

Advocate and Messenger

124th Year MAY 1985 No. 5

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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"The doctrine of eternal election is inseparable from the perfections of God, and an intelligence that is infinite. It is foolish and absurd for men to decry election as leading to unholiness. Holiness of life does not go before election, but is the very end and evidence of it."

Elder J. H. Oliphant—1894

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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 '85

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. 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 on Hwy. 55. 1st Sun. 11:00 a.m. Clerk, Julia V. Maddox, 615 Fauquier Rd., Warrenton, Va 22186, Tel. (703) 347-4889. June '85

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, Gleaners Trailer Park, 1-B, Woodbridge, Va 22192. April '85

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. '84

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. '84

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 Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. 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—Nine 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 '85

Advocate and Messenger

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

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TIME SALVATION

We maintain that there *is* such a thing as *time salvation*, and by this we mean that there are certain deliverances which we experience *here in time* and certain evils from which we can and should save ourselves, as God's born-again children, in this present world. On the day of Pentecost Peter preached a lengthy discourse in which he testified and exhorted, saying to his hearers, "*Save yourselves* from this untoward (perverse,

crooked) generation" (Acts 2:40). I am sure no true Primitive Baptist anywhere would take the position that this saving was to take place in eternity, and if not then it obviously was to take place *in time*; and if it took place *in time* then it was necessarily *time salvation*.

The saving Peter was speaking of here was one which God's people were to perform *themselves* and *for* themselves, and when they had done so they had honored and glorified God by their obedience to what He had exhorted them to do. In doing this they did not receive, nor did they deserve, any *glory* for having done so, but they did enjoy the smiling approval of their God as well as the deliverance which resulted from their obedience.

We do not deserve any *glory* when we do what the Lord has told us to do, for "when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10).

When we have only done what was our *duty* to do, do we deserve any glory for doing it, or have we robbed God of any glory in so doing? Certainly not! Again, if we are commanded to *save ourselves* from this untoward generation, then is it not our *duty* to do so? And when we have thus *saved ourselves* have we robbed God of any glory? Certainly not! Have we taken any glory to ourselves which belonged to God? The answer is obvious. We have rather *given* Him glory by doing what He commanded us to do.

If we cannot *in any sense* save ourselves by our own actions here in time and if we cannot obtain the blessings of God as a result of our obedience to what He has told us to do, then what is the point of all the many and varied exhortations and instructions in God's word, and of what use are the many promises of blessing to those who obey these exhortations and instructions? Why would He then tell us that He is a *rewarder* of them that *diligently seek Him*? (Heb. 11:6)? How

then was Timothy to “profit” by meditating upon the things Paul had taught him and by giving himself wholly to them? (I Tim. 4:15)?

In verse 16 Paul tells his young fellowservant to take heed unto himself, and unto the doctrine, and exhorts him to continue in them. And then he gives the reason for this exhortation; “for in doing this thou shalt both *save thyself*, and them that hear thee.” When Timothy had done this had he robbed God of any glory? God forbid! But he *had*, like the elders of old, “obtained a good report” (Heb. 11:2 & 39), and like Able, he had “obtained witness that he was righteous, God testifying of his gifts” (Heb. 11:4).

When Timothy “saved himself” and those who heard him, was it *in time* or was Paul talking about *eternal* salvation? We know of a certainty he was *not* talking about eternal salvation, for in that sense he makes it clear elsewhere in his writings that we cannot even save *ourselves*, much less those who hear us. And if he was *not* talking about *eternal* salvation then he was necessarily talking about *time* salvation. What other kind could there be?

In 1st Cor. 9:22 Paul says he was made all things to all men, that he might by all means save some. Do those who maintain that there is no such thing as “time salvation” argue that Paul was talking about *eternal* salvation here? There obviously was *some sense* in which Paul sought to *save* some. He either sought to save them in a *timely* sense or else he sought to save them in an *eternal* sense. In view of his other teachings on the subject of salvation he obviously knew he could not save them in an eternal sense, therefore we maintain that he sought to save them in a *timely* sense, and that this consequently constitutes *time salvation*. It seems strange to me that this point should have ever been made an issue.

It is obvious from 1st Cor. 9:22 that Paul used all legitimate means at his disposal for the purpose of saving some of

those to whom he preached and among whom he labored. It is also obvious that he was very successful in saving many of God's people *from* error *to* the truth. Did he then get the *glory* for saving them in the sense of that text? If he did then those who gave it to him were certainly at fault. Some indeed did say they were "of Paul;" but he condemned them for doing so. He did not deserve any *glory* for saving people, nor did he *take* any, but he certainly *did* deserve the love, respect and assistance of those among whom he had bestowed such faithful and tireless labor, and he certainly received many testimonies from God to his faithfulness and was consequently blessed to enjoy the sweet assurance that he had fought a good fight and that there was a crown of righteousness which the Lord, the righteous Judge, would give him at a future day. (II Tim. 4:7-8).

