

Advocate and Messenger

127th Year AUGUST 1988 No. 8

Advocate
and
Messenger

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

Zion's Advocate	Messenger of Truth	Gospel Messenger
Established 1854	Established 1897	Established 1878

When past offenses bring us low
And Sinai's loudest thunders roar,
Then Christ our Substitute appears
And Justice says, "I ask no more."

When sin like mountains bar our way
And fears like raging billows swell,
Then Christ stands as our Advocate,
And sweetly whispers, "All is well."

R.E.H.

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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.) 703-778-2763. Sister Debbie Snellings, Clerk, P. O. Box 426, Stanley, Va. 22851. April 1990

BENTONVILLE—Bentonville, Va. 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727. Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. (703) 635-3548. April '89

BETHEL—7 miles west of Falls Church, Va, Leesburg Hwy. Greyhound Bus Line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va 22031, Tel. (703) 273-5983. Dec. '87

GOOSE CREEK—Near Markham, Va, 1st and 3rd Sundays at 11:00 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Linda McIntyre, Clerk, 414 E. 6th St., Front Royal, Va 22630, Tel. (703) 635-3412. June '88

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles 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 Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleatons Trailer Park, 1-B, Woodbridge, Va 22192 April '88

MT. PISGAH—Morrow Co., Ohio, take SR 61 to Fulton, turn east on County Rd. 25, 4 miles; then south on County Road 184, ½ mile to church. Meets 1st and 3rd Sun. at 10:30 a. m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Durward Edwards, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '88

MT. ZION—Waukegan, Ill. meets 1st Sunday in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder Thurmon Richie, Pastor. Leta Dunn, Clerk. For direction or information call (312) 244-0946 or (312) 623-6896. Feb. '89

NEW LIBERTY CHURCH—Champaign, Ill, 1714 W. Springfield, each 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, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634. Oct. '87

SALEM—Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown, In 47346, Tel (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '89

SHARON—Fenton, Mo (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk, 15 Claraned Hgts., Fenton, Mo 63026, Tel. (314) 343-7059. June '89

UNION—East side of Midland City, Ala. just off Old Montgomery Hwy. Meets 1st Sunday and Sat. before at 10:30 a.m. & 3rd Sunday at 5:30 p.m.—Elder Odell Deese, Pastor, Rt. 9, Box 224, Dothan, AL 36303, Tel. (205) 794-5096. Bro Eugene Conner, Clerk, Rt. 9, Box 225, Dothan, AL 36303, Tel. (205) 792-8433. April '89

WATERLICK—Waterlick, Va, 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '89

SECOND SUNDAY

BATTLE RUN—Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '88

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.

127th Year

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WHY DO GOOD MEN SUFFER?

Why do the righteous suffer? Many people in all ages of time have no doubt pondered this question, reaching various conclusions. We do not presume to have all the answers, but have given our share of thought to the subject, and have gleaned enough from the Scriptures to satisfy our mind with regard to the matter.

In the first place God is sovereign and has a perfect right to do what He will with His own, and we should most assuredly not entertain any ill thoughts toward Him because of our own sufferings or those of others. It should be enough for us to know that He is a righteous God, and can do no wrong toward anyone; and that

where His people are concerned all His actions are governed by love. *He cannot do an unloving thing to one of His children.* Even His chastenings are administered *in love and because of love.* Therefore, when He suffers His people to endure adversities, He has a wise purpose for doing so, and it will ultimately issue in their good and His glory; and whatever accomplishes these ends should meet with our wholehearted approval, even if we do not understand it.

In the second place, we are poor sinners, and if God should deal with us on the basis of strict justice, all we would ever know would be misery and suffering. So, the question should never be, "Why do we suffer so much?" but rather, "Why do we suffer as little as we do?" It is much easier to be reconciled to God's dealings with us when we realize that we deserve *no good thing* at His hand. Indeed, we cannot be reconciled otherwise.

It should ever be remembered that God's ways and God's thoughts are as high above ours as the heavens are above the earth (Isaiah 55:9), and consequently He knows far more about what is best for us than we could ever know. This should humble us in the dust and cause us to meekly commit our case into His hands, pleading with unfeigned lips, "Lord, not my will, but Thine be done."

The sufferings of God's people, when sanctified by the Spirit, are one of the most effective means of keeping them humble and reminding them of their dependence upon Him. Some of the most valuable lessons we learn are taught us in the furnace of affliction. Any sufferings we endure are "light" (II Cor. 4:17) compared to what they might have been, and compared to what our Lord experienced.

We should not view fiery trials as "some strange thing" (I Peter 4:12). If we are true followers of Christ we will be partakers of His sufferings, though to a far lesser extent than He; and in this we are taught to rejoice. If we be reproached for the name of Christ happy are we: for the spirit of glory and of God resteth upon us (ver. 14).

It should also be remembered that if we had no tribulations we could never experience the comforts with which the Lord comforts His people, and consequently would not be able to comfort others with those same comforts (II Cor. 1:4). "As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ" (ver.5).

Why, then, do good men suffer? "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Pet. 2:21). When good men suffer, it draws them nearer to the Lord; and that makes it all worthwhile. May He help us to be submissive to His will.—*Editor.*

GIVE ME THIS MOUNTAIN--JOSHUA 14:12

When Israel first came to Canaan, and heard the report of ten of the twelve spies concerning the great giants and walled cities, they feared, and turned back into the wilderness to avoid such a conflict. Because of their unbelief, God sentenced them to forty years in the desert where most of them would die. Caleb and Joshua, the two spies who believed God, were the two out of all those people (of adult age) who were permitted to enter Canaan, Joshua as commander of the people and Caleb as head of a great family. Caleb's request for the mountain as the inheritance for himself and his family is unusual in that it was the place Israel had feared most, where the giants lived.

