

Advocate and Messenger

127th Year JANUARY 1988 No. 1

Advocate and Messenger

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

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

The years roll on incessantly
And time doth take its toll.
With every breath we older grow
And swiftly near our goal.

May we redeem the time with care
And serve our Master well,
That we might be a fruitful bough
And in His favor dwell.

R.E.H.

Send all copy for publication, before the 17th of the month, to:
RALPH E. HARRIS, Editor
Route 1, Box 186-A, Caryville, Fla. 32427 — Ph. (904) 547-4615

Send all subscriptions, donations and changes of address to:
Mrs. Evelyn Mellon, Sec.-Treas.
ADVOCATE AND MESSENGER, Inc.
215 S. Royal, Apt. 14,
Front Royal, Va. 22630 — Ph. (703) 635-3548
Published Monthly \$5.00 a Year in Advance

“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovgrace.net
Copyright restrictions apply.

CHURCH DIRECTORY – FIRST SUNDAY

ALMA – Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. 1st Sunday 11 A. M. and Sat. before at 7:30 P.M. Clerk, Harvey Painter, 14605 Icelandic Pl., Chantilly, Va., 22021. Tel. (703) 631-4620. April '88

BENTONVILLE – Bentonville, Va. 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727. Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630. Tel. (703) 635-3548. April '88

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

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

GREENWOOD – Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) St. Rt. 643, follow that to (Minnieville Rd.) St. Rt. 640 to Church. 1st Sun 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleadons Trailer Park, 1-B, Woodbridge, Va 22192 April '88

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

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

NEW LIBERTY CHURCH – Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634. Oct. '87

SALEM – Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown, In 47346. Tel (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '88

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

WATERLICK – Waterlick, Va, 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657. Tel. (703) 465-3118. Clerk Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '88

SECOND SUNDAY

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

LITTLE FLOCK – 9 miles southeast of Amelia, Va. Take Rt. 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Sarar Cox, Clerk, 4761 Stornoway Dr., Richmond, Va 23234, Tel. (804) 275-6084. July '88

Advocate and Messenger

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

127th Year

JANUARY 1988

No. 1

The *ADVOCATE and MESSENGER* (USPS 008500) is published monthly, \$5.00 per year in advance; 50 cents a copy, by Advocate and Messenger, Inc. 215 S. Royal, Apt. 14, Front Royal, Virginia 22630. Second-class postage paid at Front Royal, Va. and additional mailing offices. POSTMASTER: Send address changes to the *ADVOCATE and MESSENGER*, 215 S. Royal, Apt. 14, Front Royal, Va. 22630.

EDITORIAL STAFF

RALPH E. HARRIS, Editor Route 1, Box 186-A, Caryville, Fla. 32427

Associate Editors:

DAILY HITE 5015 Upper Sandusky Road, Marion, Ohio 43302

T. EVERETT BEAVERS Route 5, Box 165, New Castle, Ind. 47362

DENNIS H. JONES 927 McArthur Blvd., Warner Robins, Ga. 31093

A. J. HYLTON Route 2, Box 603-H, Amisville, Va. 22002

RAYMOND WEBB Route 1, Carthage, Ill. 62321

LONNIE MOZINGO, JR. Route 3, Box 2022, Danville, Va. 24540

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

L. E. FARLEY, Pres. Rt. 3, Box 168, Williamsport, Md. 21795

SAMUEL J. BAGGARLY, Vice Pres. 1141 Elm St., Front Royal, Va. 22630

CLARENCE MOYER Rt. 2, Box 117, Luray, Va. 22835

GEORGE E. ROTHGEB Route 3, Box 403, Luray, Va. 22835

LEWIS M. RUDACILLE 701 Ross Ave., Front Royal, Va. 22630

HARVEY CORNWELL Rt. 3, Box 38, Culpeper, Va. 22701

A. T. O'DELL 3935 Fairview Dr., Fairfax, Va. 22031

AUBREY UTZ Star Route 5, Box 9, Madison, Va. 22727

W. W. WOODWARD Lignum, Va. 22726

LEWIS JUDD Rt. 1, Amisville, Va. 22002

MRS. EVELYN MELLON, Sec.-Treas. 215 S. Royal, Apt. 14,
Front Royal, Va. 22630

BEGINNING OF VOLUME ONE HUNDRED TWENTY SEVEN

We are always reminded by the passing of another year and the beginning of a new one that "our days on the earth are as a shadow, and there is none abiding" (Chron. 29:15, Job 8:9). We are all hastening to our "long home" (Ecc. 12:5) and must soon take our leave of the things of time and sense. How vital it is that we redeem the time (use it wisely), "because the days are evil" (Eph. 5:16). We are all accountable to God for the manner in which we use the gifts and graces with which He endows us. We are all blessed with a measure of talents and qualifications, though they seem ever so small

in our own eyes, and the Lord expects us to use them to His glory and to the good of His people.

One of the abilities God has bestowed upon men is the gift of writing, which, when rightly used, has been a very profitable means of expounding His word and communicating to others a measure of that light and understanding with which He has blessed them. And there can be no doubt but that He has often condescended to make use of this means to edify, instruct and encourage His people. The Bible itself is far and away the most remarkable example of this fact. The power of the printed word has long been recognized by the purveyors of false doctrine, but has all too often been overlooked by those who have the truth and who have the greatest of reasons to publish it.

