

Advocate and Messenger

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136th Year MARCH 1997 No. 3

Advocate
and
Messenger

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

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GOD WILL HAVE THE FINAL SAY

How sad when ev'ry evil thing
Abounds throughout our once-great land;
When false religion rules the day
And millions build upon the sand.

When Presidents and Emperors
Are ruled themselves by Satan's pow'r,
And freedoms which were once our creed
Are growing fewer by the hour.

If God were not still on the throne
Our plight would surely hopeless be,
But He will have the final say
And saints will have the victory.

5-18-94 R.E.H.

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Advocate and Messenger

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

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OFFICE OF A BISHOP DESIRED

The apostle Paul said, "If a man desire the office of a bishop, he desireth a good work" (I Tim. 3:1). This is a true saying and we cannot doubt it, but neither can we doubt that some men have desired the *office* who did not desire the *work*. These, it has seemed to me, are men who have not been *called* to the office, for if God had called them to the office He would also have made them willing to perform all the *duties* of that office even though many of those duties are very disagreeable to the flesh.

Of course, if a *woman* desires the office of a bishop she desires something that does not belong to her, for God has never called a woman to that office. A bishop must be the husband of one wife,

and no woman has ever been able to meet that qualification.

During my long life in the church I have known many men who have greatly desired the *office* of a bishop, or elder, but who never appeared to edify the church. This has always been a strange thing to me and I have often wondered if such men did not desire what they perceived to be the *honor* of the office without perceiving much, if anything, of the *hardship* and *obligation* of the office. I have wondered if they had any real concept of the tribulations and testings faithful ministers must go through, the trials they must face, the persecutions they must endure, the griefs and conflicts they must bear, and the numerous burdens they must carry from day to day, to say nothing of the many hours of study, meditation and prayer that are necessary ingredients of a successful and profitable ministry.

I have often wondered about my own case and have so often grieved over the apparent unprofitableness of my little efforts. But this I do know, I never volunteered for the ministry. I never ran for the office. I merely submitted to what my brethren desired of me, and when they spoke of liberating me, and then later ordaining me, I did not refuse for I was fearful of rebelling against their collective judgment and I never heard a word of objection voiced against what they proposed.

I have sometimes felt great liberty in the pulpit and at such times have had little doubt the Lord was in the matter, but on numerous other occasions I have felt I was a burden to the people and an even greater burden to myself. However, I have sought to be faithful to my calling, if I have had one, and have continued to press forward amidst trials which I have sometimes thought surely must be some of the hardest a poor mortal could bear, though to stronger men they may have appeared light if they had endured them.

Have I desired the office of a bishop? I hardly know how to answer. But be that as it may, I believe I have desired to serve the Lord. If not then I wonder why I have labored so hard and so long, with so little encouragement and with a great deal of discouragement, having no other purpose or desire than the glory of God, the good of His people and the advancement of His cause and kingdom here in

this unfriendly world. I hope I have done a little good along the way. I have tried, and I leave the sequel to God.

One thing I have had, and for which I can never be thankful enough, is a good and faithful companion who has stood by me every step of the way and has loved me as much when I was in the valley as when I was on the mountain. No monetary value can be placed on such a blessing. —*Editor.*

SELF-COMMENDATION CONDEMNED

Those who will proclaim their own goodness are in the majority (See Proverbs 20:6), while faithful men (men who will *not* make such a proclamation) are in the minority. This arises from the fact that most people are unacquainted with their own inner corruption by nature. They would not think of referring to themselves as “wretched,” as did the apostle Paul (Rom. 7:24), for they have never been convicted of their native depravity by the Holy Spirit and made to see it and feel it as he had.

The vast majority of psychologists encourage their clients, particularly the young ones, to cultivate a high self-esteem, but this practice is condemned by God’s word. Christ told His disciples, “When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do” (Luke 17:10). It seems plain to me that it was never the purpose of Christ to promote our self-esteem but rather to keep it in check. Men by nature already have a strong propensity for thinking more highly of themselves than they ought to think (See Rom. 12:3).

When the Lord Himself conversed with Job it did not build up Job’s self-esteem, but rather it caused him to express self-abhorrence and to “repent in dust and ashes” (Job 42:5, 6). And when Isaiah “saw the Lord sitting upon a throne, high and lifted up” (Isa. 6:1) it did not inflate his ego or build up his self-esteem, but it caused him to say, “Woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips” (ver. 5).

