

CHURCH DIRECTORY - FIRST SUNDAY

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

BENTONVILLE - Bentonville, Va. 1st Sunday 10:30 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison Va. 22727. Tel. (540) 948-4803. Charlotte W. Rudacille, Clerk, 1845 Thompson Hollow Road, Bentonville, Va. 22610. Tel. (540) 635-4609. April '98

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. '97

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. '98

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 '98

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. '97

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

UNION - Summerduck, Va. Take Route 651 from Remington to Summerduck (about 10 miles); Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630. Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 9598 Meetze Rd., Midland, Va. 22728. Dec. '98

SECOND SUNDAY

BATTLE RUN - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder Forest N. Atwood, Jr., 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 '98

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THE HEAVENLY BIRTH

When Christ spoke to the Jewish ruler, Nicodemus, with regard to being born again, Nicodemus was a total stranger to the subject and thought Christ was speaking of a second physical birth. He obviously had never heard of a spiritual or heavenly birth, even though at the time of his coming to Jesus by night he was already showing evidence that he was a subject of that divine birth. He not only acknowledged that Christ had been working miracles but he also attributed those miracles to the fact that Christ *came from God* and that *God was with Him* (John 3:2). He did not join the blasphemous Pharisees in attributing the miracles of Christ to

Beelzebub (See Matt. 12:24), but he believed them to have been wrought by the power of God.

There is still much ignorance in the world with regard to the new birth. There are many people who believe there is such a thing as being born again, but they think such a birth comes about *as a result* of what an individual does. They think a person must *receive* Christ in order to be born again (by which they mean he or she must “accept” Christ), when in reality a person who *receives* Christ, or believes on Him and embraces Him, does so because of the fact that God has already given them spiritual birth or divine life (See John 1:11:13).

On this subject I have heard my father, who was a Primitive Baptist minister, make the following distinction between *receiving* and *accepting*: He said when he was a child he *received* a great many whippings, but he never *accepted* a single one of them.

One of the reasons the giving of divine life is referred to as a *birth* is the fact that no one has anything to do with their own birth. It is something that happens *to* them, not something they bring about. Christ did not tell Nicodemus that he must *get* born again, but that he must *be* born again. There is a vast difference. We have no more to do with our second, or heavenly, birth than we did with our first, or natural, birth.

Who then is it that is born of the Spirit, or quickened into divine life? It is those whom the Godhead chooses to quicken. “For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth *whom he will*” (John 5:21). Not “Those who will be quickened,” but those *whom He will* quicken. As we are told in the 13th verse of John, chapter one; “Which were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God*. What could be plainer?”

And what is the condition of those who are quickened at the time they are thus dealt with? Are they seeking the Lord and desiring to be born of the Spirit? No, in no case. Paul said to the Ephesian brethren, “You hath he (God) quickened, *who were dead* in trespasses and sins; wherein in time past (*in unregeneracy*—Ed.) ye walked

according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, *even when we were dead in sins, (as yet spiritually unborn—Ed.)* hath quickened us together with Christ, (by grace ye are saved;—Eph. 2:1-5. This language is so extremely plain that no unprejudiced mind can miss its meaning. The dead cannot act—not in their own behalf nor in the behalf of anyone else; hence there has never been a man, woman or child who was born of the Spirit because of something they did or did not do. As we have already shown, man's will does not figure in it (See again John 1:13). God should be given all the glory for the spiritual birth of His people for He uses no instrumentalities in the work. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit" (John 3:8).

Some take such scriptures as James 1:18 and teach that God uses the gospel as an instrument in the regeneration or new birth of His people, but such a view contradicts all the scriptures we have been dealing with. The preached word only works effectually in those who are believers, not in those who are unbelievers (See I Thess. 2:13). If God used the gospel as an instrument in the regeneration or rebirth of *anyone* then it would work effectually in unbelievers.

First Peter 1:22 speaks of "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," but we believe the *word of God* in this verse refers to Christ, for neither the *preached* word nor the *written* word lives and abides forever. The gospel brings life and immortality *to light* (II Tim. 1:10). It does not *produce* life and immortality, nor is it *instrumental* in producing life and immortality.

Without the new birth there is no divine life, and without divine

life there is no seeking God. "There is none that seeketh after God" (Rom. 3:11). Without the new birth there would be no worshipers of God among men. They would all be worshipers of the beast, or antichrist (See Rev. 13:8). God in mercy visits His people at His appointed time, delivers them from the power of darkness, and translates them into the Kingdom of His dear Son (Col. 1:13). Those who think man must take the first step have it all wrong. May the Lord deliver them from this ignorance and bless them to see the beauty of salvation by grace.—*Editor*.

A MILLION GUESSES

The skeptics and infidels can get no closer to explaining the existence of matter than they can to explaining the existence of God. If there is no Creator, as they claim, then this world and all the other orbs of the universe were not created; yet they exist. How did they get here? Some argue that the matter, of which the universe consists, is eternal—that it has always existed. But is it any easier to believe *matter* has always existed than it is to believe *God* has always existed? Either way we have eternal existence, and neither can be explained.

Soon after I started to school at the age of six I began to hear about something called "the big bang" from which the universe was supposed to have had its beginning, but I never heard anyone go back behind the "big bang" and explain where the vast amount of matter came from that had to exist in order to cause such an explosion, and no one ever explained why such explosions are not still occurring and forming new universes.

I was taught that man came from the monkey, but no one ever explained where the monkey came from. I also wondered why *all* monkeys didn't evolve into men. If *some* monkeys evolved into men, I thought, why didn't *all* monkeys evolve into men? No one ever told me, and I am still waiting for an answer.

Something else I always wondered about was how the various

life forms survived for millions of years until they could have time to evolve a mouth and a digestive tract so they could eat. And if they could live without a mouth or a digestive tract for millions of years why did they evolve those functions in the first place? Again, no one ever told me that either.

Someone said Evolution is a million guesses, —and I say, Amen and Amen! It makes a lot more sense simply to believe what God's word says. If the worldly-wise were to do that it would save them a lot of time, money and trouble. —*Editor.*



A GREAT ADVANTAGE

What an inexpressible advantage the saints have over the wicked in the hereafter, no matter how much the saints may have *suffered* or the wicked may have *prospered* in this life. Death is a great equalizer. "One dieth in his full strength, being wholly at ease and quiet...and another dieth in the bitterness of his soul, and never eateth with pleasure. They shall lie down alike in the dust, and the worms shall cover them" (Job 21:23, 25-26). But in the resurrection the saints will be far more than equal with the wicked, for they will be raised "to everlasting life" while the wicked will be raised "to shame and everlasting contempt" (Dan. 12:2). The saints shall come forth (from their graves) "unto the resurrection of life" but the wicked "unto the resurrection of damnation" (John 5:28-29).

It is my firm conviction that one moment in heaven will make up for all the heartache, pain and suffering a child of God may have to experience in this life. Any affliction he may suffer here is "*light*" compared to what Christ endured, and it is "*but for a moment*" compared to eternity (See II Cor. 4:17). God's people should bear their sufferings patiently and with humility and submissiveness, for those sufferings not only serve a valuable purpose but they will soon have an end; they will not last forever, as will the torments of the wicked.

The afflictions of the righteous are many, and the unrighteous do not experience the troubles that the righteous pass through (See

Psa. 34:19 & Psa. 73:5), but the latter end of the wicked is like that of Amalek, *they shall perish forever* (Num. 24:20). We should not envy the prosperity of the wicked, as David was prone to do at one time (See Psa. 73:3), for they have their portion (the only portion of good that they will ever have) in *this* life (Psa. 17:14). There is nothing but torment for them when they leave this world.

A child of God may have a portion in this life similar to that of the poor beggar Lazarus, while the evil rich clothe themselves in purple and fine linen and fare sumptuously every day. But in his death the child of God will be “carried by the angels into Abraham’s bosom” while the wicked in his death will lift up his eyes in hell, being in torments (See Luke 16:19-25). Who among us would not infinitely prefer a timely and eternal lot like that of Lazarus than to have all the wealth and ease this world could afford and finally find ourselves forever separated from all that is good, wallowing in endless and hopeless misery?

Press forward, dear children of grace, and be not weary or faint in your minds. The journey may sometimes seem long now but for all we know it may be just a breath away from its end, and when it is finished your last enemy will have been destroyed and you will go to a place where trouble is no more. Each swing of the clock’s pendulum hastens you nearer to that blessed day. Keep your eyes on Jesus!—*Editor.*

O LET US PRAISE THEE

O gracious Lord, ‘tis our desire
 To glorify Thy matchless name
 Who by Thy blood hast purged our sins
 And covered all our wretched shame.

O let us praise Thee and extol
 The wonders of Thy mighty love
 And may around us often fall
 Sweet gospel showers from above.

With humble hearts we bless Thy name
 And seek for grace to rightly sing,
 To worship in a hallowed frame
 And pleasing sacrifice to bring.

O let us feel Thy presence sweet
 As once again with saints we meet,
 And may we live down at their feet
 And often find the mercy seat.

O may our lips and lives express
 Our love for peace and righteousness
 And as we travel toward Thy rest
 In all our ways Thy name confess.

And when we near our final place
 May we live out our failing days
 With full assurance of Thy grace
 And in our hearts a song of praise.

9-11-81

R.E.H.

THE SHADOW OF A GREAT ROCK—ISAIAH 32:2

Sometimes life seems so full of problems that even those with great faith grow fearful. It seems of late that everyone we talk to is depressed because of the changes in society, the failure of the churches, the spread of wickedness and violence in the world, as well as illnesses or problems with age. But, after a little quiet meditation, I have discerned that things, in this the end of time, is pretty much as the Bible said it would be. If there be storms in life, we are sheltered.

Noah, being warned of God, builded an ark. The floods came, just as God promised, but Noah and his family were safe within the ark. Here they had a choice, they could worry about the storm or they could rejoice in God's providence and grace for them. There

was only one window in that ark, you know, and it looked up. There is a lesson in that for all of us.

Our text refers to Israel in a desert wilderness, which also serves as an example to people in time of trouble. The heat of the sun could be deadly, and the wind and storms too. There was little water or food in that place, except for what God provided. There were desert tribes, all enemies to Israel. And there were rebels among the Hebrews as well. The dangers were very real.

At the very onset of their journey, Israel challenged God, asking, Can God set a table in this wilderness? He could, and He did. Could God provide water for all those people, and their flocks? He could, and He did. Could God lead them through that wild country safely? He could, and He did, by way of Mt. Sinai. And to shelter the people, He provided a great Rock. Paul tells us that this Rock was not like others, for it followed them, it provided streams of water, shelter from the storms, a hiding place for the weary and the fearful. It is a type of Christ.

How sheltered are we? I hear of people with strange diseases, which I believe to be a judgment from God upon them. My people do not have them. I hear of multitudes of people dying from starvation as wars ravage nations. My people have enough to eat, and safe homes to live in. I hear of strange ideas and beliefs that seem to trouble mankind and often lead them to do things no sensible person should do. My people go to church, find comfort from God's promises. I hear of crime ravaged communities, where it is not safe to walk. My people have not felt the need to join those who arm themselves to fight everyone from the criminals to the government itself. I see people who go hopelessly through their days with scarcely a friend to care whether they live or die. My people have the best friends on the face of the earth. What blessings those are!

True, there are storms on the earth, and troubles surround the best of families and churches (Rev. 22:14-15). But we have been covered by God's hand, sheltered in his love. If the wise Providence allowed those storms to touch us, as they did Job, or Paul in prison, or Stephen, or countless others, we are still given hope, we can lift

up our heads knowing our redemption is near. Our God is still upon His throne, He still tells us to fear not, for He is with us. You know, the apostles worried a lot, but they were safe while they walked with Jesus. So are we.

ELDER RAYMOND WEBB

ABOUT DEACONS

The Scriptures are very clear about the reason for the institution of the office of deacon. In the early years of the church, "when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations." There being only twelve apostles, the sheer volume of administrative burdens had risen to the point that they simply could not take care of everything and everybody. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:1-4). To the apostles it was not reasonable to think that they should leave their service in the Scriptures in order to take care of the day-to-day oversight of the material well-being of the widows and others in the church who were destitute. It was not that this work was unimportant, but that there were other men in the church who were not called to the apostolic work, nor even to the ministry of the word, but who were fully qualified to look after the poor and infirm of the flock.

The distinction here between the work to which the apostles devoted themselves and to which the deacons were appointed becomes clearer when we look at the original language. The word "deacon" comes from *diakonos* meaning "servant". Forms of this word are found three times in the passage quoted above. The widows were being neglected in the daily *ministrations*; the apostles said it

was not reasonable that they should leave the word of God to *serve* tables; and instead would give themselves to the *ministry* of the word. We find then, that both the elders and the deacons are servants of the church, but the primary focus of their service is in different areas. Elders are to give themselves to prayer and the service of the *word*, while deacons are to free their hands for that work by seeing after the day-to-day service of *tables*, or the material well-being of the flock. Thus, neither is neglected.

Several things need to be pointed out with regard to deacons' work. That Elders are to *give themselves* to the ministry of the word is not to imply that they are to have no concern for the material and physical well-being of the flock. All the members of a church should be concerned for one another in all areas of their well-being, praying for one another and looking over one another for good. It simply means that the elders do not have the primary day-to-day responsibility for seeing that that work is done. (In the business world we would call this division of labor, which is one of the foundation stones of modern industrial efficiency. God taught us about this subject long before Henry Ford discovered it.) Secondly, saying that the deacon's work is serving tables does not mean that that function does not fall under the general oversight of the bishops. The elders, or bishops, are to "feed the flock of God which is among you, taking the oversight thereof" (I Pet. 5:2). The word "bishop" means "overseer," and he is the overseer of "the flock." He is to declare among them the whole counsel of God as it pertains to their doctrine, their practice and their moral conduct, indeed all that pertains to their responsibility toward God and their neighbors, and in that manner the bishop "rules" in the church. Thirdly, I believe the account given in Acts 6 contains the implicit principle that the deacons are to give attention to anything in the affairs of the church that might help to free their Elders' hands so that they may give their attention to prayer and the Scriptures. Obviously, then, deacons must be men of great wisdom and diligence. They are officers and leaders in the church and as they use their office well they purchase to themselves a "good degree, and great boldness in the faith."

Brethren who carefully carry out the functions of a deacon are of incalculable worth to the congregation.

One last note concerning deacons. In 1st Timothy, Chapter 3 are listed the qualifications for a bishop, a deacon and a deacon's wife. There are no specific qualifications given here for a bishop's wife. Certainly the minister's wife is a most important role, one that cannot be over-emphasized, but the elder's work pertains mainly to spiritual matters. He himself is able to look after the spiritual needs of the poor, infirm widow (keeping in mind rules of discretion). She may have some physical needs, however, that a deacon himself simply could not attend to at all, for reasons of decency, and here is where his wife is of utmost importance, and I suspect, is the reason Paul pointed out her qualifications particularly. Sisters are not to hold the public office of deacon, but as his "helper," a deacon's wife will be of utmost importance to him in the carrying out of his duties. May God bless us with good and faithful elders, deacons, and wives of both. How we need them!

ELDER MARK GREEN

FEAR NOT LITTLE FLOCK

We find Jesus speaking these words: "Fear not, little Flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). Ever since I can remember, I have heard our forefathers in the ministry preach this text as being the visible church here in time. I wholeheartedly agree with that application. The "little flock" and the "kingdom" are both typical of the Lord's visible church here in time. To be a little flock does not necessarily have a numerical meaning, although as all are aware, most of our churches are small in number. As one of my old fathers in the ministry used to say, we could be a great multitude and still be the "little flock" if we are willing to always humble ourselves at one another's feet and esteem each other better than ourselves. How true! How true!


Jesus tells the little flock to "fear not." I would like, the Lord

willing, to look at a few reasons why we should not fear. What fear is He referring to in this text? King Solomon said that our whole duty is to fear God and keep His commandments (Ecc. 12:13) so that could not be the fear to which Jesus is referring. What does the religious world fear that the little flock (the Church) does not fear? Many of the Lord's people out in the world fear that if they do not live a perfect life they will miss heaven. The little flock understands that they cannot live a life of sinless perfection this side of eternal heaven, and therefore, are trusting in the spotless Son of God for their imputed perfection. God the Father will accept nothing less than perfection. For this reason the little flock understands that their only hope of sinless perfection is the imputed perfection of Jesus. They are willing to trust in that blessed truth and not fear whether or not they are measuring up to God's standards.

The little flock does not fear eternal separation from God. I'm quite sure most of us have moments of doubt when we are cast down from the burdens of this life. I certainly do, but for the most part, especially as we grow older, we do not fear crossing that chilly river we call death. We have that sweet hope of something far better on the other side of that river. I love the words of the poet in the last verse of hymn number 445 in the Old School Hymnal: "Here the Lord our own God is the Keeper, on the right hand ever is our Shade. He will prepare us for that silent reaper; there the soul never more shall be afraid." What a glorious thought, that there is coming a time when the redeemed of all ages will be at home with the Lord, and will never be afraid of anything again!

I read an article recently where a well-known preacher was admonishing someone to "make sure of their commitment to Christ." The little flock holds to the scripture found in the first chapter of Ephesians where Paul said that He (Jesus) hath made us accepted in the Beloved (Eph. 1:6). Certainly we, the little flock, have more reason to rejoice, be happy, and fear not, than any people on earth.

ELDER JIM TURNER, JR.



PREDESTINATION

Along with the doctrine of election is the Bible teaching of *predestination*. Four times the words predestinate and predestinated are used in the Bible, Romans 8:29 & 30 and Ephesians 1:5 & 11. It simply means *destiny predetermined*. Paul says God predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will. God's will is involved in adoption, taking a people for his very own and giving them the riches of His grace so they will inherit eternal life with all its joys. Also they will be conformed to the image of Jesus Christ, having a holy nature like our Lord. God's elect will be free from corruption to praise God in heaven for eternity. What could be horrible about that?

There have been misinterpretations of this doctrine advocating that everything that man does or anything that transpires is unchangeably fixed, so God is charged with causing everything. Nobody could take the Scriptures, rightly dividing them, and prove that erroneous teaching. Hundreds of scriptures would refute that God unchangeably fixed everything that comes to pass, but one lesson from Jeremiah 32:34-35 will obliterate the teaching of absolute predestination of all things. God said, "Judah set their abominations in the house that is called by my name, to defile it." Judah offered their sons and daughters into the burning chest of Molech, and God said, "which I commanded them not, neither came it into my mind that they should do this abomination, to cause Judah to sin."

Would God predestinate something and it not come into His mind? Did God prefix the death of these children to burn on altars and then be angry because it was done? Absolutely not! What wicked men do is *their* will and what God does is *His* will. No power can hinder His purpose from being fulfilled in conforming His elect to the image of His Son.

ELDER DAN PARKER
Danville, Virginia

"Though God may suffer His people to fall into sin, He will not suffer His people to lie still in it."—*Matthew Henry*

TRAIN UP A CHILD

“Train up a child in the way he should go: and when he is old, he will not depart from it” (Proverbs 22:6).

