

Advocate and Messenger

124th Year DECEMBER 1985 No. 12

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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For mercies shown throughout the year
We thank Thee Lord most high;
And in the days that lie ahead
Would'st Thou to us draw nigh.

May we Thy righteous name adore,
Who giveth life and breath,
And thus our all to Thee consign
And praise Thee ev'n in death.

R.E.H.

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va 22851, Tel. (703) 778-3300. April '86

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 '86

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. '85

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 '86

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 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 '86

MT. PISGAH—Morrow Co. Ohio 4 miles east of Marengo on State Rt. 229, then north (only blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Daily Hite, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '85

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. '85

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 '85

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. '86

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 '86

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 Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va 23224, Tel. (804) 231-5480. July '85

MILL CREEK—Hamburg, Va about 2 miles west of Luray, Va off Hwy. 211 at Rt. 766. 2nd Sun. 11:00 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 '86

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.

124th Year

DECEMBER 1985

No. 12

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CLOSE OF VOLUME ONE HUNDRED TWENTY-FOUR

Another year is almost gone and we have now closed out the 124th volume of the *Advocate and Messenger*. If not deceived we have been blessed with a good measure of the Lord's mercies as we have labored to continue sending out a publication which we hope may rightly be deemed worthy of the great cause we profess to represent. We entertain no illusions that we have attained to perfection, but we have sought to "go on toward it," feeling that we would get closer to it if we tried than if we did not try.

As we have struggled along in our feeble way, with no

other desire than to build up and advance the cause which we have for more than 25 years considered dearer than life, we have often been grieved in our soul to see how ready some were to bring in things which have divided, confused and distressed the Lord's people. It is clear from the Scriptures that "it must needs be that offenses come" (Matt. 18:7), but God forbid that we should ever occupy the place of a troubler in Israel. It were better for us that a millstone were hanged about our neck and that we were drowned in the depth of the sea than that we should unjustly offend one of God's little ones. How sad that, while some labor to build up, others labor to tear down. But it has always been thus and will continue until time is no more. Those who love Zion must simply continue to labor faithfully on, for no matter how dark the way may appear, nor how frequently we may meet with discouragements, yet we have the assurance that truth and right will ultimately prevail, and though we will not see it on this side of eternity, there is coming a bright and glorious day when "the wicked cease from troubling . . . and the weary be at rest" (Job 3:17).

I knew before I agreed to assume the responsibilities of the editorship of the A&M that it would be impossible to please everyone. This fact has been often verified. One reason for this is that our people are so factionalized. It does not matter whose name appears in the paper there is someone, somewhere who is offended by its appearance, and if we avoided everyone the different groups over the country would have us to avoid the ultimate outcome, if carried to the extreme, would be that we could not even fellowship ourselves. Over the years many have deserted us, and no doubt there will be more, but so far there have been others to "stand in the breach" and to take up the slack. We stand exactly where we have always stood so far as principles are concerned, so when there are those who cease to walk with us, or who behave in such way that we cannot walk with them, who is it that has changed? May the Lord help us to ever stand firm in the faith,

and may it ever be clear *where* we stand and *why* we stand there.

We must not pass up the opportunity to thank all those who have faithfully supported us in this labor of love. We, of course, could not continue to publish the paper were it not for those who love the truth and who have a sustained interest in the spread of the gospel.

It continues to be a difficult matter to maintain the kind of monetary reserves we need. We feel that it is quite remarkable that we have gotten by more than 10 years without raising the subscription rate, particularly in view of the tremendous inflation which has occurred during that period. All other publications with which I am familiar have had to substantially increase their rates within the last few years,—some of them more than once, and it should certainly come as no surprise to *our* readers if we should also have to raise our rates before long. But we will cross that bridge if and when we get to it. In the meantime the generous contributions of our readers are gratefully received and are deeply appreciated, and will greatly help to forestall such an increase.

For all the kind words of encouragement we have received we express our most sincere gratitude, and in closing we adopt the language of Israel to Samuel when the Philistines went up against them at Mizpeh, "Cease not to cry unto the Lord our God for us." May each of you have a safe and blessed holiday season.—*Editor.*

SECURE IN THE LOVE OF CHRIST

Considering the death of Christ for the sins of the elect and His intercession for them at the right hand of God, Paul asks, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:34,35). He mentions seven things here which some might think of as threats to the bond which exists between Christ and His people, to which he adds

the unremitting animosity and hatred of the world. But does he see any danger that this union might be destroyed by all this? "Nay," says he, "in all these things we are more than conquerors through him that loved us." If we are to be separated from His love it will take more than these things to do it. So, what else is there that might be thought to produce such a separation? Paul excludes all other possibilities when he says, "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

How beautifully and thoroughly is the security of the saints established here! And lest any should imagine that some contingency had escaped Paul's notice, he concludes this great catalog by showing us that besides the things he had enumerated there is not a single "other creature" which might separate one of the elect from the love of Christ.