One does not grow strong by relaxing in an easy chair. One develops no character by taking only easy paths. One wins no battles by refusing all the challenges of life. And those who make expediency their standard for action, rather than God's word, can never please God. Caleb was not concerned for his personal interests, but wanted to obtain what God had promised. He was just as strong then as he had been forty years earlier, for it was his conviction that God cannot fail. Here is the source of real strength!

And Caleb did prevail. Moreover, he willed that his family should face trials of faith also, knowing it was for their own good. He was willing to give his daughter in marriage only to a young man whose skill, strength, and faith had been tested in battle, a fit son for such a father.

Nor was his daughter less wise. When Caleb gave her an inheritance of land (rugged mountain land, the tilling of which would require constant labor), she was content, and she asked only that he give her springs of water to go with it. So long as she had the land, she had the means of making a living; and so long as she had water, it would be pleasant living. Here lies a valuable lesson for

Christians; it is good to have a nice home, a good job, pleasant friends, nice surroundings in which to raise a family. But let that place be where fountains of living waters of God's truth flow out!

It is better to have struggles and battles than to have a life of ease, for one who struggles cannot forget his need of Divine help. Our homes, our work, like the mountain land where these folks lived, would be dead indeed without God's spiritual waters. God forbid that I should ever have to live where there was no church, where the gospel was not heard!

ELDER RAYMOND WEBB

THE ULTIMATE COMMENDATION

The ultimate commendation of God's love toward the elect is to be observed in the fact that while they were yet sinners, Christ died for them (Rom. 5:8). And He did not merely die for them and then leave them to the mercy of their own fickle flesh, but He *justified them by His blood and secured them from the wrath of God* (ver. 9) His death *reconciled them to God, and guaranteed their future salvation by His life* (ver. 10); and through Him they have *now received the atonement, which is the foundation for their joy in God* (ver. 11).

If, as the religious world affirms, the death of Christ only made salvation possible, how could it be the ultimate commendation of God's love? Where is the commendability of that love which offers salvation to the human race, yet consigns untold millions of them to eternal damnation because they never even heard of the offer? Where can we find any love in a system of religion which has God telling us that the natural man must accept the things of the Spirit of God in order to become a spiritual man, and yet that same God telling us by inspiration that the natural man can neither receive nor understand the things of the Spirit, for they are foolishness unto him (I Cor. 2:14). This would be the same as telling a man to do that which he cannot do in order to have that which he does not want. Strange love indeed!

Christ gave Himself *for the church* (Eph. 5:25) *"that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or*

wrinkle, or any such thing; but *that it should be holy and without blemish.*" *This is the love of God!*

The love of God can receive no higher commendation than that with which it was crowned in the death of Christ for His people "while they were yet sinners," justifying them by His blood and reconciling them to God.

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, (note the endearing title given to those for whom Christ propitiates,-- '*Beloved*') if God so loved us, we ought also to love one another" (I John 4:10,11).

It is a far greater and more noble love which *saves* those who are embraced in it, than that which only *offers* to save them but does not *secure* the salvation of any. And it is a far better system of religion which says Christ will give eternal life *to as many as the Father gave Him* (John 17:2), than that which says He wants to give it to everyone but must send untold millions of them to hell because they will not accept Him.--*Editor.*

CONTINUE

To continue is to remain in a given place or condition; to stay or abide; to endure; to extend in duration; to carry onward or forward. It is a blessed and wonderful condition to be able to carry on, but there is a time coming to our natural, physical abilities that we will not be able to do so as we once did. Man is frail and weak, and must depend upon the Lord's blessings of wisdom, strength and mercy in order to continue on each day. He supplies grace and strength for each step and trial of the way, without which we can do nothing. Let us remember the words of Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). This enables one to continue and pursue the good way of life both temporal and spiritual.

Though the Jews laid hold upon Paul in the temple and went about to kill him, yet he said, "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great"...that Christ should suffer and rise from the dead, etc. Thus he was blessed to continue in the faith he had obtained of the

Lord, and God is able to deliver from all trials so His children can continue to press on in His service.

The Lord continues forever, but man soon fades away. Job speaks of the brevity of life when he says, "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (Job 14:1,2). Some of man's works live on in memory for a time, but man cannot continue, for the wages of sin is death.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? We see then that God forbids us to continue in sin, and all unrighteousness is sin. So we must lay aside all sinful practices and abstain even from the *appearance* of evil. In order to live a pure religion one must keep himself unspotted from the world. "To him that knoweth to do good, and doeth it not, to him it is sin." We are to walk as children of the gracious light of God's glory which has shone in our heart. A double-minded man is unstable in all his ways, so we are not to continue in this manner, for faith without works is dead. The wisdom of man, not endued with knowledge from above produces envy and strife, for it is earthly, sensual and devilish, and this we are to avoid. We are to avoid foolish questions and genealogies, and contentions, and strivings about the law, for they are unprofitable and vain. So we have a great deal to avoid. We need to put away our fleshly desires and continue in truth and godly living, proving our faith by our walk. True doctrine, practice and experience always harmonize as we continue in faith, believing in the true and perfect promises of God.

Let us now consider a few things in which we ought to continue, to the honor and glory of God. Israel desired a king, and the Lord set a king over them. Samuel had spoken to Israel, saying, "If ye shall fear the Lord, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and the king that reigneth over you continue following the Lord your God." There is a great comfort and peace of mind and conscience in continuing to follow the Lord our God. God is still on the throne, and if we do not continue to obey His voice, but rebel against His commandments, then shall His hand be against us.

Jesus affirms that His Father had not left Him alone, for He always did those things that pleased the Father. Many of the Jews

believed on Him and Jesus said unto them, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." Notice, we must *continue* in His word in order to be a disciple indeed.

Following Peter's preaching on the day of Pentecost many were added to the church and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers. They continued daily with one accord praising God, and having favor with all the people. Oh! that we (Zion) might continue in this doctrine and fellowship, praising God from whom all blessings flow, both temporal and spiritual.

