

Advocate and Messenger

134th Year APRIL 1995 No. 4

Advocate
and
Messenger

“SPEAKING THE TRUTH IN LOVE” — Eph. 4:15

Zion’s Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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THE LORD PROVIDES

Our gracious God abides,
And faithfully provides:
He knows our plight
 both day and night
And constantly provides.

We can in Him confide,
And trust Him to provide:
He knows our need
 before we plead,
And graciously provides.

8-10-92 R.E.H.

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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. (703) 778-2763. Sister Debbie Snellings, Clerk, P.O. Box 426, Stanley, Va. 22851. April '95

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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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HEADED TOWARD HOME

When I was a boy we had a horse named Maude. She was as gentle as a lamb but she was also lazy and very, very slow, unless she was either forced or encouraged to speed up. In fact, we used to say Maude had three speeds, slow, slower, and stopped. When I would saddle her up and ride her away from the house she was very reluctant and made it quite clear that she didn't want to go. But then when I would turn her toward home her step would become much more lively and I could almost hear her thinking about that rich, green grass in the pasture that awaited her return.

Through the years, as I have gone about the duties of the ministry, I have often thought of Maude and of how much I reminded myself

of her. I have many times reluctantly left the safety and comfort of home and the little family I loved so much and have gone on distant journeys, not knowing what lay ahead and not knowing whether the Lord would bless my labors when I reached my destination. How hard it has sometimes been to know that I was getting further and further from home all the time, and that at best I would not return for several days. As a general rule the Lord has blessed me to feel that He was with me on those journeys, but there have also been times when I surely was thankful when I finally got headed toward home, and then it was hard to stay within the speed-limit. Indeed, there is no place like home.

But there is another journey that I have been on ever since the Lord called me into the Christian race, and in this journey I have all the time been getting *closer* and *closer* to home—my blessed *eternal* home. Every day and every step has drawn me nearer to joys and pleasures unspeakable, and sometimes it seems I can hardly wait to see the lights of that great city not made with hands. Within my soul it seems I can almost see the outstretched arms of my dear Saviour and hear Him saying, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world” (Matt. 25:34). It is indeed good to be headed toward home, and the older I get the brighter is the prospect of seeing my Lord face to face in that sweet abode called heaven.—*Editor.*

ESTEEM OTHERS BETTER

“Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves” (Phil. 2:3).

Oftentimes I have marvelled at the difference between the opinions, attitudes and actions of the world and what Christ taught and practiced. There is little or no resemblance between the two. In any walk of life, or in any aspect of human thought or activity, there is a vast difference between what is *right* and what men of the world think and do. For example, if God says, “Love your enemies,”

you can be certain that unregenerate men and women will only love those who love them in return. And even then their love will not be of a godly sort. The world says, "Thou shalt love thy neighbor, and hate thine enemy" (Matt. 5:43), but how foreign is this to the teachings of Christ!

▫ The Lord teaches His people to esteem each other better than themselves, and many times even *they* have a problem with that. It is totally unlike the world to think in that way, and even a child of God will not do so unless he is in the right spirit. It is not only possible but it is common for God's people to think of themselves more highly than they ought to think (See Rom. 12:3), but when they are thinking that way they are not thinking soberly, and unless checked, it will cause trouble, for themselves and for others. It is only from a posture of "lowliness of mind" that anyone ever esteems others better than themselves.

▫ How peaceful, how cordial, and how pleasant is the atmosphere in a church where the members heed the instruction of Paul in this particular, and if they heed him in this they will heed his other teachings as well. All acceptable obedience in the sight of God is rendered from a posture of meekness, humility, and godly sincerity. But how miserable is the atmosphere in those churches where this "lowliness of mind" does not exist, or at least is not in exercise by some of the members! True humility is the bedrock of real peace and harmony between brethren.

▫ A great deal of the trouble and disturbance I have witnessed among the Lord's people, if not *all* of it, has arisen from the sin of Diotrephes, namely, *a desire to have the preeminence* (See 3rd John 9). This cannot happen where all the members comply with the admonition of Philippians 2:3. When everyone is in the right spirit they will be "kindly affectioned one to another" and will in honor *prefer one another* (See Rom. 12:10). The disciples of Christ had a lot to learn at the time there was a strife among them as to "which of them should be the greatest" (Luke 22:24). Any time brethren are preoccupied with such thoughts there will be strife among them.

The world makes light of the teachings of Christ and tells us that

we should entertain a high opinion of ourselves and view ourselves as being on a level with the best and better than the rest. That might be partially true in a carnal sense, but in the church we are not to think of ourselves in that way. Children in many schools over the land are taught to look at themselves in the mirror each morning and repeat over and over, "I am somebody, I am somebody," but this ignores the importance of not thinking more highly of ourselves than we ought to think. It is needful that we all have a reasonable self-esteem, but it is vital that such esteem have a proper foundation. It needs to be grounded upon what we are in Christ rather than upon what we are in and of ourselves. The apostle Paul said, "I know that in me (that is, in my flesh,) dwelleth no good thing" (Rom. 7:18). Hence, if we inordinately esteem ourselves on the basis of what we are in our flesh, we deceive ourselves and must ultimately meet with frustration and disappointment, as well as condemnation. It is much better when we can say as did Paul, "By the grace of God I am what I am" (1st Cor. 15:10).

