

Advocate and Messenger



“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., about 4 miles west of Stanley, Va., on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Albert F. Sudduth. Pastor; Carroll R. Shuler, Clerk, Stanley, Va. April '77

BENTONVILLE—Bentonville, Va., 1st Sun. 11:00 a.m., Sat. before at 2:00 p.m. Elder W. T. Daily, Pastor. Rt. 2, box 48, Luray, Va.; Tel. 743-5894. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va. 22630. Tel. 635-3548. April '78

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m.; also 3rd Sun. night at 7:30 p.m. Elder C. W. Alderton, Pastor, Brightwood, Va., Tel. Whitehall 948-4744. Madison Co. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '76

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill. 60302. Services each 1st Sun. morning at 10:30 with Elder Vernon Hopkins, co-pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, at 4127 N. Tripp Ave., Tel. 725-1372. Oct. '77

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles, turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, Front Royal, Va.; Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, Woodbridge, Va. 22192. April '77

GOOSE CREEK—Near Markham, Va. on Hwy. 55. 1st Sun. 2 p.m. Eld. C. R. Frazier, Pastor, Warrenton, Va. W. C. Maddox, Clerk, 6600 Gordon Ave., Falls Church, Va. 22046. Kenneth Glascock, Asst. Clerk, Front Royal, Va. June '77

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N. Y. Ave. Meets 1st Sunday, 10:30 a.m. and 1:30 p.m. Pastor, Elder Dwayne Fletcher, 10133 Prince Pl. 202, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va. 25401. Tel. 267-7356. Violet Hiatt, Asst. Clerk, Tel. 267-8701. Mar. '78

MT. PISGAH—Morrow Co. Ohio, 4 miles east of Marengo on State Rt. 229, then north (only black-topped road between Marengo and Rt. 314) 2 miles; then west one-half mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Pastor, Elder Daily Hite. Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019. Tel. (614) 694-6488. Dec. '77

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. Richard Corn, Clerk. Tel. 352-2287 or 469-7634. Oct. '77

NEEDMORE—Needmore, Pa. The Primitive Baptist and their friends in this section meet each first Sunday at 11:00 a.m. for divine service. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. The meeting house is located on U.S. Rt. 522 in Needmore. July '77

SOUTH RIVER—Browntown, Va. 1st and 3rd Sun. 11:00 a.m. Elder C. R. Frazier, Pastor. Mrs. Ralph Partlow, Clerk; Mrs. Verlie Partlow, Asst. Clerk. June '77

WATERLICK—Waterlick, Va. 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va., Tel. 465-3118. Clerk, Mrs. R. A. Dindlebeck, 323 King St., Strasburg, Va. 22657. Feb. '78

SECOND SUNDAY

NORTH FORK—Six miles south of Purcellville, Va., 2nd Sun. 11:00 a.m. Elder C. R. Frazier, Pastor, Warrenton, Va. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va. 22132. May '78

BATTLE RUN—Rappahannock Co., Va. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va. 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va. 22627, Tel. (703) 364-1352. Sister Tessie Skeen, Asst. Clerk, Rt. 2, Box 65, Palmyra, Va. 22963. Dec. '78

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.

116th Year

MARCH 1977

No. 3

Published monthly by Advocate and Messenger, Inc.
215 S. Royal, Apt. 14, Front Royal, Virginia 22630

\$5.00 a year in advance; 50 cents a copy.

Second Class postage paid at Front Royal, Va. and at additional
mailing offices.

EDITORIAL STAFF

RALPH E. HARRIS, Editor Route 1, Box 186-A, Caryville, Fla. 32427
WILLIAM T. DAILY, Editor Emeritus. 15 Springcrest Dr., Luray, Va. 22835
Associate Editors:
CHARLES W. ALDERTON Brightwood, Va. 22715
DAILY HITE 5015 Upper Sandusky Road, Marion, Ohio 43302
GALE F. HANOVER. Route 1, Ashville, Ohio 43103
T. EVERETT BEAVERS Route 5, Box 165, New Castle, Ind. 47362
LARRY WOLFE 2022 Pleasant Acres Dr., Plant City, Fla. 33566
JOE F. HILDRETH. 1000 Justine Lane, Chattanooga, Tenn. 37414

BOARD OF TRUSTEES, ADVOCATE AND MESSENGER, INC.

KARL F. BOBZIEN, Pres. 5911 Camberly Ave., Springfield, Va. 22150
RAYMOND LEE, V. Pres. 137 N. Washington St., Falls Church, Va. 22046
GEORGE E. ROTHGEB Route 3, Box 403, Luray, Va. 22835
CARROLL SHULER. Stanley, Va. 22851
C. D. HALL 423 Fillmore St., Arlington, Va. 22201
ERNEST LONG. Rt. 2, Stanley, Va. 22851
LEWIS RUDACILLE. 17 E. Stonewall Dr., Front Royal, Va. 22630
CLARENCE MOYER Rt. 2, Luray, Va. 22835
MRS. EVELYN MELLON, Sec.-Treas. 215 S. Royal, Apt. 14, Front Royal, Va.
22630

PHILIP AND THE ETHIOPIAN EUNUCH

Article One

“And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went:” Acts 8:26,27.

Primitive Baptists are generally thought not to believe in missions but this is one of many misunderstandings with regard to their creed. They do indeed believe in missions, how-

ever they only believe in those such as the one set forth in the above text; a message directly from heaven to a God-called minister, directing him to one or more of those who are already born-again children of God and blessing him to preach to them the things which concern Jesus. It was not a missionary Society or Foreign Mission Board that sent Philip to his ultimate rendezvous with the Ethiopian eunuch but "the angel of the Lord." Neither was he told exactly where to go and what to do when he got there but he started out by faith on the basis of the general directions which he at first received. Neither was he sent on a *foreign* mission for it is doubtful that he traveled more than eighty miles from the city of Samaria where he was when the angel appeared unto him and he never got beyond the region of Judea on this journey. Not that there have been no foreign missions, nor that we would object to such if God were in it, but we strongly suspect that there is enough *true* missionary work in our own land without God's *called* servants going abroad to find it.