For most of my 25 years in the ministry I have from time to time heard it advocated that there "is just *one* salvation;" that there is no such thing as *time* salvation; but I have yet to hear anyone explain what they meant by those statements. I know that Christ has saved His people from their sins, and *that* constitutes *one* salvation—*eternal* salvation, but when I read where Peter says, "Save yourselves from this untoward generation," I am going to maintain that this is *another* salvation which is not the same as *eternal* salvation. Until I learn better I am going to maintain, as I have been doing for 25 years, and as our able forefathers of the past have done for centuries, that there is more than one *kind* of salvation, and one falls in the category of final glorification with God and the other falls in the category of temporal deliverances while we live in this present world. There is the work of Christ on the cross which saves a sinner from eternal hell, and there is the work of the *brethren* which can convert a sinner from the error of his way, *save* his soul from a timely death, and hide a multitude of sins (James 5:19, 20).

Brethren, please do not let anyone convince you that there is no such thing as saving yourselves here in time from

the evils and dangers of this ungodly world. As I used to hear my father say, "A man can save himself from being a chicken thief simply by not stealing chickens." And who deserves any *glory* for not stealing chickens. Those who have abstained from stealing have only done what was their reasonable *duty* to do as followers of Christ.—*Editor*.

SEVEN SHEPHERDS AND EIGHT PRINCIPAL MEN

"And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men" (Micah 5:5).

I believe the Primitive Baptist Church is the true church of Jesus Christ which He set up when He was here on earth, saying to His apostles, "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:29-30).

The prophetical books of the Old Testament, consisting of the writings of the four major prophets and the twelve minor prophets, deal largely with prophecies concerning the coming of Christ into the world and the things He would do and accomplish. The New Testament then is the fulfillment of those prophecies. We read in this New Testament in a number of places that the Scriptures must be fulfilled. The "man" spoken of in our text (Micah 5:5) is the Lord Jesus Christ. He is the Great Prince of Peace. When trouble comes He is our peace. The Assyrian represents anyone who would come into the Church advocating ideas contrary to sound doctrine. If and when such an one comes in, he is treading in our palaces. Now let us go to (Micah 1:1); "Now gather thyself in troops, O daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek." Here the Church is being warned that they are going to have opposition and so are being prepared to resist. When this prophecy was fulfilled they did much more than smite the Saviour on the cheek. They spat upon Him, gave Him vinegar to drink, placed

a crown of thorns upon His head, ridiculed Him in every possible way, and then nailed Him upon the cross to die.

The Church is to gather itself together to resist wrong doctrine and practice. When the Assyrian treads in our palaces (the Church) we are to raise against him seven shepherds and eight principal men. A shepherd is a God-called minister. Seven is a complete number. So all God-called ministers from John the Baptist until the end of time, no matter how many, would be part of that seven; and they are called upon to stand against all wrongs that might be advocated in the Church. The eight principal men, I believe, are the writers of the New Testament; Matthew, Mark, Luke, John, Paul, Peter, James and Jude. In this New Testament can be found all the rules and regulations for the conduct of the Church.

Suppose someone comes into the Church advocating women preachers, (it has happened and does exist among some other religious orders) then we would be required to raise against such an one the words of the apostle Paul, who was both a shepherd and one of the principal men; "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence" (I Tim. 2:12). A few years ago there was a movement among some people to do away with mentioning God in the masculine gender, (I suppose a product of the so-called woman's liberation movement) but nowhere in the Scriptures is He referred to in any other way. Suppose someone comes advocating pouring or sprinkling instead of immersion as a mode of baptism. We refer such an one to the method or mode of Philip when he baptized the eunuch, and of John the Baptist who baptized Christ using the same mode. They both *went down into the water* and they *came up out of the water*. The person who is baptized is said to be *buried* with Christ. Inasmuch as Christ was *immersed* in baptism and that mode was good enough for Him, it surely ought to be good enough for the Church. There is no *burial* represented in sprinkling or pouring.

Musical instruments are used extensively among many

of our religious friends. We find no authority for them in the New Testament. Sunday Schools are almost universal among all churches except Primitive Baptists. The New Testament does not mention them.

In conclusion let me say that much of the time the desires of the flesh and of the mind is the Assyrian treading in our palaces. We are cautioned to subdue the flesh and keep it under subjection.

ELDER T. EVERETT BEAVERS

THE FELLOWSHIP OF THE MYSTERY (EPH. 3:9)

I know of few subjects more beautiful or more comforting than the subject of fellowship. The union of God to His people, and the people to each other, is something which must be experienced to be appreciated. True fellowship is the glory of the Church; it is the object for which every gospel minister should labor night and day; and it is one of the reasons for the church's preservation for so many centuries. By it, the Church testifies while yet on earth of the relationship which shall exist in heaven. To seek fellowship, men have left home and occupations, they have traveled far afield even to strange places, and once they have found it to be a pearl of great price they have labored and sacrificed for it even unto death. Why else was it said of Abraham and his seed that they sought "a city that hath foundations?" Why else did Job pray so patiently for a friend who could understand him? Why else would Paul, after he had begun preaching (Gal. 1:18) seek out the saints at Jerusalem?