It has not been long ago I heard a man say that none of the things Paul mentioned in Romans 8 could separate us from the love of Christ, but that *we* could separate *ourselves* from His love. This is true in one sense,—in an experimental, manifest sense—but that is not what this man was talking about. He was speaking of separating ourselves from the love of Christ in an *eternal* sense, and this flies in the face of everything Paul had said on the subject. If all that is related in the 8th chapter of Romans concerning the security of the saints in Christ is to be taken as meaning that we can separate *ourselves* from His love, then it looks to me like Paul had an extremely vague way of conveying that message. Why go to all the trouble of telling us what *could not* separate us from the love of Christ and then leave out the *only* thing, and the *very* thing, that *could* separate us from His love? Strange indeed!

However, the beloved apostle makes it very clear to any discerning mind that in order for such a separation to occur the following things would have to be nullified and made

void: the *providence* of God and the *purpose* of God (Ver.28); His foreknowledge, predestination, calling, justification and glorification (Verses 29,30 & 33); as well as the death, resurrection, ascension, intercession and love of Christ (Verses 32, 34 & 35). And the only way these things could be nullified would be for God to cease to be God.

Clearly, the message of Romans 8, in the main, is that there is now no condemnation to those who are in Christ Jesus (Ver. 1); that nothing under the sun, including their own selves, can separate them from the love of Christ. They are preserved in grace;—that same grace which teaches them that, denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and their Saviour Jesus Christ (Titus 2:12,13). If they fail to do what grace teaches them the *manifestations* of His love will be withheld from them, but even then they are still held securely in His hand, and no man can pluck them out (John 10:28-30). —*Editor.*

BEWARE

Dear ones, the term *beware* is upon my mind and I feel that almost every time it is used in God's word it is a sure warning of things for the children of God to pay attention to. We are to be on guard against some things and not be taken over by them. We are told by the Lord to keep ourselves unspotted from the world, therefore we need to watch, to beware, and to guard against some things. We should obey the moral laws of God to live right and do right while we live here in the world. All mankind are subject to the civil laws of our land and to the moral laws of God. We are told to be subject to principalities and powers, and to obey magistrates and also that prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. We need to beware of strange things that will lead us

away from the truth. We should fight the good fight of faith and walk in the light of the Lord.

Dearly beloved, we need to watch and pray; we need to beware of forgetting God and His blessings; to beware of evil thoughts, things forbidden, dangers foretold, false teachers and evil workers, for some have crept in unaware. We need to beware of all error and covetousness, which is idolatry. Let us look at some of the teachings of the Lord in regard to things we should beware of.

Israel was promised blessings in obedience to the Lord's commands, and a curse was promised in disobedience. They were to be careful to "forget not the Lord thy God, in not keeping his commands, and his judgments, and his statutes, which I command thee this day." We may have eaten and become full and may even bless the Lord for all the good He has given us and then forget that it was He who led us through the great and terrible wilderness and fed us with good things. So let us beware lest we say in our heart, my power and the might of mine hand hath gotten me this wealth. May the Lord bless us to always remember that it is He who has given power to get wealth; it is He that establishes His covenant with Israel, and it is He that is able to take away this power and these blessings. The Lord has said, "And it shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish" (Deut. 8:19). So it is very important that we forget not the Lord and His way, and that we not take up with other gods. We are also to "beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Beware of man and his ways.

The Lord sent His servants out as sheep in the midst of wolves, and they are to be wise as serpents and harmless as doves. Jesus has given us charge to take heed and beware of the leaven of the Pharisees and of the Sadducees and beware of the leaven of Herod, for this leaven is hypocrisy and there

is nothing covered that shall not be revealed, neither hid that shall not be known. "For by their fruits ye shall know them." Jesus also taught His disciples to beware of the scribes which desire the upper rooms and who walk in long robes, desiring with love the greetings in the market place. These are they that devour widow's houses and make long prayers for a show. The Lord's house is to be a house of prayer, in spirit and in the power of God; therefore "beware lest any man spoil you through philosophy and vain deceit, after the traditions of men and after the rudiments of the world; and not after Christ." This philosophy is a lover of wisdom according to men, which is a pagan philosophy which is very deceitful and contrary to the teaching of Christ.

The apostle Paul admonished the Philippian brethren to rejoice in the Lord, but he also cautioned them to beware of dogs, to beware of evil workers, and the concision. To beware of dogs is to beware of the Jewish teachers who were stressing the works of the ceremonial law upon the Gentiles, saying it was necessary to be circumcised in order to be saved. We are to avoid such teachers for we are the circumcised in heart who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. They were as dogs that return again to their own vomit, lovers of themselves, which they served, and not the Lord Jesus Christ. We are to beware of evil workers, who are the same persons, being deceitful workers, walking in craftiness, handling the word of God deceitfully, who endeavor to subvert or overthrow the gospel of Christ and the faith of men, being unfaithful to the work of God. Evil workers indeed! From such we are to withdraw ourselves. Then we are to beware of the concision, for they are such as make a strong pretence of maintaining circumcision, which is no longer a seal of God's love and covenant. Their's is only a false pretence, while true circumcision is of the heart.

