

# Advocate and Messenger

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135th Year                      NOVEMBER 1996                      No. 11

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## Advocate and Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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**DON'T BORROW FROM TOMORROW**

We know not what a day may bring—  
It may bring pain or sorrow:  
It is not wise to search for grief  
Nor borrow from tomorrow.

Sufficient is the evil which  
Each passing day doth bring us,  
We should not fret o'er what *might* be  
Nor let such worries sting us.

Imagined griefs may never come,  
Our lives are so uncertain,  
Just face your days one at a time,  
Don't look behind their curtain.

3-08-94                      R.E.H.

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

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**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

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# Advocate and Messenger

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

135th Year

NOVEMBER 1996

No. 11

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

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## EDITOR'S NOTE

With this issue of the A&M I have completed twenty years as your editor. It is amazing how many trials and tribulations Melba and I have passed through during that period, and how many occasions when time seemed to almost stand still, and yet, to look back on it it seems like such a short span.

One of the most amazing things to me about this whole experience is the fact that in all these twenty years, despite all the illnesses and injuries, including one 19 day stay in the hospital, to say nothing of the heartaches, burdens, testings and discouragements, I have never been late getting a single issue to the printer. And there is no way for me to adequately thank the Lord for His providential mercies

during this time, as well as during all the rest of my unworthy life. To Him belongs, and I freely give, all the glory.

For the last thirty-five of my 58 years I have had a dear companion who has stood by me through sickness, hardship, and relative poverty, and many times carried more than her share of the load. What a great blessing she has been to this poor, unworthy servant! She has always been willing to help in any way she could, whether it was in getting the A&M off to the Printer or whatever. She has truly been a faithful companion.

To those who have faithfully supported the A&M over the years we extend a warm and sincere *thank you*, and beg a continued interest in your prayers. —*Editor*.

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### PREACHING PROFITABLY

I have been ordained for over thirty-five years and during that time I think I have perhaps learned a few things about preaching, even though I don't seem to have been able to put those things to nearly as good a use as I would like to have done. After all these years I am still learning (and I hope I always will be), and still failing in many ways to measure up to the standard I would like to reach. I believe I know from experience what it is to preach "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1st Cor. 2:4), and I also think I know, perhaps even better, what it is to preach, or at least to *speak*, merely in the strength of the flesh, either *struggling* to deal with a scriptural subject in an intelligent and intelligible way or else dealing with it in a way that seemed dull and lifeless even though I may not have had any great problem with sufficient subject matter, or with articulation, or even with fluency. I don't suppose I've ever found anything any more difficult or mortifying than standing before a congregation trying to preach and not being able to do so with any degree of satisfaction either to them or to myself. But on the other hand there is nothing I have ever done that gave me as much indescribable encouragement, fulfillment and strength as being blest to preach

when I and the congregation were seemingly drawn near to God together and blest to feed upon His precious word.

I think I have always known that a man cannot preach profitably without the blessings of the Holy Spirit, and I have always wanted to enter the pulpit with a felt sense of my dependence upon the Lord. But at the same time I have been convinced that if a man did not properly apply himself to the study of God's word he would be presumptuous to think that God would bless him to edify the church. I have known a few preachers who were of the opinion that study was not necessary and some of them relied on Matt. 10:19 to justify their failure in that regard. But it seems to me that in doing so they have taken that lesson completely out of context and made a bad use of it. I personally know of no minister in our day here in the states who has been apprehended by the authorities for what they preached and then brought before governors and kings. God does not merely channel preaching through men like pouring water through a funnel, but He has in times of persecution given some of His servants just what they needed to say to those who had apprehended them. There is a great difference, however, between *that* kind of circumstance and preaching to a congregation of God's people.

It seems plain to me that a man is not going to be blest to preach profitably who fails to heed the admonition given to Timothy by Paul to "study to show (himself) approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2nd Tim. 2:15). I personally have never been able to preach things of which I had no knowledge. I have heard others attempt to do so and it appeared to me that they didn't have any better success with it than I would have.

I have thought that ministers need to pray much and often for spiritual enlightenment and understanding, and then seek to gain as much knowledge as they can in any area of learning that might be of any assistance to them in setting forth God's word to His people in an edifying and instructive way.

I realize that no amount of education will make a preacher out of a man, but if rightly used it will better enable him to avoid



grammatical blunders that are so embarrassing, and sometimes even irritating, to his more knowledgeable class of hearers. It will also assist him to better understand the meaning of the words he is supposed to be preaching. I have often been embarrassed for ministers when they were mispronouncing words, or failing to pronounce them at all, and then exposing the fact that they had no idea what those words meant. I have never felt there was any excuse for this sort of thing in view of all the educational advantages that are available in this day and age.