My own parents told me of their own search throughout the northwestern part of Illinois for a people who believed as they did, not knowing whether such a people even existed. They tried out, unsuccessfully, a great number of religious organizations, and all failed to satisfy them. Then, the Lord led them to the old church, and immediately they knew they were at home. How many of the saints can give a like testimony! There is such a warmth and beauty in the spiritual union of

the saints, and so many privileges to enjoy, and such an opportunity to perform those labors and duties which the saints are impressed to do (they hardly know why, except that in their hearts they want to serve the Lord,) and they know they should never be satisfied with anything less than the truth.

While we may wish sincerely that all those we love could enter with us into such a precious bond, we know it is not to be. Jehovah Himself has set the limits for those blessings, for He sets the terms. He gives His blessings where and when and in the manner that pleases Him: as the old folks used to say, "Man proposes, but God disposes." Then too, men have been so clever and insistent in counterfeiting fellowship, wanting to "climb up some other way" (John 10:1-10), that the saints are hard pressed to discern the true from the imitation. I expect some who read these articles will disagree with me; and, if these things are wrong, I urge you to discard them. But, if they be true, I beg you not to cast them away, for your disapproval will be with God and not with me. I know that spiritual fellowship is something the saint loves; but I know fellowship presents the Church with some of her greatest trials and problems.

In the text referred to above, Paul thought of his preaching as an explanation of some of the mysteries. There are worlds of mysteries all around us, both good and evil. But Paul was not trying to impress people with his knowledge: he was declaring as plainly as he could, the mysteries of the gospel because he knew the world would reject his preaching, and that those who had received the gift of faith from God would hear Him. Plain teaching was intended to separate the believers from the unbelieving world. Human intellect has been limited to this sphere of time, and men can only guess at what lies beyond. Paul's preaching proposed questions (and answers too) of a much higher sort than they had known before, often to their utter astonishment. (It is still a mystery to me that I can sit, sometimes sleepily and very complacent, while someone preaches the matters of God's heaven. Ought I not to be

astonished too, at the power of God and the beauty of His promises?) Paul knew the secret of the Lord is with them that fear Him, as the Psalmist said (Psalm 25:14 and 91:1). His preaching called on men to see the unseen, to believe the unbelievable. Those who possessed faith as a gift from God would be led out into a new relationship with one another and with God. Others would fall away in skepticism, or become bitter enemies if they saw the gospel as a threat to their ways. Herein is the first limitation to the circle of fellowship: one must have faith to possess it.

The preaching of all the apostles presented mysterious truths which could only be approved by those with faith. The apostles preached a risen Christ. They said a poor, obscure Jew who was judged a criminal by Jewish priests, was crucified. They said a soldier even pierced His side with a spear to make certain His death. They said this man was wrapped in grave-clothes and sealed in a solid stone crypt, with a heavy stone in the doorway and a guard of enemy soldiers around the grave. And they said after more than two days had elapsed, without any human assistance this Jesus came out of that grave alive and well. They preached that after a few more days they saw Him go up into the air and disappear into the clouds, and angels spoke strange things to them. They acknowledged that they themselves had difficulty believing such a tale. Then, they preached also that there is a God in heaven who will judge all men, living and dead, for the manner of life they have lived on earth, and will award each man the just and right eternal place. Neither heaven nor hell lie within the realm of human comprehension. And, they preached that this Jesus, with His apostles, set up a church on earth, and established doctrine, disciplines, forms of worship, which should never change nor cease to exist until the end of time. They said it had Jehovah's approval, and was worth all the suffering, shame, and even death which enemies of the truth might pour upon it. They preached that to become a part of this church, one must be born again, by the Spirit of God from heaven, and

that there was no other way; but, by this process many persons of very low degree, and some who had been great sinners, were included. Now the human mind, capable though it is of swallowing up lots of ideas (from the statements made by politicians, to Santa Claus and the Easter bunny) simply cannot believe such things. So, what does humanity do? They improvise other schemes easier to believe. Mr Graham has sold many copies of his book on how to be born again (to which we answer with Jesus, "By their fruits ye shall know them.") And in spite of all such men, simple faith remains the basis for fellowship. There are people who do believe what the apostles said, They believe it so much that they adhere to it all their lives, and gladly die in that faith.

Since we are speaking of the mysteries of that faith once delivered to the saints, we might reflect a little on that faith by which Abraham was declared to be justified. It was said that he believed God. Not that he believed *in* God (for the devils can do that,—James 2:19), but that he believed God. He did so even when the promises of God seemed impossible to obtain. What did God promise him? Four things. *First*, He promised to give him a little son named Isaac. His and Sarah's advanced age made this seemingly improbable, and yet "against hope he believed in hope" (Rom. 4:18). *Secondly*, God promised that Isaac's seed should be multiplied into an uncountable nation. This promise was severely tested when Abraham was commanded to sacrifice Isaac on Mt. Moriah, but his faith did not fail him. *Then*, He promised that out of Isaac's seed should come the Messiah, God's own Son. And *finally*, He promised the land of Canaan to Abraham forever. Lots of people on this earth today know, intellectually, of that promise, but do not approve of it. This is the reason for the wars in the Mideast, where Esau continues to try to kill Jacob, just as he has done for the past 38 centuries. How could a little nation of three or four million people hope to survive when surrounded by powerful, wealthy, and evil-minded nations numbering hundreds of millions? My friend, the nation of Israel, like the

church of Christ, exists because there is a miracle-working God still on His throne, still keeping His promise. Abraham believed God, and the saints of God throughout time have also believed Him (Heb. 11). So should men today when they hear the gospel or see the Church. Faith is the characteristic which marks the saved, no matter where or when he lives.

Many persons today believe that God cast off the Jewish nation forever, because of the crucifixion. That is impossible, for God cannot change or break His promises. Paul explained why some of those persons were destroyed: "They are not all Israel, which are of Israel" (Romans 9:6). Those who did not believe were indeed cast away. But there were those who believed, a remnant or a seed; if these lived in the Old Testament age, they benefited from the special blessings of that age (Romans 3:1 and 9:4). If they lived in Paul's time, they came into the Church fold, and Peter and others became as shepherds to them. It is true that the unbelieving Jews might cry aloud of their faith in God and their right to the church, just as many nominal Christians do today, but that is not sufficient. What is it, precisely, that such persons believe about God? Only a living faith, a faith that draws a person into the ways of truth and obedience can avail here.

If we were to travel out among heathen nations, or for that matter among non-professing people in our own nation, we would observe that most of them judge the merits of Christianity by what they have learned from the pseudo-religious bodies in the world. These too often claim the name of Christ without having any of the evidences of his approving presence with them. When the world judges such religions to be deceitful, and worse than useless, we have to admit that were we in their places we would arrive at the same conclusion. But, we are not willing to cast away that faith which springs from the heart, which governs the tongue and the ways of life. The faith which can turn a man around as it did Saul of Tarsus has too much of God about it for us to deny. To such persons we want to say with Moses, "Come thou and go

with us, we will do thee good.”

Will the reader please consider as he reads the coming articles that we have no intention of “unchristianizing” any person, any place. We only wish to establish the fact, as Jesus taught His disciples to pray, (Matt. 6:13) that the Kingdom belongs to God, and no person can have the blessings of it unless God is willing to grant them to him. May God grant that His people, and especially His churches, may be reconciled to His terms. *(To be continued).*

ELDER RAYMOND WEBB

(Editor's note: In my judgment the foregoing article, together with those which are scheduled to follow, contain many excellent truths which should be given much serious and prayerful consideration by the Lord's people. I hope all our readers will study them very carefully. They will bear, at least, a second close reading. May the Lord add His blessings to them).

PREDESTINATE

Dear ones; I hesitate to write a little on the above subject, knowing my limited ability, and yet I desire to be of a little help to the cause of Christ and live to His honor and glory. A precious brother recently asked me to write on this subject, so I will offer a few thoughts as I believe the Bible teaches.

To predestinate is to appoint or ordain beforehand by Divine decree the destiny of the chosen people of God. Some apply it to all events, but the Bible speaks of it as being applied only to persons; those who are the called according to His purpose. The word “whom” (Rom. 8:29) must apply to persons and not things or events. I want to quote from Alexander Cruden; “The word is taken for the design that God has been pleased to have from all eternity, of bringing by his free grace to faith and eternal salvation, some certain persons, whom He loved in Christ, whilst He leaves others to continue in their infidelity or in their corruptions.” This describes my belief of the term *predestinate*, and read Romans 8:29-30 and

you will see that "whom" is the persons who were foreknown of God and these are the same ones who are embraced in the *pre* (before) *destinate* and the same ones called, justified, and glorified. Read the remaining part of the same chapter and you will learn that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. Wonderful truth of God's electing love.

The term *predestinate* is not found very many times in the Bible but every time it is spoken of it refers to God's electing, sovereign grace to choose whom He loved from all eternity with an everlasting love. And this choice is according to election and the good pleasure of His will, not man's. You may read Ephesians 1:5-11 and find the term used in the past tense, predestinated, which means it has already taken place. Now, "the purpose of him who worketh all things after the counsel of his own will," in verse 11, does not refer to all events and things in the world but, "that we (persons) should be to the praise of his glory, who first trusted in Christ." The Lord knoweth them that are His, and is not slack concerning His promises. The Lord has all power and is able to overrule the events of this life to His honor and glory as it pleases Him, and He has all knowledge and man is taught to "be still and know that I am God." He knoweth even the thoughts of our hearts and "known unto God are all his works from the beginning of the world." All the works of God in the church are known from the beginning, to be to His honor and glory. So there is a foreknowledge of God, and "whom he did foreknow, he also did predestinate" (Rom. 8:29).

God will not, and hath not, "cast away his people which he foreknew." So the Lord God did have and does have a foreknowledge of His people. The Bible plainly declares by the apostle Peter that God's people are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Yes, there is a foreknowledge of God and it is applied to the elect children of God. And surely the Spirit of

God is able to sanctify or make pure and clean, for the blood of Jesus cleanses from all sin. God's foreknowledge and predestination harmonize and work together in all things, working together for good to them that love God, to them who are the called according to His purpose. We cannot limit God's foreknowledge for He foreknew all things from the beginning to the end, but God's predestination is only subject to persons being chosen of Him before the foundation of the world. So the wonderful doctrine of election and choice according to the will and purpose of God still stands today, for the Lord knoweth them that are His.

Man does not have foreknowledge, but he has present knowledge and that as the Lord sees fit to give him the ability to know and understand to apply himself for the benefit of humanity and to the honor and glory of God. Man may do or work in such a way that the end purpose attained to is in harmony with the fulfilling of the will and counsel and foreknowledge of God. How true this has been many times as man thought to work for evil but the Lord overruled for good according to His foreknowledge. This certainly was manifested as Peter preached on the day of Pentecost that Jesus, "being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." So this is all taken place in the foreknowledge of God, even though it was by wicked hands. Now God hath raised Him up, "having loosed the pains of death, because it was not possible that he should be holden of it."

Peter affirms the position that you "were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot, who was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." Dear ones, this is our faith and hope in God and it is by Him that we believe this precious truth.

Surely there was no spot or blemish in the redeeming blood of Christ Jesus our Saviour, and He was foreordained before the foundation of the world, and to this end came He into the world, to fulfil all that the Father gave Him to do. To ordain as of the Lord is to command and appoint or choose to set apart to a certain end or use; and to be foreordained is to ordain beforehand to a certain accomplished end. Jesus was ordained of God to be the judge of quick and dead, and this is made known unto witnesses chosen before of God. Even Paul and Barnabas waxed bold and turned to the Gentiles, for the Jews were filled with envy and spake against the truth. So when the Gentiles heard the truth they were glad and glorified the Lord in their hearts, "and as many as were ordained to eternal life believed." This ordaining too, was beforehand; so the word *foreordained* must be in harmony with the foreknowledge and predestinated decree of the Lord God's will and purpose. The God of eternal glory hath foreordained by Divine decree, before the foundation of the world, that His Son Jesus should come and give His life's blood to redeem His chosen, and these same ones He did predestinate to be conformed to the image of His Son. These precious truths I believe the Bible plainly teaches.

Brethren, these sweet doctrines I feel in my heart as the only comfort to my soul, and I have not written to condemn anyone or cause any hard feelings in any way. I pray the Lord to correct me if I am wrong, and I beg an interest in your prayers. May the Lord of all mercies lead Zion in fellowship and love for the truth in righteousness.

ELDER DAILY HITE

DO WE KNOW?

Am I a child of God? How often do you ask yourself this question? No doubt the child of grace asks himself this question many times. It is unique to the experience of God's people, especially those who see themselves as depraved and

undone, to ask as John Newton, "'Tis a point I long to know; Oft it causes anxious thought; Do I love the Lord, or no? Am I His or am I not?"

It is sometimes suggested by men that one must know beyond a shadow of doubt that he is a child of God. They contend that not knowing perfectly that one is saved means that one is not. However the Scriptures do not teach this idea, but rather teach that although we may know we are saved, *that knowledge is imperfect*. It is not absolute, beyond doubt, but is, as Paul explained, partial. It is imperfect in the sense that it is not complete. We will not know perfectly until we reach heaven and see our Saviour. The apostle Paul says, "We know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (I Cor. 13:9-12). Here Paul clearly tells us that now, in this time world, we know in part; we do not know beyond shadow of doubt. But then, in heaven, we will know perfectly as God knows us perfectly.

We therefore characterize our knowledge as *hope*. Hope which Paul says . . . "maketh not ashamed." *Hope*, that blessed assurance based on faith and not perfect knowledge (which often times is based on acceptance or good works). *Hope*, the earnest expectation that by the grace of God we shall one day live with God in glory, not because we deserve it but because of what Christ did for us. *Hope*, that we are part of that great elect number that Christ said He came down from heaven to save and lose nothing. *Hope*, that is the anchor of the soul both sure and steadfast; that entereth into that which is within the veil, where Christ hath entered and appears in the presence of God for us. *Hope*, that one day our vile bodies shall come forth from the grave and be fashioned like unto the glorious body of the Son of God. *Hope*, that we

will be like Him and be satisfied.

To dwell on perfect knowledge one must satisfy certain requirements. Oh how miserable when one sees that, "All have sinned and come short of the glory of God." All perfect knowledge for the child flies out the window when he sees his utter depravity by nature! But oh how precious does that *hope* appear when one is at the end of himself and his way; when God shows the little child of grace that when left to himself he is nothing and less than nothing. He owes ten thousand talents and has nothing with which to pay. At the end of himself he cries out as the songwriter, "My hope is built on nothing less, than Jesus blood and righteousness, I dare not trust the sweetest frame but wholly lean on Jesus' name."

To many, this precious hope is worthless and some declare that they would not give a dime for it. To which the Old Baptists reply as Paul, the apostle; "Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is our hope.*" In this sense Christ and hope are one and the same.

Therefore, with our eyes fixed upon Jesus, the Captain of our salvation, let us walk this weary road of life assured by *hope*.

ELDER LONNIE MOZINGO, JR.
Danville, Virginia

AND HE CALLED IT NEHUSHTAN

After reading the wicked reign of so many kings it is refreshing to read the good reign of Hezekiah. "He did that which was right in the sight of the Lord, according to all that David his father did" (II Kings 18:3). He destroyed idolatry, and restored the true worship and after this was done Senacherib invaded Jerusalem and the Lord vindicated His people in the destruction of the haughty Senacherib and his army of 184,000 men. We learn from this that the safest place is the path of obedience and faithfulness to God. "Who is he that will harm you, if ye be followers of that which is good?" (I

Peter 3:13).

“Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived” (Num. 21:9). Hezekiah broke in pieces the brazen serpent and utterly destroyed it, because the people had made an idol of it and burnt incense to it. This serpent of brass was useful when used right, but when used wrong it became a snare and curse. The bread and wine when used aright are good and useful, they help our thoughts to take hold of Christ, but when we regard them as the saviour we idolize them and they are harmful to us.

The Saviour said, “As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up” (John 3:14). There is a proneness to idolize things lawful and so make them a curse to us; things that are good when used right. When Hezekiah had destroyed the brazen serpent he “called it Nehushtan,” that is, a pile of brass, in his criticism of their folly he charged them with burning incense to a pile of brass—a mere nothing. So, we may idolize the bread and wine and baptism, the preached word and other things lawful and useful when used aright we may make a curse to us. Baptism is good, but when we make a Saviour of it we need a Hezekiah to rebuke us. When we idolize the minister or preached word, we forget and forsake the lawful use of these things, and need rebuking.

The Saviour is no myth, He is a real being, not an imaginary being but a real, present being. He cannot be seen with the eyes but His presence is felt by His people. There is no use to idolize the services of God and burn incense to them. Habakkuk 1:16, the Lord explains; “They sacrifice unto their net, and burn incense unto their drag.” We may idolize a preacher or an ordinance, and so turn a blessing into a curse. The Lord is ever-present, and if one is converted surely the Lord is there and He is sufficient. So we need not idolize men or ordinances: let us worship God, burn incense to him,

not to the "brass" or the "net," or "drag," but burn all our incense to God alone, who is the everpresent One.

"Nehushtan" means "a pile of brass," so Hezekiah brake their god in piles as it was but a bit of old junk. Let us worship God and trust alone in Him; put not our confidence in man nor kings, nor horses, but in God.

ELDER J. H. OLIPHANT
Zion's Advocate—1911

STRICTER DISCIPLINE NEEDED

I am sorry to say in the present time, I know of members, or some who have their names on the book, that have not been to worship service in many, many years, and yet, the church goes along with such, without even bothering to see what the cause is, or whether they have joined some other order or not. I say this is a downright failure of the church in keeping house for the Lord and is a disgrace to the cause, and such practice is very detrimental. And I further believe that any church who allows such practice to continue on and on without looking into the matter will continue to grow weaker and weaker instead of building up and growing stronger. In my estimation, churches that do not look after its membership in a stricter disciplinary manner have departed from the true worship, and sooner or later will find the candlestick removed.

ERNEST PARKER
Excerpted From *The Christian Baptist*—March, 1985

"The gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). What a blessing that salvation or eternal life is a gift and that "Jesus paid it all," for which of us, dear readers, if left to ourselves, could live free from sin one day, in word, thought and deed, if our hope of heaven and immortal bliss depended upon it? O, how our hearts should go out in gratitude, love and praise to God that He has given His Son power to give eternal life to as many as the Father hath given Him (John 17:2).—Elder J. G. Wiltshire—1912.

THOUGHTS ON THE NEW BIRTH

When a person is born of the Spirit of God he not only loses all interest in being the *life* of the party, but he doesn't even want to be *at* the party. In other words, when one is brought out of nature's darkness and made to see something of the exceeding sinfulness of sin he is killed to the love of those things in which the world takes so much delight. I personally know of more than one person who was at a place of worldly entertainment at the time it pleased the Lord to make Himself known to them. And whereas they had gone to that place in high spirits and with much gaiety and mirth, they left it in great distress and heaviness of heart; they went there as a part of the crowd, but they left as an "outcast in the land of Egypt" (Isaiah 27:13). They certainly did not go there desiring to be born of the Spirit,—and at the moment it occurred they did not even realize what had happened to them.

The heavenly birth is not something one *desires to get*; it is something God *sovereignly brings to pass*. It is not obtained by compliance with conditions on the part of the unborn, but it is obtained passively as a result of the work of the Holy Spirit. The apostle John states it very clearly when he says the new birth is "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

If the "will of man" has no part in the new birth why do so many people teach that anyone can be born again if they just will? That's about like saying, "Those that are dead in their graves can get up and walk around the cemetery if they just will." The reason they don't *will* to get up and walk around the cemetery is because they are *dead*.

The manner in which the new birth comes about is set forth very clearly in God's word. So clearly in fact that men are left totally without excuse for either failing, or refusing, to see it. Remember, blindness is no excuse, because God is neither responsible for people being blind nor for their being "willingly ignorant". We will close with two of these plain declarations concerning the new birth. Paul says to the Ephes-

ian saints, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)." And Jesus said to Nicodemus, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit" (John 3:8). Language cannot state it any clearer.—*Editor.*

CORRESPONDENCE AND NEWS NOTES

ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN NORTHERN VIRGINIA AND WEST VIRGINIA

GOOSE CREEK—First Sunday, June 2, 1985. All day Sunday and Saturday before, all day both days.

ALMA—First Sunday, June 2, 1985. All day Sunday only.—Elder E.S. Skeen, Pastor.

MARTINSBURG—Second Sunday, June 9, 1985. All day Sunday, 2:30 P.M. Saturday before, supper, night service.—Elder A. J. Hylton, Pastor.

UNION—(SUMMERDUCK) Second Sunday, June 9, 1985. Regular services only on Sunday and all day Saturday before.—Elder J. E. Alderton, Pastor.

THORNTON'S GAP—Third Sunday, June 16, 1985. All day Sunday only.—Elder E. S. Skeen, Pastor.

BARROWS RUN—Fourth Sunday, June 23, 1985. All day Sunday and Saturday before, all day both days.—Elder Raymond Pressley, Pastor.

TIMBER RIDGE—Fifth Sunday, June 30, 1985. All day Sunday only.—Elder Gary Utz, Pastor.

SALEM—(RICHMOND) - HOPEWELL —Fifth Sunday, June 30, 1985. All day Sunday only. To be held in American Legion Post No. 137 Bldg., opposite Belt Boulevard Overpass, across Midlothian Pike from Ramada Inn.—Elder Hollie Redmon, Pastor.

TONOLOWAY—Fifth Sunday, June 30, 1985. All day Sunday only.—Elder Douglas, Heare, Pastor.

SANDUSKY PRIMITIVE BAPTIST ASSOCIATION

The Lord willing, the 1985 session of the Sandusky Association will convene with the "Rocky Fork" Church, located at the intersection State Routes 423 and 231, approximately 7 miles north of Marion, Ohio. Services will begin at 10:00

A.M. on Friday, June 21 and continue through Sunday. We invite all lovers of truth to come worship with us. Elder Nolan Pitney, Moderator—14185 RD. 15 M—Columbus Grove, Ohio. Brother John Hite—688 Morral-Kirkpatrick Rd.-W—Marion, Ohio 43302.—Phone 614-465-3485.

CEDAR CREEK'S ANNUAL MEETING CHANGED BACK TO JULY

For the last several years "Cedar Creek" Church near Marlboro, Virginia has held their Annual Meeting on the 4th weekend in July. Since their meeting last year they decided to hold it on the 4th weekend in June this year. However, due to circumstances which would have made it difficult for some of the members to attend at that time they decided to change it back to 4th Sunday in July and Saturday before. All day both days as usual. The Pastor is Elder Ernest Long of Stanley, Va.

IN MEMORY OF OUR DAD

ELDER CHARLES W. ALDERTON

Who Departed This Life Seven Years Ago, May 20, 1978

OUR DAD

A Dad like ours is very few,
 One whose heart was big and true.
 For us he always did his best,
 And never aimed for any less.
 We loved to hear him sing, preach and pray,
 In his plain, old-fashioned way.
 Somehow we can't express
 How we miss his tenderness.
 But, hidden way down in our hearts,
 These memories will never part.
 But they grow deeper day by day,
 Making us strong along life's way.
 No one can take our Dad's place;
 No one has such a kind and forgiving face.
 Indeed we are thankful,
 For others are not as fortunate as us.
 Yes, we had a real Dad, through and through,
 We can never give him all that's due.
 Anyway, all he ever expected was
 An "I love you."

We will always remember and hold precious memories of our dear Dad. We miss him a lot. God bless; we love all who have stood by us through these years. It really means a lot to have such precious friends.

HIS CHILDREN—RETHA AND JOHN ALDERTON

Obituary

SISTER LILLIAN E. STOVER

Sister Lillian Stover (95) of Bartonsville, Va., was born in Page Co., February 12, 1890 and passed away March 4, 1985 in the extended care unit of Shenandoah County Memorial Hospital, where she had been a patient for approximately six years. She was the daughter of the late David Stickley and Bettie Ann Modisett Stover.

Sister Stover was a member of "Cedar Creek" Primitive Baptist Church in Frederick Co., near Marlboro, Va. Her closest survivors are two nieces and two nephews.

We will always remember this dear Sister for her love for the Church and her enduring faith, though her body and strength were very frail and her voice so weak, she continued strong in faith, enduring her afflictions with patience, never complaining and always praising her Lord and Saviour for His goodness and mercy to her. Her favorite scripture was the 121st Psalm, and she would often request that I read it to her. She was loved by all who knew her for her kind, gentle and loving personality.