It was an awareness of the value of this medium which motivated Elder John Clark and others to undertake the publication of *Zion's Advocate* (now known as *Advocate and Messenger*) in 1854. And there is no doubt in the mind of this writer but that God's divine sanction has been clearly demonstrated toward the effort, so that, except for a brief period during the Civil War and the Reconstruction, this dear old publication has been a permanent fixture in the homes of many Primitive Baptists across the land, and now enters its 127th year, still contending for the same precious truths which were so firmly believed and so faithfully maintained and defended by its founders. If we did not believe this effort has been owned of the Lord we would not believe anything, for it has very obviously met with His divine approbation.

However, we cannot conclude that simply because it has been held up for so long it therefore cannot fail, for just as it has required the faithful labor and support of past generations, so will this same kind of support continue to be necessary in the future. Indeed the days *are* evil, and there is much opposition to the publication of truth, both from without and from within, so that we once again call upon those who are truly interested in the exposition of God's word by this medium to re-dedicate themselves to its support and furtherance. It is always a hard matter to keep up our financial reserves to such levels that we can operate in the black, so it is needful that

our faithful supporters keep these needs in mind throughout the year and be as generous as they are able.

Once again we humbly solicit the prayers of our readers upon our efforts as editor. We keenly feel the weight of these responsibilities and the importance of their being carried out in the fear of God and with an abiding interest in His divine guidance. We have never felt that it was wise for the editors of Old Baptist publications to take a position of non-responsibility concerning the writings which appear in their papers, for they *are* responsible, whether they *shoulder* that responsibility or not.

We sincerely hope that each of you will be often blessed with a felt sense of God's presence during this year of 1988 and that you will prosper in the things of the Spirit. If so, the other things of a material nature will take care of themselves—or rather, God will take care of them (Matt. 6:33 & Luke 12:31). In such a case we may be assured that He will supply all our need “according to his riches in glory by Christ Jesus” (Phil. 4:19), and when we come to the close of this another milestone (unless our steps are cut short by death) we can look back with joy in our hearts and praise upon our lips, and say once again, “Hitherto hath the Lord helped us” (I Sam. 7:12).

—*Your unworthy editor.*

A FEW MUSINGS ON ELECTION

The doctrine of election is a great comfort to those who have been brought to the point where they are fully reconciled to God's sovereignty. When one has been shown his own depravity by nature he is made wholly submissive to the fact that God has a legal and just right to do what He will with His own (Matt. 20:15). No man who is a stranger to his own innate corruption will ever truly embrace the teachings of the Bible on the subject of the eternal and unconditional election of the saints to grace and glory. As long as Paul was a Pharisee he was an inveterate enemy of any teaching which even suggested that God had an elect people among all nations, but all his opposition to that divine truth were stripped away as soon as he was laid prostrate before the Lord and made to

confess that he was the chief of sinners.

Before my own father's conversion to the truth he used to say of Old Baptist beliefs, that he would to God the law-makers of our land would wake up to a sense of their duty and pass a law to prohibit such damnable doctrine from being preached in the presence of our children. But in His own time the Lord gave him a view of himself, brought him down from his self-exalting legalistic perch, and, as He did with Paul, called him to preach the very faith which he had previously sought to destroy (Gal. 1:23). Thus has our great and mighty Creator made ministers of many others of His most obstinate foes. And who is better qualified to preach a gospel which the world hates than those who once hated it themselves? Who can better understand the enmity which men in general feel toward the great principles of truth than those who have experienced those same heated emotions?

As a result of his own experience, Paul was well acquainted with the condition of his own countrymen. He could hit at the very core of their errors for he knew their case far better than they themselves. They were, in a word, "ignorant of God's righteousness" (Rom. 10:3), and this ignorance lies at the root of all false religion. It produced in them the same effects it produces in men today,—they went about to establish their *own* righteousness, exactly as the great majority of religious professors are doing now. And so dependent is the whole fabric of that kind of religion upon this principle of human merit, that they feel it essential to rise up in (holy?) indignation against any suggestion that God would choose one and not another, or that He would set His love upon a *part* of the race and leave the others to perish in their sins.

The most frequent objection I have heard to the Bible view of election is that it would make God unrighteous. Apparently the objectors are unaware that this was *one of the main arguments* Paul's critics raised against what *he* taught. Immediately following his reference to God's loving Jacob and hating Esau before either of them were born and before they had done either good or evil (Rom. 9:11-13) he notices this objection by asking; "What shall we say then? *Is there unrighteousness with God?*" Then he vehemently denies such a notion with a

“God forbid,” and, quoting from Exodus 33:19 he shows that God will have mercy, sovereignly, on whom he will have mercy; and that being a subject of God’s love does not rest upon our own will and ability, but solely and alone upon His mercy and grace.

Christ frequently preached election, and on one of those occasions many of those who heard Him attempted to throw Him over the edge of a nearby hill (Luke 4:25-30). Should we expect a better response today from self-righteous professors when we preach the same things? If so it is only because civil law restrains them, for if they had opportunity, and God did not hinder them, they would cast us off a cliff too, or something similar to that.

If we are truly reconciled to the will of God we will be perfectly content to resolve such matters as election solely into His good pleasure, just as did our Saviour when He prayed and said, “I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight” (Matt. 11:25,26). If He chooses to reveal His truth to one and to hide it from another—which He does simply by giving light to one and leaving the other in a state of judicial blindness—what gives us the right to quarrel with His actions, “or to say unto him, What doest thou?” (Dan. 4:35).