Again Paul said, "If a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3). When king Saul *was little in his own sight* the Lord greatly blessed him (See 1st Sam. 15:16-18), but when he lost that humble perspective everything went downhill for him from then on. The lesson here is clear and we would do well to take it very seriously.

What a wonderful effect it would have on our churches if all our members, pastors and deacons included, truly and sincerely esteemed their brethren and sisters better than themselves. In such an atmosphere Satan could not get a foothold, peace would abound, and mutual love, kindness and courtesy would prevail. There would be no jealousy and no backbiting or talebearing. May we all strive to be more humble in our attitude toward one another. The rewards will be great.—*Editor*.

"O magnify the Lord with me, and let us exalt his name together."—*Psalms 34:3*.

A BRIEF SYNOPSIS OF THE GOSPEL

To say that God could not have prevented the fall of Adam would be to deny His power. Certainly He *could* have prevented it if it had been His purpose to do so, but for wise reasons of His own He chose to let it happen. I prefer to say He *suffered* the fall of Adam to occur. It did not *please* God for Adam to disobey, for man's disobedience has never pleased Him, but it pleased Him to *suffer* Adam's disobedience, and then to order and overrule it to His own glory. The fall of Adam, from man's standpoint, was a terrible tragedy, but from God's viewpoint it set the perfect stage for a glorious demonstration and manifestation of all His Divine attributes. I realize these things are enigmatic but they are nonetheless true.

To say that Adam did not fall is to deny the Divine inspiration of the Scriptures. Our first father sinned (See Isa. 43:27), and, like the fallen angels, he kept not his first estate (See Jude 6). He fell from a lofty state of purity, innocence and holiness to a lowly state of sin, corruption, and death. By him "*sin* entered into the world," and *death* entered into the world as a result of that sin. "And so death passed upon all men," because all men sinned in him (See Rom. 5:12). "In Adam all die" (1st Cor. 15:22). Clearly, then, Adam was the federal head of the whole human family, and when he fell they fell in him.

Because of their relationship to Adam, and as a result of their inheriting his fallen and corrupted nature, "all have sinned and come short of the glory of God" (Rom. 3:23). "Both Jews and Gentiles...are all under sin: (3:9). And in this state of enmity against God they are strongly bound until or unless He is pleased to loose them. They are entirely powerless to loose themselves. Our Lord said, "No man can come unto me, except the Father which hath sent me draw him..." (John 6:44). They have neither power nor will. "Ye will not come to me, that ye might have life" (John 5:40).

As the representative (the Federal Head) of His elect family, Christ lived a perfect life and rendered a perfect sacrifice in their behalf. He lay down His life "for the sheep," not the goats (See John 10:15). He gave Himself for "the church" (Eph. 5:25), not for

those outside the church (the church in this case refers to the mystical church, or God's elect). His perfect righteousness is imputed to them without works on their part (See Rom. 4:6), and they thus stand justified before Him. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died..." etc. (Rom. 8:33-34).

In regeneration God gives His people faith, and it is by this faith that they are able to discern spiritual things and to "lay hold" on the eternal life, which, at that point, they already possess (See 1st Tim. 6:12). And if they are properly taught they will understand that "*they which have believed in God*" should "be careful to maintain good works" (Titus 3:8), not because there is any efficacy in good works to obtain Divine life, but because such works "are good and profitable unto men" while they live here in the world. True obedience to God will be rendered in love for Him *because of* what He has already done rather than used as a bargaining chip to try to get Him to give us life.

God's people live in the sweet hope of one day entering into the full fruition and enjoyment of eternal life. They are assured that the hour is coming in the which all that are in the graves shall hear the voice of the Son of God (See John 5:28-29), and shall come forth. And they have a bright hope that they will be among those who will be placed on His right hand and be ushered into that glorious kingdom prepared for them from the foundation of the world (See Matt. 25:34), where they will forevermore be separated from the wicked, who will go into eternal woe and misery.—*Editor.*

One product of God's sovereignty is the fact that He is answerable to no one but Himself. In this regard "all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (See Daniel 4:35).

Love for God's people is one of the surest evidences that we ourselves are subjects of grace (See 1st John 3:14).

A BRIDLE ON THE TONGUE

Ill-humored words have oft distressed

My mind and soul since I was young,
And I have learned there's constant need
To put a bridle on my tongue.

Harsh words have often pierced my heart;

O how, at times, those words have stung!
And thus I've seen how much we need
To put a bridle on our tongue.

Unguarded words, sharp and unkind,

Of-times are quick and loosely flung.

O how much better if there'd been
A bridle put upon the tongue!

How often have we spoken words

Upon which little children hung!

And how we later on have wished

We'd put a bridle on our tongue!

How often had our Lord been pleased

If to His teaching we had clung!

Which tells each one of us that we

Should put a bridle on our tongue.

When tongues made pure are loosed in heav'n

Eternal anthems will be sung,

And there will be no further need

To put a bridle on our tongue.

12-17-94

R.E.H.

“Be not overcome of evil, but overcome evil with good”—*Romans 12:21*.

NOT A NOVICE

These words, from I Timothy 3:6, came to me while I pondered the meaning of Mystical Babylon. It occurred to me that Satan from ancient times has made it his business to corrupt mankind through temptations. Babylon means power, grandeur, wealth, and earthly glory, as well as the occult forms of worship. Satan used human fear of the unknown to cast a veil of deceit, and to corrupt human ideals. Wealth, the great corrupter of faith, and Power, the corrupter of morals, and Ignorance and Mystery, the corrupter of spiritual knowledge! And above all, Titles and Honors that made men forget their fellow men in the mad rush to win earthly acclaim. Satan still tempts men with those things.

Paul knew Satan's work very well. Once, in the blind belief that he knew all there was to know about God, Saul headed down a road to persecute and destroy. Then the Lord appeared, and Saul's first words were, "Who art thou, Lord?" He learned, under the conviction of that revelation, how dangerous a man can be who is a novice in the things of God. And therefore he set it as a rule that novices do not qualify as ministers of the gospel.

Being a novice means being unlearned or inexperienced, but it leaves room for the man to believe he knows enough. Such were all the apostles, who almost viewed themselves as equals to Jesus in judgment when first called. They were not ready to be sent yet. We observe that Jesus never turned them loose in the field, but He called them to follow Him and learn. Even after three and a half years of learning, they still did not go into that field of labor until they were endued with power at Pentecost, until they had the Spirit to give them direction. Paul himself spent the same period of time in the desert, being instructed by the Lord, before he returned to the church to preach. Please do not misunderstand me! There is nothing special about three and a half years of training, the important thing is that the man learns, however long it takes.

We do not have church schools to make preachers, for we know that college degrees are more inclined to exalt a man's pride than his judgment, but we do have systems by which men are instructed.

Call it a school of grace, if you will. Or call it a field of battles, or labors, or trials of faith. How can a man preach, or defend, what he does not know? How can a man stand up to adversaries if he has never been tried? How can he know what Christians feel, or what their problems and needs are, if he has never experienced them? How could he preach grace, as Paul did, if he had never learned his need of grace? And how could he feel compassion for erring saints if he did not know about grace?

Satan will make a novice resentful at being held back from honors and authority. Well, there are lots of things worse than being a little servant. After 48 years of preaching, my biggest ambition is to fill that little place, for any other place is far too difficult. The biggest problem with becoming a Christian is not getting big enough and knowledgeable enough, but it is in getting little enough, and humble enough, to perform the difficult work at the feet of the brethren. Pride and self-love will prevent a man from submitting to the church, or from listening to wise counsel, or forgiving others their errors. Love of honors will discourage him from opposing wrong but popular opinions. Even the love of money will entice him to ignore his church in favor of material gain. Where pride and self-love lead, bitterness and prejudice, impatience and rebellion, jealousy and strife are sure to follow. Satan sees to that.

Peter was once a novice. Oh, yes, he was willing for Jesus to wash the feet of others, but not his own. He trusted in his own vows. It was only when he began to sink in the waters of Galilee that he cried out for the Lord to help him. It was only after his bitter tears that he was willing to acknowledge his love for the master. But Peter was not always a novice.

We read also of Mark who departed from the apostles and from the work, because he was yet unproven. We read of Apollos whose gift as a speaker won him acclaim; but, we read also that Priscilla and Aquilla taught him the way of the Lord more perfectly. Every preacher has to begin sometime, somewhere, and at that point he is a novice in most things. I believe one of the prime qualifications for such a man is that he is willing to accept counsel and instruction,

reproof if need be, to be content to be a little preacher until he has earned something more.

Had I known in the beginning what things were to confront me in life, would I have been willing to go into the ministry? But I was highly blessed to have older and wiser ministers who looked after me, several faithful deacons who guided me, and fathers and mothers in every church. They proved their love for me, and for the church, by praying for me, by teaching me the real work, by constantly encouraging me to fill my place. The work is simply too important to trust to any man on his own.

At the time I was ordained, I thought the people put too much confidence in me, a young man without experience. I thought they were getting into too big a hurry, that perhaps they assumed I could do the work because my father was a preacher. Once when I told an old sister my fears, she answered with a smile that they weren't depending on me, they were depending on the Lord, and were praying for me. In that case it was all right, for I hope they never stop. When does a man cease to be a novice? At the point when the Lord has taught him and led him in performing the work. Let him first be proven, and if the Lord is in it, things will be all right.

ELDER RAYMOND WEBB

LITTLE SERMONS

Where your treasure is, there your heart will be also. If it is in heaven, your mind will be on things eternal; if on earth, it will be on things that perish. So let us not lay up treasures on earth for moth and rust to corrupt and for thieves to break through and steal, but let us lay them up in heaven, where they cannot be corrupted or stolen from us. Flee these things and lay hold on eternal life whereunto thou hast been called, and hast professed a good profession before many witnesses. Godliness with contentment is great gain, for we brought nothing into this world, and it is certain that we can carry nothing out, and having food and raiment let us be therewith

content. Never cast reflections on the poor and uneducated, for this is not Christ-like. He went among the poor and uneducated fishermen to choose His disciples.—**S. P. McDonald**, *Zion's Advocate*, 1905.

When we show from the word of God that salvation is provided in Christ according to God's predestination, we thereby show the fallacy of "Eternal Existences" and "conditionalism."

We preach salvation provided for *sinner*s. Unless *sinner*s are saved, could *mercy* be shown in salvation? Could *justice* have demanded the death, the blood, the *ransom*, if good men and women only are saved? *Reason* insists upon merit as a cause of justification. *Revelation* tells how God justifies the *ungodly*. *Reason* tells how God can't help saving His friends. *Revelation* shows that when we were yet *sinner*s Christ died for us.

Reason insists that for good deeds we will have credit. *Revelation* shows that God will not impute iniquity to His people. "God was in Christ reconciling the world (of His elect) unto himself, not imputing their trespasses unto them." God saves by "covering" the sin of the sinner with the robe of righteousness wrought by Christ's obedient life and shameful death. Yes, bless His holy name! He can (and does) save *sinner*s. Failure to see this truth in its fullness opens the door to Satan, who never fails to worry God's children, when he can, by doubts. Yes, child of God, you are just as bad in God's sight as you are in your own, and a great deal worse, for He sees your smallest imperfections, yet the blood of Jesus Christ cleanseth from all sin.

Let vain man hope for salvation because of his turning from sin; but let *us* turn from sin because of the hope of salvation. **Elder Charles H. Waters**, *Zion's Advocate*, 1913.

The word "resurrection," as used in the Scriptures and as generally understood in common parlance, means a coming up out of death. That which dies shall live again. The same thing that goes down in death shall come up again. And as the resurrection is

affirmed of the body by the Holy Scriptures, we feel safe in saying, and are constrained to believe, that the identical body that is ours now, and is alive, will be brought up out of death into life.

The first text that occurs in the Bible that I think of as bearing testimony to this truth is Gen. 5:24; "And Enoch walked with God: and he was not; for God took him." The next is like unto it: "And Elijah went up by a whirlwind into heaven" (2nd Kings 2:11). In corroboration of these we have two texts in the New Testament: "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven" (Luke 24:51). "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (1st Thess. 4:17).

If there were no other texts in the Bible pertaining to the resurrection of the material body, these would be sufficient ground for contending for that doctrine. The first three testify that material bodies were taken up from the earth into heaven, and the fourth is a positive declaration by an inspired apostle that a great company shall be likewise translated.—**W. N. Tharp**, *Primitive Monitor*, 1910.

Ceremonies under the old dispensation were precious because they set forth the realities yet to be revealed, but in Christ Jesus we deal with the realities themselves, and this is a happy circumstance for us; for both our sins and our sorrows are real, and only substantial mercies can counteract them. In Jesus, we have the substance of all that the symbols set forth. He is our sacrifice, our altar, our priest, our incense, our tabernacle, our all in all. The law had "the shadow of good things to come," but in Christ we have "the very image of the things" (Heb. 10:1). What a transport is this to those who so much feel their emptiness that they could not be comforted by the mere representation of a truth, or the pattern of a truth, or the symbol of a truth, but must have the very substance itself! "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:16).—**C. H. Spurgeon**.

When our flesh is puffed up and tries by methods of its own to honor God and comfort His people, how miserable the failure and how we sink down in shame and confusion, and here we learn that "He that exalteth himself shall be abased" (See Luke 14:11). Here the pit is indeed horrible and the mire deep, but when the God of our salvation in His great mercy and because of His great love reaches down His gracious hand and lifts us out and makes us feel that our standing is secure, even upon a rock, then our sad and burdened heart is emptied of its doubts and fears and for a little time sings with the spirit and with the understanding the glory of their loving, loveable and eternal King.

So it is a mixture of joy and sorrow that we daily pass through; sorrow because of the sin and sinful nature we find in ourselves, and joy because of the coming of our Saviour in every comfortless condition, as He said, "I will not leave you comfortless, I will come to you,"—and I cannot understand how one can know the perfection of Jesus without knowing the imperfection of the human heart. The contrast is so great he cries out, "Oh wretched man that I am," and there is only one who can go down into these depths and bring up the chosen of God, and this one is Jesus, who shall save His people from their sins.

How wonderful that God has chosen men and women of Adam's fallen race to be His heirs and joint-heirs with His Son Jesus Christ!—
Elder Joshua T. Rowe, *Zion's Landmark*, 1913.

The apostle Paul declares that "we can do nothing against the truth, but for the truth" (2nd Cor. 13:8). Man can neither destroy nor corrupt the truth of God. Everything that man can say or do only proves Divine truth. The open enemies of truth have tried to destroy it by murdering its advocates, but "the blood of the martyrs has been the seed of the Church." "Truth, like a torch, the more it's shook it shines." The false pretended friends of truth, while they have often corrupted and ensnared individuals and even societies, have never corrupted the pure and unchangeable and eternal truth

of God, which will stand in all its original beauty and power when the heavens and the earth shall have passed away. The power and indestructibility of truth do not depend upon the wisdom and strength and fame of its advocates, for the most of them are, in the eyes of the world, "foolish and weak and base and despised and nothing" (See 1st Cor. 1:26-31); but the efficiency and immortality of truth depend upon and are guaranteed by its Divine source and support. Its advocates may well say, "If God be for us, who can be against us?" (Rom. 8:31).—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1900.

AN APPEAL

On behalf of myself and many others afflicted as I am with impaired hearing, I hereby request all our ministers to give serious consideration to improving their manner of speaking so that the partially deaf can better understand their preaching. The nature of my impairment, and which I understand affects many others, is that the sound of the voice is plainly heard, but I am unable to understand the words spoken, thus making it essential that the speaker speak clearly and distinctly in order to be understood.

Perhaps very few people who are able to hear well realize the seriousness of the handicap of being unable to do so. In listening to the preaching of the gospel, in order to follow the line of thought of the minister, it is imperative that most every word be understood, or the force of the subject will be lost. Many ministers speak too fast (as I did formerly) which has a tendency to cause an "ah", "uh" or "un-nuh" at the end of each sentence and sometimes a few in between, making it hard to understand and detracting from the beauty of the sermon. Some speak too low to be understood a short distance from them, especially at the beginning and near the close of their discourse, and some speak in an unnatural tone of voice difficult to understand, even by those who hear well.

It is well in all our conversation to cultivate the habit of speaking clearly and distinctly, pronouncing our words plainly, and much more important for ministers to do so.

Doubtless we could all improve our speaking very much if we would. With my impaired hearing, together with others in like condition, a minister could preach all manner of unsound doctrine and we would be unable to detect it.

I sincerely urge every minister who may read this to develop a habit of speaking clearly and distinctly for the benefit of all the congregation and especially for those who are hard of hearing. Most everyone present will want to hear all the minister says, and will be disappointed if they do not understand all.

I make these suggestions mainly for others who cannot hear well, as my pilgrimage is too near the end for me to receive much benefit from any improvement. I do not mean to be critical. I am too imperfect to criticize others, but in love and kindness I humbly request you to consider these things.—**Elder C. L. Ratcliff**, Erlanger, Kentucky.

Reprinted from the March, 1983 A&M at the request of Sister Beulah B. Chastain, Paoli, Indiana.

SHORTCHANGING THE MINISTRY

Well, dear readers, I suppose some of you will take one look at the title of this article and say, "Uh oh, he has quit preaching and gone to meddling!" Perhaps so, but sometimes it becomes necessary for preachers to do a little meddling. I realize that writing or preaching about the support of the church and ministry has never been a popular subject among our people, nevertheless it is a scriptural subject and should be preached anytime one of the Lord's servants feels directed of the Holy Spirit to do so.

I have observed over the years, and I'm sure some of you have also, that the most zealous and prosperous churches are the ones whose members are the most conscious of the needs of the church

and ministry from a financial standpoint. That tells me one thing, and that is that the Lord is pleased with His people being cheerful givers to the church and ministry. The Scripture is plain on the subject in such passages as Matt. 10:10 where Jesus says that "the workman is worthy of his meat," and in 1st Cor. 9:14 where Paul says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." All the giving that is taught in the New Testament scriptures is voluntary giving. I have never found where tithing is taught in the New Testament, and thus, is not to be taught in the New Testament Church. Again, where giving in the proper manner is taught in one of the Lord's churches, and the people heed that teaching, you will find a prospering church and a happy congregation.

Why did I select the above for a title to this article? Let us examine a few of the reasons. In the first place, the man that a church has called for their pastor or to fill a specific appointment is the only preacher to whom that church is financially obligated at that particular time. In other words, if a church has a pastor who fills two Sundays each month, and two other preachers who each fill one Sunday, then the church is financially obligated to take care of their pastor's expenses and to do as well by him as they are financially able on the Sundays that he fills his appointments. The same is true for the other two preachers who fill monthly appointments. They are to be cared for to the best of the church's financial ability. Under no circumstances is the church to call a man for an appointment and then let him travel to that appointment at his own expense! If a preacher has an appointment at a given church and another preacher just "drops in" for a visit, the church's only obligation is to the man they have called to fill the appointment. If the drop-in visiting preacher is called on to preach, and if the church so desires, there is certainly nothing wrong with helping him with his expenses, but don't take away from the man that you have called for the appointment in order to do this. I have known of this being done in a number of locations, and I certainly do not believe that such a practice is right in the sight of the Lord.