A grave-side service was held at the Stover Cemetery near Luray, Va., March 6, 1985 at 3:00 P.M. by her pastor, Elder Ernest M. Long. "Blessed are the dead which die in the Lord." Submitted in love.—Elder Ernest M. Long.

BROTHER BILLEBAULT RICHARDSON

Brother Billebault Richardson (55), Alexandria, Va., was born August 6, 1929, in Jewett, Texas, to Jesse Carl Richardson and Lela Kate (Franks) Richardson, both deceased. He died February 7, 1985 in Doctors Hospital of Northern Virginia. He was married to Alenka Adamic on December 3, 1960. He is survived by his wife; a son Carl by a former marriage, of Texas; a son Mark and daughter Rachel, both of Alexandria, and a sister, Doran Raines, Houston, Texas.

Brother Bille served for about 13 years in the U.S. Army, including one year in Viet Nam. He was discharged in Heidelberg, Germany, as a Sergeant with 100% disability and finally departed on December 31, 1969, at Walter Reed Medical Center, Washington, D.C. In 1971 he received a kidney transplant which his body rejected after a few weeks, and since that time had required several hours on a dialysis machine three times a week. His general health and resistance to infection had gradually worsened and the eventual cause of death was pneumonia with other complications.

On February 24, 1980, he was baptized into the membership of Washington Primitive Baptist Church by Elder Phillip Johnson. Following baptism he stated to the church; "I realize that I am the greatest of sinners, but I have a Saviour who is great to save." He was blessed with great depth of spiritual feeling and a great gift of public prayer. He also had the God-given talent of expressing his love of God in poetry, of which he left many examples, the last of which was read by Elder Johnson at the funeral service. In the last months of his life, his health did not permit frequent attendance at church services.

'Tis O'er

'Tis O'er, this wisp of clay is shed,
 My heaven-born spirit has forever fled.
 'Tis departed to rest in Jesus' loving breast,
 N'er again shall sin this poor mortal molest.

If in kind memory's eye I should arise,
 N'er forget, dear ones, death came as no surprise.
 Though the cold wind of winter must on each of us blow,
 Does not the icy blast give way to that warm inner glow?

The fast, sure hope which is every saint's mainstay,
 Will, like the grain of wheat, perchance sprout in fine array.
 So falter not and n'er be slow His promises to believe,
 Because they're true; I leave behind not a cause to grieve.

The wording of this poem reflects perfectly the spirit in which Brother Bille met the years of adversity and ills of the flesh which preceded his death. To the sorrowing wife, children and other relatives, we can only say, from I Thess. 4:13, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others who have no hope."

Funeral services were held at Fort Myer Chapel, by Elder Phillip Johnson and Fr. Waters on February 15, 1985. Interment at Arlington National Cemetery. Written by one who loved him dearly for Christ's sake.-Karl F. Bobzien.

SISTER FANNIE MABEL MORGAN

Sister Fannie Morgan (82) passed from this life February 28, 1985. She was born February 4, 1902 in Madison Co., Virginia. Surviving are two sons, three grandsons, and five great-grandchildren.

Sister Fannie was baptized by the late Elder A. J. Garland on September 15, 1929, and was a faithful member of "Robinson River" Primitive Baptist Church up to the time of her death. She lived and died by faith. When I think of her home, I am reminded of a scripture found in Joshua, "But as for me and my house, we will serve the Lord." She was loved by all that knew her. Just by her conversation you would become aware that she was blessed of the Lord. We praise the Lord and give Him the glory for this grace.

A funeral service was conducted by Elder Tolliver Utz and Elder Raymond Pressley at "Robinson River" Church, Brightwood, Va., with burial in the Church cemetery. She will be missed by her Church, family and friends.-Elder Tolliver Utz.

DONATIONS TO THE ADVOCATE AND MESSENGER

Irma Goetzinger, Maryland, \$5.00; In memory of Nancy Webb - by her Sister - Leatris, Illinois, \$25.00; Aline Abell, Virginia, \$5.00; Virginia Kane, Virginia, \$5.00; Mrs. William Mize, Georgia, \$20.00; Sister Willa Daily, Indiana, \$20.00; Robert Langerak, Michigan, \$5.00; Sister Georgia Agnew, Virginia, \$25.00; Lillie Kasting, Indiana, \$3.00; Margie Swinger, Michigan, \$25.00; Charlotte Rudacille, Virginia, \$4.00; John and Karleen Crary, Missouri, \$5.00; Esther Linne, Illinois, \$10.00; Elder Elmer Skeen, Virginia, \$5.00; Friend, Virginia, \$200.00; Mrs. Garland Reams, Virginia, \$5.00.

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, Amissville, 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. Second 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 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 YMCA, 255 S. Marion St., Oak Park, Ill 60302. Services each 1st Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372 July '85

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. and 1st Sunday at 7:30 p.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Sister Vallie V. Postelle, Clerk, 308-D Ewing St., Berkeley Springs, W. Va 25411. Tel. (304) 258-4764. Aug. '85

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 Suns. 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. '85

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 '85

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. '85

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 '85

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 '85

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. '86

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 Mar. '84