Brethren, brethren, how we need to watch and pray, and beware of all fleshly ambitions, and seek out the old

paths, and walk therein! "How can two walk together except they be agreed?" May we be together in the unity of the Spirit as we serve our Lord in Spirit and in truth, "that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine." I believe our walk and practice should harmonize with our doctrine and all be according to the word of God.

Peter's writings are very comforting and sure to them of like precious faith, and he concludes with these inspired words; "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever." May the Lord keep us stedfast in the truth and enable us to beware of the evils of the world lest we be led away and become a cast-away. In love to all and with malace toward none let us consider these truths very seriously as we finish our course and fight the good fight of faith.

ELDER DAILY HITE

SHE SHALL—THOU SHALT—HE SHALL

Joseph, the espoused husband of Mary and the *legal*, though not the *actual*, father of Jesus, was greatly concerned about the fact that Mary was found with child even before they came together in the marital state, and to avoid the embarrassment and shame of such a thing he was minded to put her away privately. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:20, 21).

Men make many predictions about the weather, politics,

economics, science, foreign affairs, whether an expected child will be a son or a daughter, etc. Their predictions may or may not come true, or they may come true part of the time. At best theirs is only an educated guess, but not so with the prophecies of God. They *all* come true. In fact I feel that in one sense they are not prophecies at all, but are statements of fact, before the fact. The unchangeable, almighty God, that cannot lie, has said, "I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it" (Isaiah 46:9-11).

Since He has declared the end from the beginning, there is nothing hidden from His foreknowledge, and since He has all power to bring to pass all things whatsoever it pleases Him to bring to pass, those things are bound to come to pass. Many times statements in the Scriptures are so worded as to appear as though they had already taken place, when in fact those events may be hundreds of years in the future. One good example of this is found in Psalm 98:1-3; "O sing unto the Lord a new song; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly showed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God." This prophecy concerning Jesus was written some 28 generations before the birth of Jesus, yet David speaks here as though those things had already taken place. The four gospel writers tells us of some of the marvelous things Jesus did. The most marvelous of these as far as you and I are concerned was His death on the cross to save us from our sins, and then to send the Holy Spirit into our lives, giving us life and faith and belief

and the ability to understand those things that cannot be understood by the natural man.

Now let us get back to Matthew 1:20-21. Those words were spoken by an angel of God and so they are true. The virgin birth of Christ is a fundamental truth which cannot be denied. This great event was the culmination of a prophecy of God back in the garden of Eden some 4,000 years before it actually took place. At that time God told Satan that the seed of the woman would bruise the serpent's head. When Christ died on the cross Satan's head was bruised. He had no power over God's chosen people as far as eternity is concerned. He can cause us much trouble in our walk, (bruise our heel) but as God told him he should not touch Job's life, neither can he touch our eternal life. Our eternal salvation was made sure by the death of Christ on the cross. Some of the most notable women in the genealogy of Christ are Eve, Rebecca, Sarah, Tamar, Rahab, Ruth, Bathsheba, Mary and many more others who are not named in the Scriptures, all who played a part in bringing forth Jesus, the seed of the woman (genealogically speaking). Notice that the angel said to Joseph, "She shall bring forth a son" (Not a daughter). This was a statement of fact before the fact. It was impossible for the angel's statement not to come true. The angel said, "Thou shalt call his name Jesus." The name *Jesus* means *saviour*. He was also called Immanuel, which means *God with us*. The last statement of the angel was, "He shall save his people from their sins." Did He do it? The Scriptures state emphatically that he did. Notice that it was "His people" He would save, not the whole adamic world.

This angel stated what three people were going to do. Men cannot with any certainty state what *one* man will do. Some 700 years before Jesus was born the great prophet Isaiah stated many things that Jesus would do, and many of those things as though they had already taken place. Some of the best known of these statements are found in Isaiah 7:14,

9:6 & 28:16 and the entire 53rd chapter. Here again are statements of fact before the fact.

ELDER T. EVERETT BEAVERS

BLESSED ARE THE MEEK

(Concluded From November)

Notwithstanding all the great feats of this magnificent leader, he was still a man, as he later demonstrated; for it is written in Numbers 20:7-12 that the Lord told him to speak to the rock but instead of doing this he and Aaron gathered the congregation together and said, "Hear now, ye rebels: must we fetch you water out of this rock?" In other words, at this scene he wanted some credit for Aaron and himself. But the Lord spoke unto both of them and said, "Because you believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them."

As long as Moses wore the cloak of meekness he was an heir with Israel, but when he traded that for the disposition of self-assertiveness the Lord pronounced a judgment upon him, which was that he should not enter into the land of Canaan. This caused an end to his inheritance with the Israelites *on this earth*. He was allowed to view the promised land (earthly Canaan) but was not permitted to enter.