No one should be happy or satisfied with ignorance or mediocrity, and especially those who fill the pulpit and speak publicly in the name of the Lord. We should all want to do our very best when we are doing *anything* in His blessed name, and it is never too late to learn and to otherwise improve ourselves.

In my humble opinion ministers should strive to develop a manner of delivery that is not distracting to their hearers. In other words they should seek to avoid any habits in the pulpit that will tend to turn the concentration of the congregation away from what they are saying to the manner in which they are saying it; away from the word of God to the manner in which it is being delivered. A great deal of preaching has been rendered ineffectual by a failure on the part of ministers to observe this rule. And, after all, what good is preaching if it is ineffectual?

One of the most frequent complaints I have heard over the years with regard to undesirable habits by preachers is that they spoke too fast to be understood. This kind of preaching is often accompanied with some form of chant or sing-song delivery that tends to help make their preaching all the more unintelligible. It has seemed to me that this sort of thing has been very hurtful to our people, particularly in the past. The apostle Paul said, "Seeing then that we have such hope, we use great plainness of speech" (2nd Cor. 3:12). I think we ministers would all do well to do the same. I have always wanted my manner of preaching to be as near in harmony with the way I could imagine my Lord speaking as possible, and I cannot picture Him having anything other than a very dignified delivery,

with very calm, clear, audible speech, and yet with a conviction, power, and authority that can only come from the unction of the Holy Spirit. I would never claim to be able to speak exactly as did my Lord, for it was said of Him, "Never man spake like this man" (John 7:46), but I can at least try to emulate the dignified and gracious manner in which I believe He spoke, though I know I could never measure up to His high and holy standard of perfection.

These are just a few of my thoughts on a very large and important subject. I pass them along in the interest of our beloved Zion with no other desire or intent than to see the cause of our dear Lord advanced and promoted. If in some small way I can contribute to that advancement I will consider that my efforts are not in vain, no matter what they may cost me. May our loving Lord help us all to serve Him better in all we say and do.—*Editor.*

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### RELIGIOUS DELUSION

It has always been a very solemn thing to me to consider that there are "many" professors of religion who are fatally deceived with regard to their standing with God. They verily think they have "done many wonderful works," and yet the Lord has never *known* them in a covenant sense and He views them as *workers of iniquity* (See Matt. 7:22,23). What greater contrast could there be than that which exists between what they think of themselves and what God thinks of them? Even knowing as I do what the Scriptures say about human nature, it still strikes me as a thing to be marvelled at that such people can so drastically misjudge themselves and the quality of their works and that they can be so *comfortable* in their delusion. They seem perfectly confident, beyond doubt, that God views their works as "wonderful", and this obviously arises from the fact that they have such a high opinion of themselves. They just simply do not question but what God has to be well pleased with *them* and consequently has to be pleased with their works. And yet, all the while He looks upon them as workers of iniquity. Again I say, What a solemn thing this is! It certainly ought to make us

cautious against committing presumptuous sins.

We read in Matthew 25 of a time when all nations shall be gathered before the Lord, "and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." We are told in this context that the goats will plead what they have done for the Lord, wondering that He does not view them and their works the same way they do, while the sheep will marvel when He recounts to them the good things they have done to Him by doing it to His little ones. To those on the left hand who think they and their works are so admirable He will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But to those on His right hand who have such humble and diminutive views of any good they may have done in the name of the Lord, He will say, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

None of us have perfect knowledge of what the final verdict will be in our case, but I have a sweet hope that it will be well with me. But be that as it may there is one thing of which I am confident—if my Lord were to appear today and begin telling me all the good things I had done I too would marvel that He viewed any of my little efforts with pleasure and approval. I certainly wouldn't be boasting to Him of any "wonderful works" I had done in His name but I would cast myself at His feet, as I do now in my heart, pleading nothing but His mercy, and trusting in nothing for life and salvation other than His shed blood and imputed righteousness. That alone determines whether or not I stand before Him justified. Oh, how I long for His appearing, and oh how I hope I am not deceived!—  
*Editor.*

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God is as much present with His humble followers today as He was with the Israelites when He appeared to them in a pillar of cloud by day and the pillar of fire by night. O, Lord, give us faith to lay hold upon this great truth and to draw continual comfort from it!



### MISSED BLESSINGS

It is the "manner" of some to forsake the assembling of themselves together (See Heb. 10:25), but this very hurtful habit deprives them of a number of benefits that God in His wisdom knew they needed and therefore made available to them.

God has never commanded anything of His people that was not for their good and His glory. He requires nothing of them for the purpose of merely putting a burden upon them, but all His purposes toward them are for their spiritual growth, edification and peace. Whatever He has commanded of them that they do not perform deprives them of something that would have in some way or other been a blessing to them, and *who can tell what a loss that might be?*

A blessing *today* may be a blessing that will help us the rest of our earthly journey. If we knew this about any particular blessing would we want to miss it?

A seed sown today, either good or bad, may bear fruit until Jesus comes to earth again. If we knew we could sow a good seed that would bear such long-lasting fruit would we want it to go unsown? Dear ones, let us not take God's word lightly. Any time we do that we are a great loser.—*Editor.*

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### GOD—A TIMELESS BEING

Thru timeless ages God foreknew  
 Each heir of grace divine  
 And bound them in His cov'nant love  
 By wise and sure design.

He knew in ev'ry fine detail  
 The life of ev'ry man  
 And knew before He made the world  
 Each place their feet would stand.

For all eternity He knew—  
 Forever He has known—

All things that ever would transpire,  
Each seed that would be sown.

God is a timeless Entity,  
Eternally the same:  
Incomprehensible is He  
And rev'rend is His name.

How great and wise a God is this!  
O let us bow in awe!  
And humbly follow Him in faith,  
Abiding in His law!

6-5-96

R.E.H.

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### A WAY IN THE WILDERNESS

Very early in Israel's journey in the wilderness we are given an example of the difference between ordinary friendships or family ties, and true fellowship. In Exodus 18 Jethro, Moses' father-in-law, rejoiced with Israel over their miraculous deliverances, but he declined to go with them on their journey. In Numbers 10, Hobab, his brother-in-law, was invited to go with them as a guide. No doubt, being a desert man, he might have led Israel easily to their purposed destination, had he been willing. These two men were not lacking in friendship but in fellowship, so neither were privileged to eat of the manna or drink the waters from the rock, nor to see the miracles of deliverance. Besides, I think God had something to do with it, for He intended to send Israel to school in the desert for the next forty years. God's ways are always wiser than ours.

Sometimes people grow a little critical of God. They seem to see Him as an indulgent old grandfather who is obligated to give them anything they ask for, and let them have their way most of the time. People want to choose their own friends, their own way of life, even whether they will or will not worship. They seem to think



they are abused if they do not get their way. They do not realize that our God is a God of purpose, and that we are alive for His purposes and not our own. We know what we want, but we don't know what we need, nor do we appreciate the work of God in fulfilling His own covenant work. He alone knows what that is.

Israel made their way through a desert land, through storms and heat and cold, past high mountains and deep valleys, past dangerous enemies. They passed from one crisis to the next, with the only change they could make to the world about them being the stream of graves they left behind, about fifty thousand per year. Except for God's provision and care they would all have perished. It is a living picture of life as it faces all of God's people. We shall not much change the world, but if He is pleased with us we shall pass through it safely to the land of promise.

It is a great blessing to have friends and family to brighten our lives, but we must know that sooner or later all will fail to live up to our expectations. How many times great men arose to try to lead Israel in some other path, even great people like Aaron and Miriam, or Korah and Abiram, or Balaam. God is never pleased with that. Only God knows what is ahead of us, and is able to provide exactly what we need. Following Him may not bring great happiness as the world defines it, but you may be sure that when you are reconciled to Him, whatever your lot may be, you will have moments of peace, and His blessing.

ELDER RAYMOND WEBB

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He that is down, needs fear no fall,  
 He that is low, no pride:  
 He that is humble ever shall  
 Have God to be their guide.  
 —John Bunyan

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No matter how bleak and distressing things may appear on earth, they are always serene and sweet in heaven, and God is still on His throne, ruling and reigning over all.

### WHY ME?

It was my privilege a short time ago to baptize a young sister into the fellowship of the church I try to pastor. Before she came before the church she had told her mother that she could hardly believe that Jesus had died for her, but she had a hope that it was true. Her experience is one that is common to so many of us. "Why me?" we ask. Why, out of the fallen race of Adam, did God choose to save one like me? We believe it is true, yet it seems we scarcely dare to do so. So, we often waver between sweet hope and doubts, experiencing mixtures of warm spiritual joy and seasons of anxiety and despair.

Christ said of His people, "They shall all be taught of God." In our experience, perhaps the first thing children of God are taught is the wretchedness of our own sinfulness. After all, that is what is closest to us. Some of the old writers likened our having a sinful nature to "being shackled to a corpse." When we are given eyes to see, the filth and decay of our corruption are right before our eyes. Paul spoke of this in his own experience: "Sin revived, and I died."

Thankfully, the fact of our depravity is not all that children of God are taught. When "Mercy's angel form" appears, we are given a hope in Him who is the only Hope of sinners and are made to rejoice in the reality of our salvation from the penalty of sin and even eventually from its very presence. Through the gracious work of the Holy Spirit, revealing Christ to us, we are given that peace which passes all understanding. Sometimes when saints are made to so rejoice, their salvation is so real to them that they feel surely they will never doubt or despair again. Sadly, this is not to be the case.

When we are given a new spiritual nature our old sinful nature is not taken away. It still remains to plague us, and will until we die or the Lord returns. As a result, though we have been given spiritual eyes to see, our vision is oftentimes clouded by sin. Sometimes, through the preaching of the gospel, we are lifted up to a remembrance of our first love for Christ, when His presence was so sweet and precious to us; at other times it seems we hardly feel any



interest in gospel subjects at all, because we doubt they apply to us.

I am “only” forty-three years old, but have been enrolled on the church books for twenty-eight of those years. So often I have felt the church would be much better off without me. I am ashamed to even think about the number of times I have grieved the Spirit by my stiff-necked rebellion against a holy God. That any of God’s blessings should have been bestowed on me, let alone the abundance I have received, is a great wonder. So much of my time has run to waste, and as a consequence I have spent countless hours in a state of discouragement and shame. I often ask, “Why me?” How could God’s continued bounty be toward the chief of sinners? Mercy’s angel form has replied, “To the praise of the glory of His grace.” Grace: That is the only hope I have, but it is enough.

ELDER MARK GREEN

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### A LINE OF DISTINCTION

The line of distinction between Old-Line Primitive Baptists and the denominational religious orders includes more than the obvious differences such as the absence of Sunday School and musical instruments. These two differences are only *external signs* of a *broad philosophical difference*—two different systems of worship. The apostle Paul declared: “For we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh” (Philippians 3:3). This verse is the essence of the difference. Musical instruments are not necessary because the Spirit of God can sustain and invigorate the singing of the songs of Zion. Systematic Bible Study programs are not necessary because the “Spirit of truth” can guide the congregation “into all truth” (John 16:13) through the spiritual, “whole counsel” *preaching of the gospel*. It is not necessary to teach men how to preach because the same God Who calls men to preach is able to (and does) qualify and equip them by His blessed Spirit to preach the unsearchable riches of His Son. We are no longer under a tithing law; in all manner of

giving, church members are to give according to the prompting of the Spirit as they are constrained by the love of Christ. Church "fund-raisers" are not necessary because the Lord knows the financial needs of local congregations, and He is able to supply those needs by working in the hearts of the members to give; the Lord taught free-will giving, but He did not need fancy, elaborate edifices to attract people because the *glory of God* in the midst of Zion is her chief attraction.

The bottom line is that the presence of Christ and what He placed in His Church when He set it up is sufficient. Rather than depending upon the arm of flesh and the wisdom of man (which is foolishness with God), we must fervently pray for (and depend upon) the power of the Spirit and acknowledge the fact that Christ, in His infinite wisdom, furnished His Church with all that she will ever need throughout every age and culture of time. Introducing new measures and new practices to build up the Church is a waste of time, for "*except the Lord build the house, they labour in vain that build it*" (Psalm 127:1).

Churches can refuse to have musical instruments and Sunday School, teach salvation by grace, and, at the same time, slip into flesh-confidence in their idea of preaching, interpreting the Scriptures, training preachers, attracting new members, making converts, raising money, etc. Once this takes place, it is only a matter of time before this flesh-confidence influences their basic doctrine, for the entire system of Arminianism is based upon confidence in the flesh. "*Know ye not that a little leaven leaveneth the whole lump?*" (I Corinthians 5:6). There is no stability apart from the firm foundation of Christ. Christ said that ye cannot serve God and mammon and that it is impossible to serve two masters. If we want to be called by the name of Christ, we must be content with His bread and His apparel (Isaiah 4:1) and shun the trappings and auxiliaries of the world. We must choose between the "*Old-School*" system and the "*New-School*" system of thought. Many man-centered or man-invented philosophies are but tentacles of the Arminian system that are designed by Satan to divert people's attention away "from the



*simplicity that is in Christ*" (II Corinthians 11:3) so that they can be gradually drawn closer and closer to the worldly "religious" system itself -- until when the people awaken in captivity, they are in the sad condition that is described in Psalm 37. "By the rivers of Babylon we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing one of the songs of Zion. *How shall we sing the Lord's song in a strange land?*" (Psalm 137:1-4).

BROTHER JABIN JAMES  
Ocilla, Georgia

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### MENACE OF THE MOVIES

There is probably no institution that is doing more in our day to corrupt the morals, both of old and young, than the Movies. A very large proportion of the Movie plays exploit vice in its worst forms. They are attended by young men and women at the most critical period of their life. They are proving the ruin of thousands of young men and women throughout the land, and are having a thoroughly demoralizing effect even upon men and women of mature years.

Of course there are moving picture exhibitions of an entirely different character, but the demand of the majority of those who attend the movies is for that which is vile, and the moving picture companies are in the business for money, and they know what pays. Even when pictures of a higher class are presented oftentimes something of the viler sort is worked in, and it is almost impossible to tell what one is going to see.

Many of the worst plays have been those which professedly have been in the interest of warning the young of the results of certain forms of sin. This profession is usually utter hypocrisy. In at least one of our cities a movie play, to which the ministers were invited beforehand for their endorsement, and which some of them were foolish enough to endorse because it showed, in a way, the awful

results of certain forms of sin, ran continuous performances for men and women up to and after midnight, with the evident purpose of luring the young of both sexes who were foolish enough to be on the streets at that late hour. While some of the results of sin were shown, the sin was of such a character that the presentation did more to awaken vile passions until they were irresistible, than it did to deter anybody from the gratification of the passions by the fear of evil results that might follow.

In the city of Los Angeles the manufacturers of movie films combined to resent an attempt to restrain them in exhibiting immoral pictures. Their argument was that they were bringing millions of money to the city, and therefore they ought to be allowed to do as they pleased, no matter how vile and corrupting the pictures were that they put out. But the thirty millions of dollars of which they boasted that they were bringing to the city annually would be no compensation for the ruin of a single girl or boy.

The highest ambition of many a high school girl is to become a moving picture actress, receive the applause of an evil-minded public and the large pecuniary remuneration that it is supposed one will secure in such a position. Any young woman who goes into such a work is exposing herself to awful danger. It has resulted in the ruin of many a young life.

The attitude that serious-minded Christian people ought to take toward the whole institution is not difficult to discover, if one really wishes to please God. Every child of God should come out and be separate and refuse to touch the unclean thing (II Cor. 6:17). —*The King's Business*, Los Angeles, California.—From **The Gospel Messenger**, 1916.

*(Editor's note: If the above was the estimate put upon the Movies of the early 1900's by Christian-minded people of that day, what would they think of them now? I am confident the movies of 1916 were so tame by comparison to today's standards that most of those who profess religion would consider that they were done "in good taste". Those old brethren of a hundred years ago could never have imagined that their grandchildren would live to see the day*



*when some of the most detestable filth and garbage man could think of would be beamed electronically into almost every home in America on an hourly basis. Can we wonder that our Country is experiencing so many terrible tragedies and calamities and that the threat of imminent destruction looms darker and darker over our heads each day? May God have mercy upon us and awaken our nation to its peril, and all of us who profess to be His followers to our need to separate ourselves from the wickedness that so greatly abounds around us.)*

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### THY KING COMETH

Earth is in rebellion, and is subject to misrule. In the beginning God gave to man dominion and appointed him to be earth's ruler; but the ruler turned to be a rebel, and from that time to this the world has been subject to strifes and disorders of every kind. Above it hangs "a flying scroll" on which is written the curse of God against sin and disobedience. The wrath of God is revealed from heaven against all unrighteousness. Instead of peace earth has turmoil; its governments for ages have been temporary expedients for the restraining of lawlessness and disorder, and the chastisement of sinful people, by rulers no less sinful themselves.

Every form of government has been tried and has failed. The administration of Adam, the first ruler, ended in revolt. The antediluvian period, with its unity of race and uniformity of language, developed such a growth of vice and lust and ungodliness that the deluge was required to prevent the utter corruption of the race. The patriarchal administration of government afforded no better results; and from that time down the various forms of human administration, tribal, regal, imperial, ecclesiastical, republican, confederate, and communistic, have all proved defective, each containing the elements of its own decay, the materials for its own destruction.

Governments by conquerors are cruel and unsparing; governments established on the principle of hereditary succession fall through the decay of ruling families or the restiveness of

misgoverned people; governments based upon suffrage are tainted and destroyed by the corruption of the masses who control them; ecclesiastical governments are usually among the worst, they being administered by childless ecclesiastics who have never learned to govern anything; while governments born of communistic ignorance and violence may be regarded as possessing the worst features of mob rule, and proving destructive alike to the rulers and the ruled.

Meanwhile a crushed and bleeding humanity pours forth cries that cannot be hushed, and yearns with unuttered and unutterable longings for the reign of truth, and righteousness, and peace, where might and right shall no longer be antagonistic; where wisdom shall not be linked with wickedness; where injustice shall no more bear sway, and iniquity shall no longer be enthroned; where God shall be honored, and man, His creature, shall enjoy the blessings and benefits of a control, wise, beneficent and kind.

But this cannot occur under the existing state of things. Mankind are, to a great extent, in love with misrule. They hate their friends and love their enemies. They have killed God's prophets and dugged down His altars, and have lent a willing ear to the words of deceivers and wrong doers. The best men that have lived on earth have often fared the worst. Righteous Abel dies a martyr, while Cain lives to build a city and found a nation. Barabbas the robber is released and honored, while Christ the Saviour is crucified between two thieves. There is no help in man. God from heaven has looked down to see if there were any that were righteous, and has declared that "all have gone out of the way," that there was "none righteous, no not one."

In such a case man's only hope must be in the living God, and it is the messenger of that God who cries in the ears of lost humanity, "Behold, thy King cometh!" (Zech. 9:9 & Matt. 21:5). Above the tumult of the heathen that rage, and the people that imagine vanity, the Lord Most High proclaims, "Yet have I set my King upon my holy Hill of Zion," and declares that He will give Him "the nations for his inheritance, and the uttermost parts of the earth for his possession" (Psa. 2:6-8).

Long ago this King once came to earth. Born in lowliness, brought up in poverty, nurtured amid toil, subject to temptation; houseless, homeless, without a place to lay His head, He wandered through this earth intent on doing good to man; seeking no honors, asking no applause, but still holding fast to the testimony that He was born to be a King, and destined to reign.

The religious world rejected Him, the political rulers despised Him, the leaders in the church sought and demanded His execution, the civil power yielded to their clamor, and Jesus was hung upon the cross.

The King had come; He came to His own and His own received Him not. Just, having salvation, meek and lowly, riding upon a colt, he presented himself to those who were called the people of the Lord. They rejected Him. They put far away from them the day of blessing and of peace, they said, "We will not have this man to reign over us;" and the Kingdom of God was taken from them, to be given to a nation bringing forth the fruits thereof. And He, the spurned, rejected, suffering, crucified King, passes upwards to the heavens to sit at God's right hand until His enemies were made His footstool.

In withdrawing thus from the field of strife, He by no means abandoned His claim to royalty or His purpose to rule. On the other hand He likens Himself to a king who is gone into a far country to receive for himself a kingdom and to return. A King in exile, He beholds His fair inheritance ravaged by cruel men and desolated by savage beasts. Earth's governments seen in the Divine light are ever represented by rapacious birds and cruel beasts of prey. From His abode in the heavens He watches all the sin and strife, the oppression and the bloodshed, the war and carnage and misrule that distress this groaning world.

While He was here He taught His disciples what was their true attitude under the painful circumstances that surrounded them. He describes them as lambs in the midst of wolves; as men under sentence of death, bearing their own crosses like their Master to the place of execution. They are bidden to go forth unto Him, without the camp, bearing His reproach. They are cautioned that the friendship of the



world is enmity with God; they are taught that it is enough for the servant that he be as his Master, and the disciple as his Lord; and that the world, which by the hands of its official representatives, both civil and ecclesiastical, has scourged and crucified the King, cannot be expected to treat His followers with great respect; and He has taught His disciples daily to breathe with unceasing fervor this one petition, "Thy kingdom come, thy will be done in earth as it is in heaven."

To those who are "not of the world," and who are therefore hated by the world; who, like the ancient worthies, confess themselves strangers and pilgrims on the earth, looking for a city which hath foundations; the tidings of the coming of the King sound like the sweetest music in a dark and desolate land.

"Behold, thy King cometh!" Blessed are they who shall be found watching in that day, for then shall the King say "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." —*The Christian*, Abridged by the Editor from *The Gospel Messenger*, 1914.

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### THE GOSPEL A TRUST

"But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing man, but God, which trieth our hearts." I Thess. 2:4.

The Gospel is *of God*. Those who preach it are put in trust with it *of God*. God is the source from which the ministerial office is derived. God alone must institute an order of men to whom the gospel of His kingdom is committed as a trust. It is a prominent and striking fact in the history of the former economy that God guarded the sacredness of the holy priesthood from all human intrusion. No man could take this honor unto himself but he that was called of God as was Aaron (Heb. 5:4). It was not a profession or occupation to be chosen by men in preference to another occupation. God reserved to Himself the prerogative to make the selection of His priests and put them into the priesthood. When Christ set up his

gospel church, He chose His apostles and formally ordained and consecrated them to the work of the ministry. He said to them, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (Jno. 15:16). They owed the gift they had for the service and their appointment to it to His sovereign goodness, so that they were bound to devote themselves to His service, from a sense of His condescending mercy and from a realization of duty to Him. The right thus exercised has ever belonged to Him in the spiritual affairs of His church. His ministers are called by Him and qualified by Him for the holy trust He puts into their hands. This sacred office is not to be lowered to the level of secular professions, and left to the mere choice of aspiring men who seek elevation in the church. For one to make up his mind to preach rather than follow any other occupation from his own choice, is to cast the sacred calling into the dust of earth. Loose and degrading views of this holy calling are entertained by many, who would strip the ministry of its sacredness and divine sanction, and who would rob it of the solemnities and glory of its high origin and make it a mere secular profession. God intends that this office shall continue to be respected and revered which has the honor of originating in the counsels of His own infinite mind.

This gospel constitutes an *unspeakably great trust*. A character of greatness is imparted to it by the fact that it is derived from God and wears *His* seal and sanction. John the Baptist testified of one who should follow him, and said, "Whose fan is in his hand." He had reference to his gospel ministry, whose work is not to make wheat or chaff either, but to separate them. This the proclamation of the gospel does. As the Lord's fan is in *His* hand; the work of the fan is a most high and important work, and the trust thus bestowed is one of inexpressible obligation. They who are appointed to this trust are not the servants of men, but the servants of God. They have no right to make it a business by charging the people to whom they preach for their service. Only think of what it would be to charge for duty, such a duty as this is!

