

Advocate and Messenger

116th Year JUNE 1977 No. 6

Advocate
and
Messenger

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

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

**"The Lord... is clothed with
majesty; the Lord is clothed
with strength, wherewith he
hath girded himself: the world
also is established, that it can-
not be moved."**

Psalm 93:1

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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.; 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. '77

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 '78

GOOSE CREEK—Near Markham, Va. on Hwy. 55, 1st Sun. 2 p.m. Elder C. R. Frazier, Pastor, Warrenton, Va., W. C. Maddox, Clerk, 6600 Gordon Ave., Falls Church, Va. 22046. 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. 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. Dec. '78

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by the Old School or Primitive Baptists in all ages.

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PHILIP AND THE ETHIOPIAN EUNUCH

Article Four

“And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.” Acts 8:30, 31.

The Bible contains very condensed accounts of such incidences as this. With very few more details concerning such oc-

currences the Scriptures would consist of hundreds of large volumes and most of us could not even *own* one, much less carry it around with us. Therefore, of necessity, we are told nowhere near all that passed between Philip and the Eunuch. And for us to try to supply such details is to travel in the field of speculation, an exercise which should occupy but little of our time, and one which should *never* be presented as though it were a part of the Inspired Volume.

However, there are some things, omitted from the Sacred Writings, which are obviated by what is written, thus making it unnecessary to record them, while other things may be inferred from what we know to be the common custom and behavior of men when faced with the circumstances related in the context. For instance, though it is not related, it is unthinkable that Philip and the Eunuch did not introduce themselves to each other, or that Philip did not tell the Eunuch something of how the Holy Spirit had brought them together. It is probable that this was a very great part of that joy which the Eunuch experienced as he later "went on his way rejoicing," knowing of the extraordinary manner in which a true minister of God had been directed to his presence to enlighten him concerning Christ and His Kingdom.

Let us take another example of this principle which is perhaps more easily seen. In verse 31 the Ethiopian desired Philip that he would come up into the chariot and sit with him, but it is not related that he did so. Yet it is quite plain that he did for in verse 36 we find that they had been traveling along together as Philip preached Christ. Thus, valuable space is not taken up relating details which are easily implied by the context, and we are not to be accounted guilty of adding to the word of God when we conclude such obvious details. However, we should exercise caution that we not abuse this liberty.

Thus the reader will please keep in mind that it is only conjecture on our part when we say it is probable that it was

after their introduction to each other that the Eunuch “desired Philip that he would come up and sit with him” in order that he might question him concerning the things which had just before this been the subject of his reflections and upon which he desired light and understanding, being very conscious of his ignorance and his need of guidance and instruction. But be that as it may he obviously believed Philip to be conscious of his ignorance and his need of guidance and instruction. But be that as it may he obviously believed Philip to be a man of God and that he had grounds to hope he would obtain just such assistance as he felt he needed.

or not he was a teachable subject. The question he put to him served this purpose very well. “Understandest thou what thou readest?” And of course the Eunuch’s reply showed him to be of just such a spirit and attitude as we Old Baptists like to find a man, for such an one may be taught and guided into the sacred beauties of the gospel.

If the Eunuch had been of the spirit many display in our day he probably would have said something like this, “I am quite certain I do understand what I read, for anyone can understand the Bible if they will just try.” And it would have been at this point that Philip would have had to go on his way, for while one is of that frame of mind he cannot be taught. But such an attitude is not evident where the Lord has brought one to recognize the unsearchable depths of God’s word and to feel his own ignorance and depravity. Such a man sees something of the awful gulf which lies between the ways of God and the ways of men; the thoughts of God and the thoughts of men. (Isaiah 55:8, 9). He realizes that he is far more apt to be wrong than he is to be right and is not at all interested in posing as a Bible scholar. He knows he needs the guidance of those who have been called of God to teach His word to His people and who, through many hours of study and much communion with God, have become conversant with the doctrines and principles set forth in that Precious Volume.

Would to God that we might find many more Primitive Baptists reading and searching the sacred scriptures as did the Eunuch and feeling the need to have those things explained to them which they did not understand; enquiring of their ministers and availing themselves of every opportunity to hear the gospel proclaimed. If such were the case we would have a much stronger and more informed membership and a much more astute and capable ministry.

THE EDITOR

CALL TO THE MINISTRY

Elder Ralph Harris: I would like to see the article "Call to the Ministry" by Elder Vernon Hopkins, printed in the Advocate and Messenger. I wrote him and have his permission to use it, so I am sending it to you.

I would like to add that I feel the need for such teaching among our people. It is very timely and should be read and studied by our people with a zeal to accept the truth as it is in Christ Jesus the Lord. Some have a desire for the work of the ministry but not the calling of the Lord. You must be called of the Lord and then live in such a way as becometh God's servants. The Lord never called a woman to preach, let them learn their place in quietness and meekness, submissive to the Lord in all things.

ELDER DAILY HITE

The Article

"A man's gift maketh room for him, and bringeth him before great men" (Proverbs 18:16).

As I take pen in hand to write on this subject, it is with as great a fear as I have known because of the seriousness of the subject and it comes so close to me.