For a long time it has been sufficient for me simply to know that “*it seemed good in God’s sight*” to elect a people from the race of man and to make all the necessary arrangements for their safe and certain arrival in glory by and by. And it does not behoove us to concern ourselves overmuch with the others, for they are everywhere represented in the Scriptures as wicked and ungodly sinners who find their greatest delight in such things as blaspheming God and making war with His people (Rev. 13:4-8). We know that God is “righteous in all his ways, and holy in all his works” (Psa. 145:17) and consequently, if a thing seems good in His sight we can rest assured that it is right, whether we ever understand it or not.

We have heard a number of different attempts to explain election away, all which base it upon the works of men, but

God does not need protecting from the consequences of His works, and what His word says concerning them; nor does He need to have excuses made for Him. He knows what He is doing, and He always does His work right the first time, so it never needs to be re-done or done better.—*Editor.*

ESAU'S REPENTANCE

Esau was the firstborn of twin boys, born to Isaac and Rebecca. His name means "red", as does Edom, the desert land he eventually claimed for his home. It refers to the abundance of rough red hair with which he was covered; and this implies the animal like, sensual nature which governed him.

Esau has been a type of the wicked, or those who have no interest in Jehovah's covenant. I would stress this, for I have heard it said that Esau is only a non-professor, a person who is good enough in his way but has never joined the church. I have heard it said that he is a type of the saint before regeneration. Neither of these is true. There are lots of good people in this world, many of whom do not make a profession of religion; but Esau is not a figure of any of them. (If Esau did not belong to a church, neither did Jacob his brother, for the church did not exist). No, Esau represents those who hate God, and who have no interest in anything but themselves.

Jacob also was rough, and quick to take advantage of others. He was in conflict with his brother from before their birth. But there are differences between them even while Jacob was still in darkness concerning God. Jacob loved to remain at home, to till the fields and care for the flocks; he was obedient to his parents, and if he did not worship himself, at least he respected his father's God. Esau was seldom at home, but was a hunter and warrior, a man who cared very little about his parents' wishes. He showed this by taking idolatrous women for his wives.

Then came the day when Esau returned home from hunting, tired and hungry. His remark that he would die without Jacob's food to sustain him, was scarcely true; it was said because of his rash, selfish character. "If I can't have this, and have it now, I will simply die!" He was used to getting

his own way, and his only concern was for satisfying his own stomach. And Jacob gave him the food in exchange for his birthright privileges.

What were they? He, as the firstborn, could possess his father's home and homeland; he could be a priest to the family, and make moral and spiritual decisions for them; he could live in the land God had promised Abraham, and bring into the world the promised nation and that special promised "seed", Christ. None of those things meant as much to him as filling his stomach; thus he despised his birthright. So much for the idea that Esau never had a proper chance.

This comparison between the two is worth studying. Esau wanted what interested him for the moment; he had no intention of working for something, or waiting for it. Jacob, like the saints of all times, had to work and wait for a long, long time before the precious things he hoped to receive became his. And we might say that at the close of their lives, when they looked backward Esau had sorrow only that he had not obtained more, while Jacob rejoiced over the many providential blessings along the way.

Both Isaac and Rebecca also showed weaknesses. Isaac preferred Esau because he received savory venison at his hand; that the young man was wild and characterless seems to have escaped his attention. This is often a parental weakness. And Rebecca favored Jacob because he stayed so much with her. We might reflect that in that day of arranged marriages, where love was seldom considered necessary (people married for advantages to themselves), there were serious problems. A marriage must have mutual respect between the parties to work right. Rebecca consented to that marriage, and was under Isaac's protection; she may have loved him in some ways, but she did not respect him, else she would not have deceived him.

When Esau returned home with his venison and came to obtain the expected blessing of the firstborn, he was shocked and dismayed to discover Jacob's deceit. It was at this time that Esau would have wept his tears of repentance; yet, his nature being what it was, there was nothing he could do to change. He still had no love for the blessing, except that it gave him power and wealth and supremacy over others. Even

the most wicked of men can weep tears of frustration when their wishes are thwarted. That his was no honest repentance is evident at once when he plotted Jacob's death at the first opportunity.

Neither did Jacob benefit greatly by his deceit. Instead, he found himself running for his life. The wages given to him for his years of service to Laban were God's mercies promised through the covenant at Bethel; and Jacob's final deliverance from his brother, and his return to the land of Abraham to live, were the result not of his deceit but of his humility and faith, and in answer to his prayers the night he wrestled with the angel. God does not reward sin to his people.

As for Esau, he had the power to retain Canaan if he had wished, but he would not. It did not suit him to live among holy places, or to live like Abraham and Isaac. As soon as he could Esau departed to a country more to his liking. He lived as he pleased, where he pleased; and any sympathy bestowed upon him in the name of Christianity is wasted effort. All one has to do to read the character of the Esaus of this world is to look at the news of Iran, Saudi Arabia, Syria, Lebanon, or Egypt. Whatever outward appearance of good may be imagined, it does not pay to trust the promises or the tender compassions of such persons. Do not waste your time feeling sorry for the Esaus of this world. And do not think for a moment that trying to make Christians of them would benefit anyone.

And as for the Jacobs of this world, if we remember the first visions at Bethel where for Jacob Jehovah became no longer "the God of my fathers" but "my God"; and if we remember his wrestlings with the angel until he received his new name and nature, well. After those experiences, Jacob is much nearer to being our kind of folks. It is no wonder, then, that Old Baptists look for evidence of God's work with people before they welcome them into the fold.