Paul admonished Timothy to take heed unto himself, and to the doctrine, and to continue in them, for in doing this there would be a saving from worldly pitfalls. I surely need to take heed seriously to myself, and the doctrine will take in my walk and practice. May we live to the honor of God and let brotherly love continue to the praise of Jesus' name.

We are told that whosoever looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. Oh! how we need to continue on in the straight and narrow way of life and peace as we live here in the Lord's kingdom. The Saviour has taught us to abide (continue) in Him and His words, and, "as the Father hath loved me, so have I loved you; continue ye in my love." There certainly is no greater or more important commandment for us to continue in.

ELDER DAILY HITE

SIMPLE

As you read this article it would be helpful to open your Bible to the ninth chapter of Proverbs. Here you will find the word simple used three times, in verses four, thirteen and sixteen, each time referring to a person. Also note that two kinds of houses are mentioned. In verse *one* a house built by the wisdom of the all-wise and all-powerful God. This is the Church. In verse *fourteen*, the house of the foolish, clamorous woman. The house of wisdom has prepared and furnished her table with meat and wine, preparing for a feast. Her maidens (church members) have gone forth inviting

the simple to come in and partake of the good food offered there. These are not natural but spiritual food; the doctrines of grace and love and mercy of God and of the Lord Jesus Christ; the doctrines that speak peace of mind to the weary sin-sick souls.

The seven pillars represent the fundamental unchangeable things taught in the Bible. Seven is a complete and perfect number, so whatever number of principles are necessary for a complete and perfect house, are represented by the figure seven. If you will look up the articles of faith of your church you will find many of the seven pillars there.

Sometimes we wonder at the seeming lack of interest and attendance at our church services. Perhaps as maidens we have not gone out and invited the simple to come in. Sometimes we think of the simple person as one who is not too bright. This is not the case here. Here is one who wants understanding, one who is not puffed up in himself, does not have a holier-than-thou attitude, and is not a know-it-all, but one who is so simple that he even believes that foolishness (according to the world) which is taught in the Bible. He needs and wants instruction. The invitation itself is simple--just come and see for yourself.

I believe there are untold numbers of people among our religious neighbors, and also others of no church connection at all, who are not satisfied, but do not know where to turn to find the truth or find satisfaction. Perhaps they have never even heard of the Primitive Baptist Church, or if they have heard of it, we have been called Hardshells or some other demeaning name by their informers. (Personally I am not offended at being called a Hardshell. To me it simply means that we are not willing to compromise the truth.) I believe that many of those who would inform others of us do not have the faintest idea of what we believe or teach.

I believe that the church of the Lord Jesus Christ is the highest place of the city. If not, pray tell me where that highest place is. In Isaiah, Ch. 2, he tells us that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills. A very high place.

Now let us consider the house of the foolish woman. This is not a house of wisdom, for Solomon says this woman is foolish, simple, and knoweth nothing. She also sits on a high place inviting those who pass by to come in. Now notice that the wording in ver-

ses four and sixteen are identical, each to a simple person, but one is to a house of wisdom built by God, while the other is to the house of one who knows nothing. Perhaps this is to a house of ill fame, gambling, or drunken brawling. This house could even be a church that teaches a false doctrine, of which there are many. This woman says to her guests, "Stolen waters are sweet, and bread eaten in secret is pleasant" (Ver. 17). Now notice verse 18, "But he (her guest) knoweth not that the dead are there; and that her guests are in the depths of hell." Not a very high place.

Things appealing to the flesh are the calling cards of many religious denominations: fine buildings, fine furnishings, big names, and programs that even the most hard-hearted can take part in with pleasure. Christ was not born in a palace but in a manger.

One of the most glaring examples of departure from fundamental truths of Scripture is the ordination of women to the ministry. Just a few days ago I was reading in our local newspaper about a field in which women are displacing men. The article was talking about the ministry. Evidently the writing of the apostle Paul in 1st Tim. 2:12 is being ignored. In 2nd Cor. 11:2 & 3 Paul says, "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ."

ELDER T. EVERETT BEAVERS

FIRST THINGS FIRST

For a nation that was declared by the founding fathers to be "One nation under God" and which uses currency that bears the declaration "In God we trust", there has been a substantial and heartbreaking deviation from this principle. We realize we cannot change the present trend, but we can endeavor to stop it at the door of the Church.

This trend of ungodliness has grown rapidly. Prior to World War II we recall that the majority of the people respectfully observed the sabbath and kept it holy. Then, in the great war, when

our country was engaged in the conflict against the evils of Nazi Germany, the war plants ran twenty-four hours a day, and seven days a week. It was reported then, somewhat apologetically, that this was only for the duration of that war. Don't we older ones recall how it was emphasized at that time that the seven-day work-week was for the "duration"?

How soon we do forget! and in the period of forgetting our GOD, all factories and many other business establishments operate seven days a week. Even in the rural areas, where Christian religion has had a more favorable environment, the hay balers and combines operate on Sundays as well as week days. Because others do it constantly we may think it to be alright, but Exodus 20:8-11 tells us, "Remember the sabbath day and keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the sabbath of the Lord thy God--for in six days the Lord made heaven and earth and the sea--wherefore the Lord bless the sabbath day, and hallowed it."

While this is a great truth in God's word, it is not to be intended to be viewed with extreme as the Pharisees used it. It is always good to do things on the sabbath that Jesus taught. It was right for Him to "loose from infirmity" a woman who, for eighteen years was bowed together and could not lift up herself (Luke 13: 11-13). When the hypocrites complained He made a rebuttal which reminded them that they loosed their beasts of burden from the stall for watering on the sabbath, and this was right. Of course Jesus set the example for the children of God to follow by going into the house of worship where He would "stand up for to read"-- Luke 4:16, and taught there.

First things are to be first in the lives of God's children, for they are the most important. This is pleasing to our heavenly Father and brings comfort to us. These cause His smiles of approval upon us, as Jesus spoke in His parable that a certain man made a great supper and bade many. (The Lord can and does make a great supper in the church.) He sent His servant to say to those that were bidden, "Come, for all things are now ready" (Luke 14:16-35); but they began to make excuses. One said, "I have bought a piece of ground and I must needs go and see it." Another said, "I have bought five yoke of oxen, and I go to prove them." The third one said, "I have married a wife, and therefore I cannot

come." We are thankful that all wives, or husbands, are not a hindrance, but many are vital helpers in the churches and to the ministry. But we can see in this why the Lord was very angry (ver. 21) when those whom His servants called had other things to do that they loved better. So the Lord said, "Bring in hither the poor, maimed, halt and blind," and saying further, "Go out into the highways and hedges, and compel them to come in that my house may be filled," and "That none of those men which were bidden shall taste of my supper."

History bears record that the Jews were cut off from the gospel church that the Gentiles might be grafted in to the root and fatness of the olive tree, which is the spiritual blessings in heavenly places in the church of the Lord Jesus Christ. And we had best never reach the point that we do not fear and tremble before the Lord, for God is able to graft them in again; "For if God spared not the natural branches, take heed that he spare not thee"--Rom. 11:21.

Jesus taught that our lives are more than food and our bodies more than clothing (Matt. 25:34). Both are to be presented a living sacrifice in God's service, which is reasonable. We are to behold the fowls of the air, for they sew not, neither do they reap, nor gather into barns. Yet the heavenly Father feeds them. We are to consider the lilies of the field, how they grow, for they toil not, neither do they spin, yet, even Solomon in all his glory was not arrayed like one of these. We are to take no thought what we shall eat, or drink, or wherewith we shall be clothed, for after all these things do the Gentiles seek, and the heavenly Father knows we have need of these things. "But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you."

David said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." By the blessings and providence of God a hand full of meal did not waste nor the cruse of oil fail (I Kings 17:12-14). God caused the ravens to feed Elijah and a brook supplied him water (ver. 4) even though it did not rain for three years and six months. When tribute (taxes) were required of Peter and Jesus (and this was levied unjustly) and they had no money to pay, Jesus told Peter to go to the sea and cast a book, and in the mouth of the first fish to come up there

would be a piece of money to pay the tribute for both of them (Matt. 17:24-27). When we worry about paying taxes we should think about this and how the Lord will provide.

The just shall live by faith, and the Lord will not forsake, ever, those who trust in Him.

ELDER A. J. HYLTON

OUR RESPONSIBILITY TO REPENT

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit" (Jer. 17:8).

This sounds good to a poor sinner, but listen to some words by this same writer: "Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her, and did mock at her sabbaths" (Lam. 1:7). Then again there is comfort in the following words: "This I recall to my mind, therefore have I hope. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in him. The Lord is good unto them that wait for him, to the soul that seeketh him. It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth" (Lam. 3:21-27).

The Lamentations of Jeremiah, consisting of five chapters, should be read by all serious Bible scholars. It seems to be a very sorrowful situation related by Jeremiah, and also, it seems that today we have a great drought and famine upon us, that is, spiritually as well as naturally. This situation may be brought upon us and this nation and world for our failing to do the things that please God. "Our skin was black like an oven because of the terrible famine" (Lam. 5:10). And listen to chapter 4, ver. 17: "As for us, our eyes as yet failed for our vain help: in our watching we have watched for a nation that could not save us." Yes, this nation cannot save itself, with all the material wealth it has enjoyed in the

past. We will have to "repent" (as Jesus preached in the very beginning) and turn from our idols and to the *true and living God*. God has said He will hear our prayers and repent of His wrath toward us.

You say, "I thought you Primitive Baptist preachers believed that God has already saved His people." Yes, we do, but we have something to do with our being saved from the wrath of God during our stay here on earth. Listen to Him: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14).

Now does this mean that if we just repent for a moment and try pitifully to pray, He will hear us and send us rain and a bountiful harvest, materially and spiritually? No! because He said, "Seek my face, *and turn from their wicked ways.*"

So, my dear brethren and sisters, we have a great responsibility to repent and to seek God's face, and return to our first love; the One Who washed and cleansed us through the blood of Jesus Christ. Let us remember His promises.

ELDER COY BROTHERS

Arab, Alabama

A PARABLE OF BEES AND CHURCHES

During World War II while sugar rationing was in effect, my father kept several hives of bees. Two of his colonies became very weak in number, and one had no queen. Well, he thought, a bee is a bee; and all bees are chiefly interested in making honey. Why not just put the two together to make one strong hive?

He did not realize what a strong sense of loyalty bees have to their own hive, and how they will fight to the death to defend it against any enemy. Nor did he realize the instinct to maintain their home just as it was, good or bad, was so much stronger than their urge to make honey. When he picked up the smaller hive and dumped its bees into the other, he was dismayed to see all the bees

come rolling out on the ground, literally stinging each other to death. He had destroyed both hives.

Later, an experienced beekeeper gave him a better way to do it. If he had removed the cap from one hive, spread a single thickness of newspaper over it, punched one tiny hole in the paper, and set the other hive on the top, then the bees of both hives would have set to work enlarging that hole until they could pass through. In the process of working together to accomplish a common aim they would have become acquainted gradually, and mixed without much trouble.

Of course, if one of those colonies had been weak because it was infected with some disease, putting them together would not have been a good idea. It seems to me that knowing how, or when, or whether to make peace requires a great deal of judgment and experience. No wonder our Lord included the peacemakers in His beatitudes! They are a very special kind of people.

ELDER RAYMOND WEBB

The Comforter--May, 1988

THE GARDEN OF EDEN

Wise men of this world have sought the garden of Eden, fountain of youth, elixir of life, and perpetual motion; all failures. There really was a Garden of Eden, but the Lord in His displeasure took it away from disobedient man. Eden was the garden of innocence and pleasure for the abode of sinless men; hence cannot be found nor occupied by sinful mortals.

"Therefore (*because of sin*) the Lord sent him forth from the Garden of Eden to till the ground from whence he was taken. So he drove out the man" (Gen. 3:23-24). Sinful men can find only the ground that has to be tilled; ground accursed, producing naturally weeds and briars, thorns and thistles; a ground of sorrow and disappointment. Eden disappeared when man was driven out; either taken up to heaven, or was accursed and became common earth with the rest of the ground.

God let confusion and war occur when envy sprang up in the heart of Cain; sent confusion, misunderstanding and consequent

war when men tried to build the tower to heaven. Vain men are still trying to build to heaven upon their own works; to outlaw war and abolish poverty; when Christ has said, "The poor ye have always with you" (Deut. 15:11 & John 12:8), and the Bible forecasts war till the end of time. Israel's God is all-wise and His sayings true, hence the seeds of war, covetousness, envy and spite continue (Gal. 5:19-21).

Eden disappeared in the face of God's anger. The old world disappeared in the flood--God's judgment because of wickedness. His mercy saved Noah. God's judgment fell upon Sodom and it disappeared. His mercy saved Lot.

God's plague fell upon a fertile and wicked Egypt, and it became a desert; the flower of Egypt's manhood being destroyed in the same sea that delivered Israel. The eye of natural man is holden that he cannot discern the anger of the despised, neglected and forgotten God, not see His hand in judgment, withering by pestilence, famine, flood and war what was once a land of fatness. (The fig tree cursed--Matt. 21:19-20).

Idolatrous Babylon and Nineveh fell under God's anger, and none dare build on their dust and ashes (Jer. 50:39-40). It were foolish to say there were no Babylon nor Nineveh just because men can't find them now in full bloom and glory. The ash-heaps are there as monuments of God's judgment.

God in His mercy, sent His only begotten Son, the substance of all that Eden meant--substance of all that is good in heaven or upon earth, that whosoever believeth in Him should have everlasting life. His own kindred that the Father had blessed so signally, the Jews, voted that He die; agreeing that His blood be upon them and their children. God took Him back to heaven, of whom the world was not worthy; and judgments thick and fast have come upon Jerusalem and the Jews; the former losing her glory, and the latter, while still a people, have ceased to be a nation; being exiles, driven, driven from country to country,--Russia, Turkey, Germany and Poland at present persecuting them, and all nations despising them.

It is foolish to say the Jews didn't have a fertile country and a rich city in the past. God's judgments have taken away their prosperity both of land and people. "It is a fearful thing to fall into the hands of the living God."

Men having failed to use or appreciate the wonderful things given him, --Eden, Canaan, the prophets, and God's own Son--the Holy Ghost came; something wicked men couldn't lay hands on to destroy, nor even to understand or in any way to comprehend. He works in the hearts of men, and none can hinder. You can't injure a ghost nor scare him away, and all wicked and worldly men fear or dread the Holy Ghost with a nameless dread, as they fear death and the hereafter, often taking their own lives in their anguish, as Judas Iscariot and Saul, King of Israel.

In this present time Russia and Germany are hysterically declaring by law that there is no resurrection, no judgment, no God. I say *hysterically*, because in their feelings and dreams of the night seasons they are afraid all three are true; and they would rather have mountains and rocks fall on them than to meet an offended God face to face.

The charm of innocent childhood disappears with the departure of the child's dreams and fairyland delights. His faith in men disappears with the coming in of knowledge of good and evil (the time when most christian experiences are manifest).

No man can find his Eden of childhood; it's gone; but he knows he had it once. The Eden of new-found, natural love disappears with the coming of life's thorns and thistles. Parents forsake us in weakness of age and death, brothers and sisters become matter-of-fact, indifferent toward each other; friends move to other lands and fade from memory.

But when disease, infirmity and death threaten, we drop all sham, pretense, boasting, false pride and self-esteem, and cling to the hope, that little hope we are ashamed to acknowledge before men. We then dream of a heavenly city, a new Jerusalem, a fairyland where the fairies are angels, where prayer becomes praise, where we shall awaken with His likeness and be satisfied. Then we are children again, spiritual children. Eden has come; the Eden we couldn't find on the map; the Eden of hope that neither men nor devils can destroy.

"Unto them that look for him shall he appear the second time without sin unto salvation"--*Heb. 9:28.*

ELDER C. W. MILLER

Advocate and Messenger--1951

GOD'S LAW OF DISCIPLINE PERVERTED

Does not the blessed Jesus, His apostles, and the spirit and tenor of the whole Bible teach that we should forgive, bear with, and labor with one another, and that, if we forgive not, neither shall we be forgiven, and so on?

Answer: It certainly does; but these directions and admonitions relate to the everyday life and conduct of the people of God and church members in their relation to each other; for we all, being weak, fallible, and sinful in our very nature, are prone to do wrong, and we do wrong, more or less, daily, and if we do not bear with and forgive one another, we never can live together in peace, love and harmony; but such directions should never be so construed or interpreted as to shield and retain members, whether they be private members or ministers; for to do so is a misapplication and hurtful perversion of the Scriptures relating to private offenses or trespasses against one another, to the sustaining of corruption and disorder.

I am sorry to have to confess that we, in many places and instances today, are guilty of perverting God's law of discipline as any other people are in reference to the doctrine of grace. Did the Lord direct the first church to labor and bear with Ananias for lying, which was a gross public offense? No! for He killed him at once for it. Did Paul direct the church to labor with and forgive the fornicator? No, but he directed them to put that wicked person from among them.

But you may ask, Did not Peter lie, and was not that a gross public offense? Yes, Peter, under the excitement of fearful events and of natural terror, lied in saying that he did not know Christ and was not His disciple; and under the excitement of unexpected personal danger, any of us are apt to do just what Peter did; but oh! notice; just as soon as Peter came to himself and realized what he had done; how sincerely, deeply, and bitterly he repented and wept! It is not such a liar as that that is so abominable and offensive; it is the cool, calculating, premeditated liar that you cannot put up with, but must exclude.

Suppose a man steals or commits unjustifiable murder, and then repents, confesses and asks the church's forgiveness. Can she forgive him and retain him in her body? Show me one instance in

the New Testament where a gross public offender, guilty of willful, deliberate public offense was labored with, borne with, and retained by the church, or where the church is directed to do such a thing. There are sins unto death, and for which we are directed not to pray (I John 5:16).

ELDER G. W. STEWART

The Gospel Messenger--1916

NOT A CHOICE BETWEEN HEAVEN AND HELL

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord"-- *Joshua 24:15*.

Joshua is here addressing the Israelites. He does not tell them to take their choice in serving God or serving Satan, as some have taught. If he had commanded them to make such a choice, they would have obeyed if they had chosen the service of Satan just as certainly as if they had chosen the service of the Lord. Moses said in Deut. 30:19, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life that both thou and thy seed shall live." He did not command them to choose either life or death, taking their choice of the two. If He had they would have obeyed no matter which they would have chosen.

God in His word has nowhere called upon man to choose between His service and that of Satan. Such a command on His part would have licensed man to choose the service of Satan. The life that Moses commanded the Israelites to choose was not eternal life, but the perpetuation of their natural life with the temporal blessings that God had promised them. It is impossible for one to choose a life he does not have, and the only way he can choose a life he has is to choose to have it preserved and perpetuated.

Joshua says, "If it seem evil unto you to serve the Lord," thus setting the service of the Lord entirely aside. With that consideration, he liberates them to choose whom they will serve, --which of the heathen gods. It did not matter to him which of these idols they chose to serve, as they were all false gods. There is not a passage in

the Bible that tells man to choose between right and wrong, between holiness and sin, between heaven and hell, or God and the Devil.

We have heard preachers call upon those whom they regarded as being in a lost state in their audiences to take their choice and pretend to offer them an opportunity to do so. This is wholly absurd, for fallen beings have already taken their choice. Jesus says, "Light has come into the world, and men love darkness rather than light."

ELDER JOHN R. DAILY

Zion's Advocate--1906

THE DOCTRINE OF ELECTION CONSIDERED

No one ever became entirely reconciled to the sovereignty of God until he was made to be. To casually admit it is not so uncommon, but to heartily embrace it in faith is a divine blessing from God. The many misrepresentations of and complaints against the doctrine of personal election are the consequences of the irreconciled nature of sinful man to the sovereignty of God. None but God can effectually reconcile us to this great truth so that we will love it. And when once we are brought to see it, it will greatly heighten our admiration of the divine Creator.

It has often been charged against the doctrine of election that it teaches that some were created to be saved and that others were created to be lost. This seems to be the common view taken of this doctrine by those who do not understand it and can see no beauty in it or good arising from it. This shows a very confused notion of election. Election as taught in the Scriptures has nothing to do with persons being lost; it only has to do with salvation. The Bible says nothing about anyone being elected to be lost. It is wrong to allege such things against a doctrine that God has honored by giving it a place in every book in the Old and New Testament Scriptures.

It is so abundantly taught therein that we presume there are very few who read the Bible that would deny that the doctrine is taught there. But usually when it has been forcibly and undeniably sustained by the unimpeachable testimony of the Scriptures, it has

been met by the objector with no other reply than that it makes God unjust. Before whom shall we try the Almighty? and who will sit in judgment upon what He does, since He is God and there is none else? But if God is not unjust in the free exercise of His sovereignty, and he is not, then he is not to be considered unjust though he did make choice of His people before the foundation of the world, as says the apostle (Eph. 1:4). To be sure, His justice would have been as fully vindicated had He left all the race of mankind to perish in their sins. That any are saved from the ruinous effects and consequences of sin is an act of His sovereign mercy. This is election.

Sin is the choice of the wicked. Of their choice they run swiftly into it. They can never have any just ground of complaint against the eternal purpose of God. It can never be said that election was the cause of it. Hence election is not that which prevents sinners from being saved. For their sins they will be condemned. Since the Bible teaches the doctrine of election we may safely conclude that the work is such as will ever reflect credit on the Creator.

Election hurts no one, for if you are a believer it embraces you; but it does not embrace you *because* you believed, nor after you *had* believed. This will appear plain from the following scripture: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom. 8:29). Here election is predicated upon God's foreknowledge and not upon the action of the sinner. This calls for the highest admiration of the creature to His Creator. He sees perfection in every attribute of the infinite and Holy One, and in deep veneration he breaks forth in lively praise: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

It is clear to our mind that the opposition with which the doctrine of election meets at the hands of its opposers is not from any lack of Scripture evidence to support it, but it arises from the want of capacity to receive the testimony. Those who find fault with this doctrine have only seen the literal or abstract features of God's sovereignty. They see His power opposed to love and mercy, when these are not opposite, but are in the strictest harmony. We should not make use of the word *sovereignty* in an imperious or harsh sense when speaking of the election of grace, as though it were a

principle opposite to the essential character of God, who is Himself love, but interpret it in accordance therewith. God is very justice itself, as he is also love, and in loving justice He will ultimately save all the election of grace, and that, too, in the strictest honor to His name. In the choosing of His people in Christ love was the first principle involved, as will be seen from this quotation: "Yea, I have loved thee with an everlasting love; therefor (for this reason) with loving kindness have I drawn thee" (Jer. 31:3).

God's sovereignty cannot be inconsistent with His love, His goodness, His mercy, His justice, and every attribute of His holiness, but all taken together show His perfection. To view Him right is to see Him a loving Father, and also a *King*. Then we not only confide in Him as a Father, but we trust Him as a sovereign King and feel there is safety nowhere else. There are times when nothing affords us such peace of mind as the simple fact that *God alone reigns*. Our only hope, our only rest is in the sovereignty of God.

