

Advocate and Messenger

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

135th Year JULY 1996 No. 7

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
--	---	---

OUR BLESSED SAVIOUR

Though we by nature are unclean
And have no righteousness,
We have a blessed Go-between
Who condescends to bless.

By His obedience and blood
We stand in Him complete,
In view of which we seek to live
At His beloved feet.

O may we never cease to praise
His worthy, matchless name;
May we His pure example trace
And emulate the same.

11-9-93 R.E.H.

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

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

Published Monthly \$10.00 a Year in Advance

CHURCH DIRECTORY - FIRST SUNDAY

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

BENTONVILLE - Bentonville, Va. 1st Sunday 10:30 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison Va. 22727. Tel. (540) 948-4803. Charlotte W. Rudacille, Clerk, Route 1, Box 223, Bentonville, Va. 22610. April '97

BETHEL - 9101 Leesburg Pike (Rt. 7), Vienna, Va.; 1st and 3rd Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court., Annandale, Va. 22003. Tel. (703) 573-0854. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va. 22031. Tel. (703) 273-5983. Dec. '96

ENON PRIMITIVE BAPTIST CHURCH - Great Cacapon, W.Va., Rt. 9 west 12 miles. Meets 1st Sunday at 10:30 a.m.; Elder William Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Oleta J. Shanholtz, Clerk, 1108 Whitestone Drive, Martinsburg, W.Va. 25401, Tel. (304) 263-3564. Aug. '96

GOOSE CREEK - Near Markham, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sister Linda McIntyre, Clerk, 414 E. Sixth St., Front Royal, Va. 22630, Tel. (540) 635-3412. June '97

GREENWOOD - Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles and turn left on Spriggs Rd. St. Rt. 643, follow that to Minnieville Rd. St. Rt. 640 to church; 1st Sun. 10:30 a.m.; Elder J.R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Mrs. Beulah Dotson, Clerk, 119 Lone Oak Rd., Partlow, Va. 22534. April '96

MT. ZION - Waukegan, Ill. meets 1st & 4th Sundays in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder Thurmon Richie, Pastor, Leta Dunn, Clerk. For directions or information call (847) 244-0946 or (847) 623-6896. Aug. '96

NEW LIBERTY - Champaign, Ill., 1714 W. Springfield, Meets 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m.; Elder Lloyd Clapp, Pastor, Carolyn Corn, Clerk, P.O. Box 17, St. Joseph, Ill. 61873, Tel. 469-2450 or 469-7634. Dec. '96

PROVIDENCE - Hancock Co., Ill., 7 miles west of Plymouth or 6 miles east of Denver, then one mile north on gravel road; 1st and 4th Sundays 10:30 a.m. and 2:00 p.m.; Saturday before 1st Sunday at 2:00 p.m.; Elder Raymond Webb, Pastor, 106 Ash St., Carthage, Ill. 62321. Tel. (217) 743-5457; Letafern Pile, Clerk, 385 N. County Rd. 2100, Bowen, Ill. 62316, Tel (217) 842-5591. Feb. '97

UNION - Summerduck, Va. Take Route 651 from Remington to Summerduck (about 10 miles); Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Gary N. Utz, Pastor, 429 W. Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sis. Judy Canard, Clerk, 9598 Meetze Rd., Midland, Va. 22728. Dec. '96

Advocate and Messenger

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

135th Year

JULY 1996

No. 7

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

EDITORIAL STAFF

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

Associate Editors, all Elders:

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

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

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

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

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

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

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

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

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

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

LEWIS JUDD 16338 Waterloo Road, Amissville. Va. 22002

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

WILLIS G. ASHBY 36 Frazier Road, Warrenton. Va. 22186

MORE SPECIFICITY REQUESTED

I received two responses to the editorial in the April issue titled "Time Will Tell," asking that I be more specific with regard to what I had in mind when I made the statement that I see a number of things going on among our people that I believe will bring death and destruction in our ranks. These were legitimate requests. Actually, what I should have said is that some of these things are very divisive and have previously brought death and destruction to the true Church; others are questionable and are presently causing considerable unrest and dissatisfaction, which I believe will ultimately result in outright division if they are persisted in, especially if unchecked and carried

to the extreme. In fact, in some areas of the country there is already an undeclared division between liberal-minded brethren and conservative-minded brethren. This is not merely my opinion but that of a number of able Elders I have talked to around the country. This is to our shame and ought not to exist.

Before I proceed further, let me assure all our readers that I have no desire to be contentious and confrontational. The views I shall express in this article are the deep convictions of my soul, and are set forth with the sincerest concern and love for the cause of Christ, and to urge that Old Baptists everywhere proceed with utmost caution and scriptural authority for introducing and practicing any innovation. I trust my brethren will allow me the same privileges they would desire for themselves; i.e., to be able to express my views on vital concerns to our beloved Zion, without being derided or condemned for doing so. If you disagree with me, I plead with you to do it in a kind, humble and brotherly spirit, for that is the spirit in which I am, God being my helper, trying to express myself about matters before me.