Moses typifies our Saviour in many ways, especially when he displayed meekness, for Jesus said of Himself, "I am meek and lowly in heart." Now, if we yoke up with Him and walk where He leads we will be of the meek that "inherit the earth," for He said we would. Notice what a great inheritance we have, as recorded by Asaph (Psalm 50). He reminds us of how rich God is: "For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine. If I were hungry I would not tell thee: for the world is mine, and the fulness thereof" (Psalm 50:10-12).

All these belong to God the Father, but how do we become heirs to them? the answer of course is, through His Son Jesus; because God the Son said when He was in the world, "All things that the Father hath are mine; therefore said, that he shall take of mine, and shall show it unto you" (John 16: 15). Then Paul tells us, "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17). So, dear child of God, you are a legal joint-heir, not only by adoption but also by spiritual birth.

When we adorn ourselves in the garments of meekness, which the Lord has provided, and engage in realistic observation, we realize our great heirship to this precious inheritance. By taking upon us the yoke of Christ we walk close to Him in the pathway of service. This enables us to seek His wisdom in our activities of life and this wisdom will allow us to handle our inheritance wisely, and if we use it wisely we will reap greater benefits. Solomon said, "Wisdom is good with an inheritance: and by it there is profit to them that see the sun" (Eccl. 7:11). This text teaches us that if we have an inheritance without wisdom and light it profits us very little or not at all. But when we, as an heir, are wise to our inheritance and have the light by which to view and enter into its benefits with wisdom, we reap a profitable harvest.

The inheritance of the meek, in this life, is not restricted to just joy and peace coupled with other heavenly and earthly blessings, but it also includes the adversities akin to those that Christ faced. As joint-heirs with Him we do not only inherit the portion of earth that produces the comforts of life but we also inherit its trials, troubles, temptations, etc. For example, the heir of a large fertile farm inherits its potential of producing beneficial crops. Additionally, as an heir they also inherit the responsibility of dealing with the thorns, thistles and weeds which are normal products of good productive farm land.

The point is, dear child of grace, we should not expect to inherit only the pleasant things in our life upon earth, but we should also expect afflictions and persecutions which are normal products of our earthly environment. Christ endured the contradiction of sinners and if we follow Him we will also meet with opposition, temptations, etc. But when we face these situations may we remember the instructions of James. For he said, "My brethren, count it all joy when ye fall into divers temptations" (James 1:2).

God's humble children do indeed inherit the earth; furthermore they appreciate its beauty and benefits and many of them endure its afflictions, temptations and persecutions with patience. The benefits of the "blessed meek" are many and Jesus enumerated some of them for us when He said, "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life" (Mark 10:29, 30). Yea, we have a goodly heritage. "Blessed are the meek: for they shall inherit the earth."

ELDER DENNIS H. JONES

THREE CALLS OF THE BIBLE

The Scriptures speak of three basic calls. The first is a call from nature's darkness into Divine life; the second, the call of the gospel church to God's children wandering in this world; and the third, the final call from the grave. The first and third calls are effectual and irresistible. The second, though persuasive, is resisted by many.

Let us notice the first call more closely. Jesus said in John 5:25, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead *shall* hear the voice of the Son of God: and they that hear *shall* live." Here we are shown that

when the Lord speaks life into His elect they respond positively. Notice, it says they *shall* hear and they *shall* live. This is why we Old Baptists speak of it as an irresistible call. Every chosen and beloved elect person will hear this call and be saved from sin before they pass from this life. This then is the new birth or regeneration. Rom. 8:28-30 tells us who the called are. They are the predestinated and foreknown. It also tells us the result of that call, which is glorification. Jesus says in John 10:27, 28, "My sheep (elect) hear my voice, and I know them, and they follow me (follow him in regeneration): and I give unto them eternal life; and they shall never perish. . . ." Here the Lord says He calls and in this call He regenerates His elect, the result of which is their preservation in grace. Jude tells us these sheep are those who are "sanctified by God the Father, and preserved in Jesus Christ, and called."

The second call is the gospel or church call. Misunderstandings about the purpose of this call and to whom it is given have led to such errors as the modern missionary movement and Calvinism. The purpose of the gospel call is not to save the lost from hell, but rather to deliver the child of God from false teachings and immoral living. Furthermore, it comforts the sin-sick soul and causes him to rejoice in the accomplishments of his Saviour. In Rev. 22:17 we read, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Those to whom the call is going out are those who *hear* and are *athirst*; those who have a *will* to take of the water of life. These then are the children of God with spiritual ears and a spiritual thirst for the word.

Since Paul tells us in Romans 9:16 that salvation is not of him that willeth, we know that Rev. 22:17 is not an offer of eternal life to sinners bankrupt of spiritual desires, but rather it is a gospel call to the wandering pilgrims of the Lord; the children of God thirsting for that pure water and rejecting the polluted waters of human learning and religion. Again, this call can be resisted, but should be obeyed by the child of God

that he might be a part of the gospel church and escape the errors of this world. God sends out this call through the gospel preacher. It is his responsibility, by the grace of God, to seek out the wandering pilgrims of the Lord and lead them to the gospel fold. Not that they obtain eternal life but that they might join in the true worship of Him Who gave them life.

