

PRIMITIVE BAPTIST MESSENGER

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HEAR THE PRIMITIVE BAPTIST HOUR SUNDAY MORNING
at 8:30 a.m. on WHHV radio 1400, Hillsville, Virginia
and at 9 a. m. on WHEO Stuart, Virginia

How beautiful upon the mountains
are the feet of him that bringeth
good tidings, that publisheth
peace; that bringeth good tidings
of good, that publisheth salvation;
that saith unto Zion, Thy God
Reigneth! Isaiah 52:7

Mail all Subscriptions to:
PRIMITIVE BAPTIST MESSENGER
Route 2 - Box 130, Pulaski, Va. 24301

Elder Roy W. Bowles, Rt. 2, Box 130, Pulaski, Va. 24301, Editor
Corresponding Editors
Elder Cecil E. Darity, 3071 Bloomfield Dr., Macon, Ga. 31206
Elder Reuben Hawks, Jr., Fancy Gap, Va. 24328
Elder J. A. Langham, Rt. 3, Kernersville, N. C. 27284
Brother Kemp H. Walker, Rt. 1, Clemmons, N. C. 27012

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FOUNDATION PRINCIPLES

WE BELIEVE:

1. In the one true and living God, - Father, Son, and Holy Ghost. I John 5:7.
2. The Bible is the inspired word of God and the New Testament the only rule of faith and practice to the gospel church. We hold to the King James version as being the most accurate translation of the original tongue, believing God has divinely preserved the scriptures in their original meaning. II Peter 1:21, II Timothy 3:16-17, II Corinthians 3:5-6.
3. Man in nature is totally depraved by his relation to the first man Adam who brought himself and all his posterity unto condemnation by the willful transgression of God's law; and by no works of his own can man recover himself from this fallen state. Romans 3:10-18.
4. God sent His Son to die for a definite number of the Adam family who were chosen in Christ to eternal life before the foundation of the world, predestinating them to be conformed to the image of His Son. God's elect shall be called, regenerated, and sanctified by the Holy Spirit, and all who are thus regenerated and born again by the Spirit of God shall never fall finally away. Ephesians 1:4-5, 11, Hebrews 3:1, Romans 1:6-7 and 8:30.
5. There shall be a resurrection of the dead both of the just and unjust and a general judgement in which the wicked shall go away into everlasting punishment but the righteous, into life eternal. The bodies of the saints, changed and fashioned like unto the body of Christ, shall be caught up to meet Him in the air and so shall they ever be with the Lord. Acts 24:15, Rev. 20:14-15, Philippians 3:21, I Cor. 15:42-58, Matthew 25:32, 41, 46, I Thessalonians 4:13-17.
6. We are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. We believe it to be a duty incumbent on all God's people to walk religiously in good works: not in the Old Covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principal of love. Ephesians 2:10. [Hassells History, (page 699, Art. 11.)]
7. Water baptism and the Lord's supper are gospel ordinances to be continued until His second coming. They were given to the church of Jesus Christ, and only true baptized (immersed) believers have a right to participate in these sacred ordinances. The example of feet washing as given by our Lord ought to be attended to by His believing followers and these things are confined to all such as are agreed in faith and practice. Acts 2:37-42 and 8:36-39, John 13:1-17, Romans 6:4.
8. Therefore, believing all scripture is given by inspiration of God, these pages shall, under the blessing of our heavenly Father, endeavor to print only material which upholds sound doctrine and is in harmony with the practice of the church of God as given to her in the New Testament, from Matthew to Revelation, with all prophecy in perfect harmony with the gospel day. Romans 16:25-26:22.

I FEAR THEE, LORD

(On Psalm 139)

I fear Thee, Lord,
For I have come to know
That thou wilt be
Where'er I try to go.

In Heaven's heights
Or with the hosts in Hell--
In all I see
I know that Thou dost dwell!

On morning's wings--
If I should try to flee
To ocean's depths--
Thy right hand holdest me.

I can't escape--
Thy spirit all is o'er!
I am beset
By Thee behind, before.

The darkest night
Yet known can't cover me--
The dark and light
Are both alike to Thee.

My every thought
Is known to Thee; each word
My tongue doth speak
By Thee, Lord, wilt be heard.

Thy thoughts of me
Outnumber all the sand--
Before my birth
I was held in Thy hand.

Search me, O God!
Know all my thoughts, my heart;
And lead me, Lord,
To choose the better part.

