

Advocate and Messenger

116th Year FEBRUARY 1977 No. 2

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1873
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**"The Lord is my light and
my salvation; whom shall I
fear? the Lord is the strength
of my life; of whom shall I be
afraid?"**

Psalm 27:1

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CHURCH DIRECTORY — FIRST SUNDAY

ALMA—Alma, Va., about 4 miles west of Stanley, Va., on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder 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. March '77

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. '76

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

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by the Old School or Primitive Baptists in all ages.

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BE YE SEPARATE

“Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.” II Cor. 6:17, 18.

In many ways the Lord has warned us against following after the examples of the world or worldly ways. The word “Wherefore” indicates the reason has already been stated as

to why this is important. This does not mean that we have to change our ways when the world begins to adopt our ways, but that we should not follow their pattern; worshipping certain days and new moons according to customs of men. We are often requested to make special announcements and hold special services for man-made reasons – reasons that have no place in our services, but rather when we meet let us meet in the name of the Lord and keep other things out.

Following these instructions does not make us to be His sons and daughters, but for the same reasons that we avoid using man-made musical instruments that do not belong in our spiritual service but try to confine ours to “true worship in spirit and in truth.”

There is so much false doctrine being advocated these days, yet this is nothing new for it has been known since the time of the first denial of the truth in the garden when Satan convinced Eve that what the Lord had told them was not true – that they would *not* die, but would approach the ability of God Himself in knowing all of the facts and be as kings. It would appear that this was the wish of Satan, motivated by envy and jealousy. We can be sure that whenever we find any of this contamination in our lives it is the work of Satan. There is no room in our hearts for both good and evil. We need to cast out that which is not of love and concentrate our lives on that which is only good. Remember, “godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death.”

Dearly Beloved: Since we have been blessed to hate the things we once loved, and to love the things we once hated, let us keep the two of them widely separated and love only that which is good; the gifts of God. Just sweep out the filth and keep that which will generate a feeling of love and fellowship. This will cause us to be recognized as being a separate people; not conforming to the world and the ways of the world, but following after the promptings of the Spirit. If

this was not possible, it would not have been written this way. We have no need to harbor, or give room in our hearts for hatred. Even those whom we disagree with, we can to it with charity and grant them the same rights that we cherish to ourselves. When the Spirit of God makes a change in us, it is for the better.

It is our privilege to live in a country that permits even the disagreements with our own government. Since we are subjects of error, we should recognize that the same is true with others. We need to petition our heavenly Father to guide our minds and hearts in the ways of righteousness and grant us the spirit of charity to and for others.

Even this little message is written with the understanding that it may not be concurred with by all. Please keep me in your love and fellowship.

ELDER W. T. DAILY

REASONS FOR SUPPORTING OUR CHURCH PAPERS

We of the Advocate Staff greatly appreciate the fact that at present the paper is being kept on a satisfactory footing through the generosity of its supporters. However, we feel that the ideal situation would be for the subscription list to be sufficiently large for the paper to be self-supporting. I think probably all our subscribers know of at least one person within the circle of their acquaintances who would be interested in taking the Advocate and if they will supply me with the names and addresses of such persons I will be glad to contact them and send them a sample copy of the paper.

We feel that our church papers are worthy of our support

for several reasons. A few of the more important of these we wish to bring to the minds of our readers. I don't know that either of these points should be considered first in importance but I shall begin by asserting that our church papers are a valuable means of expounding the word of God, a means which has obviously met with His sanction. Such is the testimony of many dear saints, among whom are many who are either partially or entirely confined and cannot attend worship services as they would desire. To them the arrival of their church papers represents one of the highlights of their lives. In the light of this fact shall we who are blessed with better health than these precious souls deprive them of the privilege of receiving such papers because we perhaps consider ourselves too busy to read such material or because it does not especially appeal to us personally. We cast our vote in favor of doing exactly that when we, for personal reasons, fail to subscribe to, or otherwise support, the church papers, for if everyone followed this course there would be no such papers. This is something many Old Baptists do not consider, including some of my own precious loved ones in Christ. This does not necessarily reflect upon their desire and willingness to do that which is right, but it is just something they have not thought of nor considered.

It is no accident or coincidence that those who read the church papers are, generally speaking, a better instructed and more firmly established class of believers. It is true that we may not be able to *read* all the church papers without its leaving us with no time or too little time to read and study the scriptures, but still we should *support* all the papers if we are able. If it is wrong to *read* expositions by the servants of God, why would it not be equally as wrong to attend meetings and *hear* such expositions? If it is wrong to search for enlightenment and instruction through commentaries and church papers, why would it not be equally as wrong to seek such enlightenment through private conversation or by listening to

gospel preaching? Personally, I am glad to receive instruction regardless of the source.

We are aware that not all the material which is published in any of our church papers will appeal to every reader, but I have found that there is usually at least one piece in any Old Baptist Periodical which is worth our time to read and quite often we come across an article which is priceless to us by virtue of the profound truth it contains.

Many are the testimonies from those who were reared in Old Baptist families to the fact that when they became concerned about spiritual things the church papers which came into their homes proved to be a delightful treasure to their souls. And even though they were sometimes read in secret such papers were found to contain much comfort and consolation to those humble little seekers. None of us can know that such will or will not be the case with our children, but if the papers are not there for them to see we may be *sure* they will *not* be comforted or otherwise benefited by them.