Paul says in Eph. 4:14 that the church offices are given "for the perfecting of the saints (not for saving the lost), for the work of the ministry, for the edifying of the body of Christ; and nails it down by telling us that all this is done that we "henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine."

It is evident then that God's children are His by His eternal, irresistible call, but if they are to escape the errors of this world and be rooted and grounded in the truth, that is, be spiritual oak trees instead of spiritual tumble-weeds, they must heed the gospel call and unite with the church. Many of God's elect resist this call, and though it does not effect their eternal salvation they bring much hurt upon themselves in this world.

And now, the third and final call,—the call at the end of time when humanity shall be called forth from the grave. There, before God, the non-elect still in their sins and justly condemned for their sins, are sent to hell to forever burn, while the elect, washed in the blood of Christ, changed to bear the image of the heavenly and wearing the robe of Christ's Righteousness, are carried to that eternal home called heaven. There they shall live with and adore their Saviour forever. John 5:28 says, "Marvel not at this: for the hour is coming, in the which all that are in the graves *shall* hear his voice, and *shall* come forth. . ." The identities of those who are raised to life and those who are raised to damnation are given in the last part of the 29th verse. Remember, "they that have done good" did good because they were made good by grace. The good works do not save them but merely identifies who the

saved are. Paul echoes this teaching of the call of the body from the grave in Romans 8:21, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Keeping these three calls in their proper perspective will aid all of us in rightly dividing the word of truth.

ELDER LONNIE MOZINGO, JR.

OBSERVATIONS AT A PRIMITIVE BAPTIST COMMUNION

In the course of my lifetime I have communed in every corner of Christendom. Always I made elaborate preparations, far in advance, lest I should miss any blessing available to me at the Lord's Table. I hope I can say, with John Calvin, that in the observance of the Lord's supper I have experienced more than I am able to express in words.

But this communion was bound to be different. It would have to be for me, not an observance, but merely an observation. I was invited to a Primitive Baptist communion service, and I was going even though I understood that, as a Presbyterian, I could not participate.

My expectation was that this would be a somewhat painful experience for me. On one occasion, having arrived late for a communion service in a Presbyterian church where I was not known, I was excluded from participation in communion. I felt that day what it was like to be excommunicated. Despite this experience, I accepted the invitation to attend an Old Baptist communion out of curiosity to know what it was like, and how it was different.

It was good that I arrived quite early for the service, because when it finally began there was not an empty place in

the meetinghouse. The simple yet solemn order of service moved me greatly. So did the words of the ministers. So did the silence as the bread and cup were shared. So did the sight of strong young men weeping openly as they tenderly washed one another's feet, and tried to verbally express their feelings.

What moved me most deeply, though, was the feeling that I was not excluded at all. No, I did not take the bread or cup; nor did I participate in the washing of feet, but the loving presence of Jesus Christ in that service was not confined to bread or cup or basin; it embraced everyone present. It was just what I had sought at every communion service in my life—and yet a thousand times more potent. I felt uplifted and embraced in the love of God. And I could not help but remember Jacob's words at Bethel: "This is none other but the house of God, and this is the gate of heaven."

PASTOR NICHOLAS MIKITA
Elizabeth, Pennsylvania

EVOLUTION'S GUESSES

Let the people who have been decoyed into accepting evolution consider the following facts which we glean from Elder G. W. Stewart's pungent book "Why?" Ramsay estimated the age of the earth at ten million years; Sir Charles Lyell at four hundred million (just a mite of a difference!); Darwin at three hundred million; Croll at twenty million; Tait at ten million. Here is a discrepancy of 390,000,000 years. And yet evolutionists stumble over the trifling "discrepancies" of the Bible!

Rutot says the date of the first real men was 139,000 years ago; Osborn, 500,000 years; Geike, 200,000; Croll, 980,000; Sturge, 700,000; Townsend (anti-evolution), 6,000 years. Professor Le Conte says: "The time which elapsed since man first appeared is still doubtful; some estimate it at more than 100,000 years, and some at 10,000 years."

Bryan truly said that evolution was a million guesses.

Advocate and Messenger—1925

SORROWS OF COVETOUSNESS

Covetousness is an excessive desire for riches or money. Few persons would want to admit that they are covetous. Others are often more capable of judging than they themselves. "The covetous person lives as if the world were made altogether for him, and not he for the world." Insatiable desire for riches, greed of gold, causes more sorrow, suffering and discontent than probably any of the other evils to which the human family is subjected. It is a very common and prevailing evil, a grievous sin, and stands openly condemned by our Saviour. It is classed with the worst of sins: "Fornication, uncleanness, inordinate affection, evil concupiscence, and *covetousness*, which is idolatry," and, "for which things' sake the wrath of God cometh on the children of disobedience" (Col. 3:5, 6). Of these five hateful sins why do people mitigate the sin of covetousness rather than either of the other four? Yet this is most commonly done. They are all classed together by the inspired penman. But this one is honored with flattering titles. The covetous man is called shrewd, discerning, bright, sagacious, sharp. He is highly honored among men, and they bless him and praise him for doing well for himself.

Jesus forewarned His disciples of covetousness, saying, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). He then by a parable set before them the striking example of a rich man, a man who only thought of self. He gloried in his abundance, but it was a snare to him. "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease; eat, drink, and be merry." Little did he know how soon he would have to part with all his wealth. He could take none of it with him. "Thou fool! this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasures for himself, and is not rich toward God." Let

no one envy him who is burdened with great wealth and the glory of his house is increased; "For when he dieth, he shall carry nothing away: his glory shall not descend after him." Great riches bring with them great responsibilities. To hoard them, instead of making them a blessing in doing good, helping the worthy, is a great wrong, and one which calls down the judgment of heaven upon the possessor, as shown in the parable. *And it is a crying evil in the land.*

The overpowering spirit of mammonism is destructive to the best interests of home, nation, or church. Almost every evil in the land is chargeable to it. The Lord, by most terrible judgments, has shown His disapprobation of this sin. In the most shocking calamity which befell Ananias and Sapphira his wife, Acts 5:1, 2, He showed the just retribution of this demon, selfishness. This was, indeed, a sad rebuke for their wrong, but it was the fruits of their doing.

May we not fear that many, very many, have died since then for this very sin? It is not improbable that it has been responsible for the downfall of churches many times. To become more concerned for riches than for the church is a dangerous condition. It leads to neglect of the worship of God and of interest in the good and prosperity of the church. It is deadening and destructive to spiritual growth. "But they that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (I Tim. 6:9, 10). How sad it is to see a child of God thus entangled and die to the interest and privileges of the church! Sorrow is their meat and wormwood their drink. To live after the flesh is to die. What a man sows, that shall he also reap, is the inflexible law of God.

ELDER R. W. THOMPSON—1906
Primitive Monitor—1922

GOSPEL LIBERTY

The apostle Paul thus exhorts the churches of Galatia: "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

It is highly important, both for the glory of God and for the peace of His people, that the true ministry of Christ should earnestly and repeatedly give this same exhortation to the churches of the saints today. The Lord Jesus Christ, by His righteous life, atoning death, and justifying resurrection, and by His kingly and Divine authority, and by His gracious, renewing, sanctifying, and enlightening Spirit in the hearts of His people, has made them forever free from the grovelling and galling bondage of *legalism* and *priestism*, and it is their bounden duty and exalted privilege to maintain their God-given liberty against all human teachers and masters.

Christ has done for His people what no other being in the universe could do. He has fulfilled and ended for them all the sacrifices and washings of the ceremonial law, and He has written in their hearts the precepts of His moral law of love, and thus made them delight to follow Him in all the paths of righteousness, and to fervently desire to glorify Him in their bodies and their spirits which are His.

Instead of regarding His commandments as burdensome, they feel it to be a sweet privilege to be figuratively buried with Christ in baptism, and raised with Him to a new and holy life, to meet around His table to commemorate His sufferings and death for them, to read His word and attend upon its public ministrations, to pray to Him and to praise Him for His mercies, to seek His guidance and support and protection, to be reverent and submissive to Him, and to be truthful, honest, industrious, virtuous, temperate, kind, and gentle, forbearing, and forgiving—not selfishly to procure their eternal salvation, but lovingly and thankfully to manifest their belief that Christ has already, in infinite mercy, procured that salvation for

them. And certainly if their everlasting salvation does not depend upon their observance of even the forms and ceremonies ordained by God, it does not depend upon any forms or ceremonies invented by man.

Not only has Christ freed His people from the bondage of *legalism*, but He has also freed them from the bondage of *priestism*. He is absolutely the only and the eternal High-Priest of His people, and He has made every one of them a priest unto Himself (I Peter 2:9, Rev. 1:5, 6). The Aaronic priesthood of the Old Testament was forever done away with when Christ ascended to His mediatorial throne; and, in the New Testament dispensation, all true believers are priests unto God.

In the New Testament, ministers, elders, pastors, or bishops are nowhere called priests in distinction from other believers in Christ. No mere man, but Christ alone, is the only way to the Father; by Christ alone can any human being approach unto God (John 14:6). He makes intercessions *in* His people by His Spirit, and *for* His people at the right hand of God, according to the will of God, and therefore efficaciously (Rom. 8:26, 27, 34, Heb. 7:25). He is our great and all-sufficient advocate with the Father (I John 2:1, 2). We are not dependent upon any human priest for acceptance with God nor for the doctrine taught in His word and by His Spirit (John 16:13, 14 & I John 2:27).