---Ellen Covey Moore

3-3-68

"...And Behold the Land of Canaan..."

Deuteronomy 32:49

(Continued)

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the LORD, which made heaven and earth," Psalm 121:1-2. In perusal of the vista from Mt. Olivet, the two sacred hills of Zion and Jerusalem command the attentive heart, when surveyed by truth portrayed in the WORD of GOD. Zion is the place from which issues the moral government of GOD to the yielded, obedient soul, "the innerman," Ephesians 3:16, while from Jerusalem emanates the civil jurisdiction of GOD over His people as they sojourn on earth.

It was opportune to arise early on this particular morning, for the aspects were favorable for a clear day. Looking westwardly beyond Jerusalem, the hills of Judea were distinctly visible. They are also called "the hill country," where many visited Elizabeth, Luke 1:39-56, and the wilderness of Judea where John the Baptist preached repentance, Matthew 3:1-4

The entire topography of Palestine consists of hills or larger mounts and valleys, inadvertently scattered across the landscape. Looking at it from our jet, the appearance was as of a geographical catastrophe. The cities and villages are built upon the hills, and JESUS' words in Matthew 5:14, "a city that is set on an hill cannot be hid," are perceptible throughout the Holy Land. HE reminded the believer that the true Light should shine from the lofty heights into the dark valleys beneath. The barrenness of the country gives it the appearance of an awesome waste or wilderness. The scene to the East of Mt. Olivet is a continuation of mountainous desert, and on this bright and early morning, we were gratefully rewarded with a splendid view of a large portion of the northern extremity of the Dead Sea, about 15 miles distant. On the eastern shores of the Dead Sea are the Moab

mountains, which we could plainly see. In this area in Old Testament times were the countries of Moab and Ammon, descendants of Lot's two sons by his daughters, Genesis 19:30-38. It is now Jordan, ruled over by King Hussein. On this range, almost directly east of Jerusalem is Mt. Nebo, Pisgah, or Abarim, where Moses viewed the promised land, Deuteronomy 3:23-29. Later, in our tour of Jordan, we were privileged to go "up into this mount Abarim" and view the promised land, as did Moses.

The Red Sea was called in ancient times the Salt Sea, and the Sea of the Plain (Arabah). When we were standing on its shores, the desolation of the surrounding desert produced a picture of savage, beautiful wildness. The Jordan River flows into its northern boundary, the brook Kidron enters from the West, the River Arnon, Judges 11:12-27, empties into it from the East, together with countless other streams, filled during the two rainy seasons each year. The Dead Sea has no outlet. The water, therefore, is salty, in addition to various components of mineral content, which makes the water the "heaviest" known in all the world (12 1/4 lbs. to the gallon) and extremely buoyant. Our tour scheduled several hours of bathing, and we were anxious to test the renowned "unsinkableness" of such an experience; but a sudden, fierce wind and sand storm arose and blew large particles of sand, damaging the eyes and stinging the skin. We gratefully scrambled to the shelter of the waiting tour bus.

We were then in the valley (depression or declivity) of the Arabah, which begins at the source of the Jordan River at the foot of Mt. Herman in the Lebanon mountains (now Syria). In the region of Galilee it flows into the Sea of Galilee, and as its outlet, continues a serpentine meandering for over 200 miles in its descent to the Dead Sea. The downward grade of the River Jordan in one section sinks 700 feet in 9 miles; in

another area, 600 feet in 60 miles. When it reaches the Dead Sea surface the Arabah is 1,317 feet below the sea level of the Mediterranean, the lowest spot on the earth.

Experiencing the terrific sandstorm, the sudden great wind squalls on the Sea of Galilee came to my mind, as portrayed in the gospels, Mark 4:35-41. It is comforting to know that the Captain or Master of our ship has commanded Peace for us. We also learned that the Orientals wear a flowing head dress, both as protection from the hot sun, and as a curtain for the face during storms. The Jordan valley varies from 6 to 12 miles in width. The River Jordan is from 100 to 200 feet wide, considerably deep in its channel and, during the rainy season, overflows its banks, Joshua 3:15, 4:1-24. There is no mention in Scriptures of a bridge across the Jordan, but there were many fords or fordable places. The Allenby Bridge, constructed in recent times, is on the ancient East-West caravan and trade route extending from Joffa (Jaffa) on the Mediterranean, through Jerusalem to Ammon; thence north to Damascus, East to India, and southeastward through Asia. A short distance above the Allenby Bridge is the traditional site of the baptism of our LORD JESUS CHRIST by John the Baptist, John 1:22-34, and close at hand the ruins of a village believed to be Bethabara. The sanctity of this sacred spot was spiritually perceived and heart-felt. We dipped our hands, arms, faces and feet into the Jordan, and I recalled the admonition of Elisha to Naaman to dip in the Jordan seven times to be healed of leprosy, II Kings 5:1-19. My church baptismal command having been obeyed, now the yielded soul has "an unction from the HOLY ONE," I John 2:20, 27-29, for our Melchizedec High Priest, CHRIST JESUS, in HIS resurrection exaltedness and power, baptizes with the Holy Ghost, John 1:33.

Scarcely 10 miles to the north, opposite Gilgal and near Jerico, Joshua led the Israelites across the Jordan "on dry ground" because "GOD dried up the waters of Jordan," Joshua, Chapters 3 and 4. I rejoiced to remember that the "ark of the covenant" had itself passed over Jordan on the shoulders of the high priests, in the wise counsel of GOD to "go over this Jordan and possess the land of Canaan," Deuteronomy, Chapter 30. The banks of the river abound in trees, bushes, and shrubs, where the native birds and animals find shelter. The surrounding territory is the usual barren desert. However, early in April after the rainy season, even the desolate waste land is adorned with an array of wild flowers, the anemone being the most numerous, Matthew 6:25-34; Luke 12:26-32. After many centuries, the heart of the believer still glows with warmth of love at the mention of the River Jordan and its significance.

The Dead Sea at the southern extremity of the Jordan valley is 46 miles long and 10 miles wide. Its waters, like the ocean, are greenish-blue. Its basin, at the lowest depth, is 1,300 feet. Adding 1,317 feet of depth from Mediterranean Sea level to the surface of the Dead Sea, and 1,300 feet to the bottom of the basin, we have an awesome and fearfully rent gorge 2,617 feet lower than the surrounding country. We ponder on the wrath of our Almighty GOD against evil, sin, rebellion, and disobedience, acknowledging that our HOLY GOD must punish all unholiness and sin. But in HIS infinite mercy HE has given us an escape through our LORD JESUS CHRIST, Hebrews 1:1-14; 2:2-4. We prayerfully beseech to remain, abide, and continue in the doctrine of CHRIST, throughout this Age of Grace, under the guidance of the HOLY SPIRIT, and we find JESUS most precious and satisfying, 1 Peter 2:1-10. The once fertile plain in the days of Abraham is now devastation. Called formerly the Valley of Siddim, Genesis 14:3, 8, 10, it contained bituminous slime pits, along the southwestern

end, around the region of Sodom, Gomorrah, Zoar, Zeboim, and Admah, the five cities of the plain. Lot chose this green plain for his cattle, journeyed east, lived in the cities of the plain, and pitched his tent toward Sodom, while Abraham dwelled in Cannan, in the land of Mamre, and built an altar unto the LORD in Hebron, Genesis 13:5-18. I shall ask my readers to review Chapters 18 and 19 of Genesis concerning the utter depravity in those cities; Abraham's intercedence; the warning of the angel of the LORD to Lot and his family; Lot's wife turned to a pillar of salt; and the overthrow of the entire plain with its cities, when "the LORD rained upon Sodom and Gomorrah brimstone and fire from the LORD out of heaven." To view the spectacle as it remains to this day, is to begin to realize the fearfulness of GOD's anger against sin; and on the other hand, to thank and praise HIM everlastingly for HIS compassion to us in CHRIST JESUS. While driving along the rugged road in this vicinity, we saw a large area composed entirely of salt cliffs and boulders. Archeologists are certain that they have located the spot where Sodom and Gomorrah now lie beneath the Dead Sea.

While we are still standing on Mt. Olivet in our hotel garden the first morning of our arrival in the Holy Land, the Valley of Jehoshaphat, at the southern end of the Kidron Valley, remains to be mentioned. It was named after the greatest king after Solomon, II Chronicles 20. The King's vale is northeast of Kidron Valley and contains countless tombs and sepulchres, hewn from the solid rocks lining both sides of the steep valley. It was the ancient custom of the Hebrews to bury their dead in rock-hewn sepulchres. Prominent among them are the tombs of Jehoshaphat, Zecharias, St. James, and Absalom. The Bible records the burial of Absalom in a great pit, covered with stones, and the pillar which Absalom had reared to himself, II Samuel 18:9-18. The Hebrews and the Arabs hold the dead in sacred reverence, although through the centuries the tombs have been broken and pilfered by thieves and vandals.

The sun began to shine in full strength, and its heat on the desert caused a deep purple haze, making distant scenes impenetrable. Our guide was beckoning us to assemble for a day's tour of the city of Jerusalem. The wonderful vantage point on a precipice overlooking the Kidron Valley, and the retrospection of the Biblical hallowed people, places, and events, made me blissfully conscious of the nearness of my LORD JESUS CHRIST. It seemed then, as now, that the Holy Land belongs to me.

(to be continued)

NOTES

Elder F. R. Moore had a throat operation during the month of June. He is at present unable to talk, and is at the hospital in High Point, N. C. with other complications. I talked to him briefly and he desires your prayers above everything else. May I ask our readers to write him and encourage him in knowing we haven't forgotten him. All mail may be sent to Elder F. R. Moore, Route 2, High Point, N. C.

Also, I have had many inquiries about Brother Ben Hurst who was critically hurt in an automobile accident about 16 months ago. He is regretfully still unconscious and the family desires your continued prayers.

I appreciate the patience of our readers as I have been quite occupied for some 6 months in getting the paper established as non-profit. It was finally approved, and in the next few issues we beg your cooperation in new mailing procedures. If anyone does not receive his issue, please feel free to inform us so corrections can be made. In case of change of address, your notifying the Messenger ahead of time can save a lot of confusion.

As of July 1st the subscription rate will be \$3.00 per year or \$5.00 for 2 yrs. The editor has been very encouraged in June in the pick up in subscriptions; and though from \$2 to \$3 per year may sound a lot, consider the increase in everything else, and value your reading material accordingly.

I ask your prayers in this endeavor to continue to publish the Messenger.

CHURCH ANNOUNCEMENT

Stony Creek, Mulberry, and Tom's Creek Primitive Baptist Churches (independent) invite all peace loving Primitive Baptists to meet with them in their annual meeting to be held with Stony Creek Church, 5 miles Southeast of Mt. Airy, N. C., on old U. S. 52, between Mt. Airy and Pilot Mountain, N. C., on July 12 and 13, 1969. Services will begin at 10:00 a.m. both days.

ELECTION

by Elder Walter Evans
Reprinted from a previous
issue by request

The work of the Holy Spirit of God in the souls of men with such an irresistible impression as to effect a blessed change, which is a definite proof of their election which is eternal, personal, and unconditional, based upon the love of God which also is everlasting. We find recorded in Jeremiah 32:3- "The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." I've mentioned this to show that God's elect shall and will be called, regenerated, and sanctified by the Holy Spirit and shall never fall finally away.

Elect is to choose, to set apart; also one who is chosen and set apart. Election is the act of electing, which I understand to be an eternal and internal act of God. This act of electing or choosing is taught in Paul's letter to the Church at Ephesus and to the faithful in Christ Jesus, chapter 1, verse 4, "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." Therefore, the election of God's people took place, not from nor since, but before the foundation of the world. Again I say that the election of God's people is based upon His foreknowledge and His love for them and not predicated upon any condition that has been or can be met by the person or persons who have been elected to eternal glory. Therefore, they are declared to be the elect of God according to His foreknowledge as found recorded in I Peter 1:2.

We also find an account of the election of God in Paul's epistle to the Church at Rome, Chapter 9, verse 11. Our attention is called to brothers (twins) not having yet been born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; verse 12: "It was said unto her, the elder shall serve the younger;" verse 13, as it is written, Jacob have I loved, but Esau have I hated;" verse 14, "What shall we say then? Is there unrighteousness with God? God forbid." I know that this scripture has been applied to the outward and inward man. Others say that Esau was typical of the Gentiles who would be called in regeneration. I understand these two boys were two distinct and separate persons, each of them consisting of a soul and body, hence, two nations and two manner of people. The first man that ever had being in the world, not one of the first, but the first man God formed from the dust of the earth and breathed into his nostrils the breath of life and he became a living soul. Not only a living human being which the word "soul" means, such as eight souls were

saved by water, or eight persons, but also a living principle or soul that never dies, even in those not loved by the Father, nor redeemed by His Son, nor called by His Spirit but will be tormented in everlasting punishment when the bodies of the wicked dead will also be resurrected, but the elect and righteous into life eternal. We have proof of God's love for Jacob, not only before he was born while yet in his mother's womb, but from all eternity. Of course, from his loins came the twelve sons of Jacob, hence the twelve tribes of Israel that were recognized by God as His chosen people and His favor shown to them above all nations of earth. On the other hand, in Malachi Chapter 1, verse 1, "The burden of the word of the Lord to Israel by Malachi." verse 2, "I have loved you saith the Lord. Yet ye say, wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob", verse 3, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness." verse 4, "Whereas Edom saith, We are impoverished, but we will return and build the desolate place; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever." As far as I know we have no proof that the Lord ever loved Esau.