This is a consoling doctrine to weary, heavy-laden sinners who trust alone in Christ for salvation. It embraced Paul who confessed that he was the chief of sinners. It embraced a Mary Magdalene out of whom went seven devils. It embraced the thief who was crucified with our Saviour. It embraces you, poor sinner, if you feel the need of "Christ's blood and righteousness" to save you.

ELDER R. W. THOMPSON

Primitive Monitor--1899

OUR SUFFERINGS DO NOT ATONE FOR SIN

Rest assured of this fact, that when we violate God's law, transgress, and keep not His commandments, just that certain are we going to suffer for it. We can't violate a law in nature--and the laws in nature are laws that God gave--, we cannot violate those laws without suffering the consequences. Just as certain as God lives and reigns in glory, His laws are inflexible, and there is no such thing in God's government as the setting aside of His laws and trampling them under foot. Every law that He has ever given is going to be honored and administered, and there is no such thing as evading the punishment that is to come on account of the trans-

gression of those laws.

That is not true in the moral realm. We may violate the laws of the state and possibly escape punishment. It is a fact, as we well know, that the officers who are appointed and who are in the office of the administrators, are not all-seeing. We may transgress the law of the nation or the state and the judges of the court and the executive authorities may not see and discover the fact that we have violated the law. But there is Judge of this universe whose all-seeing eye never sleeps. The day and the night are alike before Him. He sees our doing by night as well as by day! And we are going to be brought to the judgment, as certain as heaven is happy. He is going to bring His children into judgment and they are going to suffer for the wrong they do! We cannot deceive Him! We cannot fool Him! Be assured of the fact that punishment is going to be meted out to us for our transgressions. It is better not to transgress than to suffer for wrong doing. "It is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (I Peter 3:17).

In suffering for wrong doing, we do not make atonement. I have heard that idea advanced, that the child of God in suffering, after he is born again, makes atonement for his sins in himself. But I want to say to you that he *does not* make atonement for his sins. If I could make atonement for *one* sin that I committed, then I could make atonement for *two* sins that I might commit and I might make atonement for *every* sin I might commit. If I could make atonement for my own sins there wouldn't have been any necessity for the blessed Son of God to have shed His blood on Calvary's rugged cross!

There is a difference between being chastised and making atonement. My boy might violate the laws of the state and be fined \$50.00--if that is what the law demands. The child cannot pay the fifty dollars, and that is what it will take to satisfy the law; but as the father of the child I will take \$50.00 and pay over to the authorities and satisfy the law. When I pay the fifty dollars which the law demands, the law is satisfied and the law can make no more demands of me or of the child. The claims of the law have been satisfied and no more demand can be made by that law, but when I shall have paid the fine, satisfied the law, then the son goes free and is not put in prison because of the fine. Will that end the matter? If that ends the matter, then I am not the father I should

be. I can satisfy the law--meet the demands of the law--but if I be the father I should be I would take that child and chastise him for his wrong doing; lay the lash upon him for his wrong doing and his corruptness. So, the blessed Son of God made atonement, satisfied the laws of God for every one of His children; paid all the law demanded, and thus made atonement, made satisfaction to the law for all their sins. But, when we transgress His law, although He has met the demands of it, although He has made atonement, He chastises us for our wrong doing and corruptness. So, we do not make atonement, but we suffer for our wrong doing.

From a sermon by ELDER C. H. CAYCE
For The Poor -- 1952

NEWS NOTES

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA AND WEST VIRGINIA

BETHEL (Falls Church, Va.)--First Sunday, Sept. 4, 1988. All day Sunday and Saturday before.--Elder Gary Utz, Pastor. Ph. (703) 543-2353.

MT. BETHEL (Three Churches, W.Va.)--Second Sunday, Sept. 11, 1988. All day Sunday only.--Elder Douglas Hears, Pastor. Ph. (304) 822-3228.

ENON (Great Cacapon, W.Va.)--Third Sunday, Sept. 18, 1988. All day Sunday. Communion Saturday night before.--Elder Tolliver Utz, Pastor. Ph. (703) 948-4803.

THUMB RUN (Orlean, Va.)--Third Sunday, Sept. 18, 1988. All day Sunday only.--Elder A. J. Hylton, Pastor. Ph. (703) 347-5672.

UPPERVILLE (Upperville, Va.)--Fourth Sunday, Sept. 25, 1988. All day Sunday and Saturday before.--Elder E. S. Skeen, Pastor. Ph. (804) 589-8551.

CHICAGO CHURCH MEETING TIME

The Chicago Primitive Baptist Church is now meeting on the 3rd Sunday of each month at 10:30 A.M. Visitors may contact Sister Marsha Malloy--2030 South West Lane--New Berlon, Wisconsin 53151. Ph. (414) 785-5570. Elder Dale Lester, Pastor.

DEDICATION SERVICES FOR NEW HOPE

The Lord willing, dedication services for the new location of "New Hope" Primitive Baptist Church on Colonel Glenn Rd. in Little Rock, Ark. will be held the 5th weekend in October, beginning on Saturday morning and continuing through noon on Sunday. Elder J. M. Myers of Ruth, Mississippi has agreed to be with the church and they invite all to come and hear him.

On the 4th Sunday in June they held their first service at the new location, with several visitors present. They have purchased the lot and building which formerly belonged to Faith Primitive Baptist Church, which was pastored by the late Elder Virgil Lowrance. With the sale of New Hope's old property, and with the contributions they have received, they were

able to pay one-half down on the new location; and the good people of *Faith* church have agreed to carry the balance interest free.

New Hope church has her regular services at 10:30 A.M. the 2nd and 4th Sundays of each month. They have also begun a preaching and song service on the 1st Wednesday evening in each month, with a visiting preacher each time. Song service begins at 7:00 P.M. with preaching at 7:30. This service was begun in the hope of further promoting peace among the people of that area. Each and every one is invited to attend these services.