Even the inspired apostles did not domineer or lord it over the faith of God's elect (II Cor. 1:24 & I Peter 5:1-4). Much less should any uninspired and fallible mortal since the days of the apostles presume to dictate or prescribe the faith of the members of the body of Christ. The best interpretations of the Scriptures are the interpretations of fallible men, and may be erroneous. Search the Scriptures, and ask God for His Spirit to enable you to understand them, and stand fast in that liberty from legalism and from priestism with which Christ has made His people free, and be no more entangled with any yoke of bondage to forms or to men.

ELDER SYLVESTER HASSELL
The Gospel Messenger—1903

THE WORLD HATES THE CHURCH

The religious world hates the Primitive Baptists (not on account of their immorality or walk in life), but because they will not depart from the Bible in their doctrine and practice. If the Baptists would only lay these down and take up with all the men-made institutions, like the popular churches do, and also lay down the Bible doctrine of election through God's sovereign grace, together with the other hated doctrinal points of predestinarianism, and believe and preach Arminianism and Pelagianism, like all the popular churches do, then all cause of hatred would be removed at once. But Primitive Baptists cannot conscientiously lay down the doctrines which they so positively believe the blessed Bible to teach, and follow the world in its unscriptural beliefs and practices, just to please other people. "We have no promise that the world will ever love the Church better than it loved Christ."—Elder J. H. Oliphant, *Principles and Practices of the Baptists*, page 224.

From—*History of The Primitive Baptists*
By ELDER W. S. CRAIG

Trials are medicines which our gracious and wise Physician prescribes, because we need them; and He proportions their frequency and weight to what the case requires. Let us trust in His skill, and thank Him for His prescription.—*John Newton*.

LITTLE EAGLE CREEK RECEIVES MEMBER

On September 1, 1985 Berniece Laws came asking for a home with Little Eagle Creek Church and was baptized September 14.

Sister Berniece wrote a poem to the Church expressing her joy, and I am sending you a copy. If you should want to print it in your paper you have our approval to do so.—Elder Charles Linton.

I Thank You

My heart is filled with love and praise;
I just can't find the words to say.
I thank my God who brought me here,
And all of you I hold so dear.

For this home, this blessed home,
 No joy like this I've ever known.
 Within the Church I love so well,
 I need you more than words can tell.

I stand amazed at God's sovereign grace,
 That brought such as me to this holy place;
 His love and mercy bestowed on one
 So undeserving and undone.

I trust that He will strengthen me,
 That a faithful servant I might be.
 I beg of you who accepted me,
 That you watch me, and my teachers be;

For I stand among you, the least of all;
 I am so weak I fear I'll fall.
 Instruct me in what I do and say;
 Correct me when I go astray.

Pray for me that I might see,
 How great the gift that is given me;
 To be a part of these who meet,
 To sit and worship at Jesus' feet.

Written in love for all her precious brethren and sisters by Sister Berniece
 Laws of Little Eagle Creek Primitive Baptist Church, Indianapolis, Indiana.

CIRCULAR LETTER—EBENEZER ASSOCIATION—157th SESSION

To the Primitive Baptist Churches composing the 157th annual session of
 the Ebenezer Association of Virginia:

The Lord of grace and glory has blessed us once more to meet in His good
 and great name. When we look back one year to the previous peaceful time we
 had together in an associational capacity we trust that this year might be the same.
 We know that the days of the past year have been overshadowed by a lack of spir-
 itual unity among us. This is not good behaviour as becometh God's people.
 Shouldn't we be endeavoring to keep the unity of the Spirit in the bond of peace.
 This is Paul's instructions to the Ephesian brethren (Ch. 4, Ver. 3). This admoni-
 tion is just as important as the good news found in the first chapter, which tells us
 what God, through His dear Son, has done for us, and the 4th chapter is instruc-
 tions for us to walk by in His Church.

We find in 2nd Chronicles 7:14 these important words; "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." Aren't we thankful to have this hope that we
 are a portion of God's people? Shouldn't we always strive to keep this unity of
 Spirit? If we don't God may shut up heaven that there will be no rain (2nd Chron.
 6:26). We are not referring to natural rain, but to spiritual rain. We all know what
 a natural drought is. How parched this old earth looks! Well, this will not compare
 to a spiritual drought,—a time when we will not be blessed with the spiritual rain
 that refreshes our souls.

Maybe you will say I am too pessimistic. Well, Jeremaih the prophet was such that he wept for, or because of, God's people. Don't you reckon we ought to be weeping over the dear old Church which our blessed Redeemer saved with His own blood? My question to myself and to each of you is: Am I, or are you, doing what we do for or against the greatest cause on earth? Are we doing what we do to please God or are we striving to please man? Think brethren; our time is short. "Our days on earth will soon be past; only what's done for Christ's sake will last."

We are called by His name, so do we humble ourselves, do we pray, do we seek God's face, will we turn from the things we are doing that we know are not pleasing to our heavenly Father? If we will He has promised to hear from heaven and forgive our sins and heal our land. May the God of all grace and glory bless us all in this association. Prayerfully submitted,—Elder Elmer S. Skeen.

Approved by: Elder Ernest Long, Brother J. Frank Coppedge and Brother Lewis Rudacille.