The apostle Paul was at one time a proud Pharisee, full of self-righteousness and self-confidence, but after the Lord appeared to him on the Damascus road he became, in his own mind and heart, "the chief of sinners" (See I Tim. 1:15). He lost all confidence in carnal flesh and viewed himself as "less than the least of all saints" (See Phil. 3:3 & Eph. 3:8). As long as he was a Pharisee he was a stranger to the kingdom of God and of no use therein. It was while he was exalted in the flesh and full of self-esteem that he verily thought he ought to do many things contrary to the name of Jesus of Nazareth (See Acts 26:9), and there are multitudes today who are just like he was in that regard; full of self and full of religious profession, but void of pure and undefiled religion. The only difference is, many of them think they are *serv*ing Christ when in fact they are *belittling* and *dishonoring* Him.

There are those who are so full of self-esteem that they have actually deceived themselves into believing that *they have no sin* (See I John 1:8). John rightly says of such individuals that *the truth is not in them*.

When once we are blest to see ourselves as God sees us, or in the light of the Spirit as it is shined into our benighted souls, we will never again be able to "proclaim our own goodness" or "go about to establish our own righteousness." When the Lord brings us down in the dust of self-abasement and shows us that we have no righteousness apart from the imputed righteousness of Christ, no man need ever again speak to us of a high self-esteem for we will then know that "every man at his best state is altogether vanity" (Psalm 39:5) and that "all the inhabitants of the earth are reputed as nothing" (Dan. 4:35).

"Vain man would be wise, though (he) be born like a wild ass's colt" (Job 11:12). Paul says "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God," etc. (I Cor. 3:18, 19). He further says, "If a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3).

There was no lack of self-esteem on the part of Haman, but it proved to be his undoing. It resulted ultimately in his being brought to shame and being hung on the very gallows he had built for Mordecai (Esther 7:9). The eyes of the Lord are upon the haughty, that He may bring them down (See II Sam. 22:28).

Men would do well to pay a lot more attention to the word of God and a lot less attention to worldly-wise religionists, philosophers and self-proclaimed experts. In Him alone is true wisdom, and He has taught us that if we glory we should glory in Him (I Cor. 1:31 & II Cor. 10:16), "for not he that commendeth himself is approved, but whom the Lord commendeth" (II Cor. 10:18). Let us never forget that our sufficiency is alone of God (See II Cor. 3:5).—*Editor.*

A GLORIOUS SEPARATION

If the next life consisted of nothing more than what we have now except that we would be forever separated from the wicked, that within itself would be a kind of heaven, though much inferior to the one we are looking forward to. Oh, to be in a place where "the wicked cease from troubling... and the weary be at rest" (Job 3:17).

Even the apostle Paul besought his brethren that they would pray for him that he might be "delivered from unreasonable and wicked men" (2nd Thess. 3:2). And his concerns in this regard were not unfounded, for on five separate occasions he was beaten of the Jews and received forty stripes save one. On three occasions he was beaten with rods, and on one occasion he was stoned and left for dead (2nd Cor. 11:23-25 & Acts 14:19).

Truly, "if it had not been the Lord who was on our side... when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us" (See Psa. 124:3). We live in a world where the only perfect man who ever lived was crucified by wicked hands, but the day is coming when the Lord will separate the nations, 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. The sheep shall inherit the kingdom prepared for them from the foundation of the world, and the goats shall depart into everlasting fire, prepared for the devil and his angels (See Matt. 25). What a glorious separation that will be for God's people. —
Editor.

HOW BLEST THEY ARE

How blest are they whom God hath loved;
Whose home in heav'n is fixed:
Who know the gospel and in whom
The word with faith is mixed!

How safely do they rest in Christ
Secure in cov'nant love!
Their treasure is not earthly but
Is safely housed above.

How happy are they when they feel
The presence of their King!
And how delightful when with joy
Their soul is blest to sing!

How blest are they to know and love
The gospel's joyful sound,
And thus to be assured by faith
That they are heaven bound!

How blest are they to be sustained
By grace from day to day,
And ev'ry morn to wake assured
That grace will lead the way.

How blest are they to be a child
Of God's amazing grace,
And thus to have the privilege
To run the Christian race!

How blest are they to have a hope
Of happiness ahead
When Christ returns with trumpet sound
And raises all the dead!

How blest indeed when saints arise
To mansions in the sky!
How blest to ever be with Christ
Where none will ever die!

10-28-96

R.E.H.

SIMPLE BIBLE ANSWERS

I love the simplicity of Bible examples. Truly, as Solomon said, there is nothing new under the sun. The things that have been are too much like conditions people face today for any mere coincidence. Hence, the Bible has a way of holding up pictures of saints free from anything that might confuse the issues. Let us examine one or two cases.