It would be wonderful if we all had clear enlightenment on all subjects and all viewed things the same way, but as long as we live in frames of clay that will not be the case. Additionally, it would be wonderful if all our churches would proceed cautiously and with genuine love and concern as pertaining to anything that has not heretofore been commonly practiced among our people. Furthermore, it would be admirable that should churches see that anything they might be doing is causing serious concerns among good and faithful brethren that they would willingly cease and desist until such time as they could either see their error, or give an authoritative, satisfactory explanation of their actions to sister churches. No matter how noble a church's intentions may be, if they are marching to their own beat and are not in step with their sister churches, who are considered mainstream Old Baptists, their course will prove to be more destructive than beneficial.

For a long time I have firmly believed God intended that local churches walk in harmony with one another and maintain as close,

friendly and loving relationship as they possibly can. In the long run, failure to do this will always be very hurtful to all concerned. For many years this is one of many things I have tried to caution God's people about, and was foremost among the things I had in mind when I wrote the editorial in the April **A&M**. In that article, I was referring to all the things I have cautioned God's people about over the years, both from the pulpit and in the pages of the **A&M** and in other Old Baptist publications. And as I indicated, if the things I have cautioned against do not represent a danger to God's people, then none of us have anything to be concerned about. But if they do, then we need to take heed and be very careful how we proceed.

One of the things I have cautioned against is the lowering of the standards for church membership, and baptizing people who are not scripturally qualified to be in the church. This practice may build up numbers but it will not build up the church. On the contrary, it will weaken it, and if persisted in, it will kill it. Getting the world into the church will never make it more spiritual, it only will make the church more worldly.

Another danger I have cautioned against is the ordination of novices to the ministry; men who have not been tested or proven sufficiently, or who have never edified the body of Christ. The Scriptures are very plain on this point. Likewise, I have warned against ordaining men as deacons who are not "full of the Holy Ghost and wisdom" (see Acts 6:3). Referring to these faults, one old Elder in Florida years ago said, "We have ordained so many of that kind until they can now ordain each other." Obviously, his meaning was that weakness begets weakness. That is so true where the church is concerned. Can anyone deny it?

Something else I have cautioned against is scheduling particular, segmented, and subject-oriented meetings that, by their very title, exclude the major part of the Old Baptist family. For instance, why advertise a meeting as a "Preachers Meeting" or a "Youth Meeting," unless preachers or youth only are expected to attend? I verily believe this engenders a status or class spirit. In fact, I am afraid it

is a class spirit that gives rise to such things in the first place.

There is no doubt in my mind that those who are involved in this relatively new movement are very sincere and are convinced it is a profitable endeavor, but I greatly fear that if it is persisted in, it will ultimately lead to further departures, which the original promoters never intended or wanted. They, themselves, may never carry it any further, but the danger is that future generations who grow up under its influence will not have their restraining influence and may see no harm in adding other, more serious, departures to the lesser ones of their predecessors.

I have further cautioned our brethren against trying to popularize and modernize the Primitive Baptists to make them more attractive to the world. Adding little things here and there that conform to the religious world's way of doing things blurs the clear distinctions that ought to exist between Old Baptists and other religious orders. Conformity to the world, whether it be to its carnal habits or to its religious customs, has always been an extremely dangerous thing for the Lord's church to dabble in. The historical record shows that **dabbling** in such worldliness has nearly always led to **wallowing** in it. We are clearly taught in God's word to "come out from among them, and be...separate" (II-Cor. 6:17). The Old Church has never been popular with the world and we should not seek to make it so. Any **little** steps our generation may take in the direction of pleasing the world will usually result in **bigger** steps being taken by the **following** generations, and when the momentum starts in that direction it doesn't take long for a church to lose its apostolic identity. It has happened before, so why shouldn't we be concerned that it might happen again?

Another practice I have cautioned against in the pages of the **A&M** is that of systematized Bible studies or Bible classes in Old Baptist churches. Certainly, I do not condemn studying the Bible, but personally, I have gotten along quite well without the aid of formalized, church sponsored Bible studies, whether separated into classes or not, for all of my almost 58 years. The vast majority of the Old Baptists I am acquainted with feel likewise. Furthermore,

this concern is well documented in the literature written by many of our able forefathers who warned against such things.

I verily believe the two methods prescribed in the Scriptures for teaching, namely the preaching of the gospel and parents bringing up their children in the nurture and admonition of the Lord, are far more effective than any other way man could devise. And again, my concern is not so much what those who now have church sponsored Bible studies may do with them, but what subsequent generations may do by adding to them, perhaps a little at a time, until they become as far removed from the Old Paths as those of the rest of the religious world are today.

Another matter that I believe represents a significant danger to our people is the belief, advocated by some, that the "Great Commission," as it is generally referred to, was given to the church as an organized body. There are serious problems with this view, and I have done enough research to know that it was **not** the general belief of our forefathers. Elsewhere in this issue of the **A&M** I am repeating an article that I published in the December 1994 edition concerning this subject. Please read it and give serious consideration to what one of our soundest and ablest ministers, Elder Charles H. Waters, said about the "Commission." Also, you may have observed from an article published in the June 1996 **A&M** that Elder John R. Daily took the same position as Elder Waters, as did all his trusted contemporaries, that the "Commission" was given to the apostles and others called to the work, not to the church as a whole. In that article Elder Daily said, **"None of us believe that the commission given by Christ to His apostles was intended to be laid upon the church as a body, which false idea has been the parent of all the Missionary machinery that has ever been invented."** We are on dangerous ground when we ignore or take lightly the views of our able old forefathers.

But finally, lest I be considered a skeptic and opposed to progress, I have diligently tried with equal sincerity and conviction to caution God's people against lethargy and indifference with regard to things divine. Lack of zeal, dedication and devotion to the Lord and to His

cause, and failing to heed the entirety of scriptural instruction will kill a church just as quickly as any of the above things I have mentioned. There is no place for halfheartedness where divine directives are concerned. The Lord and His kingdom should either be the chief love of our life or else we should quit pretending to be His followers.

These are a few of the things I have tried to caution against over the years. I know some, if not all of them, have created confusion and have been divisive in the past, so why should any of us think that they will not be detrimental in our day?

Again, I humbly ask any who might disagree with the views I have expressed to be charitable toward me. It gives me no pleasure at all to disagree with my brethren. In fact, it goes very much against the grain with me when I have to do so, but I have never known how it can be otherwise when I honestly see things one way and they honestly see them another.

There are a number of things that fall in the category that our faithful old forefathers used to speak of as **innovations**, or in simpler terms "new things," and they cautioned against the introduction of them. They were simply conservative Primitive baptists and so am I. I believe the things the Lord gave His church in the outset, and which it had when I found it, are sufficient for its needs. If we use them as He intended, that is all that is necessary for its spiritual growth and prosperity. No man can add anything of any benefit, but he can add much that will confuse, disrupt, and destroy. May the Lord teach us how we ought to behave ourselves in His house (See I Tim. 3:15), for the peace and prosperity of Zion. —*Editor*.

Everything the natural man does is motivated by the flesh. He often does things that he esteems as good, and which society views as good, but God sees them in their *true* light. He knows the motive behind them and the corrupt principle from which they spring, and they are an abomination to Him. "Without faith it is *impossible* to please him" (Heb. 11:6).

WHEN WE REACH OUR HOME IN GLORY

When we reach our home in Glory
What a happy time t'will be!
All our troubles will be ended
And our Saviour we shall see.

All adorned in His perfection,
Voices all attuned as one,
We'll behold His wondrous beauty
Shining brighter than the sun.

There our voices will be blended
As we've never sung before
And our hearts will thrill forever
As our Saviour we adore.

All our fondest dreams of Heaven
Will be far exceeded there:
We'll be free from all temptation,
Ne'er a sorrow, pain nor tear.

No distressing thought to grieve us,
There will be no sad goodbyes,
All our hearts will be united
In that home beyond the skies.

Joy which passeth understanding
Shall be seen in ev'ry eye;
All the saints will shout together
And they never more shall die.

Blessed, sweet anticipation,
Wistful hearts await the day,
In a cloud of heav'nly glory
They'll be carried home to stay.

When the glory land we enter
This our constant song will be,
Thou art worthy, blest Redeemer
All our praises to receive.

8-7-88

R.E.H.

ELDERS

Here is an interesting word which appears very early in the Bible (Gen. 10), and continues throughout. The earliest use of the word refers to the practice of granting privileges to the firstborn, or eldest, as head of the family or tribe, owner of property, even the right to be first married. This practice was followed by almost all nations, hence the plague which killed the firstborn of Egypt was a judgment against the entire social structure of the nation. God's decree that the elder shall serve the younger went against the customs and reasoning of nearly every one at that time. And it still does.

The word elder, which means first or aged, was not intended as a title or office, (perhaps to be inherited, or won by politics, money, or force), but it implies a wisdom and judgment which comes through age and experience, or as a direct gift from God. So Elihu reproved Job and his three friends (Job 32:4-9). Most people assume that old people, or preachers, or rulers, are wise. It is not always so. To be recognized as an elder after passing the tests and winning the trust of people, was an honor indeed. Such a man might be called upon to advise kings, as did Joseph, Samuel and Daniel, or to sit at the city gates advising people, as did the elders in the case of Boaz and Ruth. The value of such experience and wisdom is very great.

At the beginning of the wilderness journey Moses was burdened with all decisions for the people. It was an impossible task, as Jethro pointed out to him. (Exodus 18:17-26). The men who were to assist Moses in judgment were to be able men, such as feared God, men of truth, hating covetousness. They were not known for eloquence but for their ability to make sound judgments. The selection of these elders at that time was the basis for Israel's Sanhedrin of later years, and it most surely is the pattern for the ordination of elders in the gospel church.

The word elder is not intended to be the title of an office, but it implies the work or responsibilities laid upon a man. As Elder Walter Cash once said, many a man covets the office who has no taste for the work. And that work naturally falls into two classes, that of the teacher or preacher, and that of pastor. The preaching or teaching

work is based upon a man's ability to impart Bible truths, whether in public preaching or in private conversation. This is the work of an elder and is much more than the ability to offer a prayer and talk for a few minutes. The second part of the work, that of pastor or bishop, makes him a sort of physician or counselor to the souls of men, with an interest in their spiritual welfare at all times.

It is true that Primitive Baptists ordain ministers whom we call elders. This is scriptural to a point (Titus 1:5), though we would do well to lay more stress on the work and less upon the title. The Bible never refers to Elder Peter or Elder Paul, but it certainly refers to their work. We recognize that ordination gives a man a legal right to pastor churches, to administer baptism and communion, to participate in the ordinations of elders and deacons, to perform marriages, and other such things. Perhaps we call our preachers elders to get away from the term reverend. Our English brethren, I believe, simply call their ministers Mister, or Brother. But whatever the title, it is an empty one if the man cannot do his work.

Churches could spare themselves, and many others, a world of problems if they would be more careful in choosing men for ordination. It is infinitely easier to do that work than to undo it. Brethren usually ask themselves whether the man is sound in the faith and practice of the church, but they might also ask whether they would be willing to submit their hard decisions to the man, or to tell him their most intimate problems, or ask him their hard questions, or ask what the consequences will be if they follow his leading. Will he be faithful when tests come, or will he seek his own way and his own advancement? Is he one who loves peace, whose chief interest lies in the welfare of the people, or is he a restless, argumentative sort? What the elder is, the church will very likely become.

It is my belief that the office of a true elder is higher than that of president of our nation or governor of our state, at least it is so in God's sight. Perhaps you may think me old fashioned, but I also believe the job of being a mother is a higher calling, and has better pay, than can be found in any corporation or business outside the

home. Being important, it ought to be done well. Now I have observed that a mediocre lawyer or doctor is the most expensive kind, and a poor to middling soldier is the most dangerous kind. In my mind, though I feel that I condemn myself by saying it, with the problems facing the churches today, we can scarcely afford to ordain any except those God has truly blessed with wisdom and spirit.

ELDER RAYMOND WEBB

THE IMPORTANCE OF HONESTY

In Proverbs 12:22 Solomon says, "Lying lips are abomination to the Lord: but they that deal truly are his delight." On the surface this verse seems to state an obvious truth. Examined in the context of human conduct it is profound.

The world looks upon lying in various categories. We have heard people speak of "little white lies" and humanists of "situational ethics". However, lying is in God's sight an *abomination*. No matter what the motive or the goal, lying is looked upon as a thing of disgust and abhorrence by our Lord.

Men are by their very nature liars. David informs us in Psalm 58:3, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Men have little trouble lying if the consequences of telling the truth become detrimental to them. Man begins to search for excuses that will justify a lie. It is believed by some that lying is excusable as long as it is done to spare someone's feelings. Lying is thought to be acceptable if it will keep one out of trouble. Certainly, there are those who deliberately lie to gain advantage in business or finance. Misstating one's age to get a discount at a restaurant, reinventing events to avoid liability in a traffic accident, misrepresenting one's achievements to gain favor, and telling someone you like something that you really don't like in order to spare their feelings, are a few simple examples of common dishonesty.

God is just the opposite from man. He is infinitely honest. There

is not in Him the least "shadow of turning". Indeed, Paul tells us in Heb. 6:18 that it is *impossible* for God to lie. For this God's people rejoice. God's absolute honesty means that His people can have absolute confidence in His promises. Paul said, "All the promises of God in him are yea, and in him Amen, unto the glory of God by us" (2nd. Cor. 1:20). Consequently Paul could state his confidence in salvation in Titus 1:2 when he said, "In hope of eternal life, which God, that cannot lie, promised before the world began." How thankful we can be that the promise upon which our hope of eternal life rests was made by a God that *cannot lie*.

To understand just how bad lying is consider its source. Jesus said to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (John 8:44). Lying is of the devil. He is the "father of it" from the "beginning". Remember the lie he told in the "beginning"? "And the serpent said unto the woman, Ye shall not surely die" (Gen. 3:4). From that first lie comes all the miseries and evils that fallen man has suffered since he believed the lie of Satan rather than the truth of God.

Great is the judgment of God against lying. Solomon says in Prov. 19:9, "A false witness shall not be unpunished, and he that speaketh lies shall perish." John says in Rev. 21:27, "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." He goes on to record that liars are in the same category with the wicked in Rev. 22:15, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Finally he states in Rev. 21:8, "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, *and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*" Do we dare to continue to believe that lying is excusable?

Conversely our text declares, "...but they that deal truly are his delight." Jesus said, "I am the way, the truth, and the life," and it is in honesty and truth that He delights. How we rejoice that our God is Truth and how He rejoices when we are truthful even to our own detriment: when we see the telling of truth as a higher goal than fixing the situation we find ourselves in. How clean to the soul and refreshing to the spirit is honesty. David declares, "Blessed is that man that maketh the LORD his trust, and respecteth not the proud, nor such as turn aside to lies" (Psalm 40:4). Paul exhorts, "Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another" (Eph. 4:25).

May God bless each of us to speak the truth and deal truly. May honesty be the hallmark of all we say and do. May we ever remember the words of David in Psalm 51:6, "Behold, thou desirest truth in the inward parts."

ELDER LONNIE MOZINGO, JR.