ELDER RAYMOND WEBB

"What does not tend to humble the sinner, and exalt the Saviour, is not of Christ." — *Hawker*.

PRESSING INTO THE KINGDOM

"For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it" (Luke 16:16).

Here are two scriptures that teach there are two dispensations taught in the Bible, and the inference is that the second is better than the first. The first, or law dispensation, was from Moses to Christ. The moral law, or the ten commandments, was given to Moses on mount Sinai. To this was added the ceremonial law, which instructed the Israelites as to their form of worship, sacrifices, etc. The law made nothing perfect but was only a shadow of good things to come. It does not give life but is a yoke of bondage which demands much and gives nothing as far as eternal life is concerned. The law was somewhat negative in that there were so many "Thou shalt nots" in it.

The prophets only gave a promise of the coming of the Lord Jesus Christ. Millions lived and died rejoicing in these promises yet never seeing their fulfillment. On the other hand, the Jewish leaders did not recognize or believe that Jesus was the true Messiah when He did come, but set out to take His life, which eventually resulted in His death on the cross. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23).

Now notice the two statements at the head of this article. 1. The law was given by Moses, and 2. Grace and truth came by Jesus Christ. The two statements are connected by a contrasting conjunction, the word "but". This means that the two statements are somewhat opposite in meaning. Whereas the law promised nothing and the prophets only prophesied of the coming of Christ, yet grace and truth actually came by Him, as He was very grace and truth personified. Our only hope of eternal life is by His shed blood, which offering manifested grace in the greatest degree.

Now let us look at Luke's statement concerning men pressing into the kingdom. What kingdom? The church kingdom here in time. What is meant by pressing? It means there

is work to be done. Merely having your name on the church book is not enough. We have to meet some priorities in this life. I recently attended a meeting in which a young lady who was a member of another denomination came asking for a home in the Primitive Baptist church. This lady had evidently been doing some pressing, and had come to the conclusion that the Primitive Baptist church was *the* church.

There are times when we have to set aside our natural, everyday duties, whatever they may be, and press ourselves into our church service. The meeting house has to be taken care of, grass has to be mowed, fires built in the Winter, etc. Many churches have all-day meetings from time to time, which means that the sisters have to serve lunch and clean up the kitchen. Many times certain of the members have to provide transportation for those who have none. There are so many things to be done, and the more we do for the church the more we press into the kingdom. We may have to withstand the ridicule of the world, or of our religious neighbors. Living the kind of life we ought to live is not always easy, but it is certainly rewarding.

ELDER T. EVERETT BEAVERS

HEAVEN FOR THE RIGHTEOUS

The apostle Paul asked the question. "What fellowship hath righteousness with unrighteousness?" (II Cor. 6:14). The answer of course is, "None." As Paul indicates in this passage, just as light has no fellowship with darkness, so righteousness has no fellowship with unrighteousness. Although he is speaking primarily of believers not marrying unbelievers, he also speaks an eternal truth; which is, that in a state of unrighteousness men have no fellowship with God, for He is righteous and dwelleth in the light that no man can approach unto, being the Father of lights and we by nature are darkness, and in a state of unrighteousness.

That God is righteous there can be no doubt. His very name is Righteousness, and His Son is Jesus Christ the righteous. Paul said, "Is there unrighteousness with God? *God forbid*" (Rom. 9:14). And just as there is no doubt that God is

righteous, so there is no doubt that by nature we are unrighteous. Paul tells us in Rom. 3:10, "There is none righteous, no, not one." There are none of the human family of Adam who are righteous. We all by nature are the children of wrath. Indeed, the prophet tells us, "We are all as an unclean thing, and all our righteousnesses are as filthy rags" (Isa. 64:6). Furthermore, Ezekiel tells us, "Therefore, thou son of man, say unto the children of thy people, the righteous of the righteous shall not deliver him in the day of his transgression" (Ezk. 13:12). Ezekiel is telling us that even our best effort will not atone for our transgression.

How then can we ever expect to live with God? If we have no righteousness and are by our very nature unrighteous, being polluted fountains, unable to bring forth good water, how can we ever stand before the righteous and holy God in peace? If we must be righteous to have fellowship with the righteous God of heaven, from whence will our righteousness come? The joyful answer is,—*Jesus Christ, the righteous!* He is the source of our righteousness. He is the only acceptable righteousness we have; the only righteousness we need. He is *our all in all!*

Isaiah told it this way; "This is the heritage of the servants of the Lord, and *their righteousness is of me*, saith the Lord." Paul brings it into New Testament focus in 1st Cor. 1:30; "But of him are ye in Christ Jesus, *who of God is made unto us wisdom and righteousness . . .*"

But how did we receive this righteousness from Christ and where is our unrighteousness? At the cross! Here God imputed our unrighteousness to Jesus Christ and imputed the righteousness of Christ to us! Paul explains it this way, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Whose sin? Ours! Whose righteousness? Christ's!

What a wonderful and marvelous truth! God almighty took the righteousness of His precious Son and gave it to His elect, and took the unrighteousness (sin) of His elect and imputed (charged) it to His precious Son. That is why Christ died. That is why He came into the world. That is why He cried out, "My God, my God, why hast thou forsaken me?" It was

because He took every sin of every child of God and nailed it to the tree. He is the sacrifice; He is the atonement; He is our peace; He is the propitiation (perpetual atonement) for our sin; He is the Daysman betwixt the elect and God.

The elect now stand before God as though they had never sinned; justified; made righteous by the perfect righteousness of Christ. Here is where they have fellowship with God,—in His Son, Jesus Christ the righteous. Now they are no more children of darkness, but children of light.

Let us therefore walk in the light, as He is in the light. Let us go courageously forward in serving Him, who has done so much for our poor souls. Yes, Jesus Christ is worthy of all praise, for He it is that washed our unrighteousness away with His blood and gave us His righteousness by grace! Heaven is for the righteous, and praise God, by His grace, His people are righteous in Him!

ELDER LONNIE MOZINGO, JR.

CHRISTIAN EXPERIENCE COMPARED TO A VOYAGE AT SEA

My connections with sea affairs have often led me to think that the varieties observable in christian experience may be properly illustrated from the circumstances of a voyage. Imagine to yourself a number of vessels, at different times, and from different places, bound to the same port; there are some things in which all these would agree,—the compass steered by, the port in view, the general rules of navigation, both as to the management of the vessel and determining their astronomical observations, would be the same in all.

In other respects they would differ; perhaps no two of them would meet with the same distribution of winds and weather. Some we see set out with a prosperous gale; and, when they almost think their passage secured, they are checked by adverse blasts; and after enduring much hardship and danger, and frequent expectations of shipwreck, they just escape and reach the desired haven. Others meet the greatest difficulties at first; they put forth in a storm, and are often beaten back; at length their voyage proves favorable, and they enter

the port with a rich and abundant entrance. Some are hard beset with cruisers and enemies, and obliged to fight their way through; others meet with little remarkable in their passage.

Is it not thus in the spiritual life? All true believers walk by the same rule, and mind the same things. The word of God is their compass; Jesus is both their polar star and their sun of righteousness; their hearts and faces are all set Zion-ward. Thus far they are as one body, animated by one spirit; yet their experience, formed upon these common principles, is far from being uniform. The Lord, in His first call, and His following dispensations, has a regard to the situation, temper, and talents of each, and to the particular services or trials He has appointed them for. Though all are exercised at times, yet some pass through the voyage of life much more smoothly than others. But He "who walketh upon the wings of the wind, and measures the waters in the hollow of his hand," will not suffer any of whom He has taken charge, to perish in the storms, though, for a season, perhaps, many of them are ready to give up all hopes.

JOHN NEWTON

Written to a friend in 1763

ENOUGH

In some instances it is very hard for people to be reconciled as to just what is enough, yet by the Lord's abundant mercy and grace He has promised to supply all our needs. And when Paul prayed for the Lord to remove the thorn in the flesh, the Lord assured him, "My grace is sufficient for thee."

Enough is an ample supply for whatever the need is at a given time. Men may not know what is enough for each day, but the Lord knows exactly enough to carry out His purpose to the expected end every day. Abraham sent his servant to find a wife for Isaac, and he surely had enough evidence that the Lord was with him, for the Lord fulfilled his prayer. Rebekah not only gave the servant drink but also drew water for his camels. How often we ask, is it enough? just as the servant did as he wondered at her, holding his peace, yet questioning whether the Lord had made his journey prosperous or

not. When they were done drinking and the servant asked who she was and if there was room in her father's house for them to lodge in, Rebekah told him who she was and said, "Moreover, we have both straw and provender enough, and room to lodge in." Surely there is provender enough in the heavenly Father's house and room enough to lodge in. May we realize the surety of the fact that the Lord has provided enough, and not be trying to add our human works.

Surely God's children are enabled through all the trials of life to realize that the Lord's way is best and is always enough. Jacob, who was named Israel by the Lord, had much sorrow when Joseph was sold by his brethren into Egypt, and he wept for the loss of his son. But the Lord had a purpose in all this, for there was a great famine of seven years, and as Joseph revealed himself to his brethren he told them not to be grieved or angry with themselves that they had sold him hither, "for God did send me before you to preserve life." So when all this was made known to Jacob their father and he beheld all the evidence, his spirit revived, and he said, "It is enough, Joseph my son is yet alive: I will go and see him before I die." Surely the Lord gives evidence enough to Israel that our Saviour is alive and we shall see him.

The Lord always knows how much is enough, whether it be a space of time, trials, afflictions, chastisements or blessings. He told Moses to speak to all Israel, on this side of Jordan in the wilderness, saying, "Ye have dwelt long enough in this mount," that is, Mount Horeb. So they were now to turn and take their journey as the Lord had directed them. May we always be aware that when the Lord says go, it is enough, and we need to go; and when He says stand still and see the salvation of the Lord, we need to stand still. He is great in all His ways and His grace is enough in all circumstances. He supplies enough grace, faith and strength to overcome the enemy, for the battle is the Lord's. Lord help our unbelief, that we may understand that thy grace is sufficient and thy mercy endureth forever.

Notice the words of the Lord to Israel through the prophet Malachi; "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith

saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, there shall not be room enough to receive it." God promises enough to His children who walk in obedience to His commands. There will be meat in their houses and the windows of heaven will be open to them. There is always enough in Jesus for every occasion. He fed a multitude with seven loaves and a few little fishes, and they did all eat and were filled, and there were even seven baskets of the fragments left over. There were four thousand men, beside women and children that did eat. Can anyone doubt that there was enough?