These are but a few of the reasons for supporting church papers but I trust they will be sufficient for our purpose. I feel that these things are important and deserve the consideration of all who desire to promote the cause of righteousness in the earth. I hope others will feel the same.

Written with tender feelings for all God's precious children the world over, and, if not deceived, with a sincere concern for their welfare and peace.

THE EDITOR

In order to be happy the temperament must be cheerful and bright, not gloomy and melancholy. A propensity to hope and joy is real riches; one to fear and sorrow is real poverty.

Selected

THE BELIEVER'S WARFARE

In the seventh chapter of Romans, Paul describes the warfare of the law in his mind striving against the law in his flesh. How fitting is the word warfare used to describe the contest of the Spirit in a saint of God striving against his flesh! At times the conflict rages as in a battle and is followed by a lull in the strife, but peace between the two will never be attained as long as he lives. This intermittent intensity of the contest is probably experienced more in the days of his early love but grows more constant with those who put on (a confession of) Christ, and endeavors to daily follow the footsteps of the Master. Yet it is a continued warfare to be fought by every believer.

It is needful that every disciple remember those wonderful days when Jesus was revealed to his soul and within his heart he could say, "Abba Father" (my Father). He needs not only to recall the indescribable peace that enveloped his soul but to strive to conduct his daily life as he was shown and made to feel in that happy hour. It was then his faith was strong as he was given a view of Jesus, even though the glass through which he looked was a darkened one. Yet his view of Him who is from heaven was not as dim as it later became at times.

Now he longs to be free from the shackles of the infirmity of his flesh that he might escape the conflict that has raged within for many years with some of us. The hope of perfect peace implanted in his early love to God and likewise love to His disciples, has kept him faithful (at least in his heart) although he may have been neglectful to the heavenly calling. He knows that Jesus, the Great Physician, can comfort a sin-sick soul and deliver him from the power of Satan.

A christian's life is one of toiling, rejoicing, and sorrowing in his journey as an earthy being, but by faith (God given) he knows Jesus has conquered death, hell and the grave for

those whose sins He bore and died for. Of this he is certain but the persistent question with many is "did He die for me?" Paul knew he had experienced a heavenly calling and was assured of the victory. And the holy experience that caused that doubting one to believe in Jesus will be the stay of his hope unto victory.

ELDER GALE F. HANOVER

MEEKNESS

Dear children of the heavenly Kingdom; in the spirit of meekness I desire to come unto you with a few lines in regard to the kingdom of God not being in word but in power of the Spirit. Paul desired not to come to the Corinthian brethren with the speech of them that are puffed up, but in power and in love and in the spirit of meekness. So meekness denotes humbleness of mind that is not easily provoked, and suffers injuries without any thought of revenge, quietly being submissive to the will of God. Such is the admonition in the word of God by Paul to, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;" Col. 3:12. So we are to put on these things in the spirit of meekness considering ourselves lest we also be tempted. And above all, put on charity, which is the bond of perfectness.

Now the term and condition of meekness is to have a humble submissive frame of spirit, ready to receive and entertain the truths of God's word as described in James 1:21. We are to be slow to speak, especially slow to wrath, and lay apart or abstain from all filthiness and naughtiness, and receive with meekness the engrafted word of God which is able our

souls. This is a great saving here in this kingdom as we be doers of the word and not hearers only. As we receive with meekness the engrafted word and become doers and not hearers only, this man shall be blessed in his deed and his religion is not in vain. So meekness plays a very important part in our lives, that we live to the honor and glory of our Saviour while we live here below.

David declared, "For the Lord taketh pleasure in his people; he will beautify the meek with salvation." So we behold the beauty the Lord has blessed the meek with, a salvation here in time and evidence of an eternal beauty beyond this life. It is a wonderful day to behold. The deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. These are evidences of the gracious state of the child of God and not conditions to obtain salvation. So the meek shall increase their joy in the Lord in this world by walking in His humble ways, in meekness and humbleness.

Jesus has said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Our Saviour is the perfect example of meekness and a wonderful goal to strive toward, yet man will never attain to the meekness of the Saviour. Jesus was meek and lowly in heart in everything He did or said, so we realize to some degree the lowliness in heart of being meek as we take Jesus' yoke upon us and learn of Him. He being meek and lowly in heart shows very definitely that being yoked with Him it is with meekness and a contrite, lowly heart that we take up our cross and follow Him. That is the very reason the Lord's children feel unworthy of His mercies and describe a meek and lowly heart because they are yoked with Him.

May we ever feel the presence of the meek and lowly Lamb of God as we journey in His kingdom here in this

world. Then may it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. So this meekness is of a great price in the sight of God and like unto an ornament of an exceeding value, for it is the quiet spirit and a meek and lowly heart of submission to the Lord's will in serving Him. Man puts a value or price upon different objects here in this world, but the Lord put a great price upon this spirit of meekness that it excels man's price.

What a wonderful blessing you have to be numbered with those of the meek for the Lord has declared, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek," and in the gospel according to Luke it is described as preaching the gospel to the poor. So we see the meek and the poor are the same class of people and Jesus has included them both in the beginning of the sermon on the mount.

Now meekness is one of the fruits of the Spirit of which we are told that against such there is no law. Therefore we are to walk worthy of the vocation wherewith we are called, with all lowliness and meekness, and with longsuffering, forbearing one another in love, and endeavoring to keep the unity of the Spirit in the bond of peace. And this we can do in meekness and by the help of God. Meekness is one of the qualities we are to follow after, as Paul admonished Timothy to so do in fighting the good fight of faith. The love of money is the root of all evil and some coveted after it and erred from the faith. But Timothy was to flee these things and follow after meekness, love, patience, and godliness. He was told to seek out and live in the sweet gospel truths that would be a comfort to his soul and of great value indeed.

The man of God is to be gentle, shewing all meekness unto all men; and is to be patient and apt to teach, in meekness instructing those that oppose themselves, if God will peradventure give them repentance to the acknowledging of the

truth. May we be blessed in our instructing that it be done in meekness and lowliness of heart and soul that it might not be a shadow cast over others but that it will show out of a good conversation our works with meekness of wisdom that is from above.

May we have a meek and contrite heart that we may sanctify the Lord God in our hearts: and be ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear. We are to be ready always and this is to be done with meekness and fear. Surely we are to be ready, by the help of God, to give an answer of the reason of our hope for it is the greatest blessing we have while here in this world. May we give this reason in all meekness and fear trusting in the power of the Lord to give strength and mercy for the steps of the way. This hope you have is the anchor to your soul and is sure and steadfast and is unmoveable, for it is anchored to that within the veil whither the forerunner is for us entered, even Jesus. Surely we can speak of this hope in meekness and fear for it is a blessed hope of eternal life, which God that cannot lie promised before the world began. Submitted in the spirit of meekness according to God's grace.

ELDER DAILY HITE

A PRAYER FOR KNOWLEDGE

“Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am.” Psalm 39:4.

The psalmist David, by nature, made no such statement as to degrade himself and seek sympathy, but to follow the Spirit of God in humility to bear his cross by the grace and mercy of God. Lord, make me to know how fearfully I am made; to depend on Thee for strength as my days shall be; that without Thee I can do nothing and only by Thee can I do anything pleasing unto Thee. Is there not a cause for which I shall stand in Thy righteousness that my days be blessed unto the end? We have nothing wherein to boast save in Jesus Christ our Redeemer. By His Spirit we are made to know some things and to know without doubts. David knew that the Lord was his Shepherd. He did not have to be told by someone else. The Lord was with him to guide, protect and bless. He was proven to David often times.

How great is our Lord to take a puny man and protect him before the enemy and from Satan and his power. I believe David was made to know his end as he gave the testimony of God's Spirit. The apostle Paul says, "Through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Romans 12:3. "But unto every one of us is given grace according to the measure of the gift of Christ." Ephesians 4:7.

The Psalm does not teach me to know that I am going to heaven, but it does teach that in the end of this life I can still trust in an Almighty God of grace and truth to deliver me from this vile world and sinful body. "But Thou art He that took me out of the womb: thou didst make me hope when I was upon my mother's breasts." Psalm 22:9. I believe David was made to know his end and continue to hope to the last. In humble hope,

ELDER CHARLES W. ALDERTON

THERE IS A RIVER

"There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High." Psalm 46:4.

Come, Thou Fount of every blessing,
Tune my heart to sing thy grace.
Streams of mercy, never ceasing,
Call for songs of loudest praise.

The blessings of God to His people in the Church are here compared to a river. As we look at a natural river we see that the water just keeps coming, coming, coming, in an inexhaustible supply. This is a miracle to us as we wonder where all that water is coming from and where it is going. Solomon says that all the rivers run into the sea, yet the sea is not full. This too is a mystery. I have often thought of the river in the above text in two different ways, which are opposite to each other and yet both true. The city of God surely represents the church, the dwelling place of God in the hearts of His people. Natural rivers start small and grow larger and larger as the smaller streams empty into them. These small streams represent the truths of God as they are expounded by the gospel minister, each small stream representing one fundamental truth, and when all these are considered and added up we have a great river of truth, attesting to the promises, the blessings, the mercies, and the surety of God's purpose to and for His people. This would be like a natural river.

However, in spiritual matters things are often just opposite to what they are in nature. So as we think of these spiritual streams let us suppose this river starts as a great one, flowing out from the throne of God. It does not get any larger or any smaller, but it does send out its small streams flowing through each individual church. The minister then uses these truths to proclaim the good news of salvation. He cannot tell it all at one time, but each time he uses some of these truths.

Surely there is nothing more comforting to God's people than for them to know that Christ died for our sins according to the scriptures; that it is not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost; that grace and truth came by Jesus Christ; that we have received from the Lord's hand double for all our sins; that our warfare is accomplished, and our iniquity is pardoned; that Jesus Christ is the one Sure Foundation of our hope of salvation; that he shall not fail, and that He shall save His people from their sins.

I believe this is the same river that John saw in Rev. 22:1. This river was crystal clear, (no pollution here). The truths and blessings of God are not polluted. And where does truth originate if not from the throne of God? He is very truth itself and it is impossible for Him to lie. Jesus said, "I am the way, the truth, and the life," and Jesus and God are one.

So, in times of trouble, doubts, discouragements, sorrows, and other problems, we have something to make us glad; the great river of truth, love, and mercy.

ELDER EVERETT BEAVERS

THE HAND OF PROVIDENCE **(Article Two)**

When Abraham took Isaac upon the mount to offer him a sacrifice to God, a ram was provided by the Lord to take Isaac's place on the altar. Abraham was fully prepared to take the child's life. He stretched forth his hand but God stopped him and gave the ram to take Isaac's place. In this the ram was a type of the Lamb of God that taketh away the sin of the

world, and Who took our place on the cross. This Lamb was provided for the promised seed; Isaac, and all who were embraced in his seed, which is spiritual Israel; everyone for whom Christ died.

This promise of God was confirmed in Jacob when He said, "Jacob is the lot of my inheritance." God changed Jacob's name to Israel. He had a purpose in doing so. The Israelites, as a nation, were the special people of God and represented His chosen of today. If we are children of God we are the offspring of Jacob in a spiritual sense. In Romans 11:7 we read, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded," or hardened. Again providence and not the works of man has brought us glad tidings of great joy.

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day" (Gen. 32:24). Now this is not to be understood of a man naturally speaking but a messenger of God, for we see that so far as natural man was concerned he was alone. This man stayed until the breaking of day. When God makes His call to us He does not need any help from man for He has His own messenger with us as He did with Jacob. And He does not leave us in an unfinished state but brings us through the night of nature to the morning of spiritual light. Then "Israel" is our name. When born of God we become spiritual Israelites.

As Jacob and the man wrestled the man touched the hollow of Jacob's thigh and it shrank. After this Jacob needed God to lean upon because the strength of his thigh was gone and he was lame. The world he had once leaned upon could not help him now for he knew the truth and could see the weakness and wickedness of the world and the power and goodness of God. He now leaned on the strong arm of providence, and ever after he was reminded from time to time that it was God who delivered him from his sinful state just as He had promised.

“And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob” (Rom. 11:26). If we will be honest with ourselves we must admit that all Israel *shall* be saved; first, because there is no condition in this statement; secondly, because it is a positive declaration of God. Not *if* or *providing* they do thus and so, but *shall* be saved. The reason is plain. “There shall come out of Sion the Deliverer,” and this Deliverer is Christ, the Son of God, promised by God to His people to *deliver* them from their sins, to “*turn away* ungodliness from Jacob,” of whom we are the offspring. “I am the Lord, I change not; therefore ye sons of Jacob are not consumed” (Malachi 3:6).

So all Israel shall be saved, by the hand of providence and not by the works of man. “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost” (Titus 3:5). To say we must perform some work in order to be saved is to deny the word of God. He said it is by His mercy. He also said it is *not* by works. This being true, we should ever praise Him for His wonderful provisions, made for us when we were unaware of His love toward us.

“The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee” (Jere. 31:3). This plainly shows that He not only loved His people at the time he spoke these words but He had *always* loved them, and it was for this reason he drew them out of a state of nature into the light and knowledge of His love. He established the clouds above: He strengthened the fountains of the deep: He gave to the sea his decree, that the waters should not pass his commandment: and he appointed the foundations of the earth” (Pro. 8:28, 29). And just as He established these things He also established His covenant with His people and will bring them all into the knowledge of Him at His appointed time. With the same

power by which He appointed the foundations of the earth He also quickens into divine life whomsoever *He* will, without the help of man. "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will" (John 5:21). Not only does He quicken them but by His own provision He forever takes care of them. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (John 10:27, 28).

How wonderful to feel to be the beloved of the Lord and to be blessed to see the mighty hand of providence on every side! No wonder David could say, "The Lord is my shepherd," and Jacob could worship God leaning on his staff while dying.

ELDER H. E. HARRIS

CORRESPONDENCE AND NEWS NOTES

From Elder Douglas W. Heare, Romney, West Virginia:

Dear Brother Harris: I hope that you will be blessed of God in your efforts to be a good, humble, efficient editor of the Advocate and Messenger, to carry on the good work that dear Elder Daily must be released from.

During one of our Union meetings Elder William Fletcher gave me your booklet, "The Grace of Hope". At one of our associations Sister Lola Carpenter gave me your booklet, "A Voice From The Past". I have enjoyed them both very much. I enclose a little money to help you.

May God richly bless you and yours.

From Elder and Sister E. S. Skeen, Palmyra, Virginia:

Dear Elder Harris: We are thankful that you have assumed the editor-ship of the Advocate and Messenger. Have just re-

cently received the December issue and have enjoyed the writings very much. Our prayer is that the God of all grace will bless you in your sincere endeavor to send forth the precious truth that is so loved among us. May you be given reasonable health and strength to carry on the paper loved by so many.

By the time this is published we will, the Lord willing, already be starting into a new year. May the new year bring us here in Northern Virginia a continuation of the sweet peace we have enjoyed in the churches here over the past year. God has been so good to us. We have seen several in the churches here coming to make their home with us this past year. How precious it is to see God's children come home.

My wife and I would like to take this opportunity to thank all who remembered us with cards and gifts this holiday season. We feel so unworthy of these expressions of kindness toward us. May the Lord of Glory bless you all that labor to bring us the printed news from the far Country.

From Elder J. Emory Alderton, Silver Spring, Maryland:

Due to the death of my Mother and our youngest son-in-law within two weeks of each other, and both since Thanksgiving, we find that we are unable to send any Christmas cards this year. My wife and I wish to take this opportunity to thank all that remembered us in any way at this time. Please continue to pray for us especially our youngest daughter, Pam.

May the year of 1977 be a good year for all of us, both naturally and spiritually. May God keep us all in His eternal love.

From Sister Raymond Lee:

Dear Brother Harris: Raymond's heart condition has made him slow down in all we do, so I am writing a little note for him. We are delighted in your acceptance of the editorship of the A and M. Knowing it is in good hands is a great

blessing to us. We have always loved the paper coming into our homes and hope God will send His gifted writers to us so it may continue long after we have passed on.

The passing years, more than three score and ten, have placed us among the aged. We have had our ups and downs but rejoice in the ups because that is when we feel the presence of our dear Lord overshadowing us, in our home, our church meetings, and our health problems . . .

I truly believe God knows Raymond's sister and I need him for the wonderful advice he gives us in just trying to live. His physical condition might be slow at times but his mind works. So we sing praise unto our dear Lord and Saviour. May God bless you always.

From Sister Ann Barber, Enterprise, Alabama:

Dear Elder Harris: I thoroughly enjoyed your sermon yesterday. It was so nice to have you and your family with us at Enterprise once again. Sorry you could not stay for lunch.

It delighted me to get the sample copy of Advocate and Messenger. Brother Ralph, I have complete confidence in your ability to be editor of the publication. I pray God will strengthen you as your daily needs may be, as you undertake this responsibility of editorship. May He bless your family as they share in this cause for Christ.

This unworthy one desires an interest in your prayers. I need your prayers so much. Use this little gift as you see fit. I would also like to subscribe to Advocate and Messenger.

Love, Ann.

From Elder Rice Bolender, Batavea, Ohio:

Dear Elder Harris: Hope this finds you and your family enjoying the blessings of the Lord. Feel we are made to rejoice for His many blessings. Was glad to have seen you in Florida. Enjoy reading your writings very much. Pray the Lord will bless you as editor of the Advocate and Messenger.

I am sending a copy of the ordination of two Elders. Also I am sending a copy of the song several have made request for. You remember the one I used at the close of my discourse at the fellowship meeting. I sure did enjoy that meeting. Pray the Lord will continue to bless you and yours. Remember us in your prayers. In humble hope.

JOYS IN HEAVEN

1. There's no disappointment in heaven,
No weariness, sorrow or pain;
No hearts that are bleeding or broken,
No song with a minor refrain.
The clouds in the earthly horizon
Will never appear in the sky,
And all will be sunshine and gladness
With never a sob nor a sigh.
2. We'll never pay rent for our mansion,
The taxes there will never come due.
Our garments will never grow old or threadbare,
They will always be fadeless and new.
We'll never grow hungry or thirsty
or languish in poverty there,
With all the rich bounties of heaven
His sanctified children will share.
3. There will never be crape on the door knob,
No funeral train in the sky;
No graves on the hillsides of glory,
For there we shall never more die.
The old will be young there for ever,
Transformed in a moment of time.
Immortal we'll stand in His likeness,
The stars and the sun to outshine.

Chorus-

I am bound for that beautiful city,
My Lord has prepared for His own,
Where all the redeemed of all ages,
Sing glory around the white throne.
Sometimes I grow homesick for heaven,
The glory there I shall behold.
Oh what joy that will be when my Saviour I see,
In that beautiful city of gold.

ELDER RICE A. BOLENDER

From Sister Mable Rinehart, Booneville, Mississippi:

Dear Elder Harris and family: Thanks a million for the Advocate and Messenger. This is the first one I've ever read but it won't be the last. I immediately sent in my subscription for one year. And I'll be looking forward to reading all the good articles contributed by you and other able writers.

Hope all of you had a happy, healthy, holiday season, and that you will have a successful and rewarding life as Editor of A and M. I know the prayers and very best wishes of many of God's children are being expressed for you. Again I thank you for the kind remembrance. Sincerely.

**THE RESPONSE OF THE SOUL TO
THE SCRIPTURES**

“But his delight is in the law of the Lord; and in his law doth he meditate day and night.” Psalm 1:2.

The law of the Lord in this case I believe refers to the scriptures or, to the inspired word of God. These precious truths are a delight to the souls of the obedient children of God. Their conversation is “in heaven” (Philippians 3:20); that is, their thoughts are upon heavenly things and their behaviour is guided by divine principles, and this closeness with heaven is reflected in their speech so that, as it was said of Peter in a natural sense it may be said of them in a spiritual sense that “thy speech bewrayeth thee” (Matt. 26:73).

To them the name of Jesus is as “ointment poured forth” and they not only take delight in His person and works but they live “by every word that proceedeth out of the mouth of God” (Song of Sol. 1:3, Matt. 4:4). So high is their regard for His word that it is law and gospel to them and they are

not only willing but careful and particular to make it the only rule of their faith and practice. They join with David when he says, "I will delight myself in thy commandments, which I have loved." And again, "The law of thy mouth is better unto me than thousands of gold and silver." And again, "Thy testimonies are wonderful: therefore doth my soul keep them. The entrance of thy words giveth light; it giveth understanding unto the simple."

We do not desire to leave the impression that such as the above is always the case with those who are followers of Christ. To do so would no doubt be discouraging to the little children of God at those times when they find themselves in the valley and saying as David on another occasion, "Mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. My wounds stink and are corrupt because of my foolishness. I am troubled; I am bowed down greatly; I go mourning all the day long."

But to what is the child of God always returning out of his distress and darkness? To whom was David ever looking when the storm clouds passed over? Just as all the little tender lambs of the fold, he reached out to God. "In thee, O Lord, do I hope: thou wilt hear, O Lord my God." Therefore though the children of God pass through times when it seems the word of God is a sealed book yet they are ever returning to it for, like Paul, they "delight in the law of God after the inward man" even though there is another law in their members which wars against this inner man. (Rom. 7:22,23; Gal. 5:17). It is to this inward man's reaction to the law of the Lord that the Psalmist refers when he says his delight is in the law of the Lord, and in His law doth he meditate day and night.

Those of us who have "tasted the good word of God" do not have to be convinced of its divine origin. The response of our inward man to its' precious verities is a response which we feel for no other book in the world. Our inmost souls go out to this word in a way we cannot explain. We look upon it

with the utmost respect and honor as being an expression of the revealed mind and will of Him Whom our soul loveth and as being worthy of our strictest regard.

Even when I was a little child the word of God had a special appeal to me in a way which I cannot find words to describe. I could not understand it when I read it, yet I would go through seasons when I felt a strong impression to have the scriptures near my person. In those days I could purchase an entire New Testament for just a few cents at our local Dime Store, and there were several occasions when I saved up my pennies for this purpose. When I had obtained it I would conceal it inside my clothes, for I did not want anyone to know I had such feelings and desires or any such interest in spiritual things.

Those seasons were short-lived then, but I never lost this admiration and respect for God's book and the day came when I was no longer ashamed to own these feelings publicly. I began to enjoy a little evidence along the way that the Lord in His mercy was blessing me with an experimental acquaintance with some of the unsearchable riches contained in that great Book and it became my meat and drink and the object of my most delightful reflection both night and day.

All this came about independent of my own will. All the while I have been aware that it was a force from without which was greater than I that brought these things into my soul with power and made them the delight of my heart, for I could clearly see that most of my comrades had no such interest but were rushing carelessly after the world and its illusive promises of pleasure and prosperity. They knew nothing of delighting in the law of the Lord or of meditating in that law at whatever time of the day or night there was opportunity.

I feel a sense of shame when I consider the hours which are forever gone when I could have made the truths of God's word the object of my meditation but which I wasted upon

the entertainments of a world which is appointed to burn. Lord help us to devote more time to those things in which our inward man takes delight for no amount of time spent in this happy exercise is wasted.

THE EDITOR

IF CHRIST HOLDS MY HAND

Sir Frederick Treves, the famous surgeon, was passing through a hospital ward and saw a little child who was just waking from a severe operation about the head. It was sitting up in bed with its eyes bandaged so that it could see nothing. It only knew that it had been plunged into a terrifying sleep, and was now awake in pain and in the dark.

Too frightened and too weak to cry out, it could only grope in the air with its hands. What was it searching for? It was searching for a human hand. When the nurse took hold of the terrified fingers the child sank back on the pillow and was soon sleeping again.

To every weary and heavy laden soul the Lord Jesus holds out a comforting and calming hand:

If Christ holds my hand – I can take my stand

With Him on the wildest sea;

Though the surging wave – And the fierce winds rave

No danger can come to me.

Oh! sweet is the peace – When the storm shall cease

At His own almighty call;

But sweeter to know – While the tempests blow

We are safe in the midst of it all.

Selected

ORDINATIONS

“Reynoldsburg” and “Walton Creek” Churches, met at Thurston, Ohio:

The purpose of this meeting, held December 4, 1976, was to consider the ordination of Brothers William Gråhm and Hugh Howard to the full work of the gospel ministry.

The Reynoldsburg Church, followed by the Walton Creek Church, was called to order and the spokesman for each church was questioned. Both churches expressed their continued readiness to have the aforementioned brethren examined by the Presbytery.

The Presbytery was formed by electing Elder Paul Jones, moderator; Deacon Clifford Boggs, clerk; Elder Rice A. Bolender, to question the candidates; Elder Garland Lyon, to pray the ordination prayer; Elders Rice Bolender and Paul Jones, to deliver the charge.

All these functions were performed to the full satisfaction of the churches. The charges were delivered in love and humility, Elder Bolender using 2nd Tim. 2:15 and Elder Jones using 2nd Tim. 2:8. The churches accepted the work of the Presbytery and Elder Gråhm and Elder Howard were returned to their respective churches duly ordained.

The presbytery was dissolved and the newly ordained Elders were given the right hand of fellowship as the congregation sang, “I’ll Live On Somewhere.”

NOTICE

Regularly scheduled annual or union meetings will be listed in the Advocate and Messenger not later than the month previous to that of the meeting date during 1977 exactly as shown therein for 1976, unless notification of change is received. Notice of such change should be furnished as far in advance as possible, and should include any revised information as to date and time of services; change from all day Sun-

day only to all day both days, or vice versa. Information as to one-time special meetings, ordinations, etc., should also be furnished as far in advance as possible. Notice concerning any meetings local to the Northern Virginia area should be furnished to Brother Bobzien (address on first page); those in other locations should go direct to the Editor, Elder Harris. Meetings held during June, for instance, will normally be listed in the May issue; information thereon should reach either Elder Harris or Brother Bobzien not later than the 15th of April.

Except for the Kettocton and Ebenezer Associations, complete information should be furnished to the Editor on all Associational meetings desired to be listed, giving complete name of Association; entertaining church; dates; place of meeting (if different from church location); directions to meeting place, and (if desired) name and address of Moderator or Clerk.

Obituary

RUSSEL LeROY VAIL

The mortal body of Brother Russel LeRoy Vail succumbed to the ravages of leukemia December 31, 1976, at Elkhart (Indiana) General Hospital. Cancer killed his body but his spirit seldom faltered even in the pain-tortured moments near the end of his earthly life. So many were the prayers in his behalf, for which there are no words of thanks.

Brother Vail was born July 5, 1931, in Goshen, Indiana, and married his faithful companion, Sister Elaine Ogle, December 24, 1950. She has patiently waited by his bed through these many months of trial and tribulation, her love for him and her faith in God never once failing. Their 26th wedding anniversary passed quietly in the hospital where he was no longer able to talk but the occasional flickering of his eyelids proved he knew she was by his side.

The Vails made their home on a farm near Syracuse, Indiana, but it was Brother Russel's request to sell the farm, ridding the family of many financial responsibilities, and get his family settled in the small town of New Paris, Indiana, before he died. His wish was granted. The family finished their move the morning of December 31 and he passed from this life at 4 p.m. that same day. He never

lived in his new home but he surely knew his family was there. Their new address is 18808 Market Street, Rt. 1, New Paris, Indiana 46553.

From a hospital bed in Ann Arbor, Michigan, Brother Russel wrote a letter to Providence Primitive Baptist Church near Nappanee, Indiana asking for a home in the church. "I want," he said, "to be inside instead of always just looking in." At the Sunday session of the Mt. Salem Association in August, his request was granted and he was unanimously received to await baptism. Deteriorating health permitted his coming home at that time so arrangements were made and he was baptized October 24 at Little Zion Church, Dearborn, Michigan, by his pastor, Elder Mitchell Dobson, Jr.

Brother Vail's interest in the church went back many years and the welfare of her members was utmost in his mind. Though not a member then, he was elected a trustee in December, 1974.

He leaves to mourn, but not without hope, his widow, Sister Elaine; three children, Mrs. Dale (Cynthia) Culp of Goshen, Sister Bonnie and Phillip, at home; his father, Raymond Vail of New Port Richey, Florida; one grandson; and a multitude of friends.

Funeral services were conducted January 3, 1977 at Providence Church with Elder Elias Sarber officiating. Health never permitted Brother Russel there again in life after his baptism so it was only in death that his body was able to enter the church building which he loved.

His mortal remains were laid lovingly to rest beneath the winter snow in New Paris cemetery just east of the new home he had purchased for his family. His spirit has now risen to meet his Lord in that land where springtime is eternal. Submitted in hope by one of those who loved him,

SISTER SHIRLEY PITNEY

DELLA JOHNSON

Sister Della Johnson, a faithful member of Lebanon Church, Mt. Summit, Indiana, for some 43 years, passed away at St. Josephs Hospital, Kokomo, Indiana, on December 25, at the age of 86 years, 11 months, and 21 days. She was born at Galax, Virginia, January 4, 1890. Although she had been in failing health for some time and could attend Church services only occasionally, her last illness was of short duration. Sister Della exemplified a wonderful spirit of uncomplaining self-reliance and of being content in whatever circumstances she found herself. No matter what the problem or trouble she always said, "It could be worse." She went about in her own quiet way living a peaceable life in all godliness and honesty. She is survived by one son, Lloyd; a stepson, Floyd; two stepdaughters, Mrs. Jerry Thornberry and Mrs. Clifford Myers; two granddaughters; two step-granddaughters; two brothers, Hayes Hawks and Cecil Hawks; and several nieces and nephews. Funeral services were held at Main And Frame Funeral Home, New Castle, Indiana, December 28, with Elder Everett Beavers conducting the service. Burial was in Mt. Summit Cemetery. "Blessed are the dead which die in the Lord." Rev. 14:13.

ELDER EVERETT BEAVERS

WILLIAM CLYDE DOVELL

William Clyde Dovell died in the Luray, Virginia Hospital, October 8, 1976, after a lingering illness for about two years. He was born February 15, 1896, and was 80 years, 7 months and 23 days old. He is survived by one daughter; Mrs. Joseph L. Dolce, of Esfahan, Iran; one brother; Claude V. Dovell, of Falls Church, Virginia; one sister, Mrs. Eva Kite, of Florida; nieces, nephews, other relatives, and a host of friends.

Brother Clyde was a faithful member of Hawksbill Primitive Baptist Church and was also a good attender of many of our sister Churches. His funeral was held in the Hawksbille Church under the direction of Bradley Funeral Home on October 12th at 3:00 p.m. It was conducted by Elder Charles W. Alderton, assisted by Elder W. T. Daily and Lic. Bro. Tolliver Utz. We shall greatly miss this lovable old Brother. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." I Thess. 4:13.

Humbly submitted,
ELDER CHARLES W. ALDERTON

MARY ETTA ALDERTON TUCKER

Sister Tucker was born March 18, 1889, and passed away November 27, 1976, at age eighty-seven. After a short illness she died of congestive heart failure in the Montgomery General Hospital, Olney, Maryland. She was the daughter of the late Thomas Emory and Margaret Meade Gates of Lay Hill, Maryland.

On November 10, 1915, she was married to the late E. Cleve Alderton. To this union two children were born; Elder James Emory Alderton of Silver Spring, Maryland, and Florence Alderton. Florence died on March 5, 1932, at age eleven. Brother Cleve died March 19, 1930 and Sister Mary Etta married William Tucker who died April 29, 1956.

She was baptized by the late Elder J. E. L. Alderton on September 25, 1929 into the Columbia Primitive Baptist Church in Burtonsville, Maryland, where she remained a faithful member until her death. Her funeral was conducted from Barber's Funeral Home in Laytonsville, Maryland, with interment at Columbia Church Cemetery. Services were officiated by Elder Charles W. Alderton, November 30, 1976, at 11:00 a.m.

This writer was a neighbor to Sister Mary Etta during his young days.

Jesus said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." John 11:25-26.

Our prayers and heartfelt sympathy are with Brother Emory and Sister Virginia in their hours of loneliness. They have also just lost a young son-in-law by death.

Humbly submitted,
ELDER CHARLES W. ALDERTON

ADA L. McLENDON

In loving remembrance of Sister Ada L. McLendon, who was born in Troy, Alabama, January 11, 1896, and departed this life November 11, 1976, making her stay on earth almost 81 years. She was united in marriage with John Zack McLendon, and to this union were born five children; one son, Marvin and four daughters; Myrtis, Irene, Audry and Ida Lee. Her husband and son preceded her in death; thus, she leaves to mourn her departure four children, eighteen grandchildren, thirty six great-grandchildren and a host of friends. She joined the Primitive Baptist Church in Alabama. She moved to Detroit, Michigan in 1955 and shortly thereafter joined Little Zion Primitive Baptist Church by relation, remaining a faithful member until death. Her daughter, Myrtis, was afflicted from birth and could never walk, hear or talk, but Sister McLendon took care of her, never complaining. She became unable to attend church services the last two years of her life, being afflicted with arthritis. The church people met at her home several times and held services with singing, praying, and preaching. She sure did rejoice in these meetings. Sister McLendon was a wonderful mother and she will be missed not only by her children but by all who knew her. She spoke often of her love for God and her hope of being with Jesus after her life here on earth was over. We believe the spirit that God gave her left her body at death, and went back to Him, and when He shall declare that time shall be no more then Jesus shall come the second time, and her body and spirit shall unite again and be changed from a natural body to a spiritual body along with all the other saints of God and be caught up together in the air with the Lord to ever be with Him, to rejoice and praise Him with perfect harmony in that heavenly home that shall never end. Services were conducted by Elder Howard Edwards and Brother Vernon Booth at the Ashley Funeral Home, Hazel Park, Michigan. Her body was laid to rest in the Oakview Cemetery, Royal Oak, Michigan.

ELDER HOWARD EDWARDS

DONATIONS TO THE ADVOCATE AND MESSENGER

Paul Funk, Ohio, \$2.00; Mrs. Eva Woods, Illinois, \$2.00; Emma Brown, Indiana, \$5.00; Mrs. Mabel Rinehart, Mississippi, \$5.00; Little Zion Primitive Baptist Church, Michigan, \$5.00; Mrs. Celia M. Johnson, Illinois, \$5.00; Mrs. Elsie M. Jones, Virginia, \$5.00; Mrs. Gladys Clem, Virginia, \$11.00; Mrs. Ruth Hammett, Texas, \$2.00; Mrs. Glenn Phillips, Ohio, \$2.00; Dorothy I. Higgins, Arizona, \$3.00; Mr. and Mrs. Homer Gunter, West Virginia, \$5.00; Mrs. Hazel Lun, Kentucky, \$2.00; Mrs. Shelby L. Rupard, Kentucky, \$2.00.

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. '77

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. '76

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 Nell 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 Bradshaw, Clerk, Fredericksburg, Va., or call Mrs. Charles Sullivan, 373-7587. March '77

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va. 22003. Exit SE off I-495 about two miles; first corner beyond Bradlick Shopping Center. 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va., Tel. (703) 465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va. 22150, Tel. (703) 451-6874. John E. Abernathy, Asst. Clerk, 6418 White Oak Ave., Camp Springs, Md. 20031, Tel. (301) 449-4437. 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