Those missions which have as their object the increase of God's family and which are conducted by men and women who have volunteered for the job and who have been trained and sent out by men are indeed "foreign" missions for they are altogether "foreign" to the Bible. We read of one of these "volunteer" type missionaries in 2nd Samuel 18. Upon the death of Absalom and a great slaughter of those who followed him there was a man by the name of Ahimaaz who was extremely eager to go and bear tidings of these events to King David. He pleaded very earnestly with Joab that he might be the runner used to convey this news but Joab sent another runner by the name of Cushie who had expressed no interest in bearing these tidings. We read that Cushie bowed himself unto Joab first and then went on his mission, by which he showed both his humility and his respect for his superiors.

After Cushie was gone Ahimaaz continued to entreat Joab that he would allow him to run also. Joab consented and Ahimaaz ran by way of the plain and overran Cushie. But though he was so eager to bear the news that he outran Cushie and was first to reach the King's court yet all he could say when asked about the safety of Absalom was that he had seen a great tumult but he knew not what it was. Not only this but his very first words misrepresented the facts. He said, "All is well." But Cushie was a faithful and true witness. He knew all was not well and when he came before David he stated the purpose of his mission in a way that would not hold out false hopes to the King. He said, "Tidings, my lord the King."

Now the "volunteer" missionaries are like Ahimaaz. They are bold and assuming. They are very forward and eager to perform all their so-called wonderful works for God and feel that they are well qualified to do so, but when they reach their destination they have nothing to tell. They cannot get their facts straight and therefore do not accomplish anything of value by their effort. But those who are sent, as was Cushie, not only have something to tell when they go but are also able to give some details and particulars.

Very often we see the spirit of Ahimaaz reflected in those who say they want to "carry" the gospel to the lost. There is no doubt in their mind but that God has called them and all they wish is just a chance to "run." But we usually see just the opposite attitude manifested by those who are actually called of God. Such eminent men of God as Moses and Jeremiah come to mind as outstanding instances of this. We do not condone their backwardness nor their unbelief but we can witness with the feelings of unworthiness which prompted their desire that the Lord would send someone else and we can appreciate the fact that they did not "run" on their own. They were definitely not eager to be emissaries of the Lord. They were *not* volunteers.

Paul deals with the "Ahimaaz spirit" in 1st Cor. 9:16,17 and contrasts it with the "Cushi spirit." In verse 16 he establishes the fact that being a minister of the gospel is nothing to glory of for there is a necessity laid upon those who are actually called to this work and a woe pronounced upon those of them who rebel against it. Yet, preaching was disagreeable to the flesh of this dear servant of God and those who are acquainted with the scriptures know full well that he did not *volunteer* for the apostleship. In verse 17 he says, "If I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me." In other words, if Paul had volunteered for this work because of the excellency of the office or for any other outward aspects of it which might appear agreeable to the flesh he would have had a reward, but it would have been nothing more than the kind of reward the Pharisees are said to have had when they prayed on the street corners to be seen of men. When such people are seen and applauded by men that is the extent of their reward. Christ said, "They have their reward." That is all the reward they seek and that is all they get. But Paul shows us that if one preaches the gospel even though it is against his natural will and contrary to the carnal tendencies of the flesh, and attended with privations, perils, and persecutions, then the evidence is that God has committed to that individual a dispensation of the gospel, or a gospel to be dispensed among those to whom he is sent.

Probably all of us have witnessed those like Ahimaaz who wanted to "run" or to preach more than anything in the world, but, not being sent, their efforts never profited the Lord's people. And thus it is with the volunteer missionaries. They labor in vain because the Lord has not sent them. God has not opened the way before them as He did for Philip and consequently their efforts end in frustration and disappointment. Therefore with these points in mind we should be better prepared to recognize those who are sent of God and distinguish them from those who "got up and went" voluntarily.

THE EDITOR

TWO NEW ASSOCIATE EDITORS ADDED TO STAFF**(February 14, 1977)**

We are happy to announce the addition of Elder Larry Wolfe of Plant City, Florida to our Editorial Staff. To know Elder Wolfe is to love him and I have no doubt as to his ability to render a worthwhile service to the Advocate and its readers. Only this week I received a letter from some of our dear friends in which there were the following remarks:

“Brother Larry Wolfe was at our fifth Sunday meeting. That young man has a real gift! Everyone is looking forward to having him up here again.”

Such remarks are typical of the high esteem in which he is held by those among whom he labors. May the Lord bless him in his efforts to write for the A and M as well as in the discharge of his other ministerial duties. I am sure he desires an interest in your prayers.

The following is his letter of acceptance in response to our request that he assume the duties of an Associate Editor:

Dear Brother Ralph,

It was so good to hear from you and the state of you all. We are well and enjoying good meetings. Carole and I are expecting to be parents for the third time in July.

Thank you for your request to assist you in the Advocate and Messenger. I have viewed writing as one of the most lasting opportunities to send forth the gospel and I have wished that I might find the time to pen some of my thoughts. Though I am very busy, I suppose I am no more busy than others who manage to do more in the gospel field. I count it a great privilege to put forth some regular effort in this direction, though it may be no more than a short article every three months.

I hope I am not biting off more than I can chew. On the other hand it might develop comfortably. You have my esteem in this labor of love.

In precious hope,

ELDER LARRY WOLFE
2022 Pleasant Acres Dr.
Plant City, Florida 33566

We are also very thankful that Elder Joe F. Hildreth of Chattanooga, Tennessee has agreed to serve as an Associate Editor of the Advocate and Messenger. I suspect that to most of our readers Elder Hildreth is no stranger. Many will remember him as the founder and for 20 years the able editor of *The Christian Pathway*. My acquaintance with Brother Joe, his wife, and their families, goes back more than 15 years. I consider him an able minister of the New Testament and a very gifted writer and feel that he will be a great asset to us. Brother Joe has also had a close connection with the *Old School Hymnal* which is used in most of the churches in our part of the country. His life has been an exemplary one and his labors in the churches he has served have been blessed of the Lord to the good of the cause. Thank you, Brother Joe, for joining us in this labor of love.

The following is Brother Joe's reply to our request that he consider joining the Editorial Staff:

Dear Brother Ralph:

Your very gracious and kind letter of January 11th has been given prayerful and careful, I trust, consideration for the past month. I shall reply now as follows:

1. Our religious periodicals have always held a special interest for me since I was a small boy and as I can in the future I would like to help in this cause;
2. I must admit, however, that I am uncertain as to any real help that I could provide except some articles for publication;

3. My ability to solicit subscriptions may be small. This was always the part I least liked in publishing *The Pathway*. I enjoyed the editing, correspondence, etc. but shied away often from the promotional facet of the paper.
4. The A & M has always held a special interest for me since I learned as a youngster that Elder W. M. Mitchell of Opelika was a long-time editor of the *Gospel Messenger*, later combined with the *Zion's Advocate* to form the *Advocate and Messenger*. I have many old copies of the *Gospel Messenger*.
5. The Old School Baptists of Northern Virginia have held a special place in my experience since first visiting there in 1949. Since then I have made several trips there, though not many in recent years as family responsibilities increased. The family and I enjoyed being with the Washington Church last April very much.

Now, with the above thoughts in mind, Brother Ralph, you might discuss with your associates and the trustees any help that you think I could provide and let me know later your desires. Please be assured that I leave this entirely to you and your staff.

May our Heavenly Master continue to be with you in all your efforts. Please remember us in your prayers. In bonds of love and hope,

ELDER JOE F. HILDRETH
1000 Justine Lane
Chattanooga, Tenn. 37412

"I am the Lord, I change not." Mal. 3:6. If He changed for the better it would indicate imperfection. If He changed for the worse it would indicate weakness. Either way it would show Him to be less than God.

THE LANGUAGE USED IN PRAYER

The manner of prayer has been on my mind much of late. Prayer is our means of pleading with and giving thanks to our heavenly Father, from whom all goodness and mercy flows.

I have reference to our people who pray to the Lord and address our God as "you" and "yours." Did Jesus ever teach His disciples thus to pray? Did not Jesus say, "When ye pray, say, Our Father which art in heaven, Hallowed be *Thy* name, (not *your* name). *Thy* kingdom come, (not *Your* kingdom come). *Thy* will be done, as in heaven, so in earth, (not *Your* will be done).

We realize that we do not have to use these words as Jesus placed them, but we *should* have the same humble spirit and holy reverence unto God the Father in the Bible language as *Thee*, *Thou*, and *Thine*. The most modern language for Old Baptists should be the language of our Lord. I do not find in the prayers of David where he ever called upon the Lord as "you" and "your."

Pray for me. I know I have to be more careful than anyone else because I am the least of God's children if one at all. Humbly yours,

ELDER CHARLES W. ALDERTON

EDITOR'S NOTE: Brother Charles brings out an important lesson here. Much of the language we hear today, particularly among self-righteous men, is impudent and disrespectful. Quite often such men will irreverently address our Lord merely as "God," much like the Pharisee who prayed "with himself" in the Temple and said, "God, I thank thee, that I am not as other men, etc." Sometimes they will put such a pronunciation upon the name "God" as to make it almost sound fifty. "Our dear heavenly Father," coming from an humble child of God sounds far better.

ESTABLISH—ESTABLISHED

Dear children of the Lord:

May I come into your home and hearts with a few thoughts in regard to being established. The term "establish" is to make stable or firm; to confirm, to strengthen; to fix unalterably; to set up on a firm and permanent basis; to show to be valid and well grounded; also to set up in business and to be organized.

In Solomon's prayer he wonderfully displayed his confidence and trust in the Lord and when he arose from kneeling in prayer he blessed the congregation of Israel saying, "Blessed be the Lord, that hath given rest unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant." There is a rest unto His people for it is established according to the Lord's promise to the extent that not one word of His promise has ever failed and it never will. What the Lord has established and promised, it shall be that very way. The Lord continued to speak to Solomon that, "I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually." Everything was done according to the pattern shown in the mount and the Lord hallowed this house or established it with the promise that His eyes and heart would be there perpetually. Man has never been able to accomplish perpetual motion but here is the establishing of it according to the promise of the Lord.

That surely harmonizes with the promise of Jesus in regard to the church or His kingdom that it is a hallowed, sacred place and the gates of hell shall not prevail against it. Now this was not so hallowed just because Solomon built it, for except the Lord build, they labor in vain that build, but Solomon had not asked for riches or glory but for understanding to discern judgment, acknowledging that there is no

God like unto the Lord in heaven or on earth who is able to keep covenant and mercy, therefore it was an establishment of the Lord's doings to hallow and consecrate this house to a very sacred service. Then notice the promise of the Lord that if Solomon (and you and I also today) will walk before the Lord in integrity and all uprightness doing according to the commandments of the Lord, "then I will establish the throne of thy kingdom upon Israel forever." This is so ordered and established of the Lord that a woe is pronounced upon them that turn from the Lord to serve other gods.

"The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways." You, the children of the Lord, are an holy people, a chosen generation, a royal priesthood, for this is the work of the Lord to establish you an holy people. Therefore it is an established fact that the Lord chastens those he loves and the Lord blesses in obedience to His commands and chastises in disobedience. To establish in the above is to confirm His covenant unto His children, that as *ye* walk in His ways, His mercies will confirm unto *you* that you are called to be a separate people and not to serve the mammon of the world. Surely this is a covenant keeping God to establish such, even today.

The Prophet Isaiah has declared that it shall come to pass, "that the mountain of the Lord's house shall be established in the top of the mountains." Surely it shall come to pass that way and is already established above the hills. The kingdom of Christ Jesus our Saviour is His church here in this world which He beautifies and glorifies here by His very presence for He is the foundation of it and it is an established kingdom. For "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Surely this is established in the top of the mountains, for Jesus is higher than all the kings of the

earth. He is head of all principality, power, and glory. The gospel kingdom is preferable and above the legal one, Mount Zion is above and excels Mount Sinai. His kingdom is far superior and above all others, thus it is established by the Lord and thus it will continue to be. Praise the Lord for such an establishment for poor sinners.

With great mercies the Lord gathers His lambs and sheep to Himself. The promise is that all thy children shall be taught of the Lord, and great shall be the peace of thy children, for in righteousness shalt thou be established. Their righteousness is of me, saith the Lord, and surely it is established in great peace to know that my righteousness is as filthy rags, but Jesus is all in all. This is a great, true, and sure foundation of our hope, that is sweet to our soul, to know that the righteousness of Jesus hath established your soul secure in Him.

Christ is the eternal High Priest who was not made a priest after the law of a carnal commandment, but after the power of an endless life. So He was and is a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man. Therefore He hath obtained a more excellent ministry by how much also He is the mediator of a better covenant, which was established upon better promises. This better covenant of mercy and grace is founded upon and established upon the sure promises of God. He spared not His only begotten Son but suffered Him (Christ Jesus) to die, for by His own blood he entered in once into the holy place, having obtained eternal redemption for us. Surely eternal glory is established no other way.

The Lord speaking to the prophet Ezekiel was to cause Jerusalem to know her abominations and God delighted in Jerusalem but not in her playing the part of an harlot. Jerusalem became unfaithful and her wickedness and abominations were great, yet the Lord declared, "Nevertheless I will remember my covenant with thee in the days of thy youth,

and I will establish unto thee an everlasting covenant." And again, "And I will establish my covenant with thee; and thou shalt know that I am the Lord." This is the way of the Lord and His way is always right. This is to be so decreed that we remember our ways and become confounded and ashamed of our evil ways, that we open not our mouth against the Lord and His ways. This is a mighty work, indeed of the Lord, to establish an everlasting covenant that we shall know the Lord and remember Him as a covenant keeping God, having mercy upon whom He will and shewing it unto generations to come. The Lord by wisdom hath founded the earth; and by understanding hath He established the heavens. Surely the Lord having all wisdom, power, and understanding, was able to do this very thing and established the heavens as well as founded the earth. He hath established all the ends of the earth and the clouds in heaven.

Now as Paul and Silas went through the cities, they delivered unto them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. The churches were confirmed, they were firmly established in the faith as Paul and Silas preached unto them to keep the ordinances of the Lord's house as they had been delivered unto them. Men must be pricked in their heart (being born again) and bring forth fruits meet for repentance and they that gladly received his word were baptized and they continued steadfastly in the apostles doctrine and fellowship and in breaking of bread and in prayers. Surely they were established in these truths and fear came upon them. They continued steadfastly, being confirmed and established in them. It is wonderful to see churches established in doctrine and practice with the warmth of love and humility of spirit and truth, and it must be in all these to be honorable to God. It is comforting and does confirm, establish, and build one up to meet with the saints in the above way.

In the days of Paul some went about to establish their own righteousness and some had a zeal but not according to knowledge. May we be submissive to the Lord's decrees and with David may we pray to teach us to number our days that we may apply our hearts unto wisdom. Then we can feel to say, "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it." That is, confirm it, whether it be of the Lord or not.

It is a good thing that the heart be established with grace and not with meats. So dear brethren stand fast in the true decrees of the Lord. "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work."

May Zion be established in the truth to seek out the old paths and walk therein. Yes, we have an established home over there. Where Jesus is will be heaven for me. Submitted in love of the truth,

ELDER DAILY HITE

FOUNDATIONS

"If the foundations be destroyed, what can the righteous do?" Psalm 11:3.

David begins this psalm with a firm determination that his trust is in the Lord. Then he asks a question, "How say ye to my soul, Flee as a bird to your mountain?" When ones faith, hope, trust and belief is in the Lord, how could anyone say to such a person, "Your hope is vain, it is without foundation, your good works are the things that will get you to heaven."

Satan is ever busy shooting his fiery darts at those who are upright in heart, trusting in the Lord. The greater portion of humanity today has fled to their mountain of self, feeling that at any time they can tune in God, much as they would tune in their radio or TV. They do not seem to understand that Jesus said to Nicodemus, "You must be born again," or that Paul said, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him."

Next comes the question at the head of this article. The word foundations is in the plural, meaning more than one. I believe that the word refers to the fundamental principles of Bible doctrine, which are the foundations of our hope and trust. I have said many times that the complete record of eternal salvation is summed up in those twenty words of John, "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1st John 5:11.

Now if Satan could succeed in destroying these truths from our minds and hearts, what could we do? These fundamental principles all teach that salvation is not by works, but by grace, through the shed blood of Jesus Christ. They all teach also that we are to have no confidence in the flesh. All have sinned and come short of the glory of God. The whole body is sick from the top of the head to the bottom of the feet, there is no soundness in it. The Lord looked down from heaven and said, "There is none righteous, there is none that doeth good, no not one." Destroy the fundamental principles of salvation by grace and all hope is gone. Our hope and faith would be dashed to pieces, and to where could we go since life is in Christ? Well, do not despair precious ones. We may be deceived by Satan, but God is not deceived by him. Notice that David uses the word "if". (*If* the foundations be destroyed.) Sometimes we ask a question using the word "if" to prove just the opposite of what is asked. In 1st Cor. 15:12 Paul uses this method to prove the resurrection of Christ. The apostles had preached the resurrection of Christ but some

people had said that there was no resurrection. Paul asks the question, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Since it was preached that He rose from the dead, then the idea of no resurrection is untrue. Since the foundations or fundamental principles of grace are thoroughly established in the Bible and since Christ shall not fail in His work, then the idea of the failure of these foundations is false. They can never be destroyed. And David uses the question method with the word "if" to prove the point.

ELDER EVERETT BEAVERS

THE QUICK AND THE DEAD

"Who shall give account to him that is ready to judge the quick and the dead." 1 Peter 4:5.

Often when we hear the word "quick" or "quicken" used we think of one coming from a state of death in sin to a state of life in Christ, or, being born again, as in Eph. 2:1; or we may think of being raised when Christ comes back to call all His family from their graves when their mortal bodies will be quickened, (Rom. 8:11). The word does mean, at least in part, "alive" or "living". However we do not so understand the word here to have reference to either of these two scriptures, but it does still mean "alive", or really living, etc.

When a child of grace has done as our Lord tells those who hear the joyful sound; those who are gospel subjects and have entered into life (Matt. 7:13,14); when they enter into such a gospel life; a life of *joy peace*, and *true happiness*, they are *living* indeed. Such an one is, or has been, quickened to the *knowledge of the truth* and the *joys of an obedient child of grace*. One in such a state is truly rich in Christ, (see 2nd Cor. 8:9).

We hear one who was seemingly in a live state once, then seemed to be in a dead state, but felt God would quick-

en him again (Psalm 71:20). It reads: "*Thou*, which hast shewed me great and sore troubles shalt quicken me again, and shalt bring me up again from the depths of the earth." And again, Psalm 80:18,19, "So will not we go back from thee: quicken us, and we will call upon thy name. Turn us again, O Lord God of hosts, cause thy face to shine; and we shall be saved." We all know very well that no one who is dead in trespasses and sins will call upon God asking Him to give them eternal life. But how many times have we been in a dead and cold state and needed or felt so much the need that He quicken us again. Let us look at Psalm 119 and the many places the Psalmist is asking God to *quicken* him, giving many reasons why, etc. Note such verses as 25, 37, 40, 50, 88, 107, 149 and 154. When we read carefully and study the desires of this dear man of God, it is quite probable that we too can feel the need to beg God to also quicken us again; to bring us back indeed to a *lively* hope. It is so very easy to yield to many of the hundreds of temptations facing our old Adam man, or nature, or as the scriptures say, "the flesh."

Now back to 1 Peter 4, from which we quoted our text. "For the time is *come* that judgment must begin at the house of God: and if it first *begin* at us, what shall the end *be* of them that obey not the gospel of God?" The end of those who obey not the gospel surely must be *death*. Yes indeed! nothing short of death! How awful indeed! It might well be that their names are still on the rolls of the church membership. But the Great JUDGE is the one who knows all things; the one who supplies all *blessings*. Yes, as the poet describes it, He is the FOUNT OF EVERY BLESSING. Now there is a great need that we who have tasted that the Lord is gracious and who have been quickened by the word of truth; who have received on *good* ground and have thereby rejoiced, etc.; if we want to receive *more* grace (See James 4:6), let us use the grace He has already given by doing that we feel in our hearts and minds we *should* do and leave undone that we

feel we should likewise *not* do, considering Him, the GREAT JUDGE, trying always to please Him, for He is the one who has quickened us and the only one who can *quicken us again*.

From verse one in this great chapter on down we are taught so many good and precious truths; how we are to keep house for our Lord; how we are to live daily and thereby to rejoice in the most gracious and wonderful blessings poor mortals have ever been able to describe or rejoice in. For when we are quickened again by His word and *able to hear that still small voice* saying, "Well done thou good and faithful servant," it is then we can truly know that we are so very *rich in Him*. Oh! what a great thing to feel His quickening spirit and what an awful thing to feel that we are once again dead in the sense of being so far from Him and so very cold. Note also Acts 10:42, and II Tim. 4:1. Oh! how one who is in a dead state, who has once rejoiced in the gospel, has allowed himself to become cold and dead to the gospel's benefits. Now the end is simply awful, (I Peter 17:4). Note what the Lord tells us in Matthew again, Ch. 7, verses 13, 14. The broad road that leads to a death to the gospel benefits; an awful state indeed.

Dear Brethren: I do hope I have been able to get my thoughts over to you so that you can give much consideration to the many scriptures referred to above. If you are truly alive I know you can rejoice in God's GREAT RICHES and if you are dead to the many benefits, Psalm 116, I pray God will bless you to consider and plead unto Him as did the Psalmist to be quickened, etc. Yours for a sweeter and more happy time the remainder of our little journey here below.

ELDER DAVID P. BRIDGMAN
3568 Pelzer Avenue
Montgomery, Ala 36109

THE GOSPEL DEW

“Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.”

The people of this text are spoken of as the Lord’s people. They shall be willing in the day of His power, also they have the dew of their youth. The word “dew” in the Bible, often has reference to the blessings of God. “My root was spread out by the waters, and the dew lay all night upon my branch.” Job 29:19. There is nothing that revives a plant in nature as the dew. It is very strengthening to plant life. Now Zech. 8:12, “For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.” Dew is one of the things mentioned here as the blessings of God. As the dew in nature invigorates, and revives the plants, so does the blessings in a spiritual sense revive and give energy to the Lord’s people. It causes them to look up with more faith; it stimulates them in service unto God.

“My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.” Deut. 32:2. The gospel is like unto the dew and showers upon the grass. It tends to revive and cause to grow. The gospel does not give life but is of great benefit unto the children of God; lifts up the heads that hang down and strengthens the feeble knee. Everyone knows that *rain* does not give life, and everyone should know that the *gospel* does not give life, but means much to those who have spiritual life. The people spoken of at the head of this article are said to have the dew of their youth. Those who have spiritual life, (God’s people) have something to stimulate them and create an interest in them to grow, having spiritual energy as a youth to influence them in the service of God. In other words the spirit leads in the ways of truth, and

this is one reason for the Lord's people to be able to serve God willingly. The gospel is used to comfort the Lord's people; to declare unto His people what He has done for them. Yes, He was made to be sin for us, that we might be made the righteousness of God in Christ. The Bible teaches that the poor shall have the gospel dew and showers preached unto them. This is wonderful.

ELDER A. D. WOOD
Glen Rose, Texas

CORRESPONDENCE AND NEWS NOTES

From Sister Carl Mortenson, Jr., Kimball, Nebraska:

Dear Sister Mellon: Enclosed please find check in the amount of \$10.00 for which please extend my subscription to the Advocate and Messenger for *two* years.

I have enjoyed this publication so very much. Was sorry to learn that Elder Daily was no longer able to edit it but so thankful that Elder Harris consented to do so that we might continue to receive the precious writings because they are so uplifting to me.

Thank you for your efforts to the cause of the paper, too. I am sure we are not aware of all the efforts put into this publication. May it please God to continue to guide those who have a part in it is my prayer.

Unworthily.

From Elder David Bridgman, Montgomery, Alabama:

Dear Sister Mellon: Find enclosed check for \$5.00 for my renewal to the dear old A & M. For a number of years this good paper has been coming to our home and is always a WELCOME paper.

For some years now it has been my delight to know and to love DEAR, PRECIOUS, brother W. T. Daily and his dear companion and I often recall my most pleasant visits in their delightful home and his devotion to God and his real efforts to do a good job with the A and M and I shall ever be so grateful unto him for all he has done for the cause of Christ and certainly for what he has done for me personally. I shall ever hold them very DEAR to my poor heart.

And also I have known Dear, precious, Brother Harris since he was quite young in years and have loved him all the while and especially have I loved and appreciated his DEVOTION to the cause of Christ. I hold him in the very highest esteem in my poor heart for his continued service to the cause of Christ, truly the greatest cause on this earth. I am so hungry to see him and his loved ones again. He too, has such a faithful wife and such sweet children and parents and all hold the DEAREST places in my heart. May God ever bless him in this most important undertaking, which I verily believe He will.

Yours in His undying love.

From Elder Harold Hunt, Maryville, Tennessee:

Dear Brother Harris: I notice that you are now the editor of the Advocate and Messenger. I am just writing to wish you the best in your new endeavor. Having read many of the things which you have written over the years, I am sure that you will do well with the paper. I do not have time to write a long letter but I did want to express my interest in your work. In brotherly love.

From Sister Nell Grace, Snellville, Georgia:

Dear Brother Harris: It was good news to know that you have accepted the editorship of Advocate and Messenger. I wish the best for you and may God bless you with reasonable health to carry on publishing the paper. I have taken it for

many years and enjoy it so very much, looking forward to each publication. Your article on "youth departments" was so very good.

Inclosed is a check for renewing my subscription and use the rest as you see fit. May God bless you and your family. In Christian love.

SISTER SELENA DAILY'S NEW ADDRESS

It has become necessary to place Sister Selena Daily, the widow of the late Elder J. Harvey Daily, in a Nursing Home in Woodbridge, Va., due to the state of her health. She has been living with her daughter, Mrs. Bonnie Jenkins, Stafford, Va., who has given her the most loving care so long as her own health permitted, but this change is being made upon orders by the doctor. Her complete address is:

Mrs. Selena T. Daily

Woodbridge Nursing Center - Room 208-B

14906 Jefferson Davis Hwy. (US Route 1)

Woodbridge, Virginia 22191

Visiting hours are 11 AM to 7:30 PM every day. Sister Selena would be so happy to receive cards and visits from the many who know and love her. She retains her love for the Church and for the members of the household of faith.

SPECIAL MEETING NOTICE

GRACE PRIMITIVE BAPTIST CHURCH, Lyon Park, Arlington, Virginia, will hold her annual Union meeting, the Lord willing, on Third Sunday, April 17, 1977, all day Sunday only.

Elder J. E. Alderton, Pastor

PROGRESS REPORT ON BROTHER COPPEDGE

As this issue went to press Elder Charles Alderton reported that Brother Frank Coppedge is still slowly improving, with some reasonable good days and others during which he suffers considerable pain. His chest seems to be healing well since his last surgery but it will still be some time before he has surgery on his leg. He still cannot walk without help and then only for a few steps. His wife is doing fairly well but still has her own health problems.

We are glad to learn that they have received a good bit of help and are doing better financially, but expenses go on and we all know how heavy medical costs are these days, so we hope our readers will continue to remember them in a brotherly way. Their address is:

Mr. and Mrs. J. Frank Coppedge
Route 4, Box 176-A
Brightwood, Virginia 22715

ELDER AND SISTER DAVID BRIDGMAN TO CELEBRATE GOLDEN WEDDING ANNIVERSARY

On April 17, 1977, Elder David P. Bridgman and his wife, Sister Carrie, will have been married 50 years. This dear couple are well known and loved among Primitive Baptists over a wide area of the country. They plan to have a celebration at their home, 3568 Pelzer Ave., Montgomery, Alabama, and everyone who wishes to do so is most cordially invited to attend between the hours of 2:00 and 5:00 P.M.

Brother Dave writes, "We trust that we are truly grateful unto our almighty God for having been pleased to spare our lives thus far, and above all for enabling us to have better and happier days each year as they roll by. Our poor hearts are simply bubbling over with *joy, praise, honor, glory,* and *thanksgiving* unto Him and we will be happy to have anyone share these joys with us."

PROBLEMS AT CHURCH

If you should find the perfect church
 Without one fault or smear,
 For goodness sake! don't join that church;
 You'd spoil the atmosphere.

If you should find the perfect church
 Where all anxieties cease,
 Then pass it by lest joining it
 You mar the masterpiece.

If you should find the perfect church
 Then don't you ever dare
 To tread upon such holy ground;
 You'd be a misfit there.

But since no perfect church exists
 Made of imperfect men,
 Then let's cease looking for that church
 And love the one we're in.

Of course it's not a perfect church.
 That's simple to discern,
 But you and I and all of us
 Could cause the tide to turn.

What fools we are to flee our post
 In that unfruitful search,
 To find at last where problems loom
 God proudly builds His church.

So, let's keep working in our church
 Until the resurrection.
 And then we each will join God's church
 Without an imperfection.

By Perry Tanksley
 Selected by Sister Reba Yoakum
 Cuthbert, Georgia

HEAVENLY THOUGHTS

Oh! to see Thy Shining face,
 And to end this earthly race.
 Then my troubles will be o're
 When I reach that shining shore.

There with loved ones e're to meet,
 And to worship at Thy dear feet.
 What a wondrous life t'will be
 There to love and worship Thee.

I will sing "Oh Happy Day",
 And ever by Thy side I'll stay,
 Listening to the golden bells ring,
 And sing all praise to my Great King.

BY SISTER LENA JOHNSON

JEREMIAH 8: 18-22

Jeremiah was called at an early age in the prophetic office, about the thirteenth year of Josiah, the king of Judah (627 B.C.). He was a great figure in Biblical history. Seems as though his prophesy was to testify to a sinful and stubborn people, misled by false prophets, and to witness their doom. He saw his nation pass from the happy prosperous conditions under Josiah to their state of iniquity under the last four godless kings, the invasions of the Babylonians and final destruction of Judah and Jerusalem.

We speak of trouble in Zion today and surely there is much cause for the return of God's people to the commands of God; There are times with His children who walk in disobedience that they fail to yield in the harvest and the summer of life goes by and they fail to reap the joys of the salvation of the Lord here in this time world.

The Lord God spoke to Jeremiah and told him, "Thou therefore gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them. For, behold, I have made thee this day a defenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. And they shall fight against thee; but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee" (Jer. 1:17-19).

Brethren: we, as God's called servants, are just as obligated to serve in the New Testament days, to warn God's people (the church) to return to God, and flee from their wicked ways that once more they may enjoy God's land of plenty for His obedient children.

We may say, who has turned from God? Who makes idols in this day? Read John 2:13-16.

The apostle Paul's spirit was stirred in him (provoked) when he saw the whole city of Athens given to idolatry (Acts

17). He warned Timothy (and us also) to preach the word; be instant in season out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come (and now is) when they (God's children) will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall be turned unto fables.

Surely that time is here as we see these things come to pass. What has happened to the discipline of many Old Baptist churches. Let us all pray for God's help and a return to Him for help in time of NEED.

Unworthily yours in hope,
ELDER CHARLES W. ALDERTON

UNANSWERED PRAYERS

Recently I read a statement attributed to a rather prominent public figure, as follows: "I have lived to thank God that all my prayers have not been answered." This expresses a thought which is heard quite often, and it actually indicates two things:

1. The person has come to realize, with the passing of time, that some of the things they have asked for in prayer would either not have been for them or for someone else; or that they were unnecessary or frivolous requests. This is a good attitude, and shows that the person has matured and been made to see that they were selfish or lacked understanding of what they actually had asked for.

2. The other indication is that a lack of understanding exists as to just what is an "answer" to prayer. To some, a prayer is not answered unless they are granted what they have asked for, and that without too much loss of time. In other words, it must be "Yes", when actually "No" is an answer just as surely as "Yes." I believe that God hears any sin-

cere, heartfelt prayer and that He answers them. He does not always grant what is asked for; many times the answer is "No", but He has still heard the prayer and answered it. Also, sometimes when we pray, we are in a big hurry for the favorable answer. In our impatient way, we want quick action. It might be that such a prayer would be answered, and favorably, by the Lord; but in His good time. His time, however, is not as our time.

"Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." Psalm 27: 14.

BROTHER KARL F. BOBZIEN

LIFE AND DEATH

There are times we feel discouraged; Other times so much cast down. There are times our face is smiling, And at times we wear a frown.	May we walk along together, Hoping for a better land, Knowing many things confront us, Which we cannot understand.
So this life is just a mixture; Disappointments, heartaches, pain, For at times we mourn our losses, And at times we count our gain.	If we should behold tomorrow, May it be a happy day. May the Lord be pleased to guide us, In the things we do and say.
There are times our heads are bowing Like the plants without the rain: There are times our heads are lifted, And our hearts are made to sing.	When we see the poor and needy, And in sorrow see them stand, Help us Lord in Thy great mercy, To provide a helping hand.
Let us in God be more trusting, Faithful in each thing we do. O how safe is all His counsel, For His words are always true!	May we put these words to memory, For they always shall be true, Give to life the best you're able, For it <i>will</i> come back to you.
So by faith we all should travel, Like so many gone before. But we only know in part now, 'Til we're on the other shore.	Let us follow right and goodness; Take a firm and faithful stand, Then when faith begins to falter, <i>God</i> will lend a helping hand.
It is He who holds tomorrow, Knowing what each day will bring. It is He who knows the future, For He sees and knows all things.	We ask concerning "after death;" "What will it be like then?" But matters not how that may be, We all must face the end.
Let us ever love and trust Him While we're traveling here below, For when looking to the future, Only <i>He</i> can <i>really</i> know.	Then all the wealth we've gathered, And all the heights attained, Will matter not when dying, But it's how we've played the game.
	Composed by ELDER H. E. HARRIS And amended by his devoted son.

QUESTIONS ON SALVATION WITH BIBLE ANSWERS

- Q. Did Jesus come into the world to save sinners?
 A. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world *to save sinners.*" I Timothy 1:15.
- Q. Did He save them?
 A. "Jesus,—which *delivered* us from the wrath to come." I Thes. 1:10.
- Q. Will they stay saved?
 A. "All that the father giveth me shall come to me; and him that cometh to me I will *in no wise* cast out." John 6:37.
- Q. How long will they stay saved?
 A. "By one offering he hath *perfected for ever* them that are sanctified." Hebrew 10:14. "He which hath begun a good work in you will perform it *until the day of Jesus Christ.*" Phil. 1:6.
- Q. Did Jesus die to save all sinners of Adam's race?
 A. "I am not sent but unto the lost *sheep* of the house of Israel." Matthew 15:24. "I lay down my life *for the sheep.*" John 10:15.
- Q. Did Jesus save sinners through His work or was it a joint effort between Him and those He saved?
 A. "When he had *by himself* purged our sins, sat down on the right hand of the Majesty on high." Hebrew 1:3.

THE EDITOR

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Robert Snapp, Virginia, \$5.00; Mrs. Julia Barker, Georgia, \$3.00; Mrs. A. D. Modisett, Virginia, \$2.00; Mrs. Nell Grace, Georgia, \$3.00; C. F. Taylor, Ohio, \$5.00; Mrs. P. J. Boyd, Ohio, \$5.00; Mr. and Mrs. Earl Durham, Ohio, \$5.00; Mrs. Maraget Saul, Ohio, \$2.00.

THEY THAT ARE IN THE FLESH

Among those multitudes who prescribe a set of conditions to be met by sinners in order to be born of the Spirit I suppose all of them would agree that "accepting Christ" is one of the first or most important of these conditions. "Anyone can do it if they just will," they tell us. "All one must do is just realize their lost condition and accept Christ as their own personal Saviour and He automatically becomes their Saviour," is the popular theme of the religious world.

But is this really true? For the sake of argument let us assume that it is. And first of all let us propose this question: Is not the act of "accepting Christ" pleasing unto God? Does He not greatly approve of it? Surely none would dare say it is *not* pleasing to Him.

Now let us propose another question: Are they born of the Spirit who are "in the flesh"? Does the Spirit dwell within the person who is in the flesh? Paul tells us that if the Spirit of God dwells in us we are not in the flesh, (Romans 8:9). So then is it not very clear that those who are in the flesh are *not* born of the Spirit?

So then, what kind of situation do we have here? We have the act of accepting Christ, which is *pleasing unto God*, proposed as a condition for those who are "in the flesh" to meet in order to be born again. Yet "they that are in the flesh *cannot please God*" (Romans 8:8). In other words we have one who is "in the flesh" and therefore not capable of pleasing God being required to do something which *is* pleasing to God in order to get out of the flesh and into the Spirit. Would such a character *ever* be born again under such an arrangement? Can one who *cannot* please God do anything that *pleases* God?

This is the everlasting dilemma of the doctrine of men. It requires those who are in the flesh to do what they cannot do and have no desire to do in order to get what they do not want in order that they might go where they have no desire to go. Thank God we have been delivered from such an unworkable religion.

THE EDITOR

MIAMI—West Charleston, O. State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. Night before 4th Sun. Elder Harvey Green, Pastor, Aurora, Ind. Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Ohio 45373. Tel. 335-6774. May '77

MILL CREEK—Hamburg, Va., on Hwy. 211 about 2 miles west of Luray, Va. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, Front Royal, Va. Clerk, Mrs. David Shirley, Rt. 3, Luray, Va. 22835. Tel. 743-6358. April '78

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sunday 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. '78

ROBINSON RIVER—Brightwood, Va. on U. S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder Chas. W. Alderton, Pastor, Brightwood, Va. Ph. Whitehall 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va. Dec. '77

THIRD SUNDAY

CEDAR CREEK—Frederick Co., near Marlboro, Va. and just a few miles northwest of Middleton, Va. 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W. G. Fletcher, Pastor; Russel Sutphin, Clerk, Bloomery Route, Box 74, Winchester, Va. 22601. Asst. Clerk, Henry M. Brumback, Route 4, Box 476, Winchester, Va. 22601. May '77

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill. 60302. Services each 3rd Sun. morning at 10:30 with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, at 4127 N. Tripp Ave., Tel. 725-1372. Oct. '77

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va. Meets each 3rd Sunday 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. 20906. Tel. (301) 946-9526. Clerk, Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va. 22201. Tel. (703) 524-2590. April '77

HARMONY—Calhoun, Ga. ¼ mile east of Interstate I-75 and ¼ mile south of Red Bud Rd. intersection. Meets 3rd Sun. at 10:30 a.m. Elder G. Jason Davis, Pastor, Rt. 8, Rome, Ga. 30161. Mary Neil Davis, Clerk, Rt. 8, Rome, Ga. 30161. Jan. '77

HAWKSBILL—Near Stanley, Va. third Sunday 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Charles W. Alderton, Pastor, Brightwood, Va. 22715; Tel. (703) 948-4744. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '78

HOPEWELL—Hopewell, Va. Hopewell Primitive Baptist Church meets each 3rd Sunday 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, 110 Boykins Ave., Colonial Heights, Va. 23834, Clerk. Asst. Clerk, Sister Geneva Redmon, 112 Buckingham Dr., Colonial Heights, Va. 23834. Dec. '77

SIDELING HILL—Fulton Co., Pa., 6½ miles north of Needmore, Pa., turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. July '77

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 7:00 p.m. Sun. 10:30 a.m., Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va. 22963; Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va. 22740; Tel. 987-8220. Jan. '77

THUMB RUN—Near Marshall, Va., Take Rt.#647 off of Rt.#50(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.F.Sudduth, Pastor; Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va.22171. Mrs. Clydie Klopp, Asst.Clerk, Rt.2,Box 51,Marshall,Va. 22115. April '77

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va. on U. S. Route 29 and 15. Meeting 4th Sunday at 11:00 a.m. Elder C. R. Frazier, Pastor. Mrs. Virgie Fishback, Clerk. Jake Woodward, Asst. Clerk. Mar. '77

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9, west 12 miles. Meets on the 4th Sunday at 10:30 a.m. with Elder Douglas Heare, Pastor, Rt. 1, Box 87-1, Romney, W. Va., 26757, Tel. (304) 822-3228; also at 7:00 p.m. on 2nd Sunday, with Elder Charles Alderton as minister. Mrs. Oleta Shanholtz, Clerk. Aug. '77

HAPPY CREEK—Front Royal, Va., corner Stonewall Dr. and Church St. Meets every 4th Sunday at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. Morning at 10:30 a.m. Elder Dwayne Fletcher, 10133 Prince Pl. 202, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Brother Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va. 22630; Tel. (703) 635-3434. June '77

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 Sunday. Elder Eddie Fewell, Franklin, Ind. Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Ohio 45373; Tel. 335-6774. May '77

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 W. T. Daily, Pastor, Rt. 2, Box 48, Luray, Va.; Tel. 743-5894. Clarence Moyer, Clerk, Rt. 2, Box 215 Luray, Va. 22835; Tel. (703) 743-6385. Dec. '78

SALEM—Richmond, Va. Salem Primitive Baptist Church, 36th and Maury Sts. Turn west off Interstate 95 at Exit 9. Meets each 4th Sunday at 10:30 a.m. and Sat. evening before at 7:30. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. 804-526-3532. Warren Hubbard, Clerk, 11007 Keithwood Parkway, Richmond, Va. Mrs. Irene Bebout, Asst. Clerk, 5404 Coxon Rd., Richmond, Va. 23231. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va. 23225. Dec. '77

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Fredericksburg, Va., or call Mrs. Charles Sullivan, 373-7587. Mar. '77

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va. 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va. 22657. Tel. 703-465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va. 22150. Tel. 703-451-6874. Dec. '78

UPPERVILLE, Va.—4th Sundays, 11:00 a.m. Elder A. F. Sudduth, Pastor, Rt. 4, Luray, Va. Mary E. Lowe, Clerk, Box 157, Purcellville, Va. Ernie H. Trussel, Sec.-Treas., Rt. 7, Box 230, Winchester, Va. Dec. '77

OTHER SUNDAYS

WILMINGTON, Del.—2911 Van Buren St., Wilmington, Del. 19802. Every Sunday, 10:45 a.m. Elder William E. Blair, Pastor, Rt. 1, Box 202A Woodstown, N. J. 08098. Tel. (1-609) 769-1167. Mrs. Leon (Elnora) Stein, Church Clerk, 509 W. 35th St., Wilmington, Del. 19802. Tel. (1-302) 764-4897. Dec. '78

BEL AIR—Bel Air Primitive Baptist Church, Bel Air, Md. Services each Sunday at 11:00 a.m. Elder F. E. Thompson, Pastor, 1208 N. Fountain Green Rd., Bel Air, Md. 21014. Jan. '79

OLD CARROLL, Md.—Take Rt. 27 out of Damascus, Md., by-passing Mt. Airy to Watersville Rd. Turn right about 1½ mile to church. Meets on 5th Sundays only. For information contact Sister Frances Ellicott, 8758 Cather Ave., Manassas, Va. Tel. (703) 368-2592. April '78