Oh that men would realize the great power of God, and His wrath upon humanity for evil doing! He sent a pestilence upon Israel in which seventy thousand men died. Yet, as the destroying angel stretched out his hand to destroy Jerusalem, the Lord intervened and said, "It is enough, stay now thy hand." The Lord surely knows just when it is enough. And as David saw the angel he spoke unto the Lord confessing his wrong and saying, "Lo, I have sinned, and I have done wickedly, but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house." Lord, may all who sin against Thee confess their sins and acknowledge their guilt before Thee! This same thing happened when David numbered the people, so beware, the Lord knows when it is enough.

Jesus our Christ and Saviour is always enough in every respect. He asked the disciples, "When I sent you without purse and scrip, and shoes, lacked ye anything?" And they said, "Nothing." Now that the time was at hand that all things written concerning Jesus have an end, He told them to take their purse and scrip, and even secure a sword, yet when they said here are two swords, Jesus said, "It is enough."

Likewise, when Jesus had taken Peter, James and John with Him to Gethsemane, they were told, "Tarry ye here, and watch." And as Jesus went forward a little way He fell on the ground praying, "Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt" (Mark 14:36). The three were found asleep and Jesus said unto Peter, "Simon, sleepest thou?"

couldst not thou watch one hour?" How lowly Peter must have felt, for he had said he would never be offended or deny our Saviour. And oh the agony and heaviness of our Saviour's soul! Because He bore the weight of our sins and iniquities He was exceeding sorrowful, even unto death. The sufferings He endured were greater than any other. And as He came the third time and found His disciples sleeping He said, "Sleep on now, and take your rest; it is enough, the hour is come; behold the Son of man is betrayed into the hands of sinners." Yes, it was enough; His hour of crucifixion was now come, It is enough. His atonement satisfied the Father for all the sins of His sheep. He was accepted back at the right hand of the Father as the only sacrifice for iniquity in the room and stead of His elect. It is enough. No help of man is needed in any way. But oh, how we need to render our best services to Him, for He is our all in all, having promised us that He will come again and take us home to glory! It is enough.

ELDER DAILY HITE

FALSEHOOD VERSUS TRUTH

Have you ever thought of comparing non-scriptural thoughts or statements with the authoritative King James Version of the Holy Bible? Let's try it and see what we come up with.

Falsehood: And she shall bring forth a son, and thou shalt call his name JESUS: for he shall try to save all people from their sins.

Truth: "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21).

Wrong Quote: Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came three wise men from the east to Jerusalem.

Truth: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem" (Matt. 2:1).

Misquote: In Rama was there a voice heard, joy and laughter, and great praise, Rachel rejoicing over her dead children,

and was greatly comforted because they are now in heaven.

Truth: In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" (Matt. 2:18).

Comment: Some years ago this writer read in a daily newspaper of a young woman who drowned her three young children in her bathtub. When asked why she killed her children, she replied that she loved her children so much she wanted them to live in heaven after death, and she was afraid that if they grew up and crossed "the line of accountability" they might do wrong and die and be cast into hell forever and ever. She didn't want that!

Wrong Prophecy: Repent ye: for the kingdom of heaven is coming some thousands of years in the future.

Truth: (John the Baptist speaking) – "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2).

Falsehood: But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, I am so glad you have decided not to be vipers anymore, but have decided of your own free will to flee from the wrath to come.

Truth: "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?" (Matt. 3:7).

Sad Misquote: Let your light so shine before men, that they may see your good works, and glorify you for what you have done.

Truth: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

Sorry Misquote: Take heed that ye do your alms before men, to be seen of them, and ye shall have a great reward of your Father which is in heaven.

Truth: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven" (Matt. 6:1).

The So-called Golden Rule: Do unto others as you would have them do unto you.

Note: The above leaves out the Holy-Ghost-inspired and very important word "should". (Read the *truth*).

Truth: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7:12).

Comment: Many years ago, the writer read in a daily newspaper of a young man who, with a pistol, killed several people in broad daylight in a large city, until a policeman nearby shot the murderer. As the young man was dying, he was asked why he had done the deed. In reply, the young man said he wanted to die, but had always been told that he could not go to heaven if he committed suicide, so he decided to kill others until someone killed him, for his religious belief was that some could pray his soul out of purgatory for murder but not for suicide.

Observation: He was certainly following the so-called Golden Rule, for he was doing unto others as he would have them do unto him, but he missed the biblical truth that he should do unto others as he would that they should do unto him.

Wrong Prophecy: And from the days of John the Baptist until now the kingdom of heaven doth not suffer violence for it will not be here on earth for many thousands of years to come.

Truth: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12).

Divided But Together: You go to your church and I'll go to mine, but let's walk down the road together.

Truth: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand" (Matt. 12:25).

Bad But Good: O generation of vipers, ye, being evil, can speak good things? for out of the abundance of the heart the mouth speaketh: for there is some good in everybody.

Truth: "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh" (Matt. 12:34).

As you can see, dear reader, this is but a small sampling

of what is going on and what is being wrongly taught in this world. May I urge you to sit down at your typewriter, or take pencil and paper in hand, and see what you can come up with along the same lines. If you love God I am sure He will bless you in so doing. Why not drop me a line and let me know how you are doing? With love for the *truth*.

ELDER ORVIN J. HUFFMAN

105 Leigh Circle Ocean Springs, MS 39564

THE PHARISEES REBUKED

“They that be whole need not a physician, but they that are sick.”

(Matt. 9:12)

The Pharisees complained that Christ sat at meat with publicans and sinners, and these words were His apology for doing so. The words do not imply that the Pharisees were whole, but that they *thought* they were whole—as if He had said to them, “You think you are whole and so are not in need of mercy or of my attention, and if this is your view of the matter you cannot consistently complain of me for the attention I give these sinful persons. “I am not come to call the righteous, but sinners to repentance.” This is clearly a *rebuke* to the Pharisees. They were not righteous, but they thought themselves so, and so if they were what they claimed to be they had no reason to complain of Christ for His attention to the publicans and sinners.

The Saviour did not mean that they were *righteous*; for “there is none good.” Christ’s words were ironical and point out that they were righteous in their own estimation and so ought not complain of His attention to the unworthy. That the Pharisees were of this sentiment is clear from the words of the Pharisee, “I thank thee, that I am not as other men are, extortioners, unjust adulterers . . .” These things are good, but he depended on them for salvation. He was ignorant of God’s righteousness, and in this way he sought to establish his own: “I fast twice in the week, I give tithes of all that I possess.” Here again these things are good, but to depend on them is to reject the whole plan of salvation and to depend on self and so is an affront to Christ.

Jesus said, “Go ye and learn what that meaneth, I will have mercy, and not sacrifice” (Matt. 9:13). Here is a sentiment in

theology of which they were ignorant. They were depending on their sacrifices of obedience, while our salvation is entirely of mercy. It is important to learn what these words mean, and when we learn it we find that no sacrifice of ours can avail anything, and the *mercy* of God is all the plea we have.

The publican understood it and cried for *mercy*. A proud man cannot be resigned to mercy alone; but a sinner, humbled by a knowledge of his true state, can be resigned to the mercy of God alone as his only plea. This is "what that meaneth." The Pharisees whom Christ rebuked had not learned this, but the publicans and sinners had.

"I am not come to call the righteous, but sinners. . . ." Not that they were righteous, but they thought they were. He "answers the fool according to his folly." He shows the prudence of what He was doing from their own standpoint.

In another place (Luke 15) He silences the same people by a parable of the sheep. The good shepherd will pursue the sheep that strays and bring it home. The Pharisee felt secure in his own righteousness and regarded the publican as a great sinner, too great a sinner for the Lord's compassion. In the words, "I came not to call the righteous, but sinners," the word "sinners" cannot be applied to all the race of mankind, for the words discriminate. "*Not* the righteous, but *sinner*." "Sinners" here denote those who know and feel what it is to be a sinner, and for their comfort Jesus declares His errand into the world is for the salvation of sinners. Christ came "to save sinners." "To save that which was lost." If all the race is included in the words "sinners" and "lost," then universalism would be true. So we must understand these words in a restricted sense. The publicans knew and felt that they were sinners. They knew what it is to be lost, but the Pharisees did not for a moment imagine that they were poor sinners in need of mercy. They were "the whole" that "need not a physician," while the publicans and sinners were the sick that needed the Great Physician. In this way our Saviour rebuked the Pharisees and vindicated His dealings with the poor and needy. If we could know to which of these classes we belong we would know whether the words were for a rebuke to us or for our encouragement. I trust that the writer and readers may take comfort and encouragement from these words.

ELDER J. H. OLIPHANT
Primitive Monitor—1913

A LITERAL AND A CEREMONIAL WASHING

“Arise, and be baptized, and wash away thy sins, calling on the name of the Lord” (Acts 22:16).

There is a literal and a ceremonial washing away of sins, the former is real, the latter is figurative. The literal or real washing away of sins is by the blood of Christ. “For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?” (Heb. 9: 13, 14). The purging or cleansing mentioned here is literal or real, and is declared to be done by the blood of Christ. Being *in order to* the service of the living God, it is not done as a result of any of that service, but is entirely prior to it. This is indisputable true.

That the washing in baptism is figurative of this is clearly established by the following passage: “The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ” (I Peter 3:21). Here baptism is called a figure of salvation, just as the ark was. *The ark and baptism are said to be like figures*; that is, they are figures of the same thing, which is salvation in Christ. Furthermore it is denied that baptism is putting away of the filth of the flesh. The word *filth* in this passage is from the Greek word *rhupos*, which means moral filthiness, or sinfulness. A derivative of the word (*rhupoo*) is found in Rev. 22:11, “He which is *filthy*, let him be filthy still: and he that is righteous, let him be righteous still.” The word is here used as the opposite of righteous, which proves it to mean *moral* filthiness. Baptism is not for the literal putting away of the filthiness or sinfulness of the flesh, for this is done by the blood of Christ.

ELDER JOHN R. DAILY
Zion's Advocate-1905

The angel who appeared to Cornelius did not preach the gospel to him, but directed him to send for Peter. Though the glory and grace of God seems to be a subject the angels would be more fitted to proclaim, yet they could not preach it from experience and thus tell how a sinner is saved by grace. What we need is a witness to testify these things. Thus God has seen fit to leave this blessed work with His unworthy creatures that have been called by His grace. Let us be faithful.

Elder J. Harvey Daily, 1924

CORRESPONDENCE AND NEWS NOTES

From Elder Coy Brothers, Arab, Alabama:

The Lord has blessed us once again, in the gospel, in fellowship, in praying and singing to His glorious and holy name. Elders Odell Deese and Ralph Harris spent nine days, Nov. 21-29, with the following north Alabama churches: Mt. Joy, Shiloh, Mt. Vernon, New Clear Creek, Gum Pond and Rocky Mount.

They came preaching the gospel of our Lord Jesus Christ. Elder Harris used such texts as Daniel 4 and the dream king Nebuchadnezzar had, where God would drive the king from men and his dwelling and he would be with the beasts of the field, and be made to eat grass as oxen, and that the dew of heaven should pass over him seven times, till he would know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will.

The king Nebuchadnezzar spake of how he had built that great babylon for the house of the kingdom by the might of *his* power, and for *his* honor and majesty. While these words were in the king's mouth the kingdom departed from him as was spoken in the dream, and after the king was sent from the kingdom to eat grass as an ox he soon became willing to admit that his understanding was now better, or had returned unto him, and he blessed the most High, and praised and honored Him that liveth for ever, whose dominion is from generation to generation.

Elder Deese and Harris spoke on the Shepherd of the sheep, using John 10:1-5,9 as a text. These were very beautiful sermons, showing that the Lord Jesus is the door of the sheep. That is the only way into the sheepfold, as they emphasized.

These Elders spoke one night on Heb. 11:13, "These all died in faith . . . and confessed that they were strangers and pilgrims on the earth. This was a very sweet service. On another night they spoke on self-deception, using such scriptures as Gal. 6:3,7,8, James 1:22 and I John 1:8. I'll not take the time and space to quote these scriptures, but you look them up and study them for your own edification and the glory of God.

Elder Deese's text one night was taken from II Cor. 6:2, "Now is the day of salvation." This was a very good and sound sermon. Elder Harris spoke the same night on "reconciliation" from II Cor. 5:18-21. This new creature in Christ, v. 17, surely gives these verses, 18-21, their rightful position. Elder Harris spoke so clearly

and lovingly on this subject.

These worship services seemed to just get better as the week went by. The Lord blessed these kind and loving ministers of God to speak upon the wonders and beauties of God's kingdom. The fellowship and love grew warmer as we all had more time together.

I see now that this would become too lengthy if I tried to cover all of the sermons; yet, I must say that Elders Ralph Moyers and Langdom E. Huffman added two wonderful sermons on Saturday night at the Rocky Mount service. Elder Harris, Deese, Coker, and Hocutt were blessed on the last day (all day service) at Rocky Mount to deliver very warm and encouraging sermons, speaking of some of the wonderful flowers in and about Zion.

Thanks be to His name! All of you brethren and sisters, visit all of us again, praying for His love to be shed abroad among His children. A servant, *Coy Brothers*.

From Sister Loretta Lilly, Akron, Ohio:

Dear Ones, Thanks so much for all the many times you all have prayed for my dear family in the sadness we have shared in the passing from this life of our dear family members. Also we desire to thank each one for all other acts of kindness.

May our dear Lord strengthen each one. He has a purpose beyond our ability to see clearly now. He will see us through. In dear hope and love.

UPDATE ON THE COPPEDGES

As of December 16th Sister Kitty Coppedge was still in the hospital in serious condition and Brother Frank was still not able to walk. The doctors have told him that Sister Kitty has some brain damage and that she will be paralyzed on her right side and her speech will be affected to some extent. We need to continue to remember them in our prayers and encourage them in any way we can. All communications should be addressed to – *Mr. & Mrs. Frank Coopedge – Route 4, Box 176-A – Brightwood, VA 22715*. Their phone number is (703) 948-4357.

FIFTH WEEKEND MEETING AT KENNER, LOUISIANA

Bethlehem Primitive Baptist church will meet, the Lord willing, for special services Friday, Saturday and Sunday, Jan, 29-31, 1988. Meeting times are 7:30 P.M. Friday – 10:30 A.M., 1:00 P.M. and 7:30 P.M. Saturday – 10:30 A.M. Sunday. Elder Freddy Boen from Fordyce, Arkansas is scheduled to preach. The church is located at 20th and Delaware Streets in Kenner, LA. Phone (504) 466-8857 – *Elder Thomas Floyd, Pastor*.

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

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

NORTH FORK Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 11:00 a.m. Elder Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va 22734. Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va 22068, Tel. (703) 338-5531. May '88

PLEASANT HILL West edge of Graceville, FL on Hwy. 2. Meets 2nd and 4th Sundays at 10:30 a.m. Elder W. V. Stewart, Pastor, Rt. 3, Box 140-F, Milton, FL 32570, Tel. (904) 675-4064. Danny Spears, Clerk, Rt. 3, Box 215, Graceville, FL 32440, Tel. (904) 638-0183. Mar. '88

ROBINSON RIVER Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727, Tel. (703) 948-4360. Dec. '87

SIDELING HILL Fulton Co. Pa 6½ miles north of Needmore, Pa. Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 2nd Sun. 10:30 a.m. Annual Meeting 2nd Sun. in May. Elder Bill Dillon, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. July '86

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

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

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH--Oak Park, IL, 255 S. Marion St., Oak Park, IL 60302. Services each 1st Sun. 10:30 a.m. Brother Herlie Newsome, Pastor, each 3rd Sun. at 10:30 a.m. Elder Dale Lester, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, IL 60641. Tel. 725-1372. July '87

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

HAWKSBILL--Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 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 '88

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

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

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

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

THUMB RUN—Near Marshall, Va Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '88

FOURTH SUNDAY

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

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

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. and 1st and 3rd Sunday at 7:30 p.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, (703) 635-4764. June '88

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, in (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy Oh 45373, Tel. (513) 335-6774. May '88

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

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

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529. Dec. '87

WASHINGTON, D.C.—Washington Church 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E. Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '89

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