Again, should the idea of Esau being a type of the flesh of God's people be carried to its end, it would deny the resurrection of the dead, that is, the final glorification of the bodies of the elect of God. I know the wicked dead will be raised, but to everlasting contempt.

I do not believe the Lord loves our sinful ways, but He loves us, having predestinated us to be conformed to the image of His dear Son. Therefore, we are waiting for the adoption, to wit, the redemption of our bodies, when the Lord Himself shall come and shall gather His elect out of every nation, kindred, tongue and people and shall carry them to glory, not just

something in us but us in our entirety, although changed from mortal to blessed immortality. So we that are in this tabernacle do groan, being burdened, not that we would be unclothed but clothed upon, that mortality might be swallowed up of life.

The election of God being eternal, unconditional and particular, that is, of particular persons, a definite number, predicated or based upon the eternal love of God for them, we have no proof that Esau was an elect vessel of mercy.

These are my sincere convictions and what Primitive Baptists believe in general. May it please the God of all grace to give us wisdom and power to contend humbly but firmly for this glorious doctrine that one day will raise our bodies from the grave and take us to glory, not because He hated us, but because He loved us, having been elected to that eternal home to the praise of His glorious grace.

Conclusion

Is your subscription due? If so please send us your renewal. The date is at the right of your name and address. This is most important as we continue to try to make the Messenger a better paper.

EDITOR'S NOTES

Elder F. R. Moore was unable to fill his appointments in Pulaski due to poor health. Elder Walter Evans of Sparta, N. C., came and filled these appointments, 2 with Pulaski Church and 2 with Indian Creek Church. Truly the Lord was good as each service seemed to be more spiritual and the Lord of glory closer in each service.

On the fourth weekend in May, Love's Grove Primitive Baptist Church held its annual meeting. Elder Cecil Darity from Macon, Ga., was blessed to preach very ably; and several other ministers were present.

My wife, my son David and I left home on Monday after the first Sunday for an appointment with Hampton Primitive Baptist Church in Hampton, S. C. This was a most glorious occasion with the felt presence of our Lord.

On Wednesday night I was with Antioch Church in Vero Beach, Elder Paul Law, pastor, and on Thursday night at Palm Bethel in West Palm Beach where Elder Robert Ming is pastor. These were very spiritual services though I did not feel at all satisfied in my effort to speak on Wednesday night.

I returned to Winter Garden, Fla., on Friday evening and went to Elder B. A. Harter's home where I met Elder T. L. Webb and wife, enjoyed the evening meal with Brother and Sister Harter, and in a driving rain storm left for New Hope Church for their three-day annual meeting.

Elder Harter welcomed a goodly congregation, Elder Webb offered prayer, and I was called on to attempt to preach, followed by Elder C. E. Watkins, of Warner Robbins, Ga. The Lord was good to us all in this first service. It had been seven years since I had seen Elder Watkins and his wife and it was good to recall the past together.

Saturday morning Elder Watkins preached first followed by Elder Webb. They were blessed to set forth the glorious gospel and much rejoicing was felt.

In the evening service preparations were made for communion service and foot washing. It was one of the sweetest spiritual services I ever enjoyed.

As the last hymn was sung before service, Elder Harter's son, Jonathan, 6 years old, came and embraced his father before the service started and asked for a home in the church. Such a scene was enough to break all thoughts as the church embraced the little child. I could not help but think of our Lord's words as He said, "Suffer little children to come unto me, and forbid them not, for such is the Kingdom of Heaven." Sunday morning Elder Webb was blessed to again preach in power the truths of God.

I endeavored to follow and rejoiced in the felt presence of our Lord. Elder R. T. Pepper, former pastor of the church, now age 86 and hardly able to go, was greatly overcome, saying the week before he had dreamed the sermon I delivered.

After lunch we all lined our cars to go to a lake for the baptism of Elder Harter's son.