Another practice that needs to be addressed is the practice of using the money that is contributed for a visiting preacher to pay the church's on-going expenses. In other words, for example, a visiting preacher fills an appointment at a church, and very often the pastor announces that if anyone would like to help this brother on his way financially just leave it on the communion table and the deacons will see to it that he gets the money. Then the deacons pick up the money, count it, and give just a small portion of it to the visiting preacher and put the balance in the church's checking account. Brethren, this constitutes two offences. It is nothing short of stealing from the visiting preacher, and it makes the pastor out to be a liar. Think about it for a moment. If a congregation, many of them visitors to that church, contribute money to a visiting minister to show their appreciation for his efforts, is it right for the membership of that church to take part of that money to pay their utility bills? It is not only the duty, but it is also the privilege of the membership of that particular church to see to the financial up-keep of that church. It is certainly not the duty of visiting brethren and sisters to keep up one of their sister churches. A voluntary contribution from a visitor is another matter, but it is the visitor's privilege to state the purpose of the contribution.

One other area I will address at this time is the practice of taking care of the visiting ministers at an annual meeting, association, fellowship meeting, etc., and allowing the home ministers involved in the meeting to go at their own expense. This should not be done! Certainly, the visiting ministers who come to a special meeting should be taken care of financially, and the church or churches hosting the meeting should make it their business to see that sufficient funds are on hand to care for the meeting. I have served on the finance committee when I was a deacon many years ago, and I was taught to take care of all the ministers who came to a meeting whether they were used in the preaching service or not. Many times there will be more preachers at a meeting than can possibly be used. None of them knew if they would be used in the service or not. Nevertheless, their travel expenses were there just the same.

Some who read this will probably say that Brother Turner has gone to preaching for money. If I must have some stones thrown at me in order to preach and write the truth, then so be it. It is my desire to teach the Lord's people the truth, and maybe, along the way, make life in the ministry a little better for the young ministers who are following in our footsteps.

ELDER JIM TURNER, JR.

Little Rock, Arkansas

PRAYER

My first public effort was in prayer, at *Little Salt Creek* church, Rush county, Indiana, in the fall of 1850. Since then I have thought much about prayer, and I am strongly impressed that public prayer should be short, as all examples left us by Christ and the apostles show, and they are examples for us to follow, as are also all their teachings.

The longest prayer in the New Testament is John 17. The one Jesus taught His disciples...would not take two minutes to repeat. The shortest one is, "Lord, save me" (Matt. 14:30), and it was immediately answered. So were all those short prayers, recorded for our learning, which were uttered from a feeling sense of need. This feeling sense of our need, I believe, is the motive prompting all true prayer, whether uttered in vocal words or not. And the unspoken desire of the heart will be sooner answered than long prayers.

Jesus warns us against long prayers and vain repetitions, for those that offer them do so in order to be heard of men. And, I fear, much of the praying among us is designed for the ears of men more than for the ears of the Lord, which the words uttered very frequently show. How careful, then, we ought to be to pray to the Lord, and not to the ears of the congregation, to please them by fine, flowing utterances and repetitions of favorite, elegantly framed expressions, of everything we can think of that will be entertaining to the people; and, after going on at great length, then say, "As we are not heard

for our much-speaking," as if we had been brief, does not make it seem so to the people.

We ought not to think of delivering a fine oration, or of being considered able in prayer, or edifying to the congregation, or that the effectiveness of our prayer depends on our agonizing, or loud talking, any more than that good and acceptable preaching depends on the amount of noise we make. For the sense in either is not in a beautiful voice or boisterous sound. And in prayer we are especially addressing One Who knows our thoughts without the utterance of a word, and is not so far away that He cannot hear even a whisper; but in public prayer the speech should be sufficiently loud to be heard by the congregation, or how can they join in our petitions and their hearts respond to our prayer?

If our object is to affect the people, better quit praying and go to preaching or to exhorting, for then our words would appear to be directed to the ears of those they were intended for. I look upon prayer as a very solemn and sacred privilege, that we can thereby present our wants before the throne of grace and expect mercy and grace to help in every time of need; but let us ask in faith, nothing wavering, "for he that wavereth is like the waves of the sea, driven with the wind, and tossed" (James 1:6-7). "Let not that man think that he shall receive anything of the Lord." We often ask and receive not because we ask amiss, that we may consume it upon our lusts (James 6:3). Therefore, how careful we ought to be when we offer our petitions, lest we pray amiss, and say too much, it not being spoken in faith.

I often fear to engage in public prayer, lest I be found addressing the Lord with vain words; therefore I try to make my prayers short, which, I think, it is always prudent to do, lest I appear as the Pharisee and hypocrite, uttering words to be heard by men. For the Lord knows what things we have need of before we ask Him, and He will supply all our needs through Christ Jesus.

I believe all true and acceptable prayer is prompted by His Spirit, and that the earnest desire of our hearts, prompted by the Spirit, who helpeth our infirmities, will be given by Him who searcheth the

hearts and knoweth what the mind of the Spirit is, even if never uttered in words but only in groanings which cannot be uttered. Therefore, I conclude, when we have to study what to say next in prayer, we had best say, "Amen." Or, if we are merely repeating a form of words, we would much better not have commenced, for I do not believe the Lord takes any pleasure in listening to recitations or declamations, even if they were designed for His ears.

"The Lord taketh pleasure in them that fear him, in those that hope in his mercy" (Psalm 147:11). Such do not come with a prepared address but a realizing sense of their need prompts words to express their wants. O, what a blessed privilege such have to approach His gracious throne, to express their needs and implore His mercy!

I have been impressed to write the foregoing in reference to prayer, which will apply in a good degree as well to preaching. We should also be very careful what we say in preaching, and guard against saying too much, and never think that multiplying words makes a sermon, or indicates that we are even preachers. It is the *sense* conveyed, and not the *sound* (though that may be pleasant in our own ears) that constitutes preaching to edification. A man may go on with a rattle of words, and make a great noise, and nobody be interested in it much but himself. I have seen this done at great length until the hearers were worn out, when, instead, a few appropriate words would have been profitable and edifying.

I do not claim that I have always done as I am recommending, but that I ought to do so, and would now confess that I have often been guilty of multiplying words in vain.

Now, in my old age (80), I write these things, which I have felt and seen, that others may be warned against doing so. I now feel that my ministerial work is nearly done, and have but little hope of improving much on my old habits, but younger ones may, and if one should be hereby benefitted, this writing will not be in vain.—**Elder Harvey Wright**, from, "*Treatises on Christianity*," 1900.

Even the best of believers are not always at their best.—*C. H. Spurgeon.*

CHRIST OPENS DOORS

The rulers of the temple despised the common people, especially those of Galilee and beyond, as ignorant unworthy folk. They wanted them only for their subservience, for their money, and for the appearance numbers give of popular support. With Jesus, it was not so.

Jesus was born of common people, and lived His life as one of them. They recognized Him as a friend. Not once did He ask them for a salary, or ask them to build Him a temple, or buy Him robes and a crown. Never did He ask them to hire soldiers, or to make Him a king. Instead, He opened wide His arms and said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

What He gave turned their homes and their places of work into places of worship. Pride, power, and prejudice, as well as tradition and custom, build walls to keep people out. The love of Christ opens doors to take people in.—**Elder Raymond Webb.**

NOT MUCH DIFFERENT FROM JONAH

Jonah, in the belly of the whale and faced with certain destruction, did not pray for justice but only for mercy. He knew he merited the judgments that had come upon him. How our plea for mercy is tempered by our personal needs!

A little later, sitting under the gourd tree at Nineveh, Jonah saw repentant enemies spared, and became angry with God. How quickly Jonah forgot that he himself had been under God's judgment so recently and had been granted mercy. For this enemy he wanted only destruction! How our sense of justice is warped and twisted by personal animosity!

Perhaps we are not much different from Jonah, for we grow unhappy with God when He brings us up short by allowing a worm to cut down our private gourd vine.—**Elder Raymond Webb.**

CORRESPONDENCE AND NEWS NOTES

From Elder Raymond Webb, Carthage, Illinois:

Dear Brother Ralph...I meant to tell you in my last letter, you can come wash in our kitchen sink any time you want! (Referring to my editorial in the February A&M, *Ed.*) Just recently some of us were discussing how the Old Baptists used to assemble at various associations, sleep on straw ticks, etc. (I told them I had slept in garages, in barns on hay, even one time on a mattress in a potato bin, in someone's basement!...nobody cared, because they were together.) But pride has somehow worked its way in, and today people would not accept anything of that kind...they would all go look for motels. Put a bunch of those old preachers together someplace and they wouldn't sleep anyway, they'd talk all night! Nowadays, people are too busy...told Betty yesterday, it has gotten so bad you almost have to make an appointment to see somebody in a nursing home!

Your article brought a lot of memories. We were always so down to earth, nothing fancy or stylish...my parents and another preacher and his wife were invited one time, out in the state of Virginia, to dinner with some nice family. They went, as you would expect, at noon...much to the dismay of the sister in the home! To her, dinner was the evening meal. But, she took them right in, and seemed glad they were there for both meals. On that same trip they were invited to a meal someplace in a rather wealthy home...when they sat down at the table, the other preacher was asked to say a prayer of thanks for the food, except that he was very puzzled because the table was completely bare, not even any plates! After he said his puzzled prayer, a couple of maids wheeled in the carts of food to serve. For a while, he did wonder what he was giving thanks for...With love.

Even if it could be proven that Christ never existed, it would still remain true that the principles He taught are the highest, most enriching, and most noble in all the world.

UNION MEETINGS

MILL CREEK (Hamburg, Va.)—Second Sunday, May 14, 1995. All day Sunday only. Scheduled visiting minister, *Elder W. C. Mintz*, from Little River, SC.—**Elder Ernest M. Long**, Pastor.

HAWKSBILL (Near Stanley, Va.)—Third Sunday, May 21, 1995. All day Sunday and Saturday before. Scheduled visiting ministers, *Elder W. C. Mintz*, Little River, SC, *Elder Thomas Mann*, Roanoke, VA, and *Elder Stanley Cadle*, Craigsville, WV.—**Elder Ernest M. Long**, Pastor.

CEDAR CREEK (Near Marlboro, Va.)—Fourth Sunday, May 28, 1995. All day Sunday and Saturday before. Scheduled visiting ministers, *Elder Paul Troutner*, Lexington, KY, and *Elder Franklin Oresta*, Bluefield, WV.—**Elder Ernest M. Long**, Pastor.

Local ministers are also expected and we extend a cordial invitation to all who can be with us in these services.—**Elder Ernest M. Long**. Ph. (703) 778-2763.

EBENEZER ASSOCIATION OF VIRGINIA

The Lord willing, *Robinson River* Primitive Baptist church Brightwood, Virginia, will host the 167th annual session of the Ebenezer Association, Fourth weekend, May 26, 27 & 28, 1995. For further information call—**Elder Tolliver Utz**, Ph. (703) 948-4803 or, **Brother Aubrey Utz**, Ph. (703) 948-4360.

BETHEL'S ANNUAL MEETING—NASHVILLE, TN

The Lord willing, *Bethel* Primitive Baptist church, Nashville, Tenn., will hold its Annual Meeting beginning 7:00 P.M., Thursday night, May 4, 1995 and continue through Sunday, the 7th. Plenty of private homes are available, but those preferring motels should contact *Elder Lonnie Mozingo, Jr.*, at (615) 452-9015.

The meeting house is located at 3810 Gallatin Road in Inglewood Community of northeast Nashville. This is 1½ miles south of the Briley Parkway/Gallatin Road Interchange. Those coming from

the south should follow I-65 North through Nashville to Briley Pky/Opryland Exit. Take Briley Pky to Gallatin Road, turn south on Gallatin Rd., go to 3810 Gallatin Rd.

Coming from the north, follow I-65 South to Briley Pky., take Briley to Gallatin Rd., and turn south.

Those coming from the east or west should take I-40 to Briley Pky/Opryland exit and follow Briley past Opryland to Gallatin Rd., then turn south on Gallatin Rd. Our heartfelt invitation is extended to you to come and worship with us.

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. Baggary—1141 Elm St.—Front Royal, Va. 22630.**

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Grace Guess, Tex., \$10.00; J. Clayton Hargrove, Ga., \$10.00; Leonard Poland, Ill., \$10.00; Mrs. C. M. Dillon, Ms., \$40.00; James L. Painter, Va., \$10.00; Martin L. Flukinger, Tex., \$10.00; Frances Jones, Va., \$5.00; Crilly M. Lunsford, Va., \$10.00; Virginia P. Kane, Va., \$10.00; Mrs. Pauline H. Weeks, Va., \$10.00; Mary E. Summer, Ind., \$10.55; Ernest Roberts, Ind., \$5.00; A Friend, Tenn., \$12.00; Elder Ralph K. Culy, Ind., \$20.00; Thomas E. Whittington, Ms., \$5.00; Mrs. Floyd Reed, Ind., \$10.00; Ruth Cory Kidder, Fla., \$5.00; Mrs. Alice L. Frey, Pa., \$15.00; Ralph E. Knight, Co., \$10.00.

Some people complain that God puts thorns on rose bushes, while others praise Him for putting roses among thorns.

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; Sister Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '96

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 1:30 p.m. Sat. before; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002. July '95

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. (703) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '96

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. (703) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (703) 743-5014. April '95

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. (703) 948-4357; Sister Elsie S. Payne, Clerk, Rt. 1, Box 571, Hamilton, Va. 22068, Tel. (703) 338-5531. May '96

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. (703) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727. Tel. (703) 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. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '95

MT. BETHEL - Three Churches, W. Va. Services 1st and 3rd Sundays 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. '95

SHILOH - Kimball, Neb., From the stoplight in Kimball go North on Hwy. #71 fourteen miles and two miles West on gravel road; Meets 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 3rd Sunday at 1:30 p.m.; Elder Dale Greathouse, Pastor, Star Rt., Box 56, Gering, Neb. 69341, Tel. (308) 436-4346; Dorothy Huffman, Clerk, HC 84, Box 54, Potter, Neb. 69156-9404, Tel. (308) 235-2729. Oct. '95

SOUTH RIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Marie Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610, Tel. (703) 635-4718. July '95

THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va., 3rd Sunday at 10:30 a.m.; Elder Roger Frazier, Pastor, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968, Tel. (703) 985-7409.

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. (703) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115.

April '96

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. (703) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (703) 347-3538.

Mar. '96

CEDAR CREEK - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (703) 465-8484.

May '95

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. (703) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (703) 635-4764.

June '95

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.; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (703) 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. (703) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (703) 662-1605.

Dec. '95

WASHINGTON, D.C. - Washington Church, 6804 Braddock Rd. at Dotson Dr., Annandale, Va.; 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Bro. Frank P. Cristello, Jr., Clerk, 6002 Rock Cliff Lane, Apt. B, Alexandria, Va. 22310, Tel. (703) 313-0462.

Dec. '95

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, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553.

March '95