New Hope still has considerable indebtedness and would greatly appreciate any donations. All contributions toward their needs should be sent to--*New Primitive Baptist Church Bldg. Fund--Mrs. Jewell Barker, Church Clerk--107 Illinois Bayou Dr.--Sherwood, AR. 72116.* Elder Jim Turner, Jr., Pastor.

The church is located 4 1/2 miles west of I-430 on Colonel Glenn Road in Little Rock. Elder Jim Turner, Jr., Pastor.

ERRATA

The following are printer's errors which appeared in the July A&M and which either change the meaning of the writer or garbles it:

On page 150 in the second line of Elder Hite's article "of" should have been "or".

On page 154 in the third line of the 2nd paragraph the right hand parenthesis was left out after the words (not born again).

On page 159, first line, "many" should have been "may".

On page 160, third line, "the" should have been "them". And in the eighth line of the 3rd paragraph "hour" should have been "your".

On page 161 in the second and 3rd lines of Elder Potter's article there are several duplicated words.

And in the third line of the 3rd paragraph of my article on page 164 the word "within" should have been "without".

In the 8th line from the end of Elder Dennis Jones' article is an error of my own. "It is not in season" should have been "If it is not in season."

We deeply regret these and all other errors.--*Editor.*

CHANGES OF STREETS AND BOX NUMBERS

Our readers will please notice that the Post Office has changed our Box No. from 186-A to 356.

Also Elder Mazingo has bought a new home located at 98 Plumlee Drive, still in Hendersonville, TN.--*Editor.*

DONATIONS TO THE ADVOCATE AND MESSENGER

Brother and Sister C. J. Priest, Va., \$5.00; Joe M. Boone, W. VA., \$5.00; Sister Elsie Payne, VA., \$5.00; Earl Spencer, MO., \$15.00; Lela S. Weller, ILL., \$10.00; Mr. and Mrs. Archie Beard, ILL., \$15.00; Brother Marvin Pitney, Ohio, \$5.00; Jesse R. Rhue, N. C., \$3.00; Mr. and Mrs. Noah Wilson, VA., \$20.00; Sister Mary E. Lowe, VA., \$20.00; Aubrey Utz, VA., \$5.00; Senora C. Keith, VA., \$10.00; Mrs. James Swing, VA., \$5.00; Ray and Beverly Rountree, GA., \$10.00; Mrs. John C. Fewell, IND., \$5.00; Mrs. Nellie P. Tannehill, VA., (In Memory of her Sister Louise Sora who passed away one year ago) \$20.00; Louis and Frances Hite, VA., \$20.00; A Friend, VA., \$50.00; A Friend, VA., \$200.00; J. R. Kosch, VA., \$10.00.

LITTLE FLOCK—9 miles southeast of Amelia, Va. Take Rt. 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 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. Sister Sarar Cox, Clerk, 4761 Stornoway Dr., Richmond, Va 23234. Tel. (804) 275-6084. July '88

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, Md 21795, Tel. (301) 223-6195. Mar. '88

MILL CREEK—Hamburg, Va about 2 miles west of Luray, Va off Hwy. 211 at Rt. 766. 2nd Sun. 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr. Colonial Heights, Va. 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va. 22835, Tel (703) 743-5014. April '88

NORTH FORK—Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 11:00 a.m. Elder Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va 22734, Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va 22068, Tel. (703) 338-5531. May '89

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. 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. '89

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042. Jan. '87

UNION—Sumerduck, Va. Take Route 651 from Remington to Sumerduck (about 10 miles) meets every 2nd Sunday at 10:30 a.m. Elder Ernest Long, Pastor, Route 2, Box 236, Stanley, Va 22851, Tel. (703) 778-2763. Sister Pauline Steadman, Clerk, Route 1, Warrenton, Va 22186, Tel. (703) 347-3469. Dec. '88

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Par, Ill., 255 S. Marion Street, Oak Park, Ill. 60302. Services each 3rd Sunday 10:30 A. M., Elder Dale Lester, Pastor. Visitors may contact Marsha Malloy, 2030 South West Lane, New Berlin, WI 53151, Tel. (414) 785-5570. July '89

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '88

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 1992

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834. Dec. '88

MT. BETHEL—Three Churches, W.Va. Services 1st and 3rd Sundays at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney W.Va. 26757, Tel. (304) 822-3228. Clerk, Wilson Saville, Paw Paw, W.Va. 25434, Tel. (301) 395-5253. Aug. '88

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718. June '88

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Aaron M. Moyer, Clerk, Rt. 1, Box 36, Ruckersville, Va 22968, Tel. (804) 985-7409 Jan. '89

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) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '90

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '89

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2 Box 236, Stanley, Va. 22851. Tel (703) 778-2763. Sister Ruth S. Ambrose, clerk, Bloomery Rt. Box 74, Winchester, Va. 22601. (703) 662-1476. May '89

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. and 1st and 3rd Sunday at 7:30 p.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, (703) 635-4764. June '89

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy Oh 45373, Tel. (513) 335-6774. May '90

MT. CARMEL—South Broad St., Luray, Va. 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 117, Luray, Va 22835, Tel. (703) 743-6385. Dec. '88

SALEM—Richmond, Va Meets at South Richmond Post No. 137 located off Old Midlothian Pike. Turn South on Covington, one block, turn left continue to end of Old Midlothian Pike. The Post is opposite the Belt Boulevard Overpass and across Midlothian Pike from Ramada Inn. Each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas., 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895. Dec. '88

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529. Dec. '88

WASHINGTON, D.C.—Washington Church 6804 Braddock Rd. at Dodson 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. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E. Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '89

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 10:30 a.m. and 2nd Sun. 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va. 22401 or call Mrs. Martha Galyen, (703) 373-7061. March '89