

# Advocate and Messenger

133nd Year                      MARCH 1994                      No. 3

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**Advocate**  
and  
**Messenger**

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

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<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**A MIGHTY SAVIOUR NEEDED**

The Lord is my Redeemer,  
I want, and need, no other:  
He is my constant Helper,  
My Friend and Elder Brother.

He blesses me in sorrows,  
He comforts me when grieving,  
And even when I'm sleeping  
His bounties I'm receiving.

All those who know their weakness  
And loathe their own behavior  
Desire a Mighty Conqueror,  
A wise and sovereign Saviour.

12-14-91                      R.E.H.

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# Advocate and Messenger

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133rd Year

MARCH 1994

No. 3

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## THE GOLDEN RULE

"As ye would that men should do to you, do ye also to them likewise" (See Matt. 7:12 & Luke 6:31).

This is what is commonly called "the golden rule" and is usually expressed, "Do unto others as you would have them do unto you." The nature of man being what it is—everyone having inherited a fallen nature from the first man, Adam—the generality of men do not follow this rule; nevertheless, there has never been a problem in the world pertaining to human relationships that adherence to this precept would not cure. So far as teaching us how we ought to behave toward our fellow man this rule contains the essence of the

law and the prophets (See Matt. 7:12). If everyone treated his fellow man in all matters precisely as he would want to be treated, no one would ever knowingly tread upon the rights and feelings of others and there would be a virtual heaven on earth.

We all know how it feels to be mistreated, and we whose hearts have been touched and tendered by the grace of God should always use great care that we never behave toward anyone contrary to the way we would want them to treat us. If this were practiced as it should be it would heal many broken homes and relationships. Fathers and sons, mothers and daughters, husbands and wives, would come back into each other's loving embrace and walk along in harmony and peace. Employers would treat their employees fairly and honestly, and vice versa, and the wheels of commerce would turn much more smoothly. In a word, it would be a wonderful world.

If we mistreat others it will most likely result in retaliation and we will thus generate mistreatment toward ourselves, and in so doing we may establish a chain of reciprocation which results in tragic consequences. May the Lord help us to always reflect a Christian spirit, and when someone smites us on the right cheek, let us turn to them the other also (See Matt. 5:39).—*Editor*.

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## TWO VERY DIFFERENT PORTIONS

In Psalm 17:13-14 David prayed to be delivered from men of the world, who "have their portion in this life". Those whom he speaks of as "men of the world" are the same ones that are called "the children of this world" in Luke 16:8 & 20:34; "the children of disobedience" in Eph. 2:2 & 5:6 & Col. 3:6; and "the children of wrath" in Eph. 2:3. They are referred to in a number of places as "the children of Belial" (Deut. 13:13 & 20:13, 1st Sam. 10:27, 1st Kings 21:13 & 2nd Chron. 13:7), and as "sons of Belial" (Judg. 19:22, 1st Sam. 2:12 & 25:17, 2nd Sam. 23:6, & 1st Kings 21:10), and as "men of Belial" (1st Sam. 25:25 & 30:22 & 2nd Sam. 16:7 & 20:1). In every place these are shown to be characters void of all grace and goodness. They are such as *shall die in their sins* because they are *of this world* and therefore do not believe that Jesus is the Christ (See John 8:21, 23 & 24). They shall go away into everlasting punishment (Matt. 25:46).

Such men "*have their portion in this life,*" and what a pathetic state of affairs is this! How little do men possess if all they ever have is what they enjoy "in this life"! Men of the world never know the blessedness of communion with Christ and His people, the enjoyment of which is the greatest treasure anyone can possess on these mundane shores. Consequently all they ever have is transitory in nature—here today and gone tomorrow—a soon-fading materialism. The highest attainments of the worldling do not begin to equal the smallest joys of the righteous.

Men of the world do indeed *have a portion*, for God is a merciful Being and "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). And it is not at all uncommon for the wicked to have a much greater portion of worldly goods and enjoyments than do the righteous. The rich man and Lazarus are good examples of this (See Luke 16:19-26). The rich man was "a man of the world" and *in his lifetime* he received his good things, while Lazarus, though a child of God, received evil things. But their state *after their lifetime* was much different, Lazarus being comforted and the rich man tormented. O,

dear Lord! a billion to one give me the portion of Lazarus over the portion of the rich man!

O struggling saint, art thou sometimes tempted to envy the prosperity of the wicked as the psalmist said he did (psalm 73:3)? If so I would urge you to read on through that Psalm and do as the writer did, and understand what the latter end of such characters will be (See verse 17). There is nothing about their situation to be envied, for all they have to look forward to is what little pleasure they can derive from the material things they have "in this life" and then all that awaits them is a miserable eternity of torment.

How unspeakably blest we are if we can truly say, "The *Lord* is my portion" (Lam. 3:24)! See also Psalm 16:5 & Psalm 119:57). This is "that good part" which shall not be taken away from us (See Luke 10:42).—*Editor*.

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### WHY DO PRIMITIVE BAPTISTS RE-BAPTIZE?

It is acknowledged that one must be bold to attempt to write about such a delicate matter, and I certainly do not entertain the slightest notion that it will gain me any popularity. Even so, may it be that I will always be ready to sacrifice personal recognition for the cause of Christ, His people and kingdom.

In serving as pastors it is not unusual for ministers to come in contact with some of the Lord's children who belong to other religious orders, but who believe Primitive Baptist doctrine. We thank the Lord for them and appreciate the fact that they believe the doctrine. But they object to what they equate to being re-baptized, and therefore will not join the Primitive Baptist church because of this requirement. Their reason for not wanting to be re-baptized (baptized) is because of their original religious experience. They feel that since they were sincere in their actions their immersion, sprinkling or pouring is valid. And, to submit to baptism for membership in the Primitive Baptist church, according to some I have talked to, would be denying their sincerity in their baptism initially. Some will cite Eph. 4:5, "One Lord, one faith, *one*

*baptism*," as justification for not being re-baptized (baptized). The baptism referenced in this passage is not *water* baptism, but rather the baptism which makes us a child of God spiritually. It is a *spiritual* baptism whereby we are all baptized into one body, as expressed in 1st Cor. 12:13.

Anyone who is interested in supporting truth should be willing to do a little research, and/or listen, to ascertain what constitutes valid baptism. I appeal to those who may be contemplating this important subject not to approach it with prejudice, but rather that diligence be applied to a verification of its origin and administration through the ages.

John the Baptist, being filled with the Holy Ghost, initiated water baptism in its proper mode. He baptized those who came to him bearing fruit meet for repentance, with the baptism of repentance. Furthermore, he directed them to Christ (See Matt. 3:11-12 & John 1:29-31). His baptism was genuine, right and proper according to the authority of God, because Jesus recognized it as a righteous act, for in speaking of baptism he said to John, after traveling from Nazareth to the Jordan River, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness" (Matt. 3:15).

The baptism of Jesus was, without doubt, by immersion, because Matthew 3:16 says, "And Jesus, when he was baptized, went up straightway out of the water." If we are to follow Him it is a necessity that we be baptized in like fashion.

Paul said, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea" (1st Cor. 10:1-2). "The Israelites, when they passed through the Red Sea, had the waters on each side of them, which stood up as a wall higher than they, and the cloud over them so that they were as persons immersed in and covered with water; and very fitly represented the ordinance of baptism as performed by immersion; and which is the way it was administered in the apostles time, to which he refers; and is the only way it ought to be administered."—*Dr. Gill's Commentary, Vol. 6, page 211*. This statement of Dr. Gill is further substantiated by the word

"baptize" itself, for when we consider the intrinsics of the word baptize from a linguistic position it proves unequivocally that the mode is by immersion.

Alexander Carson (1776-1844), Tubbermore, Ireland, made an in-depth investigation on the subject of baptism as we learn from his book entitled "Baptism; Its Mode and Its Subjects." He deals extensively with the word's history and meaning. His investigation ultimately revealed that the word "baptize (bap'tiz)" in the King James Translation came from the Greek word "baptizo (bap-tid'zo)" and it's only meaning is to dip. This (dip) is an accurate description of Christian baptism because in an authentic scriptural baptism the person being baptized is literally dipped into the water as we would dip (submerge) an object into any liquid. Therefore, deviation from this mode cannot be any more than pseudo baptism.

Mr. Carson further states (pages 143-144), "Words cannot more plainly teach anything than these words declare, that in baptism we are buried with Christ. Baptism, then, must not only contain a likeness to burial, but that likeness is emblematical . . . baptism is not a figure of speech; it is an emblematical action . . . 'That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Here we see that baptism is an emblem also of the new life of the Christian. He dies with Christ to sin; he rises with Him to a new life of holiness. There must, then, be something in baptism that is calculated in an emblem of a resurrection as well as of a burial. Immersion is a mode that answers both; and immersion is the only mode that can do so.

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' In our baptism, then, we are emblematically laid in the grave with Christ, and we also emblematically rise with Him. It is designed to point to our own resurrection, as well as the resurrection of Christ. In baptism, we profess our faith in the one as past, and in the other as future."

It is not only necessary to observe the correct mode in baptism but there must also be an authorized administrator for the ordinance and a qualified subject for baptism. Fundamentally, the administrator

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must be a believer in the Lord Jesus Christ and an active participant and supporter of the doctrine and practice of His Church. He also must have a pedigree (threaded through churches maintaining Bible doctrine) that reaches back through baptismal succession to Jesus Christ, His apostles, and John the Baptist. Furthermore, he must have been duly ordained to the office of elder under the authority of the church. Our forefathers believed, and so do I, that other baptismal/ordination lineages were, and are, inappropriate for one to administer the ordinances of true baptism.

The beliefs and opinions of our Christian predecessors were not (and ours are not) arbitrarily formulated based on the whims of men, but rather they are according to the word of God, for Paul's assertion to Timothy was, "And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2nd Tim. 2:2). He also said to Titus, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I have appointed thee" (Titus 1:5). He taught these two preachers things that were wanting in the churches and delineated to them the responsibilities of their offices. Timothy was to commit (declare and deliver) the things he had heard of him, which included doctrine, practice and ordinances, to faithful men who would pass them on to another generation, etc. And, Titus was to "Ordain elders in every city." These instructions establish the principles of baptismal/ordination succession for all times.

The Primitive Baptists acknowledge the apostle's teachings in their articles of faith, because one article stipulates that "we believe that no minister has a right to the administration of the ordinances, only such as are regularly called and come under the imposition of the hands of the presbytery." Note: this practice has been observed in the church by our ancestors in each generation, an unbroken chain of compliance since apostolic times.

Even as the administrator must have the proper credentials to perform a scriptural baptism, so must the subject being baptized possess certain prerequisites that qualify him or her for baptism. That is, they must be a believer in the Lord Jesus Christ, have a spirit

of repentance and be otherwise qualified for church membership, gospelly (See Mark 16:16, Acts 2:38, 8:37 & 2nd Cor. 6:17).

Now back to the original question, "Why do Primitive Baptists re-baptize? It is because of unorthodox practices that stemmed from a relaxing of doctrinal principles among some of the Lord's people. In the early church (A.D. 251) the error of "baptismal regeneration" and "infant baptism" crept into some of the churches. Since these practices had no scriptural foundation it caused the first separation among the churches, for the loyal churches declared non-fellowship for those churches which accepted and practiced these errors. The loyal churches deemed the scriptural position on baptism a worthy point of doctrine, because they would not fellowship those practicing the unscriptural practice of baptisms prior to repentance. Neither did they accept infant baptisms as an orthodox procedure.

Those who advocated the position of "baptismal regeneration" and practiced "infant baptism" became known as *Catholic*. Then in the ninth century (869) the Catholic religion divided into the Greek Catholic and Roman Catholic. It was from the latter that the daughters of reformation were born and they continued (or at least some did) the baptismal practices of their mother. At any rate, the daughters baptisms could not be any more authentic than mothers who had practiced unscriptural baptisms for approximately fourteen centuries.

Our Christian ancestors declared non-fellowship for the churches that practice scripturaless baptisms in the third century. And, in doing so they required anyone coming to them from those churches to be re-baptized. This earned them the general name of "Anabaptists".—*Hassell's History*, page 19. They went by other names too, but were generally called "Anabaptists" simply because they re-baptized.

It is a sad commentary on our church history but we learn that irregularities and departures from sound doctrinal principles did not cease in the third century, but rather, others have subsequently abandoned fundamental Bible doctrine. This too invalidates their baptisms. Therefore Primitive Baptists continue to maintain the well-founded tradition of our fathers by not accepting baptism

administered by other religious orders.

Many question the reason why Primitive Baptists re-baptize, and we trust this article will at least provoke thought with more understanding on the subject. Because it is written with love for the cause of our Saviour, hopefully it will not offend any little child of God who is honestly seeking the truth about the matter.

Baptism was given as an ordinance by our Lord, and Primitive Baptists believe it should be observed today even as it was in apostolic times. For this to occur they believe the administrator of the ordinance must have a lineage that reaches back, by baptismal succession, through orderly churches, to the days of Christ, His apostles, and John the Baptist, and, the subject being baptized must be a qualified believer. In addition, they (we) believe the only valid baptisms are by immersion.

Baptism/re-baptism is a vast subject and volumes could be written in connection with it, but the tenor of this article sets forth, basically, the reasons why Primitive Baptists re-baptize.

ELDER DENNIS H. JONES

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### **THE STEDFAST ANGELIC WORD— HEBREWS 2:2**

In the beginning God created the heaven and the earth. Just as He created mankind to populate His earth, He created angels to populate His heaven. Their appearance among men proves the very existence of heaven their home, just as an answered prayer proves the existence of God Himself to the one who prays.

As heaven is higher than earth, in the creative order, so those who dwell there are superior to mankind in every way save one. God created them spirits, with minds and hearts to serve him in that wonderful place. They are without sin, they never die, they neither marry nor are given in marriage, and they are contented to be what God ordained, God's servants and His messengers. They have powers given them far above humans, nor are they threatened as humans are by the powers of nature. In speaking of heaven Jesus

promised that men, in a bodily sense, would some day be like them. Inasmuch as they have names and differing gifts and personalities, we reason that we also shall retain our own individual personalities when we are made like them. Spiritually, however, where angels were appointed to stand in God's presence as servants, God has ordained that His people shall one day dwell there as His companions, His family. How wonderful is that thought! Lord, "what is man that thou art mindful of him? and the son of man, that thou visitest him? for thou hast made him a little lower than the angels, and hast crowned him with glory and honor" (Psalm 8:4-5). "Unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?" (Heb. 1:5). But, Paul reasoned, we are made heirs of God, and joint-heirs with Christ. Here is honor beyond comprehension!

For this reason God has shown remarkable mercy to His heirs, though they be mortals, by revealing things that angels did not know, but desire to look into (1st Peter 1:12). Many times in the Bible God sent angels with special messages; and as at the birth of Jesus the angels, whose minds are unclouded with unbelief, comprehended the purpose and result of God's acts much better than men. The angels saw everything from God's view-point, while men always have their eyes blinded by their own humanity. The angelic host sang praises at that birth, for they saw in this infant the means by which God would save His people; men neither understood nor praised God, though angels announced it to them.

In the sense that they are messengers, gospel ministers (especially pastors) are sometimes referred to in the Bible as angels (See the messages to the Asian churches in Rev. 1, 2, & 3). Jesus was called an angel also, being the messenger of the new covenant. Because Satan also has his dark angels who are very busily spreading destruction and torment throughout the earth, the saints need to distinguish the good from the bad.

Angels are not to be worshipped (Rev. 19:10), nor are we to pray to them, nor to address our prayers to God through them as though they may have access to the throne that we do not have. Our Lord assured us that we are heard when we address our Father directly

(Matt. 6:6). Nor are we to depend upon angels to be our constant guardians, for our God has given us powers of reason, the Scriptures, and grace, by which gifts we are unable to shift the accountability for our mistakes to any other.

A search of the Bible reveals many instances where angels spoke. An angel spoke to Zacharias and to Elizabeth, and to Mary and Joseph, before the birth of the holy child. Unlikely as it seemed, both John and Jesus were born just as the angel promised. Angels appeared at the tomb of Jesus to roll away the stone, to speak to those women to announce the resurrection; though they could hardly believe, it was indeed true. An angel appeared to Peter in prison, released him, and unlikely as it seemed even to Peter, delivered him out of danger. In every case the words spoken by angels were steadfast, unyielding, true.

The Old Testament service was likewise established by angels, a fact proven by both Bible and history. In our text Paul pointed out the fact that those same angels promised the old dispensation would be changed with the coming of the new Kingdom, and upon this foundation proved the New to be superior to the Old. Many who resisted the change let that portion of the message slip away, hence Paul's warning that such transgressions received a just recompense of reward. Is it possible that the church today might also let some words slip? You know it is. Even for those who hold to the doctrines, it is so very easy to let slip the gospel order and practice of our faith.

The same angelic word that proclaimed the birth of Christ has also promised that there will be time no longer (Rev. 10:1-6), but that God will judge the earth. The signs given us by God's Son, as well as by angels, tell us that time is at hand. If ever men needed to turn to the word of God, now is that time. God's word cannot fail. We must not let that word slip.

ELDER RAYMOND WEBB

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When discipline ceases in a church the Lord soon removes the candlestick, and then that church not only *looks* like the world but actually *becomes a part* of the world.

## TWO ERRORS

### (Second of Three Installments)

The other point of doctrine that I have referred to, that Elder Beebe and others advocated so strenuously, "The absolute predestination of all things that come to pass, both good and evil," has caused much trouble among the Primitive Baptists, and is causing some trouble now. This point has gotten a deeper hold upon the Primitive Baptists than the other one ever did; and I cannot just now see the end of it. In my humble judgment, it is leading some to its legitimate *ultimatum*, and that is, Antinomianism. The doctrine of predestination is taught in the Bible, and is a fundamental truth of the gospel of Christ. All indoctrinated Christians believe the doctrine, for it is not only taught in the Bible, but is in perfect accord with the Christian experience.

In the good old King James version of the Bible, the word predestinate, and its derivatives, is used but four times, and only in the New Testament. And it is a remarkable fact that it is used only in connection with the salvation of the Lord's chosen people. It is used by the apostle Paul every time it is used, not being used by any other inspired writer. In the eighth chapter of his letter to the Romans the apostle uses the word twice in the same connection, and in precisely the same sense both times. In his letter to the Ephesians, first chapter, he also uses the word twice, and teaches the same thing by it both times.

I will now quote the words of the apostle where he used the word "predestinate," in writing to the Romans, that the reader may be reminded of the fact that it is used in connection with the salvation of the Lord's people, and is an important point of doctrine. "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:29-30). So we see that the doctrine of predestination forms a link, and is in connection with God's foreknowledge of His people, and His calling of them, and His

justifying of them, and glorifying of them. If predestination should be left out, the chain would not be complete, But it is not left out in fact, and we should not leave it out in our teaching.

Let us notice that the foreknowledge, predestination, calling, justification, and glorification of the Lord's people are all of God, are all the works of God; and consequently their salvation which is the end of all these glorious works of God, is of God, and consequently by grace. Surely poor sinners that have fled to Christ for refuge, and now hope and trust in the mercy of God, and in the rich provisions of His grace, have great cause to rejoice. Well might the poet sing with an exclamation, *"How firm a foundation, ye saints of the Lord, — Is laid for your faith in His excellent word!"*

I will now quote the words of the apostle where he used the word "predestinate," or rather its derivative, "predestinated," in writing to the Ephesians, that the reader may see that he used the word in precisely the same sense in which he did in writing to the Romans. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:3-6).

The apostle here ascribes blessing unto God, because he blesses the saints with all spiritual blessings in heavenly places in Christ. God blesses the saints with all spiritual blessings in heavenly places in Christ, in His gracious dealings with them, when He bestows upon them the spiritual blessings of life, love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance, faith, hope, humility; and truly it is in heavenly places in Christ Jesus that they are thus blessed. It was a heavenly place unto old Jacob, where he saw in a dream that 'wonderful ladder reaching from earth to heaven, and angels ascending and descending upon it, although he was in a strange land alone and had the ground for his bed and a stone

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for his pillow. No doubt that ladder represented Christ; and the angels ascending and descending upon it, the spiritual blessings that the Lord's people are blessed with in Christ.

How sweet is the foretaste of our sweet heavenly home, where God, and Christ, and the Holy Ghost, and the angels, and the redeemed saints that have gone on before us are! Grand and glorious and inspiring is the thought that heaven will not be complete until all the family of God get home. Their souls are now being gathered home, here and there, from the earth, and by and by all will be gathered as precious fruit, by the Husbandman, and the bodies of the dead will be awakened from their long and silent sleep, and be fashioned like unto the glorious body of Christ. Blessed time, looked for by poor pilgrims, journeying with sorrow and grief in their hearts, here in this world! How my poor heart leaps for joy as I feel the inspiration of the blessed hope of immortality by and by!

The apostle goes on and declares that we are blessed with all spiritual blessings in heavenly places in Christ, according to God's choice of us in Christ before the foundation of the world; that is, as I understand it, we are blessed here in time with all spiritual blessings in heavenly places in Christ, *because* of God's choice of us in Christ before the foundation of the world. And the apostle declares that we have been thus chosen and blessed with all spiritual blessings that we should be holy and without blame before God in love. And he goes on further and declares that God hath done all of this for us, "having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." So we see that it is because of God's predestination that we receive the adoption of children; therefore we should rejoice in the doctrine. And we are here reminded that we ourselves, sons and daughters of Adam, human beings, mortals, receive the adoption of children.

If God's children are eternal children, as some teach, they would need no adoption, nor would they need to be born again; and, more than that, we poor mortals, sons and daughters of Adam, would have no part nor lot in salvation, or of immortality beyond the grave.



Being mortals, human beings, here in our original state, as the creatures of God, already having an existence as such, we must needs be both born again and adopted to become the children of God and be prepared to live with him in heaven forever. We have not eternal life in our natural state, in our unregenerate state; and therefore in order to be born again we must receive this eternal life. And as we are already in existence, we must, in order to become the children of God, be adopted also, or we would be left out sure enough. But God hath appointed salvation, and all that is necessary in connection with it, and it is all right. And He hath done all this, "according to the good pleasure of his will;" so it is freely and lovingly done; without regret, or reluctance, or repentance on His part. And it is all "to the praise of the glory of his grace." Surely, then; it is not to the praise of man's works at all. And it is in this grace "he hath made us accepted in the beloved." This is my hope, and I rejoice in it.

I will now quote the words of the apostle where he uses the word "predestinated" in the other place in writing to the Ephesians: "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ" (Eph. 1:11-12).

We see here that we obtain our eternal inheritance through God's predestination, according to His purpose, who worketh all things after the counsel of His own will. By predestination, is meant appointment beforehand. So God hath appointed beforehand that we should obtain an inheritance. The apostle says we have obtained an inheritance; have already obtained it. It is already ours. And he declares that it is in Christ that we have obtained this inheritance. An inheritance is not something that is worked for, but something that is given because of heirship. And heirship presupposes some kind of relation existing between the heir and the one that gives or bestows the inheritance. Christ being our elder Brother, and being heir to His Father, and having wrought out a salvation for us, and obtained eternal glory for Himself and for us, and being our representative before the Father, we are "heirs of God, and joint-

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heirs with our Lord Jesus Christ" (Rom. 8:17). Considering the connection in which the words stand, I understand that the following scripture means that God works all things pertaining to this inheritance and the heirs of it, "after the counsel of his own will:" "being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Of course, God works *all* things that he does work, "after the counsel of his own will," for He asks no one to be His counsellor. But I do not think that we are to believe that this scripture teaches that God hath predestinated all things that come to pass.

I have now quoted all the scriptures in which the words "predestinate" and "predestinated" are used. And it can be readily seen that the word is used every time in connection with and pertaining to the salvation of the Lord's people. If our people will use the word thus, and not use it in any other way, they will be safely setting forth the truth according to the Scriptures, and there will be no disputes about it. But man is a creature of extremes; and when he begins to theorize on a subject it looks like he does not know when to stop or where, until he goes as far as he can. (*The foregoing is from the Autobiography of Elder T. J. Bazemore, published in 1901. To be concluded in the April issue.*)

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### WHEN ISRAEL WAS A CHILD

"When Israel was a child, then I loved him, and called my son out of Egypt" (Hosea 11:1). This appears a very simple statement, but when we consider it prayerfully we see that it involves the very foundation of God's love and His providential care for His elect. I would call your attention to Rev. 19:10; "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." I believe this is the key to all the Scriptures, both in the Old and New Testaments.

In Hosea God is showing forth not only the calling of Israel out

of Egypt, recorded in the Book of Exodus, according to His promise to Abraham back in Genesis, but also shows His wonderful working in wisdom and the great mercy that He shows to His children in every generation.

When Israel (Jacob) was weak God used a famine to remove him to Egypt that he might have the protection and riches of a great nation. Afterward God allowed the natural envy and hatred of those same people to drive them to call on Him daily in supplication to lighten their burdens and in this way they were made willing and anxious to follow their leader out of the very place that had one time been their haven. God's ways are higher than our ways, and His thoughts than our thoughts.

Now let us consider His Son that He called out of Egypt. How did He come to be down there in the first place? God warned the husband of Mary to take the young child (about two years old) and his mother to a place of safety. In the Orient a child less than two years old was considered a babe, and those about two years old were called a young child. Later they were called a lad, and still later a youth and then a young man.

You remember that Herod, when he saw there was no chance to identify Jesus, sent and slew all the male children from two years old and under, thinking that he would be certain to remove what he believed was a threat to his reign. But Jesus was never a threat to any political rule for He said, "My kingdom is not of this world" (John 18:36). But "the wicked flee when no man pursueth" (Prov. 28:1).

But God did not leave His Son in Egypt, but caused Him to be brought back under the same environment that His parents fled from earlier. Certainly God could have protected Him back in Israel all the time, but this shows His wondrous ways. He sent His Son into the world to His people (the Jews). Also all this was done that the Scriptures might be fulfilled. If you will follow the prophesies closely you will find that there are about one hundred and fifty references made concerning Christ, directly, and many more indirectly. There were, I believe, a number of them concerning His birth, His features and personality, that are unmistakable.

He must return to be observed by His own people and also to fulfill the very reason He was on earth to begin with, which was to serve, suffer and die that His people through Him might have eternal life.

Remember, this was no accident that He suffered as no man before or since has ever suffered but this was all according to the will of a loving and merciful God. (A lot of people are prating about the love of God who appear to know nothing about His love.) Notice the Book of Esther, where God's name is not once mentioned, but His providential care and love are shown throughout for His people. See where He lets the forces of evil play out until it seems there is no hope, but in the end we see that He is in control all the time.

In Hosea we see the reason for God's care for His people. It not only shows their utter disdain for His commands but also shows His everlasting care and brings out the fact that the gifts and calling of God are without repentance. He never gives up on one of His.

I see this subject has grown until there is no end to it, as it is with all the subjects in the Scriptures. Written for the sake of the truth.

ELDER MARLIN L. WHITE  
Rockford, Alabama

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### A PRAYER

Keep me, dear Jesus, in the shelter—Of Thy great and mighty arms—Hold me close—Hold me tight. Keep me safe from the evils of the day—Watch me gently through the night. I will always love Thee, Jesus—And I promise most of all, I will try to walk in Thy bleeding footprints—Wilt Thou catch me when I fall? Amen.—  
**Sister Ina Jean Cato, Spurgeon, Indiana.**

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"A life spent in the service of God, and communion with Him, is the most pleasant life that anyone can live in this world."— *Matthew Henry's dying words.*

## GOD IS NO DOUBLE-CROSSER

If there were no such things as conditions, why were the words *condition* and *if* invented? If we are but passive and helpless instruments in carrying out what God determined that we should do, then where and on what principle of justice could we be punished for our sins?

If I tell my child not to do a certain thing, and then *compel* him, by physical force, to do the thing I forbid him doing, and then severely punish him for it, what kind of a father would you judge me to be? What kind of a father would I be? I would be a tyrant!

God told Adam not to partake of the forbidden fruit. Then, do you believe God *predestinated* him to do the thing that He told him not to do? Do you believe God commanded him to do one thing, and then predestinated him to do something else? If you want to lay such stuff off on God you can do so, but deliver me from such. My God is not guilty of double-crossing the sinner—commanding him to do one thing and then determining that he do something else. Absurd! Ridiculous!—Elder M. A. Norman, *The Primitive Baptist*, 1953.

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## CORRESPONDENCE AND NEWS NOTES

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### From Elder Marlin White, Rockford, Alabama:

In response to the Editor's request in the January issue, I would like to contribute the following remarks (See Elder White's article elsewhere in this edition) in hope of encouraging others to write; not just ministers but anyone else. If no other subject impresses you, the record of your first experience and highlights of your life would be of interest to others and no doubt an encouragement to them. Yours to serve.

**From Elder and Sister Guy Hunt, Holly Pond, Alabama:**

Helen and I want to thank you for your gift. Many people ask us how we are able to handle our hardship. It is with God's grace and true and loyal friends like you that keep us going. Many times when we wonder if we can make it, we will receive a letter like yours and it reminds us just how wonderful most people are. Among all the evil, there is still much good.

We will be filing with the Alabama Supreme Court this week. I hope they will do the right thing and return us to the office to which we were elected to serve the people of Alabama. Thanks again for helping us to bear our burdens. Love and best wishes.

**(Editor's Note:** Those who wish to help with Elder Hunt's continued heavy legal expenses may send their contributions to: **Elder Guy Hunt—P.O. Box 150—Holly Pond, AL 35055.**)

**From Elder Bobby Webb, Carthage, Illinois:**

... I have wondered whether the readers of our papers might be encouraged to write to the editors and ask for views on certain texts of scripture. A century ago this was very common. In fact, requests were constantly being published asking a variety of brethren (not just the editor) to give their views, and they usually complied. Many wrote personally to the brethren whose views they desired, and asked that they send their views to a certain paper for publication. This would give the readers some input into the subject matter being published, and should heighten their interest. And it would be consistent with your general intent that the paper be conducted like our church service, as much as when brethren ask their pastors to preach on a certain text, or ask questions about what was preached. There is little doubt that when brethren have a part in something it is of more interest to them.

**(Editor's note:** We feel that the above suggestion is a good one, and encourage our readers to give it due consideration.)

**From Sister June Tyler, Houston, Texas:**

In the January issue of the A&M you asked a question concerning the size of print currently being used. I can understand the dilemma

this presents considering all it would entail. I believe it would be best to leave the print as it is. It is much clearer than many papers I have seen, and since page size magnifiers are available at reasonable costs those readers who find the print too small could use a magnifier. This is also something I have seen *many* seniors do, especially since so many publications are printed in standard or smaller print.

I also understand the problem facing older readers. It is somewhat inconvenient to use a magnifier, but it can be done to gain the enjoyment of reading all the articles now being printed. I would surely hate to see you cut down the size of the paper.

I pray you will be granted the insight to make the right decision about the matter. God bless you in all the things you do for the good of His people and to glorify Him. In Christian love.

**From Elder Arlie Larimer, Benton, Kentucky:**

While reading the "Messenger" I noticed that some were not pleased with the print of the paper. I have been preaching and pastoring God's people for forty years and I realize you can't please everybody. As for me the "Messenger" is just right. I really do like it! The articles are so good and I thank God for your gift . . .

. . . We are having sweet meetings here at the Original Mt. Moriah P.B. church, for which we are truly thankful to our God.

We pray and trust God that He will have mercy and lead His children here and elsewhere in this new year of 1994. Please pray for us! Your brother in Christian love.

**From Sister Loretta Lilly, Akron, Ohio:**

In thinking about you and the things you shared with us concerning the paper and the bar magnifier, I believe that is a real good way. The print being dark it works well. I tried it with a small magnifier and can see the print real well. (I have had eye surgery and enjoy large print, but we must learn ways to go on and cope in daily experience).

Maybe it would work well if our dear brethren could write short articles for the paper when other duties seem pressing. The faster

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pace does prompt us to think of ways we can cope . . .

May the Lord strengthen you and your family, also all His dear ones everywhere. In dear hope and love.

#### **ANNUAL MEETING AT BETHEL IN NASHVILLE**

The Lord willing the **Bethel** Primitive Baptist church, 3810 Gallatin Road, Nashville, TN., will hold its Annual Meeting beginning Thursday night, April 28, 1994 and continuing through Sunday morning, May 1st. The following ministers are expected to attend: Elders Lasserre Bradley, Jr., Ronald Lawrence, R.E. Cagle, David Crawford, Thomas Mann, David Montgomery, Michael Gowens, and Sammy Odom.

Plenty of homes are available for those traveling from out of town. For those desiring Motel accommodations please contact **Steve Hunt** at **615-452-4616** or write **Bethel Primitive Baptist Church—3810 Gallatin Rd.—Nashville, Tenn. 37216.**

Bethel is located 1 mile south of the Briley Parkway/Gallatin Road Interchange in the Inglewood section of Northeast Nashville. Briley Parkway is the same road Opryland is located on and is easily accessed from I-40E, I-65N, or I-24E.

A heartfelt invitation to the Lord's people is extended. Please come praying that the Lord will be with us.—**Elder Lonnie Mozingo, Jr.**

#### **ANNIVERSARY MEETING AT SANTA PAULA**

To our sister churches: The Lord willing the *First Primitive Baptist church* of Santa Paula, California will host our 50th anniversary meeting the 3rd Sunday in April, 1994. The meeting is scheduled to begin with dinner and services Friday evening, April 15th and conclude with services Sunday, April 17th. Meals will be provided, including breakfast Saturday and Sunday.

Elder Chuck Sammons of Midland, Texas has agreed to be with us and we pray that the Lord will bless him for his effort.

Please pray for our meeting and make plans to attend. Your little sister in Christ, *First Primitive Baptist church* of Santa Paula.—**Elder Jesse Stripland, Pastor, 293 Cummings Rd., Santa Paula,**



CA 93060, Ph. (805) 933-2161. **Sister Suzie Berg**, Clerk, 2162 Chandler, Camarillo, CA 93010, Ph. (805) 388-1637.

#### COMPUTER BOOKS

Primitive Baptist Writings on Computer Disk for IBM Compatibles. for a current list send a self-addressed, stamped, legal size envelope to: **Elder Keith Ellis—128 McEntire—Ft. Worth, TX 76108.**

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### OBITUARY

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#### BROTHER RUSSELL H. HELMS

Brother Russell Helms (84) of Stanley, Virginia, was the son of the late Thomas and Susie Helms of Patrick Co., Va. He was born June 6, 1909, and passed from this life Jan. 4, 1994 at the Rockingham Memorial Hospital in Harrisonburg, Va., after a lingering illness.

Brother Russell united with *Hawksbill* Primitive Baptist church and was baptized by Elder Charles W. Alderton in July of 1954. He remained a faithful member and supporter of the church and the ministry, attending the meetings regularly as long as he was physically able.

He was married to the former Gertrude Brumback Nov. 1, 1934, who was also a devout member of *Hawksbill* church. She died May 10, 1986. They had no children. But though Bro. Russell had no immediate survivors, he leaves to mourn his passing a host of friends and business associates and his church family.

In the early part of his life he was an insurance agent from 1930 until 1955. At that time he joined the staff of the Farmers and Merchants National Bank in Stanley, serving as cashier and later as president until 1976. He was active in many civic organizations and a generous supporter of the Stanley Volunteer Fire Dept., and the Stanley Vol. Rescue Squad. He was always ready and willing to do what he could to benefit the community and those in need.

A funeral was held at Bradley Home in Luray, Va., Jan. 7, 1994, with burial in the Beahm's Chapel Cemetery. Services were conducted by this unworthy writer, who will miss the fellowship of this departed Brother. But we are taught concerning them which are asleep, that we should not sorrow even as others who have no hope.—**Elder Ernest M. Long.**

### BROTHER OTIS PILE

We at New Liberty Church of Champaign, Illinois bow in humble submission to the power and wisdom of our Heavenly Father as He called Bro. Otis Pile from this world on Nov. 18, 1993. His hope in Christ is no longer hope—it has become reality.

We are saddened by the loss of our brother; but we rejoice in the wisdom of God, that He knows our every need and He is always with us in our deepest trials and sorrows. Bro. Otis believed in a God that was and is able "to do all his good pleasure."

Brother Otis united with *Shiloh* church in Banner County, Nebraska in Nov. 1934. He moved his membership to *Liberty* church at Alma, Illinois in June 1937. He was ordained a Deacon at the *Little Wabash* Association in Aug. 1938. He was a charter member of *New Liberty* Primitive Baptist church in Champaign, Illinois when it was organized in 1941. He has been a faithful member of the church for 59 years, and he served the church faithfully as a Deacon for 55 years.