SUFFICIENT GRACE

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness" (2nd Cor. 12:9). Oh that I could have greater faith to realize that the grace of our Lord Jesus is more than sufficient! So much of the time I feel so burdened with sin and the errors and shortcomings of my way; yet we should be thankful to God if we feel convicted of our sin. If we earnestly feel the burden of our sin it ought to cause great joy. When we feel convicted by our sin and feel that we "come short of the glory of God," we are in a most blessed condition. God alone is able to show His children their miserable condition by nature. Isn't this the sweetest conviction? Though we are guilty of sin beyond doubt and though it shames us to realize how far short we are of God's glory, we have a blessed assurance in knowing that Jesus said, "My grace is sufficient for thee."

The apostle Paul "besought the Lord thrice" that his thorn in the flesh might be removed (2nd Cor. 12:8). The Lord did not see fit to

remove the apostle's thorn. If we have a thorn in the flesh that burdens us or convicts us, let us thank God. May it be a reminder to us that we are prone to sin and prone to follow that which is carnal and not that which is spiritual. A natural thorn in the flesh is very uncomfortable and it pricks us. So it is with God in the spiritual realm. Though we may feel condemned, burdened and cast down by our sin, may we be thankful and realize this is God's way of showing us that our ways are not His ways. How is it that we are to fight the good fight of faith and to walk closer to God? Is it through following and serving the natural things of this world, or in serving God in the ways that we feel are acceptable to Him? God's children do not have in their natural minds and hearts the ability to discern how God would have them to serve Him and follow Him. Jesus said, "God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

The apostle Paul wrote unto the Hebrew brethren saying, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28). Here again is this word *grace*. The apostle said, "Let us have *grace*." Jesus tells us that *His grace is sufficient for us*. May our daily and hourly prayer to God be that He grant us the grace to continue on, guiding us and directing us in our spiritual warfare. Let us look to Jesus. He said, "My strength is made perfect in weakness." Though we are weak, He is strong.

May we "earnestly contend for the faith which was once delivered unto the saints" (Jude 3), realizing we need to bow in humble submission to the will of the Father. We are not worthy of His blessings, nor are we worthy of the love the Lord Jesus has for us. Though "there is none righteous,"... "none that understandeth"... "none that seeketh after God"... "none that doeth good," and though "all have sinned and come short of the glory of God" (Rom. 3:10-12, 23), the Lord Jesus still says, "My grace is sufficient for thee." Can we not also proclaim as did John, "Behold, what manner of love"?

BROTHER BRIAN BALLENGER
Hagerstown, Indiana

THE GREAT COMMISSION

The theory that the commission was given to the church instead of to individuals is held and contended for by a few. Strange that some Old Baptists cannot see that this false idea with its logical sequences has been the beginning of every departure from Bible practice which has distressed the little flock in its history.

If the commission were given to the church, then as every member of the church cannot *go*, it follows that the church must *send* someone or more, and as the church cannot be made to act in a body then a *Board* must be appointed to attend to this matter.

Now the Missionary or New School Baptists are more consistent in taking the whole *calf*, as they do, than these half-strainers are. *Now Old Baptists know that the commission was not given to the church as an organization for there was not an organized church in existence at the time; and not for years afterward*, but was then given to individuals and is now by the same Spirit given to those who are called to the work. All contenders for the Missionary System argue from the beginning of the thirteenth chapter of Acts that the *Church* sent forth Paul and Barnabas.

The statement there is that the Antioch church had certain prophets and teachers, among them Barnabas. The Holy Ghost called Saul and Barnabas to certain work. The Holy Ghost sent them forth. While they fasted and prayed, and laid their hands on them there is no evidence that they were acting as a corporate body, and doing an official act, but rather they were manifesting their acquiescence in the call of the Holy Ghost, and as individual members of the body of Christ were giving them God speed just as earnest and devout Old Baptists now encourage those whom the Holy Ghost sends forth. Why do I take this view of it?

First, because were it an official act of the church as a church, Paul in his letters to Timothy, Titus and Philemon, to whom he writes concerning church matters, would have instructed them in sending out ministers by the Church.

Second, because the work of the *Church of Christ* is not proselytizing, or, enlarging itself by additions, but is a *witness* in the earth. Just here you may know who are holding truth and who are not.

The party holding that the church has for its mission its own enlargement from the world, are sure to give to the church machinery to do this work; and deny the election of grace. Those who hold the church to be a witness for truth, "a pillar and ground of truth," will be satisfied with God's adding to them *such as shall be saved*.

Holding the former—we must make the church as large as human means and instrumentalities can make it, must attract the world by instrumental music, hired ministry and singers and everything else which will bring results.

Those holding the latter—will know that the church is just as strong when small as when large and will be a witness for Christ which will be found in Him.

The gospel sent out of God will bring God's quickened ones into their inheritance in the church, and the church will receive them with open arms, then old and new together will stand testifying for God in a wicked world. —**Elder C. H. Waters**, *Zion's Advocate*, 1911.

NEW THINGS PRODUCE DIVISION

To comfort the Lord's people and strengthen the bonds of love and fellowship among them is the great desire of my heart. I never want to preach any new gospel, or get up any new practices or institutions not found in the teaching of Christ or the apostles, among them. New things always have and always will produce distress and division in the church of God.

If we could at all times be looking to Christ and learning of Him, peace and love would abound, and our churches would enjoy the smiles and blessings of their dear and loving Saviour. Things may look to us as little and harmless, but if we cannot find them in the New Testament, which contains the law of Christ that is to govern us, we should shun all such things, for if we abide in Christ we ought also so to walk even as He walked. The world and false professors and churches will hate us, but Christ will love us and never leave us, for He has said, "If ye abide in my word ye shall abide in my love."

These are precious words and should bring us daily to the feet of Jesus, to learn of Him and wear His yoke that we may find rest to our souls. We never err when we follow the examples and commands of Christ, but as soon as we follow others we go astray and get into trials, troubles and afflictions, and if we be a leader of the people we cause them to err, and bring strife and confusion in the church. For this cause Paul tells us to mark them that cause divisions among us, contrary to the doctrine of Christ, and have no fellowship with them (See Rom. 16:17 & 1st Tim. 1:10-11).—**Elder G. M. Thompson**, *Zion's Advocate*, 1906.

“ONE OF THESE LITTLE ONES”

I have long been trying to explore the field of the gospel, traveling along the river of life; but it is true that I have found it to be a river that I cannot pass over; an ocean of love, the length, and breadth, and depth, and height of which I cannot measure.

You should not, dear little one, think that your brethren in the ministry have no trials, doubts, fears, and weaknesses, like you have. They are men of like passions with yourself, and have some trials and crosses peculiar to their calling, as well as the conflicts common to all the family. Read 2nd Cor. 6:4-10 and 11:23-29 and you will learn what one of the most eminent ministers of the gospel suffered, and then hear him confess that he was *less than the least* of all saints (Eph. 3:8).

A sense of littleness, unworthiness, and sinfulness felt and confessed, is an evidence of divine life and light, and will beget fellowship and unite the saints together quicker and more strongly than almost anything else. But a few days ago a dear sister came before a church to tell us what she hoped the Lord had done for her, and her first words were: “I must confess to you, friends, that I am surely one of the very least, most unworthy, and sinful creatures that ever asked a place among the people of God.” But she soon told us what the Lord had done for her, and, of course, she was heartily received.

It is quite common among us to hear confessions of littleness and unworthiness, but do we always feel what we say? Do we deeply feel how insignificant we really are among the great and mighty works of God? When we consider the heavens in all their grandeur and glory, what is man? What am I that the Almighty should notice me? Can it be possible that He who weighs the mountains in scales, and the hills in a balance, who takes up the isles as a very little thing, would stoop to care for me? If all the inhabitants of the earth before Him are less than nothing, what am I but a speck of nothing? And when I call to mind that I am but a speck in the creation of God, and very sinful at that, how can I expect that He will notice me, much less be favorable to me? The little one, feeling the great need of strength, wisdom, and grace from on high, goes to the closet to cry for mercy and grace from his Father in heaven, but calls to mind the fact that around the throne of the King are ten thousand times ten thousand, and thousands of thousands of angels, waiting the King's orders, and millions of the spirits of departed saints sounding His praise in ecstatic strains, and when he further considers that millions of suffering saints on earth may be crying unto God at the same moment for divine favors, is it any wonder that he often feels too infinitely little and insignificant to be heard, or even noticed?

But dear little one, as overwhelming as the thought may be, yet it is a glorious Bible truth that each little one is kept as the apple of His eye. He sees the falling sparrow, and as little as you may feel, he says to His children, "Even the very hairs of your head are all numbered." You, dear little one, may feel too sinful, blind, and worthless to be a child of God or to be of any account to the cause of the Redeemer, but even this humiliating view of yourself is an evidence that you are a subject of divine teaching, and have been with Jesus. You are so dear to Him, as an object of His love and the purchase of His blood, that He says a man had better be cast into the sea and drowned than to offend *one of these little ones*. He calls His gospel preachers *babes*, and *little children* (Luke 10:21 & John 13:33), and you, dear children, should feel little; and when you do feel so you are called the greatest in the kingdom of heaven (Matt. 18:4).—Elder I. N. Vanmeter, *Primitive Monitor*, 1887.

A DOORKEEPER

"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalm 84:11).

How God's judgments humble us! Like the poor Gentile woman who pled for mercy, David asks not for a loaf but would be glad to have even a crumb. We are told that Levites served as doorkeepers to the tabernacle and that they were not admitted to its service. They stood at the door and admitted those under God's blessing into the court where they held sweet communion with each other and with God, but the doorkeepers were never privileged to take part in that service. Yet David says, after his experience in the "tents of wickedness" that he had rather be a doorkeeper than to dwell there. O, that he could but have known all this when he first saw Bathsheba and sold himself to the flesh and the devil!

Dr. John Gill thinks David may have had reference to the beggars who could get no nearer than the gate and there begged alms of the saints; or the slaves who were brought to the doorposts and had their ears bored through and must then forever serve. Better to be a beggar or a slave near the tabernacle than to enjoy all earth's pleasures. David is yet in the cave, away from the palace and from the court of the Lord, but he has long since returned unto his God. When the fires have sufficiently consumed the dross he will again come forth as gold and the joys of salvation will be restored.

O, that David's words might express the sentiment of all hearts! That we might prefer Jerusalem above our highest earthly joy or interest. Seek first the kingdom of God and trust Him for all things else.

Probably many of you have learned by experience the lesson David teaches here. You have wandered far away from God. You have tried the world and fed with the swine. But, thanks be unto God, many of you have returned. If you, kind reader, are still away from Father's house, out on the hills of sin and folly, in the name of Israel's God I invite you to return. "Return, return, O Shulamite; return, return."—**Elder William H. Crouse**, From *What Is Truth?* 1918.

INFLUENCE OF THE MINISTRY IN CONVERSATION

“Brethren, be ye followers together of me, and mark them which walk so as ye have us for an example... for our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ” (Phil. 3:17-20).

The ability of a preacher in the pulpit is not always the measure of his influence with the public generally, and particularly is this true in the church. He may be an able preacher and yet destroy nearly, if not quite, all his influence for good by his conversation. Preaching the religion of Jesus in the pulpit is not as good an index to the spirit of the man as his conversation, for he squares and levels his sermon by the Bible, but his conversation is an emanation from his own disposition, and shows how he practices, or fails to practice, what he preaches. Faith without works is dead, or preaching without practicing is of no avail.

I think I may say without missing the truth that too many preachers are estimating their influence for good by the strength and ability of their sermons and then by thoughtless and un-Christlike conversation neutralizing the effect of their sermons.

This may seem to be a very strong statement and I would only be too glad to feel that it overdraws the facts. However strong the sermon, if the preacher shows by his conversation a lack of reverence for the truths he has preached and that he is lacking in consciousness of the presence of the God set forth in his discourse as omnipresent and omniscient; if he shows that he is not following the spirit that he has recommended to his hearers, and his conversation most clearly indicates that he is not exercising that love, forbearance and charity that he has held up from the pulpit as being characteristic of the religion of Jesus, know this, that he is tearing down the influence of his sermon for good, and neutralizing his own efforts as a minister, and if he lives long must some day regret the result. He may indeed not realize that he is the cause of the deplorable condition and may endeavor to lay the blame on his hearers for not going in the direction pointed out in his sermons. But it is the rule in spiritual matters that

a shepherd shall lead, and calm reflection may show that a preacher has pointed out the right road in his sermons, but he leads in the wrong direction and "leading" is a stronger influence than the "pointing."

The sermon may be grand in its portrayal of the awful majesty of God and the sublime sacrifice of Jesus, but if it is followed by light, chaffy conversation, mingled with undue levity, the impression obtains irresistible that the preacher himself has not a heart-reverence for the truths he has set forth, and that the sermon is more a mental effort than an emanation from the heart, and this lowers the estimate of the preacher and cripples his influence for good. This encourages the habit of indifference among the hearers to doing all things "as unto God and not unto men," and leads to making light and trifling conversation the rule, just anything to make a laugh, which is so unbecoming in one professing to be a follower of the meek and lowly Son of God. This does not preclude cheerfulness. Indeed, those who are the children of a King, and who expect such great things for the future, should be hopeful and cheerful, being strong in the Lord and the power of His might, but their conversation should be such "as it becometh the gospel of Christ" (Phil. 1:27).

There is a strong influence to make the conversation worldly, sensual and evil. "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation" (Psa. 37:14). The drift is to quench the expression of those who would be glad to hear about spiritual things, who are hungering and thirsting for the living manna and the water from the fountain of life, and it requires much resolution in the preacher to stand against this tide and be an example of better things.

Paul exhorted Timothy, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." One who preaches this text should be an example of it himself, for that is the matter that is pressed on Timothy, that he is not only to preach, but he is to be an example to those who receive his preaching. He is to be an example in word. His language must be according to the doctrine of God our Saviour, well chosen with regard to its exact

truth. Then he is to be an example in conversation.

The preacher may have held up chaste lives and conversation to his hearers as being necessary to consistency with a profession of faith in the Lord Jesus, but if his own conversation is full of corrupt thought and unchaste expressions this line of thought and conversation will be encouraged in those who hear him talk and little attention will be given by his hearers to pulpit exhortation to chastity in word and conversation because he shows by his own conversation that he does not consider this very important nor at all necessary to the life of a follower of Jesus. This course disregards the exhortation of Peter (1st Peter 1:15), "But as he which hath called you is holy, so be ye holy in all manner of conversation." "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2nd Peter 3:11). The character of Lot is held up for example, who was "vexed with the filthy conversation of the wicked." If he was vexed with the filthy conversation of the wicked how obnoxious indeed would have been filthy conversation of a minister.

One who preaches the gospel of Christ must exhort to forbearance and love and charity toward brethren. On this spirit being manifested among the members of the church depends her peace and prosperity. But suppose that the preacher in his conversation shows a spirit of criticism and unkindness toward brethren, and spends his time berating them, and in general fault finding; which will have the greater influence upon the course of the members, his preaching or his example? If his conversation shows bitter feeling toward his brethren in the ministry, a spirit of malice pervading, how can he expect that his churches will prosper? for churches can only prosper under the sunshine of love and the dew of gentleness. How spiritual life withers under the blighting effects of a fault-finding conversation!

Have you formed this habit? It is bad in lay-members, worse, much worse in a minister. It spoils your own disposition, ruins your enjoyment spiritually, and its bad influence spreads out like a foul poison over the members of the church. "For many walk, of whom I have told you often, and now tell you even weeping, that they are

the enemies of the cross of Christ; whose end is destruction, whose god is their belly, and whose glory is their shame, who mind earthly things." How different this to having the conversation "in heaven," a conversation in which spiritual matters and heavenly contemplations occupy the mind and engage the attention. Such conversation fits the mind for the sermon and fastens the sermon on the mind and heart so that the life is affected for good, and the peace and prosperity of the church is advanced. The minister preaches against worldly mindedness and then does not spoil its effect by continually talking about worldly things.

How beautiful the consistency of him who preaches about heavenly things and then talks about heavenly things; and how glaringly inconsistent the course of him who preaches about spiritual things and then lets the theme of his conversation be set by the flesh, the world and the devil, overturning the good influence which might otherwise have gone out from the pulpit.

Brother minister, keep in mind that the truest index to your influence is to be found in your conversation. Dear brother or sister, when you hear a minister engaged in unbecoming conversation, such as does not become the gospel, turn away that you be not poisoned with it, and then at the first private opportunity reprove him kindly but firmly for his good and for the sake of the dear cause of our blessed Redeemer.—*Messenger of Peace*, 1908.

NEWS NOTES

SOUTH RIVER UNION MEETING

The *South River* Primitive Baptist Church at Browntown, Virginia, will hold its annual union meeting the first Sunday in August, all day Sunday only, at the South Warren Fire Hall on Hwy 340 South at Bentonville, Virginia.—**Elder Phillip Johnson**, Pastor. Ph. (540) 465-3118.

MT. SALEM ASSOCIATION

The Mt. Salem Primitive Baptist Association of northern Indiana is scheduled to be held August 23, 24, and 25, 1996. The *Providence* church near Nappanee, IN., is to entertain the meeting this year. The Raisin River church in Michigan also plans to assist.

Providence church is located on County Road 46 in Elkhart County, Indiana. From Nappanee travel north on State Road 19 to County Road 46. This is about 4 to 5 miles north of Nappanee. Turn right or east on County Road 46 and the church is about 3/4 mile on the left.

Services are to begin at 10 a.m. Indiana time on Friday and at 9:30 a.m. on Saturday and Sunday. There are many homes where visitors may spend the night, as well as several nice motels in the area.

HARMONY CANYON SINGING SCHOOL

The 1996 session of the *Harmony Canyon Singing School* is scheduled to be held Dec. 26, 27, 28 and 29 at the Phoenix Primitive Baptist Church, 3525 W. Lewis St., Phoenix, Arizona.

Anyone who is interested in attending this singing school should write or call for more information and obtain a pre-registration form by contacting **Brother Paul Semadeni—17121 S. Anson Ln.—Sahuarita, AZ 85629. Ph. (520) 625-6909.**

GULF COAST FELLOWSHIP MEETING

The **Gulf Coast Fellowship Meeting** of Primitive Baptists is scheduled to be hosted by the *Palm Chapel Church* of Crestview, Florida, during the 4th weekend of July, 1996. All services are to be held at Crestview High School beginning Friday, July 26 at 10 a.m.

Services each day are set to begin at 10 a.m., 1:30 p.m., and 6 p.m. The final service will be Sunday morning at 10. Lunch and supper will be served each day.

Crestview High School is located on Hwy 85, 4.5 miles north of I-10, Exit 12.

Lodging is available at several motels/hotels located at the I-10 interchange as well as numerous restaurants. The lowest rates listed are at ECONO LODGE (904-682-6255).

Other hotels are: Super 8 (904) 682-9649, Hampton Inn (904) 689-2378, Holiday Inn (904) 682-6111, and Days Inn (904) 682-8842. These hotels stay booked most of the time because of being located near the beaches. Please make your reservations early for this meeting.

Those with RV trailers may wish to make reservations at: Holiday Inn Travel Park (904) 682-6377.

For further information call Elder Kenneth Cadle (904) 682-3575, Brother David Cadle (904) 682-6828, or Brother Jesse Stanaland (904) 689-8057.

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.**

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Mary Lee Olinger, Va., \$5.00; W.W. Woodard, Va. \$20.00; Oliver Utz, Va., \$5.00; Bro. Marvin & Sis. Myrtle Pitney, Oh., \$10.00; Marvin Harmon, Va., \$5.00; Mr. & Mrs. Ray Neely, Mo., \$10.00; M.T. Hamilton, Fl., \$10.00; A Friend, Ga., \$15.00; Lucille Fewell, In., \$10.00; Hilda G. Flippo, Va., \$10.00; Melvin Farmer, In., \$10.00; Mr. & Mrs. J. Rex Burner, Va., \$10.00; Aubrey Utz, Va., \$10.00; Virginia Alexander, Va., \$5.00; A Friend, Oh., \$12.87.

SOUTH RIVER - Brownstown, 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 '96

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 '96

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), 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 '96

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, 110 Boykins Ave., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

UPPERVILLE, Va. - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (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 '96

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 '96

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. Johanie 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