One meaning of the word trust, as a substantive, is, *Something committed to one's care for use or safe keeping, of which an account must be given; a charge given which one is bound in honor and duty to keep inviolate.* We think this a correct definition as the word stands in our text. The treasure of spiritual truth is thus committed to poor mortals to be kept as a charge and published faithfully by them before a scorning, frowning, critical world. How can a human heart sustain itself under such an exceeding weight of responsibility? "Who is sufficient for these things?" While the "preachers" of the world are educating themselves to make a show before the world, and gain a lucrative profession, the humble servants of the Master are groaning under the burden they are compelled to bear, and proclaiming the gospel without money and without price. The Pharisaical preacher, who preaches conditionalism, thanks God (inconsistently) that he is not as other men are, and pretends to be lifting people up to his supposed exalted position, while the true servant of Christ bends under the weight that loads him down, and cries, "God be merciful to me a sinner!" The former gathers about him such as he is, and he struts before them with his air of boasted superiority in piety and learning, while the latter gathers about him such as have his experience of grace and, as the thirsting, hungering children of God, feed upon the precious gospel as it comes from his melting heart through his vocal speech. He feels that he dares not violate his trust. Satan whispers that it would be better so to modify the sacred truth as to make it more pleasing to the world. That would gather the crowds and render the preacher more popular. Preach the truth, to be sure, but preach it in such a way that no one can find fault with it. Round off the corners and smooth down the edges. Make the cube, a representation of truth, to be a ball, the representation of falsehood. Then it can be rolled at the will of the people. Never! Never! Oh, servants of the Most High, your commission has come to you from the court of heaven under the great seal of "the King eternal, immortal, and invisible," and you dare not trifle with it or prostitute it to any unworthy ends! The Lord help us to keep our trust inviolable.



How is this holy trust to be kept? What is the *manner* intended? "But as we were allowed of God to be put in trust with the gospel, even SO WE SPEAK." This particle "so" indicates that the *manner* is to be in relation of agreement or proportion with the two facts considered, the *origin* of the ministry as coming from *God*, and the *great trust* which it constitutes. The *manner* of preaching, then, is to be such as to correspond with these momentous and overawing facts. The trembling speaker who is called of God should stand under the conviction, and with his mind absorbed with the weighty thought, that he has received his high calling from the hands of the infinite Jehovah. It would be well if his heart could dilate and throb under the *felt solemnities* of such a commission. Such a preacher could hardly sink into a heartless round of mere professional service and degrade his pulpit by making it an entertainment for the ungodly world. His commission, written by the finger of God and burned into his very soul by the fire of Divine authority, will not allow him to so treat it. It is so important that the truth be preached in love, not with enticing words of the wisdom of men, but in demonstration of the Spirit. Help from the Lord is needed continually to enable his ministers to preach in this manner. The gospel thus preached is a *living* oracle before which every Dagon on earth must fall. Uttered from hearts palpitating with a sense of the greatness of the trust, it will go forth in its primitive power, power that melts the hearts of heaven-born believers and brings out into visible exercise the faith that has been implanted by the Spirit in their regenerated hearts. A sense of the origin and greatness of this trust cannot fail to produce in the hearts of those who proclaim it a feeling of deep humility which shows itself in their attitude and manner as they appear before the dear people. A proud, vain preacher is an ugly sight. To feel that one is the "chief of sinners," and "less than the least of all saints," surely will lay one in the very dust as the weight of such great responsibility is put upon him.

*Not as pleasing men, but God.* The world's hired ministers must please men. As they are employed by men, they are obligated to do it. What else could be expected of them? They are not the

Lord's free servants at all. But the preaching of the gospel is to be done in a peculiar manner in the open light of Jehovah's presence. The mercenaries of earth that pose with dignity and self-importance before their admirers, undertake to desecrate the pulpit and degrade the gospel by making it nothing more than the means of their own popularity among the wicked. Did we say the pulpit and the gospel? Well, it is what they call such, and the world knows no better. To mutilate and pervert the eternal truths of God, and commit the sacrilege of stealing fire from the holy altar to inflame the unhallowed principles of depraved humanity, is itself an evidence of depravity of the deepest dye. The late Sam Jones and the world-adored Billy Sunday are examples of such baseness. Oh, how different the melting story of the cross comes to the heartbroken poor of the household of faith! The sweet doctrine drops as the rain, distills as the dew, as the small rain upon the tender herbs, and showers upon the grass! How refreshing, how reviving to the wilting plants in the garden of love, "a garden enclosed!"

*Pleasing God.* What a thing it must be to please *Him*. O, Lord, help us to please *Thee, just Thee alone*, should be the bleating cry of the shepherds of His flock. If His people are fed by the honey of truth, the milk of the word, He is pleased. If they are drawn together in love under the melting story of Jesus and His love, He is pleased. If they are built up in the most holy faith and made to grow in grace and in the knowledge of the blessed Jesus, He is pleased. If they are induced to glorify Him in their bodies and spirits which are His, He is pleased. If His ministers affirm constantly His glorious doctrine as a firm foundation, election, predestination, special atonement, effectual calling, final perseverance, resurrection and glorification, all unconditional and without means or human aid, so that His people are induced to be careful to maintain good works, He is pleased. The world is not pleased, men are not pleased, but *God is*. Faithfulness in all this will enable the faithful one to triumph over the frowns and the favor of man, and give him the sweet rest of conscience in feeling that he has pleased God. What compensation would there be in the fading laurels he might win in trying to please

men? Ministers of the gospel cannot afford to be unfaithful, but above that selfish view of this important matter, it is *wrong* for them to be. The disposition to court the smiles and fear the frowns of man is all to be subdued, and we are to face the difficulties that lie in our pathway with the one design of pleasing our Master who has called us to His glorious service.

Brethren in the ministry, do not our hearts burn and tremble in view of our present condition as a people? It becomes us to cry, "Lord, enable us to bring these hearts of ours, trembling and aching, to Thy cross, that they may be melted and expanded with Thy constraining love, till faith can grasp with both hands Thy promises and Thy power, and then let us return to our duty to give ourselves more fully to the work Thou hast required of us, to make full proof of our ministry, to finish our course with joy, and to keep the faith to the end, and so be faithful to the trust Thou hast committed to our hands."—Elder John R. Daily, *The Gospel Messenger*, 1916.

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## NEWS NOTES

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### SPECIAL NOTICE TO TRAVELING ELDERS

In behalf of the *Desert Hope* Primitive Baptist Church of Bloomfield, New Mexico, I have been asked to extend an invitation to any Old Line Primitive Baptist Elder who may be passing through our area to come and visit with us. As Pastor, I am able to be at the church only once a month and the church desires to hold services every Sunday. They would very much like to have visiting ministers, and also hope and pray the Lord will bless them with a full time pastor. These are good people and strong in the faith. They have beautiful facilities in which to worship. I have always been blessed to go there. If you plan to be in the area and feel led to visit then please contact me for an appointment. —Elder Bob Allgood—757 Ivory Road SE—Rio Rancho, NM 87124. Ph (505) 896-7837.



### SUBSCRIPTION OFFER

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

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

Irene Pittman, Va., \$10.00; H. E. Wilson, Va., \$5.00; Marie Pendleton, W.Va., \$5.00; Virginia T. Knighting, Va., \$10.00; Dolores Wayland (In memory of Bro. John Wayland), Va., \$15.00; A Friend, Tenn., \$40.00; Sis. Ruth Mortenson, Neb., \$50.00; Ruth P. Thacher, W.Va., \$15.00; Joseph A. Ford, Va., \$10.00; Margaret C. Williams, Ga., \$15.00; Bro. & Sis. Harry Booth, W.Va., \$15.00; Elizabeth Eckler, Ind., \$5.00; Fern A. Barrett, Neb., \$15.00; Elder James R. Kosch, Va., \$10.00; Mary E. Woodward, Va., \$5.00; Elder Ralph Culy, Ind., \$10.00; Elder & Sis. Durward Edwards, Ohio, \$10.00; Draper Street, Va., \$20.00; Mary Lee Olinger, Va., \$5.00; Ruth S. Ambrose, Va., \$15.00; Elder Doyle Griffin, Ariz., \$5.00; Mrs. Raymond King, Tex., \$5.00; Sis. Edith O'Dell, Va., \$5.00; Janet Y. Ford, Va., \$5.00; Clarence M. Moyer, Va., \$100.00; A Friend, Ark., \$10.00.

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If we have never seen ourselves as wretched sinners by nature, then we have never seen ourselves as we really are. And if we have never seen the Lord "High and lifted up" then we have never seen *Him* as *He* really is. (See Rom. 7:24 and Isaiah 6:1,5).

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In the days of Christ and the apostles, the rulers of the people who loved the uppermost rooms at the feasts and the chief seats in the synagogues and greetings in the markets were called by their admirers "Rabbi", but now they are better known as "Reverend".—*Primitive Monitor*, 1886.

### SECOND SUNDAY

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

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

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

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

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

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

### THIRD SUNDAY

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

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

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

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



**SOUTH RIVER** - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118. Mrs. 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 Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (540) 743-3211. Dec. '96

**SALEM PRIMITIVE BAPTIST CHURCH** - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 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. '96

**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