Primitive Baptists believe in a God-called ministry and know by experience that no man can speak to the edification and comforting of the church unless God gives the gift and liberty to express the profound truths of the Lord.

A man cannot of himself study and learn how to preach. After all these years I know nothing about preaching and have never learned how except for one certain fact; God must give thoughts and liberty to express them in power and firmness with love to His people.

I can say that in spite of all my weakness and fears along the way, I have never doubted the calling of God to preach the great truths of the Bible. As our text states, the gift maketh room, and it is my firm conviction no man has to tell the church he is called. The church will soon discover that fact if it is true. The Church is the body of Christ and is to be the judge of a gift, and the individual in my opinion is always subject to the judgment of his own church.

Every perfect gift is from above and the gift to preach is a perfect gift that is given to an imperfect person to be used for the betterment of God's people. It seems to me that our churches should be very careful in their judgments and study very closely the Bible teaching concerning those who come before them to preach the unsearchable riches of the Lord. Let us never be hasty in laying on of hands, let the gift first be proven. "Not a novice, lest being lifted up with pride he fall into the condemnation of the Devil." I fear too many times our people have been hasty to their regret and may have ruined some young man's life by the heaping of praise and sudden laying on of hands.

There have been those who have come from the Armenian belief among our people who have been filled with a glorious feeling of their experience in finding the true church and our churches have ordained them without the carefulness that should have been exercised and divisions have occurred which were unnecessary had the churches been a little slower and

given the gift, if there were one, time to develop.

I do not want to discourage any young man who feels a burning desire to express the sweet truths of God. Because, I can assure you that if God has given you a gift, the Lord's people will know and recognize it. The greatest people on earth will listen and make judgment.

To serve churches requires much more than just the ability to preach. Most of all, the conviction to stand for what the Bible teaches in the way of order and practice. Sometimes preachers have been prone to listen to praise and pats on the back only to find that they have been led away from the true service of the Lord to serving men and their own pride.

Some eighteen years ago on the day of my ordination I made the statement that I would gladly give my life for the Cause. I had no idea of the full impact and truth of that statement. Now, after eighteen years, I will still believe no man can serve the church in a pastoral capacity unless he does give his life for it.

To serve God in sincerity and truth of a necessity will lose many well-wishers and close friends and brethren along the way. There are great and terrible battles to be fought with only one Captain to serve and one purpose in mind — the true peace of God's people. Many are the nights when there is no sleep and tears run down our cheeks. But our dear Master has said the bruised reed shall I not break and the smoking flax will I not quench. I have found this to be true, God will always go with His servant when he goes trembling, praying, wholly dependent on his God and not wavering.

Not only are the sufferings of the ministry very real, but his companion must have great patience and be able to take the hurts that come along the way. I have been so fortunate and blessed in that way. Now the joys and happiness that comes with the calling are so great that there is no way to express them by human tongue. To feel the liberty of the Lord in full measure is to be lifted to heights of pleasure that only

one who has been there can understand. I truly believe that it is the greatest experience that can be known in this world.

Yes, young man, if you feel to be called of the Lord, do your very best each time you are called on with full dependence upon the Lord, be subject to the judgment of your home church, accept and not complain.

Dear people of God; if you have such a man in your midst, pray often for direction. If the young man needs correction or admonition, be fair to him and tell him. If he needs encouragement, give it. Most of all, pray for him and let him know how much you love him for the truth's sake.

Now, in closing, to those who requested I write on this great subject, understand that what I have written I have found to be true in my experience and I could write for hours about how good and faithful my dear God has been to me. I feel so unworthy of the showers of blessings that have been heaped on me and my family along the way.

I close with this thought; there is no place so barren and so cold as when we do not feel the presence of the Lord in service, or any place so wonderful and sweet as when we feel the liberty of thought and tongue to express the sweetest thoughts that touch the human soul. A soul enlightened by God's sweet grace. In much fear and trembling,

ELDER VERNON HOPKINS

(Editor's note). For the sixteen years since I was ordained my experiences have borne out everything Elder Hopkins has said in this wonderful article. We appreciate Elder Hite bringing it to our attention and we are glad to give it space in the Advocate. We hope it will be widely read and prayerfully considered and heeded. It is taken from the March number of "THE COMFORTER" which is published monthly by Elder Hopkins. If you wish to subscribe or receive a sample copy write to:

Elder Vernon Hopkins

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AFFLICTION OF THE AFFLICTED

The affliction of God's dear people is upon my mind this morning, maybe because I feel so afflicted and many distresses attend my feeble efforts in His service.

In David's distresses, yet confidence in God's mercies and healing grace, he could say, "For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. My praise shall be of thee in the great congregation: I will pay my vows before them that fear him." (Psalm 22:24-25). "In my distress I called upon the Lord and cried to my God: and he did hear my voice out of his temple, and my cry did enter into his ears." (II Sam. 22:7). "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all." (Pslam 34:17-19). "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." (Zeph. 3:12).

God's children, when they are regenerated or born of the Spirit, become afflicted and a great warfare is set up; the flesh warring against the Spirit and the Spirit against the flesh. They feel so afflicted and poor, and helpless. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." The natural man (flesh) cannot please God. He is satisfied in himself. But the spiritual man causes him to be dissatisfied and he desires to please God. A true servant of God experiences a burning and a great desire to walk and talk the way God directs; always seeking to learn more of His wisdom, yet, wondering if God is pleased with his little efforts.

Length of life doesn't change this burden, but the grace of God becomes sweeter and His presence nearer and more precious. Walking in His light we find more light. The feeling of drawing nigh to God makes the affliction easier to bear.

“Come unto me, all ye that labour and are heavy laden, and I will give you rest. 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. For my yoke is easy, and my burden is light.” (Matt. 11:28-30). If I could take my burdens to the Lord and leave them there, there would be more rest from my afflictions. Pray for me that I may seek to find this rest for my soul. In humble hope,

ELDER CHARLES W. ALDERTON

SPECIAL

Dear Kindred in the Lord; I desire to write unto you, a special people, not in the sense of you being some special offer or cheaper than the regular, but because you are a special people chosen of the Lord. To be special is to be distinguished by some unusual quality; a noteworthy character of traits that are above the regular. To be special is to behold a characteristic that is above or in addition to the regular, and to be designed or selected for a particular purpose.

A specialist is one who devotes himself to some special branch of activity of his business or profession and is so acknowledged by the world and in worldly affairs. The Lord gives gifts according to the measure of grace that He sees fit and for the time and purpose according to His will. God's ministers could be considered being special in that they must all be called of the Lord to this work. But one is not above another no matter how many talents are given to each, for they are all of the Lord and we must recognize that without Him we can do nothing.

Now there were some special gifts given for a special purpose and time, as the apostles were given special gifts and power over unclean spirits, and the special use was fulfilled

by these apostles and in their time for that purpose. Paul was given a special gift as he relates in Acts 26. Peter received a special calling in a special way to go to Cornelius and was shown that God is no respecter of persons. Stephen had a special calling and gift of the Lord with the great zeal he manifest while being stoned to death. Philip was called to a special calling to baptize the eunuch for this was a special occasion. So are all the servants of the Lord called with a special calling and the Lord will reveal it unto the church for, "a man's gift maketh room for him." Some have a desire (naturally) but do not have the special calling of the Lord.

Deuteronomy 7:6 says, "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." So we see that all the Lord's children are a special people chosen of the Lord. I wish I could impress upon all the Lord's children how important they are, being a special people unto the Lord. Not only was this to national Israel but more special to spiritual Israel. You have such qualities and characteristics that make you special above all people that are upon the face of the earth. Not that you are above your fellow man to be famous in the world; not that you are above others in what you do or are able to accomplish; not that you are a self-made man; not that you lord it above anyone, but you are above all people for you are the chosen of the Lord; the redeemed by His blood; the ones the Saviour prayed for; the ones Jesus died for; the ones He arose for, and you are more than conquerors through Him that loved you. You are above those that believe in works to save eternally for you are saved by *grace*, a special salvation.

The Lord has said by the prophet Malachi, "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." These are they that feared the Lord, a special people, a special jewel. The jewels of this world have

their value, but can you put a price or value on this special jewel? The price is nothing less than the physical life of our Saviour. The price or value is great and they shall be mine saith the Lord, a special jewel.

We have already referred to Paul being blessed with a special gift and we want to keep in mind that it must be of the Lord. Paul confessed that in me, that is in my flesh there dwelleth no good thing, and that he was less than the least of the saints, yet God wrought special miracles by his hands. God is able to do this and use whom he will, so we must always remember that it is God that worketh in you both to will and to do.

Now brethren I want to write in a little practical way about some special uses. We are told not to turn again to the weak and beggarly elements of the world to observe days, and months, and times, and years. One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. We are not to observe one day special above another for it is not for you to know the times or the seasons, which the Father hath put in His own power. The Lord has made all the days we have ever had (naturally) and He will continue to do so as long as He sees fit for there to be another day. All the days are special in the sense that the Lord is the creator of them all, but the church is not to regard one day above another, (as Easter) with all its special array of man's glory. They that worship the Lord must worship Him in spirit and in truth and be fully persuaded in his own mind to regard the day unto the Lord.

I do want to call attention to the sabbath day for it is a special day to the Lord. The Hebrew sabbath was the last day of the week and we recognize today the first day of the week as the sabbath of the Lord. On the first day of the week many things happened to prove that Jesus was Lord of the sabbath.

We are commanded to remember the sabbath day, to keep it holy. Why? Because it is a special day unto the Lord. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God. In it thou shalt not do any work, thou nor thy household. How many realize what a special day this is? It seems the world has forgotten it and has gone entirely to worldly sports and other things of the world. What little work I have ever done on Sunday, the Lord never prospered me in the least and it came to naught.

In the gospel church Jesus has spoken of all the law and the prophets being summed up in two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." Surely this makes it a very special day to remember the Lord thy God *every* day, but how much more does it become a special day to each of us when our church meets. Do we fill our place? Am I there in body and in spirit? Do I go leaving all the world behind? Do I come asking the Lord to bless our pastor to give us the message we need? Am I awake and attentive to the service of the Lord? Is this a very special day to me? It surely ought to be above all others and to the extent that our church comes first above *everything* else.

Dear Children, young and old, may you not become entangled and involved with the world and worldly affairs that you neglect the special day of the Lord, for you are a special people chosen of the Lord to honour and praise His name by walking in harmony with His will. A special love and favor has been placed upon you and we are commanded to offer a special service unto the Lord. May each of you be blessed with a special zeal to serve the Lord with all your heart and presence to His honour and glory while we live here below. Submitted with a special love for a special people.

ELDER DAILY HITE

IT IS FINISHED

“After this, Jesus knowing that all things were now accomplished, that the scriptures might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar, and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.” John 19:28-30.

These words were spoken by Jesus as He hung on the cross, just before He died. It had been prophesied in Ps. 69: 21, “in my thirst they gave me vinegar to drink.” Therefore, knowing that the scriptures must be fulfilled, He said, “I thirst.” Even in the agony and humiliation of the cross, that mob added insult to injury by giving Him vinegar to drink. But so it was written, and so it must be. Now He, knowing that all things prophesied about Him up to the time of His death had now been fulfilled, said, “It is finished.” Then He bowed His head and gave up the ghost. Some have felt that the crucifixion was a terrible thing, and so it was in a sense, but on the other hand *it showed how terrible sin is*, and how great the love of God is for His people.

At the completion of any great project, it is sometimes customary to review the various steps from beginning to completion. The crucifixion of Christ was the greatest, most marvelous and important project the world has ever seen, because it secured the eternal salvation of every one of God’s people; that great throng which no man can number, out of every nation, kindred, tongue and people. When He said, “It is finished,” He simply meant that this great work of the remission of their sins, and their redemption was now completed. Instead of mourning over the cross, we should rejoice and glory in it.

This project began in the mind of God, before the foundation of the world, when God’s people were chosen in Christ,

and was according to his own good pleasure and purpose which he purposed in Himself. The first prophecy concerning Christ was made by God Himself when He referred to Christ as the seed of the woman. Next we see great wickedness upon the earth; Noah being commanded to build an ark, which ark is a type of Christ, the ark of our salvation. After the flood Noah prophesied, saying, "Blessed be the Lord God of Shem," of whom Christ is a descendant after the flesh. Further along God made promise to Abraham, that in him and his seed all the nations of the earth would be blessed. This promise or covenant was renewed in Isaac and Jacob. On his death-bed Jacob referred to his son Judah as a lion. Christ is referred to as the "lion of the tribe of Judah."

Further along in time we see Boaz, a mighty man of wealth, and a type of Christ, and Ruth, a type of a child of grace, becoming married and the parents of Obed, the grandfather of David, a man after God's own heart. To David the promise was that of the fruit of thy body will I set upon thy throne. Both the natural parents of Christ were descended from this great King. These are just a few of the references to Christ in His human form.

Even before Joseph and Mary were married an angel of the Lord appeared unto Joseph and said, "Fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins." Joseph had no choice in naming the child. His name was to be called Jesus, which means "saviour". And His purpose in being born into the world was to save HIS PEOPLE from their sins. There was no way of avoiding the cross.

One of the great prophecies concerning His work and His sufferings is found in the fifty third chapter of Isaiah. Every prophecy in the Old Testament concerning the Messiah was fulfilled in Jesus Christ, even to His saying, "I thirst," and the giving of the vinegar.

Now when He said, "It is finished," the work of eternal salvation was *finished*. Nothing could be added to it nor taken from it. If by His death He merely *offered* salvation then the work of salvation would not be finished until accepted by the sinner. It was finished there on the cross and anything done before or after by man was not going to change anything. If salvation depended upon baptism then it could not be finished until the sinner was baptized. If it depended upon good works then there is no hope for any one, because God looked down from heaven and said, "There is none that doeth good, no not one."

In conclusion let us remember the words of Peter at Pentecost, "Therefore let all the house of Israel know *assuredly*, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ;" the words of the angel to Joseph, "He shall save his people from their sins;" and then the words of Jesus, "It is finished."

ELDER EVERETT BEAVERS

THE DAY IS NOW

Today is a very important day in my life, and in yours. You might say, "Why, Brother Dave, is this day so important?" Because, this might even be our last day to live upon the shores of time. Who knows but God only? And also, we know that tomorrow will never come.

"(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured (helped) thee: behold, now is the accepted time; behold, now is the day of salvation.)" II Cor. 6:2. So *now, today*, is the day kind friends. If that still small voice has spoken to you telling you to do this or that, or not to do thus and so, *now* is the time to follow that instruction. If you have erred in some way and you feel

you need to make amends for your error in any way, *now, today*, is the day to do it. If you love the old church and have heard that still small voice telling you what do, *now* is the time to do it. If you feel you should share some of what you have in a material way with some dear one let me urge you to *listen* to that still small voice that told you to do it. Yes, indeed there is a salvation in doing what you hear with your spiritual ears, which is God speaking to you! In so doing you are indeed saved *from* much and saved *to* a great deal also!

“For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness:” Psalm 95:7, 8. God is certainly the same God today as he was in that day. He told His people then what to do and had they done it they would have found a salvation in doing it. And the same is so true with you and me this very day; we may be saved from so many heartaches, pitfalls and snares; so many doubts and fears, sorrows and griefs and instead have a sweet feeling of *joy* and *peace*, hearing Him say to us that He is well pleased with this little effort and that little effort. What a beautiful sound is this to a believer though they feel that their efforts were so poorly done.

God is the one for you and me to strive to please, and if we do He will see to it that we have *sweet peace and rest*. No one can take this from us for it comes from above.

“Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness:” etc. Heb. 3:7, 8. And how do we harden our hearts? I think we do so when we allow our old fleshly nature to rule over us and do what it tells us to do rather than what that still small voice tells us to do. We are then great losers; we lose the *reward*; the salvation that was in store for us in doing what He had told us to do and what He had supplied us with grace to do had we just put

off the old man with his deeds and fought the good fight of faith, which is never easy but is *always* the only good and safe thing for you and me to do.

In this same chapter the writer says, "While it is said, To day if ye will hear his voice, harden not yoũr hearts, as in the provocation." What wonderful admonition *dear kindred in Christ!* What wonderful *rest* in so doing! *Rest!* rest indeed; *found* rest, Matt. 11:29. This is not the *given* rest first mentioned in this verse but the *found* rest which can only be had in *doing*, continually *doing*, what the Lord directs us to do.

Notice again dear ones Hebrews 4:7, "Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts." And that is what Satan is doing right now; standing by, all ready to assist you and me to harden our hearts when we are told so many, many things to do but we allow him to direct us instead of that SWEET VOICE of God. What *God* tells us to do is not according to *our ways*, for *His* ways are as far above ours as the heavens are above the earth. But each time He tells us what to do He *always supplies* us with grace to do just that. James 4:6 says, "He giveth more grace." When we use the grace he gives us then and there He supplies us with more grace, and when we use that our tasks grow more and more according to our ability. He never forgets to supply us with sufficient grace to do just what that voice tells us to do, but instead, too often indeed we harden our hearts in not doing it and the results are we are not saved in the deed. What a loss indeed!

I want to try harder than ever in all my life to obey that sweet voice even though Satan does tell me many reasons why I should not do so. I want to receive all I possibly can of His *sweet approving smiles*; saying that He is pleased. I know you do too. Let's try harder to be better soldiers of the cross of Christ. Yours for a *happier, sweeter* life, with more sweet *peace and rest!*

ELDER DAVID P. BRIDGMAN

WAS HIS BLOOD SHED FOR ME?

I cannot say my name is there In God's eternal book. Had I the chance to turn each page I'd be afraid to look.	I do not doubt the words of Christ When on Golgotha's hill, That freely there He shed His blood, As was His Father's will.
I do not doubt the book of life For it will ever stand. God wrote it all with His own pen, And keeps it in His hand.	There on that rugged cross He hung, And suffered, bled, and died. There all His chosen were redeemed And God was satisfied.
Doubts and fears have been my lot Down through the passing years, But there's a place, I have no doubt, Where there will be no tears.	That precious blood shed on the cross Has set His children free, But this remains my chief concern, Was that blood shed for me?
I do not doubt the word of God, For that is plain to see. He has a choice in every race, But has He chosen me?	by ELDER H. E. HARRIS, AMENDED BY THE EDITOR

I ASK MYSELF

When I grow old as some day I must,
And the past is like a book,
Will I open each page with pride,
Or be afraid to look?

I'm sure I'll spot each weakness
When the sand is running low,
And so today I'll ask myself
The things I'll someday know.

Have I lived each day with gladness,
And lent a helping hand?
Have I paused each day for guidance,
And labored as He planned?

Have I labored to my full extent;
Helped the weak and poor?
Have I turned away a single soul
Who knocked upon my door?

The things I've done and do today
In memory's chest I'll keep,
And when I go and my maker I meet
Will I rejoice, or will I weep?

SISTER ETHYL TYNER

MY OWN

Flesh of My flesh, the Father hath said,
 Bone of My bone are ye.
 Nothing can harm the least of My own
 'Till it first destroys Me.

Not life, nor death, nor things to come,
 Nor things that present be.
 Nor height, nor depth, nor powers great,
 Shall keep My own from Me.

And when at last through fire and flood—
 In ways they cannot see,
 The gold refined, is glorified,
 My own shall come to Me.

VMH - 1961

This little poem was given to me some
 time ago. It was written by one of our
 little sisters in the Lord.

W. T. Daily

DEATH OF ELDER A. F. SUDDETH

Just before going to press for this month's issue. All who knew him were greatly saddened to receive word that Elder A. F. Suddeth, Luray, Virginia, pastor of Thumb Run, Upperville and Alma Churches died suddenly in his sleep during the night of May 28-29, 1977, while visiting in Richmond, Virginia. He had preached at Salem Church in Richmond on Saturday night of the annual meeting and was scheduled to preach again on Sunday. He was one of our very ablest ministers and his passing is a great loss to the cause. His obituary will be printed in a forthcoming issue.

"The preaching of the cross is to them that perish foolishness." (I Cor. 1:18). Therefore it is not prepared for them, for they would not receive it if it were.

ADVICE TO THOSE WHO SEEK A MATE

Unmarried Brethren and Sisters in the Church who are searching for a mate should be very careful that they not become "unequally yoked together with" an unbeliever (II Cor. 6:14). Such union can only do harm to the spiritual life of a member of Christ's Kingdom here in the world, for what communion hath light with darkness, etc.

Though Paul was unmarried, and preferred to remain so, yet he asserted his *right* to have a wife. "Have we not power to lead about a sister, a wife, as well as other apostles?" (I Cor. 9:5). But notice the *restriction* on this right. It applied *only* to SISTERS in the Church, "Have we not power to lead about a SISTER, a wife."

Therefore the young Brethren and Sisters in the church who want to marry and raise families, as well as the older ones who have lost their mates and desire to be remarried, should look among the eligible BRETHREN and SISTERS of the Church or at least among those who show a love for it. As one old Elder put it, "They need to be looking for *character*, not *carcass*." In other words, outward beauty does not automatically imply inward goodness.

For those who desire a Godly companion there is nothing more important than continual prayer that God would *provide* this most treasured blessing. This is the kind of prayer which has the glory of God as its object, therefore it is well-pleasing in His sight and those who pray thus may be sure that He will deal very gently and kindly with them. I say these things not only because they are taught in the Bible but because my experience also tells me they are so.

EDITOR

God heals, and the doctor takes the fee.

THE BIBLE

The Bible consists of two great parts, called the Old and New Testaments, separated by an interval of nearly four hundred years. These Testaments are further divided into sixty-six books, thirty-nine in the Old Testament and twenty-seven in the New.

These books are a library in themselves, being written in every known form of literature. Twenty-two of them are historical, five are poetical, eighteen are prophetic, twenty-one are epistolary. They contain logical arguments, poetry, songs and hymns, history, biography, stories, parables, fables, eloquence, law letters, and philosophy.

There are at least thirty-six different authors, who wrote in three continents, in many countries, in three languages, and from every possible human standpoint.

Among these authors were kings, farmers, mechanics, scientific men, lawyers, fishermen, generals, ministers and priests, a tax collector, a doctor; some rich, some poor, some city bred, some country born—thus touching all of the experiences of men extending over 1500 years.

And yet the Bible is but *one* book, because God was its real author, and therefore, although He added new revelations as men could receive them, He never had to change what was once revealed.

From Smith's Bible Dictionary

CORRESPONDENCE AND NEWS NOTES

From Sister Edna Hollingsworth, Metairie, Louisiana:

Dear Brother Harris, I have come from my daughter's at Natchez, Mississippi, to live with my daughter here. I was fixing to write to the place where the Advocate and Messenger is published but found I don't have the address. I want to

have it sent to me here . . .

I brought the books you wrote, that your dear mother sent me and I thought I have the A and M also. I have just read some of your book "The Grace of Hope" and it's something this poor one can rejoice in. I've thought sometimes since I've grown old that I don't believe there are any of God's people who are happy in Jesus *all* of the time. When I was young I thought one could *always* be positive about our future. But even with so much of the truth brought to mind I get so poor in spirit at times.

I've found in reading David's Psalms that he was so confident sometimes, then there are so many of the Psalms he was grieved and distressed. And also the Mrs. Fannie Crosby who wrote "Pass me not" and "Blessed assurance Jesus is mine", she was in an awful sad condition when she composed "Pass me not" and in a blessed, happy state when she composed "Blessed assurance" and I've been in both conditions at times.

There is some scripture, II Tim. 2:13 I think, that says, "If we believe not, yet he abideth faithful: he cannot deny himself." I've considered that verse so much, thinking how other orders of religious people put so much emphasis on positive belief. I *really want* to believe positively for that's how we get the *joys* of God's salvation as we journey through this life. If you have a "Good Old Songs" book you may have come across a song that says, "I would, but cannot believe; I would, but cannot pray." For the last few years I've found that kind of experience so much. So your book is better than discovering a gold mine; discovering The Grace of Hope. A Sister in *hope* of being one of God's people.

(Editor's note). It is such letters as these which bring tears of joy to my eyes. To be used of the Lord in any little way at all to the comfort and edification of His dear people is such a profound blessing as to defy our finite powers of comprehension. If such has been the case with me God alone deserves the praise. "*Every* good gift and *every* perfect gift is from above"

(James 1:17). I have just received a third printing of the booklet Sister Edna referred to in her letter. The response to it has been far greater than I had expected. I make no charge for it. If you want a copy just write and request it. My address is on the front cover of this paper.

From Brother Charles H. Funk, Granville, Ohio:

Dear Elder Harris, We want to thank you for your efforts in taking over the Advocate and Messenger and hope you will continue to be blest of the Lord in this endeavor . . . In Christian love.

From Sister Nellie Purtle, Lindsay, California:

Dear Brother in Christ . . . We enjoy your writings in the Advocate and Messenger and think it is a wonderful booklet. I would like to say that Brother Karl Bobzien is a very dear cousin of mine . . . May God continue to bless you. In Christian love.

ANNOUNCEMENTS OF UNION MEETINGS

WATERLICK PRIMITIVE BAPTIST CHURCH – Union meeting First Sunday, July 3, 1977, and Saturday before, all day both days. Elder Phillip Johnson, Pastor.

LITTLE CACAPON PRIMITIVE BAPTIST CHURCH – Near Levels, West Virginia – Union meeting First Sunday, July 3, 1977, all day Sunday only. Elder Douglas Heare, Pastor.

NORTH FORK PRIMITIVE BAPTIST CHURCH – Union meeting Second Sunday, July 10, 1977, and Saturday before, all day both days. Elder C. F. Frazier, Pastor.

WHITE OAK PRIMITIVE BAPTIST CHURCH – No Union meeting this year due to entertainment of Kettocton Association. Regular services on Fourth Sunday, July 24, 1977. Elder J. E. Alderton, Pastor.

TIMBER RIDGE PRIMITIVE BAPTIST CHURCH – Union meeting Fifth Sunday, July 31, 1977, all day Sunday only. Elder Hollie Redmon, Pastor.

167TH SESSION OF MUSKINGUM ASSOCIATION

The Lord willing the one hundred and sixty-seventh session of the Muskingum Primitive Baptist Association will be held July 29, 30 and 31 with the Friendship Church from Newark, Ohio, entertaining in the Methodist Church building in St. Louisville, Ohio. St. Louisville is approximately five or six miles north of Newark on State Route No. 13.

The Sunday services will be held in the St. Louisville Primitive Baptist Church.

BROTHER CHARLES H. FUNK

Ordination

Marlboro Primitive Baptist Church met Saturday, April 23, 1977 to consider the ordination of Brother Darvin Edwards to the office of the ministry.

After the presbytery was assembled Elder Durward Edwards was elected to serve as moderator of the proceedings. Brother Jack Allen was chosen to serve as clerk. The moderator asked Brother Darvin to address the presbytery that they might judge his gift. In a most sincere and moving way he acknowledged his dependence upon his Lord, and then spoke to the congregation, basing his remarks upon the 11th through the 15th verses of Heb. seven. The sermon was well received.

The moderator then asked Brother Darvin to relate his experience and calling to the ministry. He spoke of his childhood conviction against ever becoming a minister; of his observation of baptismal services and of a growing concern for his sins. After joining the church he had realized that more was required of him. He spoke of some remaining doubts but

also of his strong conviction and absolute dependence upon the Lord.

By approved motion Elder Daily Hite was chosen to question Brother Darvin. Further questions were asked by the moderator, by Elder Walter Graves, and by Elder Charles Boyd. All answers were satisfactory to the presbytery and a motion was approved to proceed.

Elder Howard Edwards was selected to voice the ordination prayer and Elder Durward Edwards was chosen to deliver the charge. The presbytery was recessed until after lunch and convened again at 2:00 p.m.

Elder Monroe Harmon offered the introductory prayer, after which Elder Howard Edwards voiced the ordination prayer, with Brother Darvin kneeling in the midst of the presbytery. After the laying on of hands of the presbytery the moderator asked Sister Nancy to come to sit beside her husband during the delivery of the charge. Elder Edwards then delivered the charge, using II Tim. 2:20-26 as a text.

Following the charge the presbytery declared Brother Darvin a fully ordained minister and the church accepted their work. The moderator read the credentials and they were approved by the presbytery. The minutes were then read and approved. The moderator entertained a motion to disband the presbytery and to give the right hand of fellowship to Elder and Sister Darvin Edwards. The motion was unanimously approved.

The presbytery consisted of the following Elders and Deacons: *Elders* Howard Edwards, Robert E. Shockley, J. Monroe Harmon, Clarence O. Davis, W. B. Pendleton, Wayne B. Fuson, Walter H. Graves, Daily Hite, Nolan Pitney, Clyde Farmer, Durward Edwards, Harold Hite, and C. W. Boyd; *Deacons* Eugene Johnson, Jack D. Allen, Roscoe Bradley, Finley Ratcliff, Joe Neikirk, Hassell Peck, Trigg Edwards, Harry V. Booth, Otis Edwards, Silas Fuller, Theodore Ray, John Hite, Arthur V. Saul, Marvin Pitney, and Russell V. Angle.

BROTHER B. DEL WHITE LIBERATED

We feel sure those who are acquainted with Brother Del White will be glad to know that he has been liberated, or licensed, as a minister by his home church, Bethel, which is located in the Washington Area in Fairfax County. Bethel is a member of the Kectocon Association and is pastored by Elder Charles Alderton. We pray that the Lord will abundantly bless Brother White to the good of our beloved Zion.

MORE INFORMATION NEEDED

I would like to make a suggestion, which I hope will be taken in good spirit, since that is certainly the way in which it is made. So often news items and announcements in various of our church publications, as to ordinations, special meetings and even Associational meetings, will merely give the name of the church or Association, without reference to city and/or county and state. For those residing in the general vicinity of the church or Association concerned, that is sufficient. But many of our church papers have subscribers in far-flung sections of the country, and quite often the mere reference to a church name in Ohio for instance, will mean very little to someone living in Georgia.

It would be of great help to the readers if any news items or announcements, in addition to naming a church or Association, would also identify the county and/or nearby city or town, as well as the state. Thank you.

BROTHER KARL F. BOBZIEN

NOTES TO SUBSCRIBERS

Your name and address is stamped by addressograph machine on the outside cover of the Advocate and Messenger which you receive each month. This is for use of the Mail Service in making delivery.

Following the name and address there is also shown the month and year of expiration of your subscription. This is done as a reminder to you and to avoid the necessity of individual notification when your subscription has expired and renewal is due. Each time that the date is changed on the addressograph plate, extending the date of expiration, a charge of \$0.35 is made by the printer. If it is necessary for us to also send you a card reminder of renewal due, it defeats the purpose of showing the date of expiration as a part of the name and address, and puts us to needless expense.

It would be greatly appreciated if your renewals could be sent in promptly to Sister Mellon (Secretary-Treasurer).

Obituary

PEARL FINCHAM

Sister Pearl Hazel Frazier Fincham was born at Sperryville, Virginia, May 2, 1897 and departed this life April 28, 1977, making her stay on earth 80 years lacking four days. She was the daughter of the late John Wade Frazier and Alberta Woodard Frazier. Sister Pearl was a faithful member of Thornton Gap Primitive Baptist Church. She was baptized by the late John B. Jenkins many years past. She loved the church and always attended the meetings as long as she was able.

Sister Fincham was married to the late Thomas Raymond Fincham and to this union was born one son, Roy F. Fincham, of Culpeper, Virginia and two daughters, Mrs. Roberta Price and Mrs. Thomas Clarke, Jr., both of Culpeper. She is survived by the three children, two brothers, Ellis Wade and Elmer A. Frazier, both of Culpeper; also four grandchildren, two step grandchildren, five great-grandchildren and four step great-grandchildren.

A funeral service was held May 1, 1977 at Clove Funeral Home, Culpeper, Virginia, conducted by Elders E. S. Skeen and Clarence Frazier. Sister Fincham was laid to rest in Fairview Cemetery, Culpeper, to await the resurrection when our Lord will call forth the sleeping saints that he died for on Calvary's cross. She will be missed by all who knew her and loved her sweet smile in this life. May the

Lord of glory bless her children and loved ones in this time of sadness. May they be blessed to look upward toward the source of all their help and comfort. In loving memory.

ELDER ELMER S. SKEEN

LULA DENT

Sister Lula Virginia Dent, age 94 and the daughter of George and Mary Joice, was born October 21, 1882 in Putman County, West Virginia. She departed this life on March 25, 1977 in the home of her daughter, Mary Meadows, in Ashley, Ohio, after a long illness, making her stay on earth 94 years, 5 months, and 4 days. She had lived in Putman County, West Virginia for 75 years but spent the last 19 years of her life in Ohio.

She was married to James Marshall Dent in 1899 and to this union was born 8 children: 6 boys and 2 girls. Mervin and Meridith of Scott Depot, West Virginia, Dawson of Winfield, West Virginia, Alvin of Phoenix, Arizona, Truman of Cardington, Ohio, and daughter Mary survive. One son, Willis, and a daughter, Zelda, preceded her in death. Her husband, James, passed away June 2, 1949 after almost 50 years of marriage.

She was a member of the Marlboro Primitive Baptist Church, Delaware County, Ohio, where she was faithful as long as health permitted. She loved her church and all the saints of God. She loved to have the church people come and see her and talk of the goodness and mercy of God. We feel that our loss is heaven's gain. We can only say, sleep on dear one until Jesus comes, and there we hope to meet you, where parting will be no more.

Surviving besides her children are 31 grandchildren, 73 great-grandchildren, and 10 great-great-grandchildren, and a host of relatives and friends to mourn their loss.

Funeral services were held in the Allen Funeral Home in Hurricane, West Virginia by her Pastor, Elder Durward Edwards. She was laid to rest in the Mt. Vernon Cemetery, Teays, West Virginia, there to wait the glorious morn when all the redeemed of the Lord shall rise to meet the Lord in the air and be with Him forever.

ELDER DURWARD EDWARDS

DONATIONS TO THE ADVOCATE AND MESSENGER

Elder Joe Hildreth, Tennessee, \$5.00; Irvin M. Utz, Maryland, \$3.00; Miss Lillian Stover, Virginia, \$10.00; Mr. O. F. Carpenter, Virginia, \$20.00; Mrs. Mary Cameron, Virginia, \$5.00; Bertha Maloyed, Indiana, \$2.00; Mrs. Flora R. Yates, Virginia, \$5.00; Karl Bobzien, Virginia, \$5.00; Marvin Galyen, Virginia, \$5.00.

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. Mar. '78

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 the 4th Sun. 7:30 p.m. Elder Eddie Fewell, Franklin, Ind. (4th) Elder Harvey Greene, Aurora, Ind. (2nd) Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Ohio 45373; Tel. (513) 335-6774. May '78

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. 36th and Maury Sts., Turn west off I-95 at Exit 9. Meets each 4th Sunday at 10:30 a.m. and Saturday before at 7:30 p.m., Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va. 23225. Tel. (804) 233-4895. Dec. '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

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. March '78

UPPERVILLE, Va.—4th Sundays, 11:00 a.m. Elder A. F. Sudduth, Pastor, Rt. 4, Luray, Va. Mary E. Low, Clerk, Box 157, Purcellville, 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) 764-4896. 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