I relate the following experience, because I have seen almost the same thing happen before. Many may doubt, but to me it was truly God's hand of approval upon this sacred scene. As we arrived at the lake, the clouds came low and thunder and lightning were very close. As the congregation sang "How Firm A Foundation," it appeared the rain would fall any minute. Elder Harter opened the doors of the Church and another verse was sung. I endeavored to offer prayer for this occasion, after which Elder Webb commented on this ordinance, relating that his father had baptized him at this same age.

The clouds hung low and black, and a drop of water seen now and then on the lake. Elder Harter led his son into the water and in a most solemn tone, voice broken, raised his hand and said, "I baptize thee, my son Jonathan, in the name of the Father, and of the Son and of the Holy Ghost." He slowly buried his son deeply beneath the waves. As they came from the water, the rain came across the lake to the bank where we stood

rejoicing and embracing this little child of God. The rain fell hard and deliberate it seemed right to the edge of the water. As the congregation dispersed toward the cars, the rain began falling hard. To me it was evidence the Father had placed His approval upon this scene. We enjoyed staying in the home of Brother and Sister Nester Smith in Winter Garden during the service, this couple being formerly from our section of Virginia.

My companion and son David and I drove to Plant City, Fla., and spent Monday and Tuesday with Brother and Sister Julian Cunningham, members of New Hope in Winter Garden. They have 4 sons, all members of the church and adopted twin girls. It is a pleasure to visit the home of the faithful in God's service, he being a deacon in their church. To see 6 children well disciplined and honoring Father and Mother is a very pleasant scene in these days when most children tell their parents what they are going to do, and do it.

Tuesday night we all went to Ocala, Fla., to Faith Primitive Baptist Church where Elder Percy Ming is pastor. This was also a very enjoyable service.

Wednesday night we visited Bethlehem Church in Macon where Elder Elas Randall is pastor, and Elder Darity is a member.

Elder Bryant opened services with a most fervent prayer. I feel the Lord was very gracious, as the Spirit of God was manifest in this service; and I felt the sweet liberty of preaching the gospel of God our Saviour.

It was good to see Elder J. A. Monsees, a faithful soldier for many years, in the congregation, though I did not know he was present until the services were concluded.

Several of the brethren went to Elder Randall's home where a tape was made to send Elder Tommy Darity in Vietnam.

There is much avoidance of these great subjects by the majority of all denominations. There is also a lack of separation of foreknowledge and predestination. We must rightly divide the word of truth.

God is all wise, and the salvation of the elect was predicated upon the wisdom of God in foreknowledge I Peter 1:2, "Elect according to the foreknowledge of God the Father." The foreknowledge of God can no more be compared to finite thoughts of man than light can be compared to darkness.

Romans 8:29 gives us another witness of God's wisdom. "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."

Had God not possessed the foreknowledge, or foresight, to "Declare the end from the beginning," (Isa. 46:10) God would not be God.

He changes not; His counsel cannot be altered, "My counsel shall stand, and I will do all my pleasure."

The thoughts of God and ways of God
are not our ways, saith the Lord.

For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:9.

So God foreknew all things; nothing happens to surprise the God of all wisdom. God foresaw the transgression of Adam, and thus made, according to His divine purpose, a perfect plan for the salvation of His people. His own Son was foreordained an offering for our sins, to be made manifest in due time.

But God forbid we should interpret scriptures to say that because God had ability to see our sinful state,

We left Elder Darity's home next morning for Pulaski. At this writing I am in services in N. C. in the home of Elder and Sister J. A. Langham.

I have enjoyed the wonderful services this third weekend with White Oak Springs Church near Star, N. C.

The Lord was good to all and the evidence there is that the field is white to harvest.

The Lord willing, I have several appointments in this area but will relate in next issue our travels among these churches.

Thank the Lord for his Blessings,
Editor

EDITORIAL

As editor of this publication, I feel it quite necessary to pray for guidance, and answer the questions of our church members as well as our readers. I, by no means, feel to be an authority on scriptures and pray to only use the word of God.

I shall deal with this in the next few issues beginning with the Biblical term---

Foreknowledge

Derived from Prognosis in Greek and meaning to know beforehand, this term is used only of Divine foreknowledge. God's foreknowledge involves God's electing grace.

I call your attention to the subject of election in this issue in an article by Elder Evans. Therefore, I will deal with predestination in the next issue, Lord willing.

He predestinated all things; for whatsoever a man sows, that shall he also reap, and appear before the judgment seat of Christ daily, here in the world.

Lord willing, I shall go further with this subject of foreknowledge as an attribute of God, and predestination as an act of God.

May God help us to see the beauties of the doctrine of grace, and to never lay an evil deed on our part to the charge of the Holy God.

Editor

To Whom is the Gospel Preached:
From Advocate and Messenger - 1944
By: Lee Hanks

"Go ye therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo I am with you alway, even to the end of the world." Matt. 19, 20.

This was the command Jesus gave to His Apostles after accomplishing the great work for which He came-- "He shall save His people from their sins." (Matt. 1:21; 2 Tim. 1:9). This work was meritoriously accomplished. He did not come to offer salvation, to try to save, to give the people a chance to make the way possible and passable based upon conditions to be performed by the creature making salvation depend upon uncertainties. "He shall not fail nor be discouraged." (Isa. 42:4). "This people have I formed for myself; they shall shew forth my praise." (Isa. 43:21; 48:9-11; 53:1-12). For I came down from heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which hath sent me, that of all which He hath given

me, I should lose nothing, but should raise it up again at the last day." (John 6:37-39). Jesus did not atone for, redeem or justify any but the sheep. (John 10:11-29). He would not atone for or redeem any that He would not pray for. Hence He did not atone for the sins of the goats. They were not given to Him. The sheep were given to Him and He prayed for them. "I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine, and all mine are Thine, and Thine are mine; and I am glorified in them." (John 17:9, 10.) While Jesus was here He built His Church of material which He chose and prepared (Matt. 16:18). He called His twelve Apostles and sent them forth to preach, saying, "Go not in the way of the Gentiles, and into the city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. As ye go preach." (Matt. 10:5-2). If the design of their preaching had have been to quicken dead sinners and He wanted everybody saved eternally, surely He would have sent them to the Gentiles and Samaritans. He sent them to special people. They were restricted to the lost sheep of the house of Israel. After He had finished the work His Father gave Him to do; had broken down the middle wall of partition between Jew and Gentile, making them both one in Christ Jesus. The Gentiles were no longer strangers and foreigners, but fellow citizens with the saints and of the household of God. (John 10:16, Eph., 2nd chap.). He being delivered for their offenses and arose again for the justification of His people among Jews and Gentiles. He declares that all power in Heaven and in earth is given unto Him. He now gives the command (did not delegate their authority to any man, board or convention to send His Apostles), "Go ye therefore" and teach all nations. "-- Gentiles as well as Jews. This is spiritual or gospel teaching and belongs to those who are spiritually alive and are subjects to Gospel address. To every creature in the different nationalities who are new creatures in Christ Jesus whenever their lot may be cast in the

world. Ye do not preach life into the dead or teach the unborn to be born. Life precedes teaching naturally and also in the spiritual realm. Preaching the Gospel is spiritual teaching. "The natural man receiveth not things of the spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (Cor. 2:14). Gospel preaching or teaching is used in a limited sense. Animals and fowls are God's creatures naturally. The command is "Feed my sheep and lambs." Not a command to feed goats. We preach the gospel to a congregation all of whom hear it externally, but none hear it and receive it spiritually but regenerated children. We do not select them out. The Gospel will find its subjects. There is a man who feels to be a poor lost sinner, poor in spirit, mourning on the account of sin, hungering and thirsting after righteousness. He asks what must I do to be saved eternally? The Arminian will tell him he must repent, believe, obey what he calls the terms of the gospel to be saved. This is not the Gospel, it is law, is a rule of action, telling something to be done. No comfort in such teaching would tell that poor burdened soul. You do not have to do a thing to be saved, you are already saved, already blessed, and have eternal life. Matt. 5:1-7. This is a declaring unto him the gospel. The gospel is telling something that has already been accomplished. Consciousness of sin, poverty of spirit, mourning of soul, hunger and thirst are evidences of a blessed state. This is good news and glad tidings to him. The one who hears and understands the gospel is blessed. "Blessed are your ears for they do hear and your eyes for they do see." Spiritually born subjects are subjects of Gospel address. "He hath anointed me to preach the Gospel to the poor." (Matt. 11:5). Children of the stock of Abraham, and whosoever among you feareth the Lord, to you is the word of this salvation sent. (Acts. 13:26). "Ho, everyone that thirstest." (Isa. 55:1). "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to

every one that believeth." (Rom. 1:16). "Comfort ye, comfort ye my people, cry unto her that her warfare is accomplished, her iniquity is pardoned." (Isa. 10:1, 2). All of these are God's living Children. The Bible nowhere tells of the Bible or preached word ever quickening a sinner. All of God's covenant redeemed people which embraces every heaven born soul, the poor in spirit, the mourner, hungry and thirsty soul, His people in seven-tenths of the human family who never heard the gospel, the infant idiot. Abel, Abraham will all be saved in heaven without the loss of one of His people (Matt. 1:21). A multitude that no man can number. John the Baptist leaped for joy three months before he was born. Infants and adults saved and know the Lord alike, by revelation.

The Apostle filled their command (Col 1:23). preaching the gospel to every creature in a generic sense. Paul said, "Have not all heard? Yes verily, their sound went into all earth and their words to the ends of the world." (Rom. 10:18). We have no Apostles today. When the gospel is preached to new creatures in Christ Jesus and they hear it, receive and believe its teaching, it is an evidence they have been born of God. John 5, 24; John II:26; Acts 13:39; I John 5:1. When these saved (Isa. 45:17; II Tim 1:9; Heb. 5:7) are baptized (Immersed), buried because they are dead to sin and to the law, in the name of the Father, and of the Son and of the Holy Ghost by a legal administrator in and by the authority of the church (I Cor. 11:1) of God, they are saved gospelly from that burden of duty with a sweet and found rest. They now have entered the land of gospel Canaan where there is milk and honey, digged wells, olive yards and vineyards planted for them. These blessings are prepared for us in the church and we are prepared by grace for them. Hence we now praise God from whom all blessings flow and for the sweet peace of soul found in His blessed service.

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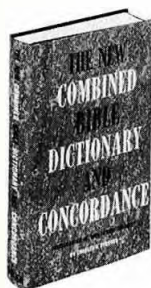
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Indian Creek Primitive Baptist Church Indian Valley, Va. Each Sunday morning at 10:30 a. m. Elder J. S. Harris and Elder E. G. Singleton, pastors

Pine Grove Primitive Baptist Church 6 miles north of Hillsville on Route #52. 1st and 3rd Sunday mornings at 10:30 a. m. 2nd, 4th, and 5th Sunday nights at 7:00 p. m. Elder Ray Rotenizer, pastor

Laurel Fork Primitive Baptist Church Laurel Fork, Va. 2nd Saturday night at 7:00 p. m. and 4th Sunday mornings at 10:30 a. m. and Saturday before at 10:30 a. m. Elder Monroe McGrady and Elder Melvin McGrady, pastors.

Harmony Grove Primitive Baptist Church Hillsville, 2nd Sunday afternoon at 2:00 p. m. & 4th Sunday night at 7:00. Elder W. L. Gardner, pastor

Cross Roads Primitive Baptist Church Baywood, Va. Sunday after the 3rd Saturday at 11:00 a. m. and 1st Sunday at 2:00 p. m. Elder C. C. Sawyer & Elder Reuben Hawks, pastors

Galax Primitive Baptist Church Galax, Va. 2nd Sunday mornings at 10:00 a. m. and Sat. night before at 7:30 p. m. Elder C. C. Sawyer and Elder F. R. Moore, pastors

Little Flock Primitive Baptist Church Located on Rt. 608 - 8 miles from Amelia Courthouse. Services 2nd Sunday and Saturday before. Elder W. C. Tuttle, pastor. R. L. Anderson, Clerk. Ph. 561-2676 Amelia, Va.

Mount Olive Primitive Baptist Church Roanoke, Va. off Rt. 221 on Red Rock Road S. W., 1st and 3rd Sunday mornings at 11:00 a. m. Elder W. T. Clifton, pastor. Rt. 7, Box 140, Roanoke, Va.

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Mill Primitive Baptist Church Sutherlin, Virginia. 1st and 2nd Sunday mornings at 10:30 a. m. Elder R. F. Kidd, Jr. Route 3, Ridgeway, Va. pastor. 4th Sunday nights 7:00 p. m. Elder W. H. Lewis, Speaker. Vernon H. Barrow, Sutherlin, Va. clerk.

Cialborne Street Primitive Baptist Church Danville, Virginia 4th Sunday at 10:30 a. m. and Saturday before at 7:00 p. m. 2nd Sunday at 7:00 p. m. Elder R. F. Kidd, Pastor, Rt. 3 Ridgeway, Va.

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