What does effectual calling mean? Is it of human choice, or does it require the means of the gospel? Let us take Abram, or Job, or Moses, as examples. There were no churches, no preachers, and no Bible in their time, so their calling did not come from human sources. What then? Moses said the Lord found Jacob in a desert, a waste howling wilderness, and led him about. So God called these, gave them instructions and promises, and worked great things by them. Neither age nor time nor place nor wealth nor education, nor any other factor, enter into the matter with God. Saul of Tarsus certainly did not learn to know God from his Jewish teachers, nor from his Greek instructors, nor from the apostles, or even from his parents. God taught him. This work no more rests on my shoulders than does predestination. I always think of these things when I hear of men claiming to do great things in the Lord's name.

There are almost always simple answers to complex questions

among men. The problem is, there is also great unbelief, much human pride and rebellion, and few people want those simple answers, they want their own way. A few years ago we heard a strange theory promoted, concerning the Lord's atonement taking place in Gethsemane. I presume that was because our Lord sweat as it were drops of blood there, and suffered much. The answer is simple. An atonement did indeed require the shedding of the blood, but even more it required the death of the offering. Jesus did not die in Gethsemane. That should be answer enough.

Again, we have heard strange theories in recent times concerning the Millennial Reign heresy. The answers are simple. Such theories are usually founded upon the premise that Jesus failed to establish His kingdom at His first coming, and must return to try again. They contradict Him when He said His kingdom is not of this world, and ignore the fact that He always linked His second coming with the great judgment day. It contradicts Paul, who said the saints would be changed and caught up into the air to be with the Lord. It contradicts Peter, who said this earth will be consumed in fire. It contradicts John, who said of his present age that it was the last time. And it certainly contradicts the hope God has given every Christian that we shall soon see Him. With all these witnesses, the answers should not be difficult. As for me, I don't think I want to argue with such authorities on the subject.

In recent times also, we have heard much of men making flying trips to the far parts of the world, to preach a little, baptize many, and start churches which they call Old Line. It has been claimed that God is in this work. I have no doubt that there are people of God in all nations, for the Scriptures say it. Nor do I doubt that God can raise up whom He will to preach, even from their own numbers if that pleases Him. The tests of the work must ever be found in what comes of it.

If God be in the matter, as Gamaliel said, none can fight successfully against it. If not, it will quickly become evident in many ways. Are people baptized who have no true experience of grace, which is an absolute necessity in the Lord's kingdom? Are

men ordained who lack Bible qualifications, and who in fact may live in ways contrary to the gospel? Are men sent into the gospel field with no more preparation than a few hours instruction by preachers? And are the churches organized after the pattern of apostolic faith, practice, and discipline? If so, is there a true spiritual fellowship with other of the Lord's churches? Brethren, the Spirit always leads in this way. If God be in the matter, this is what will result.

On the other hand, if the matter be of men then we will presently hear of strange deviations. It is impossible for men who do not believe in the old paths to teach others to walk in those paths, though they may tell the world it is so. If anything, those who covet a name, or who place great value in numbers, or who seem to think the plan of salvation may fail without their efforts, those men will surely find worldly systems more to their liking. The building of buildings, the creation of full time salaried ministries, with mission fields and schools, are very costly, they require money making schemes, and very often the teaching of Old Testament tithing to finance them. Any truly sincere persons who get involved will surely be heard complaining and will be abused for their pains, for it is as Samuel said, What meaneth the bleating of the sheep and the lowing of the cattle which I hear in my ears? One simply cannot start wrong and expect to end up right, it is always the most sincere who are most hurt.

My advice to all is that they search the Scriptures for the old paths, and determine to walk in them. And no matter what others may do (it is impossible to make decisions for others), seek peace and unity among the brethren wherever possible. Whatever problems may arise, we all need to exercise patience and great kindness. Fighting is never the way to establish churches. As Jesus said, watch and pray lest we enter into temptation, lest with the best of intentions we err from the truth ourselves.

ELDER RAYMOND WEBB



HAVING NOTHING

It is not hard to leave behind what you have if you have nothing to leave. The common expression is, "You can't take it with you," which is a fact based upon scripture. "For we brought nothing into this world, and it is certain we can carry nothing out." When we leave this world, we will leave behind the things of this world. We cannot and will not take them with us, and they will be of no value to us whatever our final state might be.

It is an important doctrinal principle that God's elect people have by grace been given a heavenly inheritance, and by the same grace have been given the ability to value it in accordance with its real worth. By faith we are enabled to see beyond the vain and perishable things of this world and hope for that which is eternal. Abraham, by faith, looked for a city "which hath foundations, whose builder and maker is God." Those who are enabled to view this city can see themselves as strangers and pilgrims in this world, just passing through, so to speak. They feel themselves to be dwelling in tabernacles here, not putting down roots, but only lightly attached to it by our natural existence, which is "as grass."

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also." How do we lay up treasures in heaven? Are we able to add to our heavenly inheritance? Are we able to make it any more ours? Can we increase its actual value? Certainly not. All those things are settled forever through the work of the Lord Jesus Christ. Eternal life, our heavenly inheritance, was promised in Christ before the world began. It is "ordered in all things, and sure," "incorruptible and undefiled," "reserved in heaven for you." Salvation is "yea and amen" in Christ Jesus.

There is, however, a vast difference between the infinite value of our inheritance and how we view it with our sin-beclouded eyes. We are commanded to "set your affection on things above, not on

things on the earth.” This is stated as a responsibility given to us, something we are told to do, and therefore something that we might neglect to do as we should. It is possible for us to undervalue our inheritance, to assess it in our minds as being less precious than it is, and therefore to make it less the center of our affections than it should be. None of this changes how it really is, but changes how we view it.

The things of this world are perishing. Even our natural relationships will not be carried into heaven, for there we will be “as the angels,” who neither marry nor are given in marriage. We came out of our mothers’ wombs naked, and naked shall we return. If we feel we have nothing here of any lasting value, it will not be hard to leave it behind.

ELDER MARK GREEN

DID JESUS TEACH TITHING?

In Matthew 23:23, Jesus said: “Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.” One of the arguments for New Testament tithing is that since Jesus endorsed tithing in this verse, the New Testament Church is under a tithing law. Jesus did, in this passage, tell a group of people to not leave tithing “undone”. But what was the **context** in which He made that statement? Christ was addressing a group of **Jews** (scribes and Pharisees) who were still under the old Levitical law. When Christ made this statement, the Law Dispensation had not yet come to an end; in fact, Christ was busy fulfilling the law, and God was still accepting animal sacrifices because Christ had not yet laid down His life as the perfect sacrificial Lamb.

When the Lord Jesus Christ exclaimed, “It is finished” and then gave up the ghost, He had atoned for the sins of His people. Then, the Father tore the veil of the temple from the top to the bottom to signify that the old law service no longer stood as a barrier between

God and His people and between Jew and Gentile. The law service "having a shadow of things to come, and not the very image of the things" (Heb. 10:1) had served its purpose and was folded up as a garment and put away. When Jesus died upon the cross, He blotted out "the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross" (Col. 1:14). "Wherefore, my brethren, ye... are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4). After telling the Colossians that Christ had put away the ceremonial ordinances of the law, Paul declared: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days" (Col. 16). We could also add "animal sacrifices, Jewish harvest laws, tithing ordinances, etc" to that list.

The sons of Levi, who received the office of priesthood, had a "commandment to take tithes of the people **according to the law**" (Heb. 7:5). But since perfection could not be obtained through the Levitical priesthood, there was need that another priest (the Lord Jesus Christ) "should rise after the order of Melchizedek" (Heb. 7:11). And since the priesthood has changed (from many fallible priests to one great High Priest) "**there is made of necessity a change also of the law**" (Heb. 7:12). One of the many changes that God made in the law was replacing the tithing requirement (of necessity, paying a tenth part to priests — Lev. 27:30-32, Neh. 10:34-38) with Spirit-led giving.

After God had accepted the sacrifice of His Son and put away the Old Covenant law service, the Holy Spirit (through the apostle Paul) gave the New Testament Church the criteria for acceptable giving: "Every man **according as he purposeth in his heart**, so let him give; not grudgingly, **or of necessity**: for God loveth a cheerful giver" (II Cor. 9:7). Paul also told the church at Corinth, "Upon the first day of the week let every one of you lay by him in store, as **God hath prospered him...**" (I Cor. 16:1). All manner of giving is to be done as we are constrained by the love of Christ and led of the

Spirit. The scribes and Pharisees were constrained by the Levitical law code. **“But if ye be led of the Spirit, ye are not under the law”** (Galatians 5:18).

BROTHER JABIN JAMES
Ocilla, Georgia

THE SLANDERER

There is no defense against slander. It starts with a word, with a nod, with a shrug, with a look, with a smile. It is pestilence walking in darkness, spreading contagion far and wide, which the most wary traveler cannot avoid. It is the heart-searching dagger of the dark assassin, it is the poisoned arrow whose wounds are incurable, it is the moral sting of the deadly adder, murder its employment, innocence its prey, and ruin its sport.

The man who breaks into my dwelling or meets me on the road and robs me of my property does me an injury. The man, who coming in at the midnight hour, fires my dwelling, does me an injury. He burns my roof, my pillow, my raiment, my very shelter from the storm and tempest. But he does me an injury that can be repaired. The storm may indeed beat upon me, and chilling blasts assail me, but charity will receive me into her dwelling, give me food to eat and raiment to wear. But the man who circulates reports concerning my character, who exposes every act of my life which may be represented to my disadvantage, who goes first to this and then to that individual, tells them that he is very tender of my reputation, enjoins on them the strictest secrecy, and then fills their ears with hearsay rumors, and, what is worse, leaves them to dwell upon the hints and suggestions of his own busy imagination—the man thus “filches from me my good name” does me an injury which neither industry nor charity nor time can repair. —*Primitive Monitor*, VIA *Zion’s Advocate*, 1919.

GODLY JEALOUSY

“For I am jealous over you with a godly jealousy” (II Cor. 11:2).

Natural jealousy is as “cruel as the grave,” but spiritual jealousy over the churches of the saints is a subject well worthy of our attention. Our ministers, we fear, are not always as concerned as they should be for the welfare of our churches. Paul declared all the counsel of God in a fearless way.

Faithfulness demands that we show Israel her transgressions, and Jacob his sins. The prophet said, “Cry aloud and spare not.” The condition of the church sometimes requires that we reprove, rebuke and exhort as well as comfort. The purity of our membership requires a faithful performance of our duty and a strict adherence to discipline. A failure to insist on the performance of the duties and obligations of our members to each other and their pastor is not to be jealous as Paul was. He was so jealous over his people that he said he determined to know nothing among them but Christ and Him crucified. What the church needed Paul was faithful to impart. He worked with his own hands that he might not be a burden to the church, but did not leave them in the dark as to what their duty toward the ministry was.

I shall speak not from an individual, but a general standpoint, and will say to those who can, support your pastor, hold him up, financially and otherwise. The prosperity of your church demands it. A faithful minister is a gift to you from God and there is no reason why you should not appreciate him. Our pulpits are sacred places and should be well guarded. The seeds of distress often enter the church through the door of the pulpit. A preacher whose standing is questionable at home had better not go among the churches. “A man’s gift maketh room for him,” and it is better for him to not try to make room for his gift, just the opposite of God’s way.

We want all God’s children to join the old church, but we should be jealous enough for her welfare to try to keep the world out. We should, like John, require “fruits meet for repentance.” Men enter the church for various reasons, and to various ends, so it behooves us to hunt for scriptural requirements and thus protect our identity.

The church is a sweet home for God's dear children, but the world will find no resting place therein.

The author of our text tells us of all manner of hardships, viz: In much patience, in affliction, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, in deaths oft; was beaten, stoned, suffered shipwreck, in perils of waters, in perils of robbers, in perils of mine own countrymen; perils in the city, wilderness, sea, and among false brethren, hungry and thirsty and cold and naked, but he says, "None of these things moved me," nor did he count his life so dear unto him but that he finished his course with joy and thus testified the gospel of the grace of God.

I would that all of God's servants were as faithful as Paul and possessed that spirit of Jealousy that courts the approval of God and not the approbation of men. This loving and devoted apostle was not afraid to "warn the unruly" and point out the snares and pitfalls along the road to the Celestial City. Oh, for more love, more zeal, and more of the fear of God in our hearts and less conformity to the world and less of that man-fearing and man-pleasing spirit so abundant in this age of the world.

God give us grace to faithfully perform our duty as His servants. Preach the whole truth, doctrinally, experimentally, and practically. Insist on each member filling his place in the house of God and otherwise living up to his high privilege. May we be more faithful and devoted in the future than we have been in the past, and may God enable us to be so jealous as to desire the good of His cause more than rubies or fine gold. —**J. C. Corder**, *Zion's Advocate*, 1919.

The commission the apostles received, was this, Go ye into all the world, preach to every creature, disciple all nations; and they did so with unwearied industry and wonderful success. In order to this the gift of tongues was at the very first poured so plentifully upon the apostles (Acts 2). —*Matthew Henry*.

MYSTERIOUS PROVIDENCES

Mysterious are the providences of God. Just why God, who holds the wind in His fists and rides upon the clouds, who speaks and it is done, who commands and it stands fast, should suffer His children to be bitterly persecuted, even put to death as martyrs to His cause, we cannot understand. But so it is. The prophets were stoned, the apostles were killed; John the Baptist was beheaded, and thousands have been burned at the stake. It has been estimated that the blood of those slain by the Roman Catholic Church alone would make a river ten feet wide, ten feet deep and twenty-five miles long. Paul was whipped, time and again thrown in prison, and finally killed. There is no harmony between light and darkness. Sin is ever at enmity with righteousness. "Yea, and all that will live godly in Christ Jesus shall suffer persecution" is the language of inspiration (II Tim. 3:12). The world will love its own and if the world loves us we may fear that we have not been made spiritual, or having been made spiritual we have become conformed to the world. We should not fear the frowns of the world. —**Elder William H. Crouse**, *From "What is Truth", 1919.*

THE WISEST ARE THE HUMBLEST

This fact is one of the most certain truths of Divine revelation. There never have been any wiser men on earth than Abraham, Job, Moses, Joshua, Samuel, David, Solomon, Isaiah, Jeremiah, Daniel, John the Baptist, Peter, Paul, John the Apostle, and Jesus Christ; and, according to the Scriptures, these were the humblest of men. The Son of God, the God-Man, the Lord Jesus Christ, surpassed all others in humility (Matt. 11:29; Philip. 2:5-11). Without this grace of humility, there is no entrance into the kingdom of heaven (Matt. 5:3; 18:1-4). Pride was the condemnation of the Devil (1 Tim. 3:6); and it is one of the chief marks of all those who will be condemned to the same everlasting fire (Matt. 25:31-46). The elect or holy angels are represented, in the Scriptures, as far humbler than sinful men. Christ, the Lord of all creatures, was wiser and humbler than

any being that He made. There is more hope of a fool than of a man wise in his own conceit (Prov. 6:16, 17). "Though the Lord be high, yet hath He respect unto the lowly; but the proud He knoweth afar off" (Psalm 138:6). The high, holy, and eternal God dwells in the contrite and humble spirit (Isa. 57:15).

David did not exercise himself in great matters or in things too high for him (Psalm 131). If, in the devilish pride of our intellects, we speculate, or try to be wise above what is written in the Scriptures, upon the great and high matters of the God-head, election, predestination, creation, redemption, regeneration, and the resurrection, we lose ourselves in the cloudy heights or in the infinite depths of truth, so that our hearers or readers cannot see or follow us or know what we really believe, and thus, so far as our influence reaches, we confuse and divide the simple-minded and sensible believers of Bible truth.—Elder Sylvester Hassell, *The Gospel Messenger*, 1916.

THE ELECTION OF GRACE—ROM. 11:5

In uniting with the church a sister first told us how she had hated the doctrine of our people—how utterly unreconciled to it she had been. She would hear our people state the doctrine and their arguments in favor of it, and she told how bitterly she despised it all. But she became concerned about herself, and as she saw her own sins and her inability to do good, she became more and more afraid the doctrine was true. She spoke of hearing a sermon that was convincing, and said she cried all the way home over it, thinking, "Is it possible that it is true and that I must believe it?"

She told of being convinced that the hold sin had upon her rendered her unable to perform conditions of salvation, and how her confidence in "the work system" grew less and less, and she saw that grace alone was suited to her condition, and her hatred for the doctrine died, and she came to see things in it that were suited to her needs; and, at last, that no other doctrine was adapted to her state. She felt the burden of her sins pass away, and was blest with hope

in the Saviour, and "all things became new" to her, and the things she had hated she now loved, and she loved the people that believed it. Experience is a great teacher, its teaching is longest remembered and best understood.

My own experience was much like the above. I, too, was utterly opposed to the sovereignty of God in election and redemption, and like sentiments, but I was divorced from all conditionality in salvation in my experience, and all through life I am confirmed in this sentiment: "By grace are ye saved." I love this sentiment dearly, and will, I trust, to the end of my stay on earth. —Elder J. H. Oliphant, *The Gospel Messenger*, 1916.

TRUE GREATNESS

No system of religion taught by uninspired men will ever agree with the system of salvation taught in God's word. The systems taught by men, always in some shape or form, include creature work, or belief, or merit as that which, in whole or in part, brings about salvation. One system teaches that salvation is by works of righteousness which men do —the other that salvation is not by works of righteousness which men do. The system having the greatest number of advocates is false —the one having few advocates is true.

And as it is with the judgment of men upon the great subject of eternal salvation, so it is upon the subject of *true Greatness*. That which constitutes real, true greatness, is not so esteemed by the world. Positions of worldly honor, fame and power can never, alone, make one great in the truest sense, for true greatness, as taught by Christ, consists in personal, unselfish service.

All who would learn how true greatness is attained, go to the Perfect Teacher (Matt. 20:20-28). Two of His disciples, James and John, wanted to be great. One wanted to sit on the right hand and the other on the left hand of Jesus in His kingdom, and the mother also desired and sought this honor for them. What will a mother not do for her children? She, more than any other human being, is wrapped up in them. She feelingly enters with them into their joys

and sorrows.

But Jesus taught that the positions sought was not His—as man—to give, but that it should be given to them for whom it was prepared. Divinity, not humanity, would arrange that matter and there would be no mistake, and no miscarriage, in God's arrangement. And this is not the most important lesson, for not only were *James* and *John* inbred with selfishness, but so were the other *disciples*. True, "the ten" (the other disciples), were filled with indignation against the two brethren for seeking these places of honor, but there is nothing in the lesson, or in their action, to show they were not envious. Had the ten been unselfish they would not have cared if James and John should have obtained their request. And so Jesus takes all of them to task. And, dear reader, He takes you and me to task also. It is meant for us as well as for His immediate disciples.

What does He teach? Listen: "Ye know that the princes of the Gentiles exercise authority over them, and they that are great (*in the eyes of the world*, Ed.) exercise authority upon them." That is, Gentile princes ruled the nation—the Jewish people,—and these princes were likewise ruled by others higher up and greater than they. "But it shall not be so among you; but whosoever will be great among you, let him be your minister: and whosoever will be chief among you let him be your servant."

This is true greatness, but this was not the kind the disciples were looking for, nor is it the kind any human being, unchanged and untaught, by the great Spirit, is looking for. The disciples' first idea of greatness was to sit on thrones and rule others under them. But Christ taught them that to be truly great they must get down on a level with the needy and serve them.

And so it is today, and ever will be. Do we wish to be great? Then travel the road of service. And mark you, the service is not to be a selfish service, not a service for self, but a service for others.

The devil is very active, and with zeal serves his hellish interests. And the most wicked people are often very industrious, but it is all for self.

Christ served not self. His service was for others. He "came not to be ministered unto, but to minister, and to give his life a ransom

for many." Many people, in fact most all we know, profess to serve God. This is a day of profession. But from what motive is God served? Is it from a selfish or an unselfish motive? The devil's charge against Job was that Job did not serve God for naught, but because God blessed him, and if God would take from Job his blessings he would serve him no longer. But the devil lied about Job as he does about every other child of God. Job served God because he was taught in his heart to do so, and because it was right to do so. His service was unselfish, and therefore stood the test of great trials. And in this Job manifested true greatness. A selfish service would have been no proof of greatness.

How many people become religious because they expect to attain heaven by their religious works? They do not love God, but fear the devil. They are not so much concerned about going to heaven but they want to escape hell. They do not love "the church" but they join it believing it will aid them in getting to heaven.

They do not love the meek and lowly Jesus, but they profess to do so for the sake of self. His doctrine and practice has no relish for them, and the more His truth is adulterated with the doctrines of men and His practical teaching is mixed with the practices of the world, the better they like it, and if this class of religionists were asked to "serve God for naught," they would, without doubt, quit the job forthwith. And probably most of the preachers in modern times would also quit. In fact the most of them will not serve their brethren without a handsome salary. This is proven by the fact that if "a call" comes from elsewhere with a more lucrative salary attached, such a call, as a rule, is irresistible.

Is there any real greatness in a selfish, mercenary service? Should we consider one great, even though he be some high church dignitary with learning and talent and able to sway great crowds with his eloquence, if that one is in the service "because it pays well"? We should not do so if we accept as true the test Christ gives of true greatness.

But I feel there have been and ever will be, some truly great in the dear old church as measured by the test. I believe there are nowhere to be found a body of men so self-sacrificing as the ministry

of the Primitive or Old School Baptist church, and if so they possess true greatness, though not so considered by the world.

How many of this class of servants could be mentioned who, though opposed by the world and unappreciated by their brethren, yet, like Job, maintain their integrity and continue steadfast, unmoving, all their lives, proclaiming the glorious gospel of God's salvation alone through grace, without charge, but of a ready mind. Is not such unselfish labor for others, by whomsoever performed, a work of true greatness?

Jesus is the perfect Model. He "came not to be ministered unto, but to minister." May we endeavor to follow Him in spirit and in deed. — **Elder R. H. Pittman**, *Zion's Advocate*, 1919.

UNKNOWN TONGUES

Brother J. A. Moore, of Amherst, Texas, asks my views on the subject of tongues, as spoken of in 1 Cor. 12, 13, and 14. He says, "Did this gift cease with the apostles?" To this I say, yes.

The apostles were required to preach the gospel to all nations, and God qualified them to do this work by conferring this great gift upon them. There has never been another set of men required to do this in the sense the apostles were required to do this work. Hence, with them the gift ceased. "Whether there be tongues, they shall cease," says the apostle in 1 Cor. 13:8, and they did cease.

Hence, this being true, in other places where it speaks of tongues, or unknown tongues, it must mean the tongues (languages) of men, the tongues of nations. Suppose the apostles had confined their preaching to the Jewish language, what profit would it have been to the Greeks? Or, suppose we were to preach the gospel in the German language, what profit would it be to the English speaking people? It would be an unknown tongue.

I think, Brother Moore, if you will take this view of the matter you will have no trouble in understanding the subject of tongues. Draw a line of distinction between the gift of tongues given to the apostles and the tongues of nations, and all will be harmony. — **Elder S. N. Redford**, *The Primitive Baptist*, 1939.

NEWS NOTES

SALEM ASSOCIATION UNION MEETING

The Lord willing the *Fort Smith* Primitive Baptist Church in Fort Smith, Arkansas, will host the Union Meeting of the Salem Association beginning Friday night before the 5th Sunday in March. These brethren express the hope that the readers will have an impression to be with them during this meeting.

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 received 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.

NOTE TO CLERKS AND PASTORS

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*.

ORDINATION OF BROTHER BRIAN BALLENGER

A presbytery was organized Dec. 28, 1996 at *Salem Primitive Baptist Church, Hagerstown, Indiana*, for the purpose of considering the ordination of Lic. Brian Ballenger to the full work of the gospel ministry. The presbytery was composed of *Elders Ralph Culy, John Friend, Kenneth Morris, Charles Linton, Ed Fewell, Glen Funk, Wayne Thacker, James Clemmer, John Krumm, and Jack Allen/ Deacons Charles Funk, John Shockley, John Edward Johnson, John King, Earl Steele, Chris Baker, Andy Lynd, Warren Thacker, Roy Mong, Paul Morris, Melvin Farmer, and Carroll Canaday.*

(1) Elected Elder Ralph Culy as Moderator, (2) Elder James Clemmer as Clerk, (3) Elder Wayne Thacker to question the candidate, and questioning was carried out, (4) Other members of the presbytery were granted opportunity to question Bro. Brian. Elder Glen Funk requested that Bro. Brian relate his experience, which he proceeded to do, (5) Bro. Brian was called upon to preach and he used John 14:23 as his text, (6) The presbytery retired to consider continuing with the ordination, (7) It was moved and seconded that the service be continued. Motion carried, (8) Elder John Friend was chosen to offer the ordination prayer, (9) Elder Ralph Culy to deliver the charge, (10) The ordination prayer was offered by Elder Friend with the laying on of hands by the presbytery, (11) Dismissed for lunch with prayer by Elder John Krumm, (12) After hymns of praise and prayer by Elder Ed. Fewell, the charge was delivered by Elder Culy, using I Tim. 3:1-7 and the 4th Chapter of I Tim. as his text, (13) Members of the presbytery signed the certificate of ordination, (14) Motion was approved to return Brother Brian Ballenger to Salem Church as a fully ordained minister of the gospel, (15) The minutes were read and approved as read, (16) The presbytery was dismissed with prayer by Elder Jack Allen.

How much easier life would be for everyone if the emphasis were on how to grow old gracefully rather than on how to stay young forever. —*Joanne Pileski, TIME magazine, Dec. 16, 1996.*

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: —**Samuel J. Baggaly—1141 Elm St. — Front Royal, Va. 22630.**

OBITUARY

SISTER GLADYS MEREDITH RYALS (80) passed from her mortal life Oct. 30, 1996. She was born Dec. 21, 1916, making her stay on earth 80 years and 10 months.

Survivors include her church brethren and sisters, her husband, Clarence Ryals; her brothers and sisters-in-law, John P. and Marie Meredith, Tommy and Bess Meredith; nieces, nephews and cousins.

Sister Gladys was, and Brother Clarence is, a member of *Ramah Orderly Primitive Baptist Church* at Josie in Pike County, Alabama. They were baptized together Feb. 16, 1969 by Elder D. H. Bell at Springhill Primitive Baptist Church at Flomaton, Alabama.

We all loved Sister Gladys and miss her very much, but we know God loved her more as one of His precious saints and called her spirit home.

Funeral services were conducted Nov. 1, 1996 at Ramah Orderly Church by her pastor Elder John R. Rice and Elder Odell Deese. Burial was in the family plot in Macedonia Cemetery to await the immortal, eternal union of her body and spirit in the resurrection. In loving memory—*Elder John F. Rice.*

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

A Friend, Ark., \$20.00; Mary Couey, Ala., \$5.00; Mr. & Mrs. J. M. Shultz, Va., \$5.00; Elder Forest N. Atwood, Jr., Va., \$40.00; Mary Lee Olinger, Va., \$5.00; Reba Durban, Ohio, \$40.00; Bro. Dave Roberts, Va., \$10.00; Edna Salyer, Fla., \$10.00; James L. Painter, Va., \$10.00; Denver Harrison, Ill., \$5.00; Delma G. Wilson, Va., \$10.00; Leonard E. Poland, Ill., \$15.00.

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 '98

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

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

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

ROBINSON RIVER - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (540) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (540) 948-4360. Dec. '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. 74 Box 87-I, Romney, W. Va. 26757-9721, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '97

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

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

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Sister Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718. July '97

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July '97

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m., Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115. April 2000

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (540) 347-3538. Mar. '98

CEDAR CREEK - Frederick County near Marlboro, Va. on Rt. 722 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484. May '98

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

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. '97

SALEM PRIMITIVE BAPTIST CHURCH - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605. Dec. '97

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854. Dec. '97

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '97