. After all, that is what they will be doing for all eternity after they are perfected.

ELDER MARK GREEN

---

### CLEAR SCRIPTURE

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God" (1 Peter 3:18).

We can learn some plain and powerful facts from the scriptures if we will just read them and accept the wonderful truths they teach. Take the passage above as an example.

First, Christ only suffered once for sins. There was much pain and sorrow throughout His faultless life, but there was only one instance when He suffered "for sins." "Who his own self bare our sins in his own body *on the tree*." There was no need for Him to have suffered again if the offering was accepted the first time. Our Lord himself said, just before He died, that the work of redemption was finished, and His rising from the dead was a declaration that His work was a triumphant success. It was perfect, and there could never be any need for it to be repeated.

Second, Jesus Christ was just, and we are unjust. Had He been unjust, His sacrifice would have been of no use to us, for it would have been flawed. He was, however, a Lamb without spot and without blemish, holy, harmless, undefiled, and separate from sinners,

and His work was therefore perfect. We, however, are unjust. No honest man could say that those for whom Christ died were anything but guilty and condemnable. Apart from the substitutionary work of Christ, it would have been utterly impossible for us to have been declared righteous by the Judge of all the earth, for He cannot lie, and there is no possibility that He could have declared us to be just when we were not. It was necessary that Christ be set forth as the means by which God's wrath was propitiated and by which our sins were remitted in order that God might be just and also the justifier of believers. God cannot say something that is not true, and in order for Him to *pronounce* us just we must *be* just.

Thirdly, Christ brought us to God. Had we been willing or able to have come on our own there would have been no need for us to have been brought. We were "as sheep going astray," but are now returned to the Shepherd and Bishop of our souls. Furthermore, seeing we were in ourselves unjust, guilty and unclean, we could never have approached God on our own. Vile sinners could never be admitted into the presence of the God who cannot look upon sin. Therefore it was necessary that we be brought to Him by someone who could give a sufficient reason for our lawful approach to the throne of God. Our Advocate, our Daysman, our Mediator has such a plea, for He knows the ones for whom He died and is able to plead that blessed and effectual work in our behalf. It had to have been He who brought us to God, for only He had the necessary argument on our behalf.

Simple truths are wonderful, especially when they are filled with the heavenly meaning which is found in the Bible. That is why the study of it is so profitable.

ELDER MARK GREEN

---

The Golden Rule, to far too many people, is something they want everybody else to practice. But we should all do unto others as though we *were* the others.

### A THING NOT REVEALED

Not long ago I stated in *The Primitive Baptist* that no man could prove by the Bible that we would know one another in heaven, or words to that effect. Brother R. A. Ford, of Harrisburg, Arkansas, cited me to the rich man and Lazarus, and Moses and Elias, as examples that seemed to indicate future recognition. I don't understand that he believes we will know each other as we do here, but merely wanted these expressions explained; to which I reply: I do not say we will not know one another in heaven, for I do not know; but I said no man could prove it by the Bible.

I know God could reveal it to us, but we may speculate and surmise all we please. "Secret things belong to the Lord," and "revealed things to us and our children." First John 3:2 says, "It doth not yet appear what we shall be." Then why try to tell just how it will be? There is enough revealed for us to write and preach about.

That the disciples recognized Moses and Elias I would not deny—the Bible is too plain on this matter. But God could have revealed them to His disciples, for they appeared in glory, and there would be no other way they could have been known only by revelation.

But as I said before, when we have tried to fix it all up, and as I have heard some say, "Surely we will know more when we get to heaven than we do now, and we know one another here, therefore we will know each other in heaven," here we meet the text, "It doth not yet appear what we shall be." Let us be content with the fact that we are told "we shall be like Him"—that is, like Jesus. May God help us to speak where the Bible speaks, and be silent where the Bible is silent.—**Elder S. N. Redford**, *The Primitive Baptist*, 1939.

---

We ought to consider that the spirit of Christianity is the spirit of true love. "Faith works by love and purifies the heart." True religion is the strongest tie of friendship; if it be not so, it has its name for nothing.—**Elder T. S. Dalton**, 1910.



### TEN DON'TS

The following "Don'ts for Young Baptist Preachers" was written by Elder W. N. Tharp and published in the October, 1915 *Zion's Advocate*. Based upon my observations this advice is not only needed by young preachers but by those of us who are not so young as well. The *ten don'ts* are as follows:

1. Don't introduce your discourse with apologies.
2. Don't read a text and then neglect to tell the people what it means.
3. Don't stop preaching to take a drink of water, even if it is the habit of some older preachers.
4. Don't exert any more physical force in preaching than is necessary to express your thoughts to your hearers. It is the lightning that kills. Thundering only annoys.
5. Don't say much about yourself. Say nothing about your family while preaching.
6. Don't try to sway your congregation by emotion. One ounce of truth is worth a ton of emotion.
7. Don't boast of your ignorance. It is not a virtue, and you could not hide it if you were to try.
8. Don't ride a hobby, for the people will soon tire of it and you.
9. Don't say things to amuse your congregation, lest they forget the solemnity of the word of truth.
10. Don't seek your own glory, but the glory of Him Who hath called you out of darkness into His marvelous light.

---

There are faulty spots upon the most beautiful characters of earth. Where there are qualities that are pleasing in them, there are also qualities that are displeasing. But in our altogether lovely Saviour it is not so. His excellencies are unmixed with dross. He is the fountain of sweetness without one drop of gall. —Elder John R. Daily, 1904.

### INNOCENCE, NOT INFALLIBILITY

It is not my intention nor my desire to make a brother “an offender for a word,” but I would make the following observation: if it may rightly be said that man was created in a state of *perfection*, I am confident it would have to be viewed as the perfection of *innocence* rather than the perfection of *infallibility*. If man had been created in the same state of perfection that he will possess when he is finally glorified, then he could not have fallen and lost his innocence. Man, in his original creation, though good and very good, was “made subject to vanity” (Rom. 8:20), and consequently capable of falling, and *did* fall, from his first or initial state. He was not *perfect* in the sense that Christ is perfect. In the resurrection, when God’s people are glorified, they will never more be subject to vanity, for they will be in a state from which it will be absolutely impossible for them to fall.—*Editor.*

---

### THE LORD, MY SHEPHERD

There is a sweetness in this 23rd Psalm that has been a source of great comfort to me, a poor sinner, but whether I am worthy to apply it to myself or not has been to me a perplexing question.

Many of David’s Psalms are full of complaints, but this one is full of sweetness and comfort to a poor tempest tossed child of God. In this David seemed to take great delight in God’s great goodness to him, and his dependence on the Lord. This Psalm has been sung by good christians for many generations in the past, and will be until time shall be no more, with great satisfaction.

In the foregoing Psalm, David represents Christ as dying for His sheep, and also represents christians receiving the benefits of all the care and tenderness of that great and good shepherd. “The Lord is my shepherd, I shall not want.”

In this Psalm he lays three strong premises and draws three sweet and comforting conclusions.

First, From God being his shepherd he infers (as all christians

should) that he shall not want for any good thing.

The time had been when David himself had been a shepherd, he therefore knew by experience the care and tender affection of a good shepherd toward his flock. He at one time ventured his own life to rescue a lamb from the mouth of a lion. By this, therefore, he illustrates God's care of His people; and to this our Saviour seems to refer, when He says, "I am the Shepherd of the sheep," and again, "The good shepherd giveth his life for the sheep." Jesus is the shepherd of all His sheep—the very lowest or meanest is not below His cognizance. Therefore, if Jesus be a shepherd to us, we ought to be as sheep to Him—inoffensive, meek, humble, obedient and quiet; silent before the shearer, grateful for His kindnesses shown us; sociable and kind to each other, and not seeking to wear the bell and "Lord it over God's heritage," and force others to succumb to us, and our dominant rules, but we should know the Shepherd's voice, and follow Him.

See what confidence David expressed in the Shepherd: "I shall not want." The idea is, my Shepherd will supply me with all that is fit for me and much more than I am worthy of, in due time.

David realizes the blessings of God to His saints while living in this world of sorrow and corruption, and shows that these promises of God are well laid. "*He maketh me to lie down in green pastures.*" We think that God's ordinances are the green pastures, and the word of life is the nourishment of the renewed soul—milk, for the babes in Christ, and pastures green for the sheep, never barren and never eaten bare, never parched, but always green for His sheep to feed upon. God gives His sheep quietness of soul, and feeds them on Heavenly manna, and that makes every pasture green.

And God leads them. "*He leadeth me beside the still waters.*" That is God by His providence, by His word, and by His spirit disposes of the affairs of this life for the best, and in this confidence in the Dear Lord, we receive the consolations of God and the joys of the Holy Spirit, as the streams that flow from the great fountain of living waters—not standing, stagnant waters, which only corrupt and gather filth. Not raving, surging billows, like the sea; no rapid

rolling floods, but silent, quiet waters that flow out from the throne of God.

Again, "*He leadeth me in paths of righteousness for His name's sake.*" That is in the way of duty, in that He instructs me by His word and directs my conscience by His providence and grace to perform my duty as a child of God, a sheep of His pasture. These are the paths in which all of His saints desire to be led, and kept, and never to turn aside from, and those only are led beside the still waters of comfort that walk in the paths of righteousness, and in these paths we cannot walk unless God hath led us into them and leads us in them.

His sheep are well cared for. "*He restoreth my soul.*" When I wander from Him and from the paths I should walk in and become dark and gloomy and cast down so low that I wonder if He has entirely forgotten to be gracious, almost ere I am aware, "He restores my soul" to praise Him again. It is true that no creature can be as easily lost or led astray as a sheep, and they are so apt to go astray, and they are so unlikely to find the way back if left alone to themselves. The very best saints are sensible of their proneness to go astray, like lost sheep.

When David had committed one sin, his heart smote him, and after he had committed another Nathan was sent to tell him, "*Thou art the man.*" Yet God restored his soul. God will not suffer His saints to be still in sin, but will show them the evil of it, and like Peter and David they go out and weep bitterly and God restores their souls. God is ever near the sick bed of His saints and revives them when they are faint and thus restores the soul that is ready to depart. "He is the Lord our God that leads us" (Ex. 15:26). Many have been the times that I should have fainted by the way but for His hand that leads, and His grace that supports.

He also gives courage to the dying saint. "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me, Thy rod and Thy staff they do comfort me." The one word, *death*, sounds indeed terrible to all of us, but in the supposition of distress there are four words that lessen and almost destroy the

terror,— “*Thou art with me.*” Death indeed is before us, but it is only the *shadow* of death, there is no real or substantial evil in it, it is truly the *valley* of the shadow, deep indeed, and dark, and would be truly lonely but for the thought “*Thou art with me.*” There is a fruitful source of comfort in this valley. The Lord goes through it with His saints, and just on the other side of the valley is light, life and peace that will never cease. How true are the words of the poet:

“Life is real, life is earnest,  
And the grave is not its goal;  
Dust thou art, to dust returnest,  
Was not spoken of the soul.”

David realized that it was a walk through this valley. While the wicked are chased out of this world and their souls are required of them. But the saints take a walk to another world as cheerfully as they take their leave of this. They shall not be lost in the valley, but shall get safely to the mountain of spices, on the other side of it, and there spend eternity in praising the Lord for His mercy and goodness bestowed on them, poor sinners of Adam’s race.

Therefore, Christians can meet the messenger of death and receive its summons with a holy security and serenity of mind and bid a holy defiance to death as Paul. “O, death where is thy sting?” There is sufficient ground for this confidence. Death cannot separate us from the love of God, therefore it can do us no real harm.

How confidently David counts on the continuance of God’s favors. He had said, “*I shall not want.*” But now he speaks more positively and comprehensively. “Surely goodness and mercy shall follow me all the days of my life and I shall dwell in the house of the Lord forever.” He felt assured that the streams of goodness and mercy should follow him (as the water out of the rock in the wilderness followed Israel through their journey to the promised land) all the days of his life, it shall follow in all places and in all conditions of life, whether in adversity or in prosperity, whether on the mountain’s peak or the low valley, God’s mercy will follow me. O, precious thought! Then let me trust my all to Him. Saviour lead

me. Dear Savior guide me on to the end of my journey here; lead me safely through the valley of death, bring me to Thy blessed abode, let me dwell in Thy presence, in Thy sweet home and I shall have all my poor soul longs for.

How resolutely David determined to cleave to God and duty. We look upon the last clause here as David's covenant with God. "*I will dwell in the house of the Lord forever*".

God's goodness to us is like the morning light, which shines more and more to the perfect day. Therefore we should strive that ours should not be to Him as the evening cloud and early dew that soon passeth away. Those that expect to be satisfied with the goodness and fitness of God's house, must live closely in its duties. May God help us all to do this, and to cease our striving about words to no profit.

I love the cause of Zion above my chief joy, if I am not the worst mistaken old sinner that ever lived. God bless His beloved Zion. —  
**Elder T. S. Dalton**, *Zion's Advocate*, 1906.

---

## CORRESPONDENCE AND NEWS NOTES

---

### **From Sister Tessie Skeen, Palmyra, Virginia:**

Dear Elder Harris, Please publish in the *Advocate* that *Battle Run* Church has called Elder Forrest Atwood, Jr., of Shenandoah, Virginia as pastor for the coming year.

Elmer resigned as pastor because his health is not too good and his hearing is real bad. For the good of the church he felt it best to step aside. He will continue to fill in at any of the churches and go other places.

Hope you and your family are all doing well. We have no right to complain for the Lord has been so good to us.

When you all come up this way be sure to visit us. You will always be welcome.

We enjoy the *Advocate* very much. May God bless and keep you all. In Christian love.

**From Brother Ray and Sister Beverly Rountree, Gordon, Georgia:**

Dear Elder Harris, May the good Lord continue always with you and family. I suppose I've read so many of your writings that I feel to know you and your wife.

I write very little nowadays but just a few words to thank you for the whole November issue of the A&M. As usual, my wife and I enjoyed it all. However, my thoughts seemed to concentrate on your article "Preaching Profitably". It seems that you expressed well what I've been thinking many years—and I still don't mind expressing my thoughts on the subject. Much could be said by me but I'm stopping. Thanks again!

**From Sister Ruth Oglesbee, Columbus Grove, Ohio:**

Dear Elder Harris, The enclosed obituary was authorized by *Thompson* Primitive Baptist Church at our October meeting and accepted at our November meeting. We would appreciate it if you see fit to print it in the *Advocate and Messenger*.

Elder Levi Williams was well loved and respected by the Primitive Baptists and others who knew him for his dedication to the cause of God and for his wisdom in imparting that knowledge to God's people, not only in his sermons but in his walk in this life.

Following the death of his companion he spent just over four years in a nursing home where members of his home church went to share a service with him for his 99th birthday, and his family held an open house honoring his 100th birthday. A sister in hope.

---

The world is no different now than it has been ever since it was first peopled with Adam's fallen progeny. It is feeding upon the wind and racing toward destruction.

### ORDINATION OF DEACON

On Dec. 1, 1996 a Presbytery was formed at the request of *Alma Primitive Baptist Church*, Stanley, Virginia, for the purpose of considering the ordination of Brother James L. Painter to the office of deacon. The Presbytery was made up of *Elders Forest Atwood, Ernest Long, Elmer Skeen, Gary Utz and Tolliver Utz*. The following deacons were also present: *Brethren Ronnie Brown, Louis Hite, Johnnie Huffman, Harvey Painter, Ross Payne, Carlton Priest, Carroll Shuler, Mike Turner and Warren Wilson*.

It was determined that the church was still of the same mind with regard to the ordination of Brother Painter, after which the Presbytery was formed. Elder Ernest Long was named Moderator and Brother Warren Wilson Clerk. Brother James M. Painter was chosen to speak for the church and to deliver Brother Painter to the Presbytery. Elder Tolliver Utz was chosen to question the church, Elder Forest Atwood to question Brother Painter, Elder Elmer Skeen to offer the ordination prayer, and Elder Ernest Long to deliver the charge.

Both the church and Brother Painter were questioned and after the satisfactory completion thereof it was moved to continue with the ordination. The ordination prayer was then offered by Elder Skeen, after which the laying on of hands by the Elders was carried out. Brother Painter's wife was escorted to a seat beside her husband while the charge was delivered by Elder Long, using as texts Acts 6:1-4 and I Tim. 3:8-15. The church having expressed their satisfaction with the work of the Presbytery, Brother Painter was turned over to the church as a duly ordained deacon.

The Minutes of the ordination were then read by the Clerk and approved by the Presbytery, after which the Presbytery dismissed. Dismissal prayer was offered by Elder Gary Utz. During the singing of hymns the congregation came forward and shook hands with the newly ordained deacon and his wife. The service was then dismissed with prayer by Brother Eddie Wayne Wilson.

A copy of these Minutes is being made a part of the church records and copies also furnished to the *Advocate and Messenger* and the *Gospel Appeal*.



### 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.**

---

### OBITUARY

---

#### ELDER LEVI B. WILLIAMS (100)

Elder Levi B. Williams was born Nov. 10, 1895 in Hancock County, Ohio, the son of Elder Hugh and Sister Ada Clevenger Williams. He departed this life Oct. 17, 1996. He had professed a hope in Christ and was received into *Thompson* Primitive Baptist Church in 1940. In December of that year the church called for his ordination to the ministry. The ordination was held March 29, 1941.

Elder Williams was married to Sister Esther Ballard of the *Antioch* Primitive Baptist Church, Indiana. She preceded him in death in January 1992. They made their home in Thorntown, IN. He pastored the *Antioch* Church and others in the area.

He is survived by a brother Clyde of Findlay, Ohio, and nieces and nephews who, with the many friends in the church, mourn their loss.

Services were conducted by Elder Eddie Fewell and Elder Charles Linton. The body was laid to rest in Maple Lawn Cemetery to await the fulfillment of the hope he held dear, the resurrection of the dead.—**From the Thompson Primitive Baptist Church.**

#### SISTER CARRIE MCELLOWNEY (93)

Sister Carrie McEldowney passed away July 2, 1996 in Welcome Haven Home, Winchester, Virginia. She was born Aug. 13, 1902 in Great Cacapon, West Virginia, the daughter of William C. Ambrose and Mary Hiatt Ambrose. She married Bro. Fulton McEldowney in 1941 and they lived in Fulton County near Needmore, Pennsylvania until his death in 1982. In 1987 she moved to

Winchester to be near her brother, Omer R. Ambrose who survives. Also surviving are a number of nieces and nephews, a host of friends, and her brethren and sisters in Christ.

She joined the *Tonoloway* Primitive Baptist Church near Hancock, Maryland when a young woman and was baptized by Elder Will Smoot. In 1952 she moved her membership to *Sideling Hill* Primitive Baptist Church where her husband was a member. There she remained a faithful member until the Lord called her home. She was truly a mother in Israel, a shining example for all to follow.

Sister Carrie was always concerned about the welfare of others and took quite a few elderly people into their home and cared for them. Their home was always open to relatives, friends, and church folks. Many nights when their home was overflowing with church people, she and brother "Mac" slept in the car so someone could have their bed and get a good night's rest.

Funeral services were conducted by her pastor, Elder William Payne and her former pastor, Elder Raymond Pressley at the *Sideling Hill* Church. Elder Dwayne Fletcher, Tolliver Utz and Gary Utz also spoke briefly at the service. Burial was beside Bro. "Mac" in the cemetery adjoining the church. —With love, *Elder William H. Payne.*

### CORRECTION

In the December A&M the names of Brother Willis Ashby's two sons were inadvertently omitted from his obituary by the Printer. Their names are, Willis Grayson Ashby, Jr., and Timothy Brian Ashby. We regret this oversight and are glad to make the correction.

---

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

A Friend, Ark., \$20.00; Ruby F. Brewster, Ohio, \$5.00; Elder Fred A. Averett, Ala., \$10.00; Ted Ray, Ohio, \$10.00; L. E. Farley, Md., \$10.00; Evelyn A. Yates, Va., \$5.00; Mary Lee Olinger, Va., \$10.00; Elder Arlie Larimer, Ky., \$5.00; Elder Douglas Heare, W.Va., \$5.00; Martha Simpkins, W.Va., \$2.00; Mary G. Thomas, Ind., \$10.00; Mary E. Burleson, Ca., \$2.50; James Fleming, Ill., \$25.00; Sis. Dale Olinger, Va., \$5.00; Naomi V. Surratt, Ill., \$10.00; Esther Shepherd, Ind., \$10.00; Mrs. Donald Moseley, N.C., \$10.00; Warren P. Houk, Fla., \$10.00; A Friend, Ark., \$30.00.

#### 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; Elder Forest N. Atwood, Jr., Associate Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '97

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

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

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

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

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

#### THIRD SUNDAY

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

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

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

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

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

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

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