I have often wondered what was meant by the above scripture, for some of the most devoted Christians have had the sad misfortune of seeing their children forsake their early training. But it has occurred to me this way: that if they have been trained up in the way they should go, though they depart, yet in more mature years they will return to those principles that were planted in them in childhood days. How much trouble would our children avoid if they would not forsake the good principles taught them by their Christian father and mother. I feel sure father taught me some good principles. One thing he taught me, as his son in the ministry, was never to retaliate in the stand. He said it was too sacred a place. Only a very few times have I violated that early training, but I am sorry I ever broke over, and for years now I have adhered to this training.

It is hard to bear unjust criticism; it is almost second nature with us when a man hits us to strike back. I remember once in the early part of my ministry a brother reflected on me before a large congregation as having the big head. I was to follow him, and I thought, “Old man, this is a game that two can play at;” so I said, “I once heard an old preacher say, ‘Young preachers should be warned against taking the big head. But you need not bother about the old preachers, they all have the big head already.’”

This gratified my flesh and I felt good for a while, but before long I began to grieve over the matter, and to this day I am sorry of it. Father was right, but it was just as wrong to retaliate through the press. This I have done in the past to my deep sorrow. There is no telling how many little lambs of my Master that have been grieved at such retaliation. But now, after my hair is turning gray and my eyes are growing dim, I have laid down my retaliating weapons. How much better it would have been for me and the cause if I had adhered to that part of my early training.

This view gives me comfort concerning my children. I have tried to teach them in their childhood days, ever since I dawdled

them upon my knees, the principles they should follow through life and my hope is, that should they depart, after a while they will return to their early training.—Elder S. N. Redford, 1930.

ELDER T. S. DALTON ON I PETER 3:18-20

“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh; but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.”

The example of Christ is here presented as an argument for patience under suffering. Jesus Himself was not exempt from sufferings in this life though He had no guilt of His own and was truly just, and could have declined all suffering if He had pleased so to do. The reason or meritorious cause of Christ’s suffering was the sins of His people. *Christ suffered for sins.* He suffered to expiate, and make atonement for the sins of His people, and it extends to all the sins of His chosen family.

In the case of the sufferings of Jesus, it was the *just* suffering for the *unjust*. He *who knew no sin* suffered instead of those *who knew no righteousness*, and the merit and perfection of Christ’s sacrifice were such that for Him to suffer once was enough. The legal sacrifices were repeated from day to day, and from year to year, but the sacrifice of Jesus once offered purges away sin forever, as you can see by reference to Heb. 1:3 and other scriptures too numerous to mention here.

The blessed end and design of our Lord’s sufferings was *to bring us to God*; to “reconcile us to God;” and to give us access to the Father, and to render our services acceptable, and to bring us to eternal glory, which work He fully accomplished when He died upon the cross. Therefore all of this ado that men are making about

bringing sinners to the Lord is worse than folly, and no sensible Bible reading man can believe any such nonsense. God has never required us to do the work that Jesus did while He was here on earth, and Jesus said Himself in His prayer, John 17, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Not *we* have finished it, but "*I*" have done it. And we should keep in view this grand truth, that "whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him" (Ecc. 3:14).

The issue and event of Christ's sufferings as to Himself were these: *He was put to death* in His human nature, *but* He was *quicken*ed and raised again *by the Spirit*. And now if Christ suffered for the expiation of our sins, why should we not be content under our sufferings, knowing that they are only for the trial of our faith and for our correction as the children of the Lord? If Jesus once suffered and entered into glory, why should not we poor criminals be patient under our sufferings and troubles, since it will be but a short while, if we are what we profess to be, until we shall follow Him to glory?

It is our candid opinion that the preaching referred to in verse 19 was in the days of Noah. As he said, "when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." And Peter speaks of spirits in prison. We have not believed that he meant to convey the idea that they were in prison at the time the preaching was done, but because they are now dead, and disembodied at the time when the apostle speaks of them, therefore he properly calls them spirits *now* in prison. We know that some of our vulgar Latin translations, and the Popish expositors pretend to teach that Jesus was off somewhere preaching to those spirits after their bodies were dead, and giving them the *second chance* to accept and be saved, but this is all bosh and unworthy of the thought of intelligent minds. But Peter would here set forth the thought that Jesus in the Spirit was preaching the gospel through Noah to those disobedient people and warning them of the approaching flood which would sweep

them from the face of the earth, and now Peter would speak of it as being the same Spirit then that had quickened Christ and raised Him up from the dead. And this is the same Spirit that now dwells in the people of the Lord, that shall also quicken their mortal bodies and bring them up from the grave and make them immortal bodies and fit and qualify them for a home of rest in the glory world. — **Zion's Advocate**, 1896.

QUESTION AND ANSWER

Question: What is meant by “the gift of the Holy Ghost” in Acts 2:38?

Answer: As shown by Acts 2:4-11 compared with Acts 8:12-21, 10:44-48, 11:15-17 and 19:5-6, by “the gift of the Holy Ghost” is meant here the miracle-working power of the Holy Ghost, the ability to speak with extraordinary power, in other tongues or languages besides their own, of the wonderful works of God.

It is only by the renewing, enlightening, and converting influences of the Holy Spirit that the hearers on the day of Pentecost, or at any other time, believed in Christ and repented of their sins (John 16:8-14, I Cor. 12:3, Gal. 5:22, Ezek. 36:25-31, Ezek. 12:10-14).

During the apostolic age, to many believers, sometimes before and sometimes after baptism, were given the miraculous powers, by the Holy Spirit, of speaking, in other languages, of the wonderful works of God; and to all believers in that and every other age, are given, at times, the specially comforting and strengthening influences of the Holy Spirit either before, or in, or after special service and special suffering.—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1900.

No affliction nor temptation, no guilt nor power of sin, no wounded spirit nor terrified conscience, should induce us to despair of help and comfort from God.—*Thomas Scott*.

THE EGYPTIAN PEAS

It is related that Mr. Wilkinson, the learned Egyptologist, found a vase hermetically sealed in a mummy pit in Egypt, which he sent to the British Museum. The Librarian accidentally broke the vase and found in it a few grains of wheat, and two or three peas, old, wrinkled, and hard as stones.

The peas were planted under glass, June 4, 1844, and in thirty days sprang up and grew. They had been buried perhaps since the time of Moses, but when once planted in the warm soil, the hidden life which was in them began to manifest itself.

How strange is the power which God has implanted in such seeds! And if a little insignificant seed is full of such wondrous energy, what shall we say to man, made in God's own image, endowed with His spirit, renewed by His grace? Is there no future for him? Shall he pass away like a dream, and perish like the brutes? Shall he not rather revive beneath the dews of God, and burst the silent tomb and put on immortality, and wear the likeness of the divine Redeemer?
—From *Zion's Advocate*, 1904.

THE LAST TEAR

When J. A. Haldane, of Scotland (1768-1851), that eminent servant of the Lord, sat by the dying bed of his wife, as he closed her eyes a single tear gushed out and ran down upon her pale face. He said, "I wiped it away, and I thought, 'It is the last one, for God shall wipe away all tears from their eyes.'" (See Rev. 7:17).

We have not seen the end of our weeping, but how often we weep for those who shall weep no more. Our tears are still flowing, theirs are forever dried. Our hearts are still sad, but for them there are no more heart pangs nor sadness. Our paths are beset with thorns, and hedged in with the briars of the wilderness, but they shall never tread its desert wastes again.

Blessed are they who reach such rest as this, and who come through all the storms and sorrows of this weary world, to the calm

brightness of that eternal day where the sun shall no more go down, nor the moon withdraw its shining, in that land where no enemy shall ever come, and from which no friends shall ever go away.

Here we may sow in tears, there we shall reap in joy; here our hearts may be heavy with griefs we cannot tell, but there grief and anxiety and trouble and temptation shall be unknown, and there shall remain for us the days of peace and rest, of tearless gladness and of everlasting joy.—**The Christian.**



RIGHTLY DIVIDE THE WORD

Dear child of God, has God called you into His sweet service? Let one who has been in the service a long time admonish you to humbly bow your neck to the Master's yoke. Watch Jonah fleeing. At God's command the wind arose. He prepared the great fish, and held it ready at the right place. Jonah started to flee from God's presence against God's command. God permitted him to go some distance in the sense that He did not restrain him from going, but finally overruled and restrained him and used him as a means of saving Nineveh.

Thus we see that there is an eternal salvation taught in God's word, which is carried on by the three-one God, without employing agencies of any kind, while there is a temporal or time salvation in which God uses agencies of His own choosing. He used Jonah to save Ninevah for a time, for Ninevah is not in existence now. He used the fish to save Jonah, but it was only for a time, for Jonah is not in existence now. So in every place where God uses time instruments it is for a time salvation. Thus we understand Paul when he tells Timothy that by a certain course he will save himself and them that hear him, and so in Acts 2:40 they were told to save themselves by believing and practicing what was taught in God's word.

Lord, help us to rightly divide Thy word, and give us hearts to understand it, for Jesus' sake.—**Elder T. N. Alderton**, *Zion's Advocate*, 1902.

CHARACTERISTICS OF HUMILITY

Humility is the sure effect of God's grace in the soul, and consists in not attributing to ourselves any quality we do not possess, in not over-rating anything we do, in not taking an immoderate delight in ourselves, in not assuming more of the praise of a quality or action than belongs to us, in an inward sense of our many imperfections and sins, in ascribing all we have and are to the grace of God. It will express itself by the modesty of our appearance, by the modesty of our pursuits, and by the modest of our conversation and behavior.—**Buck's Theological Dictionary.**

NEWS NOTES

ORDINATION OF DEACON

At the request of *Thorntons Gap* Primitive Baptist Church, of Rappahannock, Virginia, for ordained help in formation of a Presbytery for the purpose of ordaining Brother Wayne Baldwin to the office of deacon, we, the undersigned, met with them on Jan. 31, 1998. The Presbytery was made up of *Elders Tolliver Utz, Raymond Pressley, W.C. Mintz, Elmer Skeen, David Roberts* and *Gary Utz.*

The following deacons were also present: *John D. Hawkins, W. W. Woodward, Lewis Judd, Aubrey Utz, Sam Baggarly, Eddie Wayne Wilson, Mike Turner, Tom McIntyre, Granville H. Utz, Jr., Harvey D. Painter, Ronald P. Brown, Evan Olinger, Ralph Steele* and *Warren Wilson.*

It was determined that the Church was still of the same mind as to the ordination of Brother Baldwin, after which the Presbytery was formed. Elder David Roberts was named Moderator, with Warren Wilson as Clerk. The following were designated: David Roberts to speak for the church (he also delivered Brother Baldwin to the Presbytery), Elder Raymond Pressley to question the Church, Elder Tolliver Utz to question Brother Baldwin, Elder Elmer Skeen

to offer the ordination prayer, and Elder Gary Utz and Elder W. C. Mintz to deliver the charge.

Both the church and Brother Baldwin were questioned, after the satisfactory completion of which it was moved to continue the ordination. The ordination prayer was then offered by Elder Elmer Skeen, after which the laying on of hands by the Elders was carried out. The charge was delivered by Elders Gary Utz and W. C. Mintz, using as texts Acts 6 and Psalm 37 and Acts 6 and Timothy.

Thorntons Gap Primitive Baptist Church having expressed their satisfaction with the work of the Presbytery, Brother Baldwin 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. Dismissal prayer was offered by Elder Tolliver Utz. During the singing of hymns, the congregation came forward and shook hands with the newly ordained deacon. The service was then dismissed with prayer by Elder Gary Utz.

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*.

NOTE TO PASTORS AND CLERKS

It is again time to start sending in announcements of upcoming Annual or Union Meetings if you want them to appear in the A&M at the appropriate time. We are glad to provide this service but we can only publish the information you send us. In other words the announcements will only be as complete as you make them. Please send this information at least a month in advance of the time you want it to appear in the paper. Thank you. —*Editor*.

Sorrow looks back, worry looks ahead—but faith looks up, with neither remorse or dread. —*Ruth M. Walsh*.

OBITUARY

SISTER BONITA HARRISON (66) completed her pilgrimage through this world and passed into the Heavenly Father's rest Oct. 16, 1997. Funeral services were held Oct. 18, 1997 from the chapel of Searcy Funeral Home with her pastor, Elder Fred A. Averett, officiating. Burial was in Meadowlawn Cemetery.

She was preceded in death by her parents, Brother Eben L. and Sister Tera Byrd Averett, and one son, William Kirby Harrison. Survivors include her husband, Jack E. Harrison, sons Edward A. Harrison and David M. Harrison; daughters, Melissa K. Luke and Teresa H. Walsh; brother and sister-in-law Eben and Rita Averett and nine grandchildren.

Sister Bonita was born April 16, 1931 and was raised in Dale County. A graduate of Auburn University majoring in foods and nutrition, she worked in this field at Good Samaritan Hospital in West Palm Beach and later worked as a Jr. High School teacher in Florida.

She joined *Pleasant Grove* Primitive Baptist Church in Ozark, Alabama on June 20, 1948 and was baptized by Elder S. W. Etheredge. *Enterprise* Primitive Baptist Church began as an arm of *Pleasant Grove* and was called *Beulah* Church. *Beulah* Church was constituted July 10, 1948 with Sister Bonita as a charter member.

While living in West Palm Beach, Sister Bonita was a member and served as church clerk of *Palm Bethel* Primitive Baptist Church. She became a member of Providence Church in Cocoa Beach after moving to Melbourne. She then became a member here after moving back to Enterprise, Alabama.

The departure of Sister Bonita leaves a great void in the lives of family, friends and the *Enterprise* Primitive Baptist Church. She was a gracious, judicious and affectionate lady devoted to her church and family. She walked among us in strength and humility, standing strong and firm on the principles of our Lord and Saviour Jesus Christ. No one can take her place, but there is comfort in knowing if we look to the one who guided her with His counsel, her spirit and memories will live with us as long as we are in the world.

We humbly ask the Heavenly Father to comfort us in our loss that we might rejoice in Sister Bonita's gain.

Done by order of *Enterprise* Primitive Baptist Church while in conference, Dec. 14, 1997. —Committee: **Sister Martha Phillips, Sister Joyce Moore** and **Sister Lucille Byrd.**

ELDER NOLAN N. PITNEY (74). With His last breath on earth Elder Pitney's hope became reality as he took his first breath in heaven. The one in whom Brother Pitney had his faith opened His arms and called our beloved one home. We could not keep him with us and would not wish to, as cancer had ravaged His body for several years and His health had deteriorated. Thankfully he is now at rest where no more pain and sorrows will be known.

The son of the late Elder A. D. and Zophia (Rower) Pitney, he died Jan. 11, 1998 in his home near Columbus Grove, Ohio, where he had lived with his wife for several years, moving to this farmhouse from Holland, Ohio, where they started their married life. Brooksie Harrison and Nolan Pitney were married Jan. 16, 1943 and would have celebrated their 55th wedding anniversary the Friday following his death. Together they kept a Christian home with their doors always opened to anyone needing a place to rest. Brooksie served her husband faithfully to the end as she cared lovingly for him during his final years of illness.

Ordained to the ministry in 1951 at *Thompson* Primitive Baptist Church near Kalida, Ohio, Elder Nolan Pitney served many churches from then until his death. Even when he no longer had the strength to stand he still attended services whenever health permitted. The Lord has called this faithful servant home where he can bask in the smiles of his Saviour, no longer fighting the battle. The battle is won; the journey is over. Weeping may have endured for a night, but joy came on the morning of his death.

Not only did he serve the Church, but he also was active in his community of Holland, serving with the Police Department for twenty-one years from 1949 to 1970, during which time he was Chief of Police. He, like his father before him, was also a welder and foreman at Toledo Edison from 1947 to 1983, at which time he retired after more than thirty-six years with the Company. He also served with the United States Navy for four years during WWII.

Elder Pitney is survived by a loving family, including his wife, Brooksie; four sons and their spouses, Lloyd and Shirley Pitney of Nappanee, Indiana, Michael and Eva Pitney of Elida, Ohio, Nolan and Merlyn Pitney of Sylvania, Ohio, and Mark and Jane-Ella Pitney of Toledo, Ohio; three daughters and their spouses, Judy and James Snyder of Holland, Ohio, Anna M. Pitney of Toledo, Ohio, and Linda and Russ Kinner of Holland, Ohio; 18 grandchildren, 3 great-grandchildren, a brother, Marvin Pitney of McComb, Ohio, a sister, Mildred Lintner of Kentucky and a host of friends.

He was preceded in death by a son and a daughter, both in infancy and two brothers, Woodrow Pitney and Lionel (Skip) Pitney.

His nine year old granddaughter expressed it well when she wrote the following a few months before his death:

"I love you Grandpa. I wish you had the power to stay, but you don't. It's only God's will to die and go to heaven. God is big enough to rule the universe, but small enough to get into our hearts and I know He was in yours. You should be happy, because everyone is when the trumpet sounds and God calls them home. —From your one and only 'Princess'."

NOTE TO SUBSCRIBERS

Subscription renewals should be mailed to the Secretary-Treasurer before the 20th of the month to be updated for the current issue of the paper. Subscription renewals received on or after the 20th of the month will be updated with the issue following the current one. For example, a renewal on February 21st will be updated with the April issue.

PLEASE CHECK YOUR EXPIRATION DATE

Please check the label on your paper for the expiration date. Prompt renewals save time, postage, and helps financially.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Myrtle Willis, Ohio, \$5.00; A Friend, Ark., \$15.00; A Friend, Ark., \$50.00; Currie Rodgers, Tn., \$10.00; Mary Lee Olinger, Va., \$5.00; Sis. Vassie G. Landingham, Fla., \$10.00; Walter Buettel, Md., \$5.00; Denver Harrison, Ill., \$10.00; Betty Hutton, In., \$10.00; Jerry E. Hirst, Co., \$20.00; Charlotte Rudacille, Va., \$5.00; Lewis Judd, Va., \$15.00; Reba Durban, Ohio, \$40.00; Elder & Mrs. Frank Coppedge, Va., \$10.00; Leonard Poland, Ill., \$15.00; Bro. Richard & Sis. Janet Alberston, In., \$20.00; J. Wilson Greene, N.C., \$5.00; Jack Griffith, Jr., Ohio, \$10.00; Mrs. Aline Abell, Va., \$10.00; A Friend, Ark., \$15.00; Delma G. Wilson, Va., \$10.00; Thomas E. Whittington, Ms., \$15.00; Mabel D. Reed, In., \$10.00; James L. Painter, Va., \$10.00; A Friend, Ga., \$40.00.

LITTLE FLOCK - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July 2000

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

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

NORTH FORK - Held at Upperville Primitive Baptist Church, Upperville, Va.; Meets 2nd Sunday at 10:30 a.m.; Elder Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Nancy H. Jackson, Clerk, 41063 John Mosby Highway, Aldie, Va. 20105, Tel. (703) 327-4326. May '98

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

THIRD SUNDAY

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

MT. BETHEL - Three Churches, W. Va.; Services 3rd Sunday at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 63 Box 2320, Romney, W. Va. 26757, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '98

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 K. Harris, Clerk, 1405 Eastwood Dr., Dothan, Ala. 36301, Tel. (334) 792-5614. Mar. '99

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

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va., 22603, Tel. (540) 667-4756; Sister Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718.

July '98

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

July '99

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

April 2000

FOURTH SUNDAY

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

Mar. '98

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

May '98

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

June '98

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

Dec. '98

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. '98

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 every Sunday 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 '99