Obituary

BROTHER ROY B. LANE

Brother Roy B. Lane (66) was born July 6, 1919 and passed away November 4, 1985. He was a charter member of "Hopewell" Primitive Baptist Church. He is survived by his wife, Mrs. Lola Lane of Hopewell, Virginia; one daughter, Mrs. Barbara Eastman, Hopewell, Virginia; two sons, Gary E. Lane and Theodore R. Lane, Hopewell, Virginia; four sisters, Goldie Cox, Hopewell, Virginia, Janet Pauley and Opal Harris, Richmond, Virginia, and Phyllis Jones, Raphine, Virginia; three brothers, Stanley Bonds, Hinton, West Virginia and Johny Bonds and Jack Bonds, Richmond, Virginia; five grandchildren. He will be missed by his church and many friends and loved ones. Services were held in the Gould Funeral Home, November 6, 1985, with (Rev.) Hallcom and Bro. Lane's pastor, Elder Hollie Redmon, officiating. Interment was in Southlawn Memorial Park, Petersburg, Virginia. —Submitted by Elder Hollie Redmon.

DONATIONS TO THE ADVOCATE AND MESSENGER

B. T. Strum, Mississippi, \$10.00; Mrs. S. O. Hall, Georgia, \$2.00; Phillip M. Kastelic, Colorado, \$20.00; Gary Bauserman, Virginia, \$5.00; Friend, Virginia, \$20.00; Mrs. Raymond King, Texas, \$5.00; Mr. and Mrs. Johnnie Huffman, Virginia, \$5.00; Frances Davis, Illinois, \$5.00; Mrs. Archie Huffman, Nebraska, \$5.00; Mr. and Mrs. William Cockrill, Virginia, \$3.00; Mrs. Grant Key, Oregon, \$20.00; Ted and Jeanette Ray, Ohio, \$5.00; Elder and Mrs. Durward Edwards, Ohio, \$5.00; Friend, Virginia, \$100.00; Mrs. Walter Gilbert, Colorado, \$10.00; Bessie McCann, Ohio, \$2.00; Mrs. Edna Beagle, Ohio, \$5.00; Draper Street, Virginia, \$10.00; O. S. Dusthimer, Ohio, \$5.00; Elsie Wright, Virginia, \$5.00; E. Irene West, Indiana, \$5.00; Mary E. Baker, Ohio, \$5.00; Elder Kenneth Morris, Indiana, \$5.00; Elder Ralph Culy, Indiana, \$5.00; Thomas E. Miller, Alabama, \$5.00; Lorena V. Jenkins, Virginia, \$10.00; Mrs. Jerry Hancock, Georgia, \$5.00; Roscoe Pile, Colorado, \$40.00; Virginia L. Hutts, Maryland, \$5.00; Nettie P. Tannehill, Virginia, \$5.00; Donald and Ruby Beck, Missouri, \$1.00; Mrs. Mattie Athey Martin, Virginia, \$15.00.

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, Amisville, Va 22002, Tel. (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, Md 21795, Tel. (301) 223-6195. Mar. '86

MT. ZION—Waukegan, Ill. meets 2nd 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. '87

NORTH FORK—Six miles south of Purcellville, Va on Route 722. 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 '86

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. '87

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. '86

UNION—Sumerduck, Va Take 651 from Remington to Sumerduck (about 10 miles) meets every 1st and 2nd Sunday at 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va 22701, Tel. (703) 825-5813. Also 5th Sunday at 10:30 a.m. Elder Rodger Frazier, Pastor, Rt. 1, Box 171, Remington, Va 22734, Tel. (703) 439-3606. Clerk, Mrs. Pauline Steadman, Rt. 1, Warrenton, Va 22186, Tel. (703) 347-3469. Dec. '86

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park, IL, 255 S. Marion St., Oak Park, IL 60302. Services each 1st Sun. 10:30 a.m. Elder Vernon Hopkins, Pastor, each 3rd Sun. at 10:30 a.m. with visiting ministers. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, IL 60641. Tel. 725-1372. July '86

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. '86

HAWKSBILL—Near Stanley, Va 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va, Tel. 652-8625 April '86

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. '87

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. Wilson Saville, Asst. Clerk, Paw Paw, W.Va. 25434, Tel. (301) 395-5253. Aug. '86

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '86

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 '86

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. Sister Verlie E. Baldwin, Star Route 1, Box 23, Boston, Va 22713, Tel. (703) 547-2364. Jan. '86

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, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '86

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. '86

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 119, Stanley, Va 22851, Tel. (703) 778-2763. Mrs. Kathleen Swing, Clerk. Rt. 4, Box 450, Winchester, Va 22601. May '87

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. 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, Tel. (703) 635-4764. June '86

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 '86

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, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va 22835, Tel. (703) 743-6385. Dec. '86

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. '86

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. '85

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va 22150, Tel. (703) 451-6874. Dec. '87

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.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 Mr. M. F. Galyen, (703) 373-5134. March '86