The Lord has spoken to Brother Otis and said, "Well done, thou good and faithful servant." "Come unto me all ye that labor and are heavy laden, and I will give you rest."

We recall the words to a song that Brother Otis frequently requested: "Farther along we'll know all about it, Farther along we'll understand why; Cheer up, my brother, live in the sunshine, We'll understand it all by and by." We know that it would now be his desire that we not long mourn his passing, but that we would cheer up and live in the light of Jesus.

Be it resolved that a copy of this resolution become a part of our church record, copies be sent to the family members and a copy be printed in "The Comforter", the "*Advocate and Messenger*" and a copy be sent to *Shiloh* church in Nebraska.—Elder Lloyd Clapp, Moderator, Sister Carolyn Corn, Clerk.

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### DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Mrs. C. W. Walden, Ga., \$5.00; Jewel H. Bender, W.Va., \$5.00; Mr. & Mrs. J. M. Shultz, Va., \$10.00; Fern A. Barrett, Neb., \$15.00; Estel H. Ashby, Va., \$10.00; Lewis W. Judd, Va., \$15.00; Forrest N. Atwood, Jr., Va., \$15.00; Elder & Mrs. Frank Coppedge, Va., \$10.00; Mrs. Charles Felty, Ok., \$15.00; Mrs. Byron Guy, Va., \$10.00; Karen Hickerson, The Netherlands, \$5.00; Robert O. Gilbert, Co., \$50.00; Floyd Rybolt, Mo., \$10.00; Betty H. Webb, Ill., \$25.00; Jerry E. Hirst, Co., \$10.00; Vondell Koger, Ia., \$5.00; Mabel D. Reed, Ind., \$10.00; Mary Crumpler Couey, Fla., \$5.00; Denver Harrison, Ill., \$25.00; James M. Painter, Va., \$10.00; M. T. Hamilton, Fla., \$10.00; Louise Ashby, Va., \$5.00.

## SECOND SUNDAY

**BATTLE RUN** - Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 420, Palmyra, Va. 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '94

**LITTLE FLOCK** - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002. July '94

**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, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '95

**MILL CREEK** - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (703) 743-5014. April '94

**NORTH FORK** - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (703) 948-4357; Sister Elsie S. Payne, Clerk, Rt. 1, Box 571, Hamilton, Va. 22068, Tel. (703) 338-5531. May '94

**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. '94

## THIRD SUNDAY

**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. '96

**HAWKSBILL** - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '94

**MT. BETHEL** - Three Churches, W. Va. Services 1st and 3rd Sundays at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 74 Box 87-I, Romney, W. Va. 26757-9721, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '94

**MT. PISGAH** - Morrow Co., Ohio, take SR 61 to Fulton, turn east on County Rd. 25, 4 miles, south on County Rd. 184, 1/2 mile to church. Meets 3rd Sunday at 10:30 a.m. and Saturday before the 3rd Sun. at 2:00 p.m.; Elder Durward Edwards, Pastor. June '93

**SHILOH** - Kimball, Neb., From stoplight in Kimball go north on Hwy. #71 fourteen miles and two miles west on gravel road. Meets 1st, 3rd and 4th Sundays at 10:30 a.m. and Saturday before the 3rd Sunday at 1:30 p.m.; Elder Dale Greathouse, Pastor, Star Rt. - Box 56, Gering, Neb. 69341, Tel. (308) 436-4346; Ruth Mortenson, Clerk, Rt. 1, Box 85, Kimball, Neb. 69145, Tel. (308) 235-2756. Oct. '94

**SOUTH RIVER** - Browntown, Va. 3rd Sunday 11:00 a.m. Elder Phillip 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. July '94

**THORNTON GAP PRIMITIVE BAPTIST CHURCH** - Near Sperryville, Va., 3rd Sunday at 10:30 a.m.; Elder Roger Frazier, Pastor, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968, Tel. (703) 985-7409. July '94

**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. Clydie Klopp, Clerk, Rt. 2, Box 512, Marshall, Va. 22115. April '96

#### FOURTH SUNDAY

**BARROWS RUN PRIMITIVE BAPTIST CHURCH** - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (703) 347-3538. Mar. '95

**CEDAR CREEK** - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (703) 465-8484. May '94

**HAPPY CREEK** - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (703) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (703) 635-4764. June '94

**MT. CARMEL** - South Broad St., Luray, Va.; 4th Sun. 10:30 a.m. and Sat. before 7:30 p.m. 5th Sun. 10:30 a.m.; Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va. 22002, Tel. (703) 347-5672. Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (703) 743-3211. Dec. '94

**SALEM PRIMITIVE BAPTIST CHURCH** - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

**UPPERVILLE, Va.** - 4th Sun. 11:00 a.m. , Elder Dwayne Fletcher, Pastor, 530 Wentworth Dr., Winchester, Va. 22601, Tel. (703) 667-4756; Bessanna C. Trussell Clerk, 138 Steepwood Lane, Winchester, Va. 22601. Tel. (703) 662-1605. Dec. '94

**WASHINGTON, D.C.** - Washington Church, 6804 Braddock Rd. at Dotson Dr., Annandale, Va.; 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Bro. Frank P. Cristello, Jr., Clerk, 6002 Rock Cliff Lane, Apt. B. Alexandria, Va. 22310, Tel. (703) 313-0462. Dec. '95

**WHITE OAK** - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; 2nd and 4th Sundays at 10:30 a.m.; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '94