

# Advocate and Messenger

116th Year                      MAY 1977                      No. 5

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**Advocate**  
and  
**Messenger**

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**"The Lord is upright: he is my  
rock, and there is no unrighteous-  
ness to him."**

**"The Lord is good: sing praises  
unto his name; for it is  
pleasant."**

**Psalm 92:15 & 135:3**

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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

# Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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## “WHEN I CAN READ MY TITLE CLEAR”

This text, or subject, is the first line in a song which we love to sing in our church - one which I have enjoyed for many long years, is in regard to a possible title to a place in with the saints of God where all is peace and where all tears are wiped away by God's own hand; sometimes called the “promised land.” So called because it is promised by the only One whose promises are never broken. We might think of owning a home with such a title that could never be broken or taken

away from you by any means or calamity; well this one is reserved in your name! by the original Owner and Maker. And it is for each and everyone who loves the Lord of Glory.

We might talk of a perfect location of a dwelling place with ideal surroundings. This is it. No troubles or cares - and I am convinced that each one who desires to go there will be taken to that place of abode, for the very desire is perfect evidence that your name is written in the Lamb's book of reservations for that domain. His people need no insurance company to insure their title, for our Father which gave them to the Son is greater than all and no man is able to take them out of the Father's hand. His watchcare is more secure than all of the institutions in the earth. No man can help them to gain that inheritance and no man can insure that possession for them. They cannot lose, waste or squander this inheritance like so many do with their possessions in life.

It is entirely possible that the inheritance we leave our children in life will do them more harm than good. We read that many times, the wealth we leave our children is more to their downfall than their good. The way it is used here in life determines its value to them. This is the reason it is needful for us to be tried. "Though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, even the salvation of your souls." We need the trial of our faith to remind us of the blessings that are ours to enjoy during our time here on earth.

The above quotation is from the first epistle general of Peter, and it would be very profitable for you to read the entire chapter, as it is full of beautiful thoughts for our instruction and comfort.

With our Lord as our surety, nothing can destroy the title we possess to mansions in heaven, not even our disobedience, but like the disobedience of our fore-father Adam; it can definitely spoil our sojourning here on earth. He, (Adam) lost the blessing of being able to walk and talk with his Maker in the garden. Our Elder Brother has promised never to leave nor forsake us.

ELDER WILLIAM T. DAILY

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## **PHILIP AND THE ETHIOPIAN EUNUCH**

### **Article Three**

Returning from Jerusalem, where he had been to worship, and sitting in his chariot, Queen Candace's Treasurer was reading Esaias the prophet. "Then the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran thither to him," Acts 8:28-30.

The dealings of the Lord with this notable officer of the Ethiopian government were indeed gracious and wonderful. The Holy Spirit brought him to a knowledge of Christ in a most striking and remarkable manner. However His dealings with this man were really no more extraordinary than were His dealings with any of His other children whom He has brought to see Jesus and to rejoice in His love. Though in this case the Lord sent one of His servants on what was then a considerable journey apparently for no other purpose than to preach the gospel to the Eunuch and to baptize him into the gospel church, and though the Lord had arranged in His providence even the exact place of this meeting and so ordered events connected therewith that nothing should prevent it, yet in none of this did He deal any more extraordinarily with the Queen's Treasurer than He does with any other of those whom He brings down to His feet in contrition and Godly sorry, so far as the miraculous work which is necessary to

bring one to such a place. They all are basically brought to the same place, though none of them will experience exactly the same circumstances, manifestations, and workings as another. One may be led in a quiet and gradual way to the feet of Jesus, while another is brought in a more sudden and abrupt manner, but the important thing is that they are brought. They come to see something of the divine power, glory and beauty of Jesus and are made not only *willing* but ready and ambitious to publicly and openly profess their love for Him and their desire to follow Him in precept and example by submitting to the ordinance of baptism. The dealings of the Lord in their case were as much the result of the extraordinary exertion of divine power as they were in the case of the Eunuch.

And, if we have part and lot in this great matter it required the same infinite power and merciful providence to bring *us* to Jesus as was exercised in the case of any other child of grace. None of us would have ever seen the truth and rejoiced in it if we had been left to bring about such a miracle through the exertions of our own works or will. Seems to me that this thought would comfort the heart of any humble sinner who has a lively hope in Christ.

Are we to believe that the Lord sent Philip on a journey of this distance merely on the *chance* that this Ethiopian would accept Him? Are we to believe that many people missed a chance to get saved simply because Philip was sent on a time-consuming mission to *one individual* when he could have been sent to a *host* of people during this same length of time? We hardly think so. The same Spirit that was able to reveal the truth to Philip, give him the extraordinary gifts and qualifications of an apostle, and send him where he would have him go, was just as able to keep this from being a futile expedition. Besides, the Lord specializes in sending his servants to individuals. Some, who objected to the Lord's discriminating and sovereign dealings with men were reminded of this on several occasions. For instance Jesus called their attention to

the cases of the *one widow* in the days of *Elijah* and the *one leper* in the days of *Elisha* to which these prophets were sent when they could have been sent to many, many others (Luke 4:25-27). Those who heard Christ on this occasion were filled with wrath and tried to kill Him. They didn't like that doctrine and neither do most people today. It puts *God* in control of *men* rather than *men* in control of *God*.

When the Lord sends His servants out to accomplish His will He goes before them, and, as He did in the case of Cyrus, He makes the crooked places straight before them, breaks in pieces the gates of brass, and cuts in sunder the bars of iron, (Isaiah 45:2). And so in the case before us, there was never any chance of failure.

It would no doubt be very interesting to know what thoughts went through Philip's mind as he made his journey "toward the south." Of course if the Bible related all such particulars even the world itself could not have contained the books that should be written, (John 21:25), but surely he could not have helped wondering what work the Lord had for him to do; what trials he might meet with in the way; what kind of person or persons he would minister unto and what would be their reaction to his labors; when he would reach his destination and how it would be made known unto him, etc. Without controversy it is an extraordinary faith which enables the servants of the Lord to continue on in His service, not knowing what lies ahead in the way of joys, sorrows or hardships, but willing to give of themselves and their substance to whatever extent is necessary so long as the glory of God and the welfare of His people is served thereby, never asking if it will add any weight to their purse.

It is probable that Philip's entire journey was on foot, but it is certain that he was on foot when the Spirit bade him go near and join himself to the Eunuch's chariot for "he ran thither to him." But tired feet were no doubt soon forgotten as the Eunuch "desired Philip that he would come up and sit

with him.”

The Lord had preceeded Philip in His dealings with the Eunuch and had thereby made for Philip an earnest and humble inquirer concerning spiritual things. The Eunuch “read Esaias the prophet,” or, as we would express it, he was reading from the book of Isaiah. And what makes these things all the more remarkable is that this 53rd chapter from which he read could scarcely be equaled in the entirety of the Old Testament for expounding upon the excellences of Christ. Of course the Old Testament was the only holy scriptures extant at that time. It is likely the Eunuch had nothing more than a copy of the book of Isaiah. But be this as it may God had a proper subject for the reception of the gospel already prepared and ready when Philip arrived on the scene. And it was *not* a matter of Philip trying to get him to believe on Christ. That presents no problem where God has already put His Spirit within the heart of the sinner and convinced him of his need of a Saviour. Nothing remains then but to tell such an one who Jesus is, verily God and verily man; what He came into the world to accomplish and His power to perform it; what His divine attributes are and how they figure in the deliverance of his people from their sins; His offices as Prophet, Priest and King; His work on the cross and what blessings flow to His people in consequence thereof; where His Kingdom is, why it was established, and what the duties of the subjects of that Kingdom are. This Philip did, beginning at the same place where the Eunuch had been reading and preaching unto him *Jesus*.

When God’s people are obedient unto this gospel and its ordinances they too shall “go on their way rejoicing.” as the Eunuch did after his baptism. Thus we would exhort those who are lingering around the outside of the fold desiring a home therein, to lay their burdens upon Jesus and be obedient unto the gentle beckonings of the gospel. Walk with Him into the liquid grave of baptism and arise to zealously pursue the



new life of praise and devotion to the Lover of your soul. Seek to live a useful and fruitful life in the Church. God is indeed a rich rewarder of those who diligently seek Him, (Heb. 11:6).

EDITOR

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### **SOME OF ELDER WOLFE'S EXPERIENCES IN COMING TO A KNOWLEDGE OF THE TRUTH**

As one of the new associate editors of the "Advocate and Messenger" I will comply with Elder Harris' suggestion that I let you know a little about myself. Since I am a poor subject for an article I will make it brief.

In October, 1971, I was ordained to the ministry at the Lexington Primitive Baptist Church where I had been a member since my baptism. I moved my membership to the Little Union Church where I have endeavored to serve as pastor since December, 1971. Included in my laborers here is the "Sovereign Grace" broadcast in Plant City (WPLA 910, at 7:30 a.m. each Sunday). The satisfaction of serving among the Lord's people in central Florida cannot fully be expressed.

As a teenager I was deeply involved among the Missionary Baptists as a singer, prayerleader, teacher, etc. At age 17, I became so afflicted over a few of their most outstanding inconsistencies in doctrine and practice that I withdrew, thinking *all* organized forms of religion were corrupted.

First, I saw the doctrine of the "age of accountability" totally unscriptural and illogical. Even the "Missionaries" would not accept the implications that a saved person could *ever* lose their salvation. However, their doctrine concludes that a child grows to an age of understanding and accountability at which time he will *instantaneously* fall under the full

penalty of sin. *He was once saved* in his unaccountability *and is now lost* in his accountability. I realized there was not a text in the Bible that named or supported this wild doctrine.

Secondly, the free-will doctrine places the eternal salvation of others in the hands of its professors. When I left the Missionary brethren, I did not understand covenant salvation. I could easily see that we (including the preachers) did not practice our mission of getting the word to the lost. Yes, I could see that any investment of time or money on anything other than the basic necessities of life would make murderers of us with eternal effects. The sin of omission under this doctrine is a cross no understanding and merciful person can endure. There is no peace to be had by such people for who can honestly say, "I have done all that opportunity afforded me."

What a peace was mine upon hearing the *certain* sound of the gospel! Grace is a free gift bestowed upon the totally unworthy. Moreover, I could not account for the mercy of God in allowing one like me to have such gospel comforts. Since my baptism I have not had a serious doubt of the surety of God's covenant mercy. Many hours of listening and studying reveal with greater assurance this gracious doctrine to be unmovable by all the ideas of men and devils. God's sufficient grace is my plea for a life of humble service.

ELDER LARRY WOLFE

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## PROMISE

Dearly beloved of the Lord:

The term *promise* bothers me quite a lot because the mass of human minds seem to fail to realize the *importance* of a promise. A promise is a declaration made to another person with respect to the future, past, or present, giving assurance that one will or will not do something, or will give or not give something; a declaration that something shall or shall

not be done; an express assurance that it will be faithfully carried out or left undone, upon which one's word stands and can be expected to be fulfilled.

Man makes a lot of promises that he cannot keep or fulfill, which is entirely wrong. We need to teach honesty and the importance of living up to our word or promise. Make your word good and remember the Lord knows all about us at all times.

Our marriage vows, in this generation, are taken so lightly. People seem to forget their promise that "until death do we part." My parents taught us to make our promise good. Not just part of the time but all the time in regard to all incidents. "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; (which is the first commandment with promise;)" respect true teachings in all things. In so doing the promise is that it may be well with thee.

The Lord's promises are not frail, as it is with man, for what the Lord has promised shall be done; it shall be fulfilled. The promise of the Lord is an assurance of bestowing blessings upon His people in a real way: of giving exceeding great and precious promises according to His divine power so that we are partakers of His divine nature.

This is one of the sweet and precious promises of the Lord, and this promise is still being fulfilled; "In hope of eternal life, which God, that cannot lie, promised before the world began." This very definitely teaches that God has promised eternal life and that this promise was even before the world began. So, eternal life is the *gift of God* and according to God's *promise*. The Lord's promise is that He will be merciful; "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." What a merciful Lord to serve! What a merciful promise being fulfilled! "For they shall all know me." *All* the Lord's children; all to whom He has and is showing mercy. It is not of him that willeth or of him that runneth but of the Lord

that sheweth mercy, that the purpose of God's promise according to election might stand; not of works, but of Him that calleth. Shall the thing formed say to Him that formed it, "why hast thou made me thus?"

Paul expresses the promise that God had made to Abraham in sending the Messiah, that the promise "that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." "To Abraham and his seed were the promises made." Not as of many, but as of one, "And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." A covenant is a promise and I certainly believe in a covenant keeping God; One that makes His promise good to fulfill it to the very jot and tittle. This promise was and is confirmed of God in Christ and the law cannot disannul or make the promise of God of none effect, although it was four hundred and thirty years later. And Abraham did not receive the inheritance of or by the law for God gave it to Abraham by promise. The promises of the Lord are good today and will stand forever.

Now just who are the children of the promise, or to whom does the promise apply? It certainly does not apply to all humanity this land over, in ages past, present or future. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." And we maintain that the children of the promise are the ones that are the called of the Lord, embracing some of every kindred, tongue, and people in all ages. These are; (1) the Israelites that descended from Isaac, in opposition to those descended from Ishmael and Hagar; (2) the Jews who are born of the Spirit and believe in Christianity, in opposition to the incredulous ones who will not believe, and (3) the children of the promise are all true believers, being born again by the

supernatural power of God's Holy Spirit, thus embracing all of the above. They are the spiritual seed of Abraham to whom the spiritual blessings contained in the covenant and the inheritance do belong. These are able by faith to lay hold on the promise of salvation made in Christ; they are the children of promise.

The children of the Heavenly King were sealed with that holy Spirit of promise, "Which is the earnest of our inheritance until the redemption of the purchased possession." This is a pledge of the believer's everlasting and eternal happiness to the praise of our God who has promised a complete salvation fulfilled in Jesus, the Christ, the Saviour. Jesus came forth from the grave and He has completely kept the promise of the Father in all things, to satisfy justice in the fullest degree or demand, that we are in the very presence of that promise. Jesus has promised, "I will never leave thee, nor forsake thee," and He will not break any word or promise. This applies to the child's life here in this time world and also to eternal glory beyond this life. Jesus has said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." A wonderful promise that cannot and will not fail. Therefore let not your heart be troubled for you have such an enduring and everlasting promise of Jesus the Son of God.

Paul preaching to the Jews at Antioch declared unto them glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again. So Jesus was brought forth from the dead as He had said He had power to lay down His life and he had power to take it up again. The same promise that was made by God the Father to the fathers is fulfilled in us also by the resurrection of Jesus from the grave. "And this is the promise that he hath promised us, even eternal life."

It is important that we remember God's promise not

only in regard to eternal life but also in regard to our obedience here in this life, and also the promise of the chastening rod to those that walk in dis-obedience. Israel was exhorted to obey the Lord diligently in keeping His commandments, with the promise that the Lord would send the former rain and the latter rain in due season, and they would receive the increase of the fields, cattle and everything they needed. But brethren, beware; take heed that ye be not deceived and turn to serve other Gods or the Lord's wrath will be kindled against you and the heavens be shut up and ye will perish from the good land which the Lord giveth you.

Therefore let us not be weary in well doing, for in due season we shall reap if we faint not, and Jesus has promised rest to our souls. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And this we can do by the help of God and with the Lord's mercies. For we are commanded to come out from the unclean thing of the idols of this world and be separate from the unrighteousness, darkness, idolatry and infidelity of the world and He will be our God and will be a Father unto us.

Even as Abraham was, may we be "fully persuaded that, what He (the Lord) had promised, he was able also to perform." Amen.

ELDER DAILY HITE

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There is a burden of care in getting riches, fear in keeping them, temptation in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.

Matthew Henry.

### CAN'T REMEMBER THE PROMISES

Elder Hite's article for this month reminds me of an old brother who was on his death bed and very downcast, so his wife called in the pastor and some of the older brethren who were gifted in prayer and asked them to see if they could not impart unto him a measure of cheer. When they had gathered at the bedside and had all said their salutations the pastor clasped the sad old brother's hand and said, "Brother Tom, your wife tells me you have been experiencing some rather severe trials for the past day or so. Perhaps you could relate to us what seems to be the chief reason for these troubles."

Brother Tom's eyes filled with tears and with trembling voice he replied, "You are correct, I have been tempted very much the last few hours to question whether I am one of the Lord's little ones or not. It is very kind of you dear ones, whom I trust are able to sympathize with me in these afflictions, to come and show such kindness and love to one like myself and I love you more than I can say. As to the origin of my dejection and distress of mind and soul, so far as I am able to ascertain the main cause appears to be that I am not able to remember the promises which the Lord has made unto His people. When I try to recall them it seems that my mind goes blank and I am left with a feeling of depression. And now, my dear brethren, I hope you may in some way be able to show me wherein I may rejoice even in the face of this dilemma."

The kind-hearted and understanding pastor replied in tones sweet and tender, "Brother Tom, I believe you *do indeed* have reason to rejoice, for though *you* are not able to *remember* the promises they *still stand* as *sure* as ever and you may be certain *God* remembers them. He remembers *every one of them* and will never forget a *single one* He has made."

Before his pastor had finished reminding him of these precious realities the old brother's countenance changed to

one of unspeakable joy, and reaching up, he drew the preacher near and embraced him, saying through sobs of happiness, "Praise God! Praise God! Why did I not think of these things while in my gloom? A mother may forget her suckling babe but my precious Lord will not forget *His* children. Neither will He forget to perform even *one* of those things which He has said He would do! Thank God, that though *I* have forgotten and do yet forget; yea, though *all* men should forget, yet *He* still abides faithful!"

Then as one and another were called upon to pray, a little bit of heaven filled the room and once more the saying was verified that God "hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus."

Dear Brethren, do you sometimes have trouble calling to mind the sweet promises of God, appropriating them to your own condition, and pleading them before the mercy seat? If so I trust that you, like Brother Tom, may take comfort in knowing that *God* does not forget His people nor His promises, though we *can* and many times *do* forget them.

YOUR UNWORTHY EDITOR

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### WHAT CONSTITUTES THE TRUE CHURCH ?

1. Christ Jesus is the Head of the Church, the foundation and Chief Corner Stone, I Peter 2:6. The only lawgiver, and "the government shall be upon his shoulder: and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isaiah 9:6,7.



“And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Matt. 16:17, 18.

A. **Members – all professed believers**, men and women, young and old, Acts 1:12-26, all of which show signs of spiritual life.

B. **Baptized – by immersion only**, as Jesus was baptized, to continue steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers. Acts 2:42.

C. **Local and independent organization**. No official board, but the only rule and guide being the Old and New Testaments (King James version).

D. **Christ for her King and Lawgiver**. We recognize no other but the authority of God. Christ satisfied the old law and gave us the New Testament law of grace. We come together in prayer and singing to His praise and honor.

E. **Her members** shall become such by their own will as the Spirit leads them. They are received by vote of the Body.

F. **She** (the Church) **shall hold** as Articles of Faith the fundamentals of the doctrine of God our Saviour, such as; The total depravity of man; God’s choice in particular election; God’s people chosen in Jesus Christ before the foundation of the world; justification and redemption through Christ; regeneration – new birth, repentance, final perseverance of the saints, baptism by immersion, Lord’s supper, Old and New Testaments as sufficient rule for true faith and christian practice, and newly invented schemes unwarranted.

G. **The true Church began** in the time of Christ here on this earth and has continued to the present time, 1977 years.

H. **She never persecutes** for conscience sake, but she has always been persecuted by others.

I. **That no apostate** (renunciate, desert, changeful) could

be the true Church of Christ nor have any authority within His Kingdom, and we, His children are His subjects of His mercy.

My belief in the old church, The Primitive Baptist, is more firm today after 48 years as her humble member than ever before. A precious resting place for a hungry child of God to take refuge. In precious hope,

ELDER CHARLES W. ALDERTON

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### A MAN SENT FROM GOD

“There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.” John 1:6-8.

Two great fundamental Bible truths are illustrated in this scripture. First, the true gospel minister is sent from God. Second, he is not the Light, but bears witness of the Light. This is one of the most forceful scriptures to be found anywhere in the Bible attesting to the fact that the gospel is to be proclaimed by those called or sent from God for that purpose. John the Baptist, was the first minister under the new or gospel dispensation. Jesus said of him, “Among those born of women a greater hath not arisen that John the Baptist.” So from both Jesus and John the apostle, we have sufficient proof of his authority and qualifications to preach.

The next ministers were the twelve apostles called by Jesus himself. Sometimes some might wonder why Judas (the betrayer) was among those twelve. Remember that Jesus came to earth for the express purpose of dying on the cross for the remission of the sins of His people. The crucifixion must needs take place. He was delivered by the determinate counsel and foreknowledge of God. In some manner it must be accomplished. Ought not Christ to have suffered these

things? When His hour was come, who would be better qualified to identify Him than one who had been closely associated with Him?

Next called were the seventy disciples whom He sent out to preach. Then after the ascension of Christ back to His Father, the great apostle Paul was called while on his way to Damascus for the purpose of persecuting christians and putting them in jail. If these examples of scripture prove anything about gospel ministers they prove that such men are to be called and sent from God. No man taketh this honor to himself. They are not called by any man nor group of men; not by any church nor any board set up by the church, nor any other human instrumentality.

Paul asks the question in Rom. 10:15, "How shall they preach, except they be sent?" Many take the position that this scripture is the authority for the church to send ministers to foreign fields. But we have previously established that the minister is to be sent from God. Paul's question then, is simply this, "How can a man preach except he be sent from God?" None of the examples we have given ever volunteered their services, nor were they called of men. They were drafted, and God did the drafting.

What is the purpose of preaching? John the apostle said that John the Baptist came to bear witness of the Light. He emphasized the fact that John was not the Light but was sent to bear witness of the Light. Jesus Christ was the true Light. Some ministers seem to think *they* are the Light. When the Pharisees sent messengers to John the Baptist to ask him who he was he emphatically said he was *not* the Messiah but was sent before Him. He said, "I am the voice of one crying in the wilderness . . . as said the prophet Esaias."

Jesus said, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Neither the minister nor the scriptures can give eternal life. The minister is to search the scriptures. He will find that they

testify of Jesus, the true Light and the One in Whom is eternal life. He then is to bear witness (preach the gospel) of that fact to his congregation.

Paul said, "I determined not to know anything among you, save Jesus Christ, and him crucified." I Corinthians 2:2. This from the lips of one who was at one time (before his calling) one of the greatest enemies that Jesus ever had. Perhaps this would be a good time to state that I believe the choosing of Paul for the ministry and his calling to that work were two different times. He surely was chosen of God for that purpose before he was born, just as was John the Baptist. His actual calling to the service of the ministry was on the Damascus road. Much more could be said on this subject, but we do not like for our articles to be too long. Let us hear the conclusion of the whole matter; the minister is sent from God to bear the good news of salvation by grace through the shed blood of our Lord and Saviour Jesus Christ. May that grace be with you all.

ELDER EVERETT BEAVERS

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### JEALOUSY

Jealousy is to demand the affection of another. It is to exact exclusive devotion. Envy is to be resentful at the good fortune of others. Since God's word deals with an ungodly and a godly expression of jealousy we do well to consider both along with some scriptural remedies for the ungodly sort.

Some of God's children may consider ungodly jealousy remote from their lives, yet the reality and urgency comes when we see it to be with us and sometimes in us. You've seen brothers and sisters treat one another worse than a stranger when motivated by envy. The same can be said of business associates. Have you ever witnessed, or been guilty of, extreme jealousy in a courtship or marriage? What is even worse is to

see this disease among church members, even deacons or elders. This is not impossible, for James 3:14 through 4:17 gives us a panoramic view of envy among brethren. He says wars and fights come of the lusting spirit in our heart which will produce confusion and every evil work. In Proverbs 6:34 we read, "For jealousy is the rage of a man: therefore he will not spare in the day of vengeance."

The wisdom of God in Solomon exposed jealousy in another as it will in you and me. In I Kings 3:16-28 such wisdom was used to expose the jealousy of one woman against another when her powerful motherly desire would have taken a newborn son from its rightful mother. Solomon proves the love of the true mother and the envy of the other by proposing the child be divided in half. *So in God's kingdom*, one may be willing to die for the truth but will never allow *personal* desires or trivial matters to divide in half the Lord's people. The wisdom of God exposes the envy of one and the love of the other.

If *brethren* divide, and murder fills their jealous hearts, the victims are often the righteous and God-honored. The account of Abel and Cain (Gen. 4:1-15, I John 3:12) plus that of Joseph and His brethren (Gen. 37:4, 11, 18) prove "From whence come wars and fighting among you? Come they not hence, even of your lusts that war in your members?" (Jas. 4:1). Except by God's intervening power none could withstand such. "Wrath is cruel, anger is outrageous; but who is able to stand before envy?" (Prov. 27:4). *But God* often turns the table as He did when Haman died on the gallows that he had prepared for Mordecai. (Esther 7:10).

*Good* brothers, sisters, deacons and elders may travel the course of the Lord's Disciples. They disputed among themselves who should be greatest, not knowing the way up is really down. (Mk. 9:33-37, Matt. 18:1-6). The *servants* who have done their duty may then say, "we are unprofitable servants." (Luke 17:10).

The remedy? Thank God His family has power against the carnal lusts of jealousy. The remedy or the weapons are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing . . . bringing into captivity every thought to the obedience of Christ (II Cor. 10:3-5). A child of grace should:

1. Submit to God's truth and spiritual brethren (II Tim. 2:25-26, Gal. 6:1).
2. Humble himself (Jas. 4:10, I Peter 5:5-10, II Chron. 7:14).
3. In prayer acknowledge and confess to God and in conversation confess to the saints. (I John 1:8-10, 2:1-2, Jas. 5:16, II Tim. 2:25-26).
4. Pursue a life of repentance by turning to God's service in the spirit of Christ. "For even the son of man came not to be ministered unto, but to minister." (Mk. 10:45, Phil. 2:3-8).

Godly jealousy comes from a jealous God. "For thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God." (Ex. 34:14, 20:5, Deut. 4:24, 6:14-15). According to definition God desires and demands exclusive devotion of His children. Can we imagine the honor bestowed on us that God would desire of us poor sinners anything. Yet our affection toward Him is *not* arbitrary on our part. "Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." (Deut. 6:4-5).

By love toward one another shall men know that we are Christ's disciples. We therefore rejoice that the church in this day is characterized by Godly jealousy. Prophets, Apostles, ministers and members of God's cause have said even as did David, "Is there not a cause?" (I Sam. 17:29). Or what about Elijah who risked his life before the prophets of Baal because he had ". . . been very jealous for the Lord God of hosts" (I Kings 19:10). Did not Paul say, ". . . I am jealous over you

with a Godly jealousy: for I have espoused you to one husband . . . to Christ." (II Cor. 11:2).

God's *true* servants have an immense desire to see His people delivered from idolatry into the true worship of Christ. (Rev. 18:4). So intense has been this Godly jealousy that men such as Moses and Paul have plainly stated their willingness to lose these blessings if only erring brethren might have them. (Gen. 32:32, Rom. 9:3). Paul did something he could hardly justify under *any other* circumstances; he boasted himself (II Cor. 11:12-33). This Godly jealousy which produced boasting might sound prideful and pharisaical unless we study the beguiling subtlety of *false* ministers. Paul's instruction included the use of himself as a example sufficient to expose Satan's shining ministers. (II Cor. 10:7 through 12:21). May we all pray for wisdom like Solomon and examples like Paul.

God said of Job, "There is none *like* him." God's servants are *not* alike but they are each precious in their calling. Paul and Peter had contrasting educational backgrounds. John and Peter were strikingly different personalities. May we all zealously, even jealously, *support one another* and say to the lame (spiritually lame) as did Peter in the presence of John, "Look on *us*." (Acts 3:4). Such an attitude will not only have a healing effect on Zion, but will reach the borders of Babylon's system saying, "Come out of her; my people." If this nation is to be spared, it will be through the leadership of a ministry dominated by Godly jealousy. Submitted in tender love,

ELDER LARRY WOLFE

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God raises His people up out of death in sin and blesses them to sit together in heavenly places. Finally He will raise them up out of death in the tomb and bless them to sit together in a place called heaven.

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## CORRESPONDENCE AND NEWS NOTES

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**From Brother Karl Bobzien:**

. . . Your mention of the delightful season at your meeting last Sunday reminds me so much of a conversation I had years ago with old Elder C. W. Miller, when he lived in Richmond. He was telling about a meeting that he had attended a Sunday or so before, and how good it had been. I asked him if they had a good crowd, and he said, "Yes, we had a wonderful crowd. There wasn't many of them, but they were all wonderful." That taught me never to try to judge how good a meeting had been by the number of people who attended . . . In Christian love and hope.

**From Elder Hollie Redmon, Colonial Heights, Virginia:**

Dear Brother Harris: I'm a little late in expressing my thankfulness that you are now our editor. We have enjoyed your writings and preaching and glad when we can preach together again, as it was at Thumb Run a couple of years ago. The A and M has been coming to our house since 1915 when I began to read. Hope you can visit us soon. Yours in christian love.

**From Brother W. C. Maddox, Falls Church, Virginia:**

Dear Elder Harris: Have been intending to write you a line for some time, though it seems as if I had rather take a beating than try to write, mostly because I write such a bad hand. Trust you and yours are well and happy as of now. Am also glad you have accepted the job of editing the Advocate. Like so many other things in life, I feel some young blood will be an advantage.

Elder Harris, I have about 60 of the Number 7 Monsees Hymn Books that were given to me. Of course they are not up to date, as the No. 10 and No. 11, but if you should hear of a new church just starting and not being too well off financially maybe they would be glad to get them. They are free.



We are OK but getting older pretty fast. I think of you visiting us and hope you can come again soon. We are hoping to move to Warrenton soon. Will let you know the new address. I see in the Advocate that Elder David Bridgman has a 50th Anniversary April 17th. That will be my 74th birthday.

May the Lord bless you both in your ministry and in editing the Advocate. Your Brother in hope.

**From Sister A. Myrtle Hetrick, Bellville, Ohio:**

Dear Sister Mellon: Enclosed is check for five dollars to renew my subscription to the Advocate and Messenger. I am 91 years old. I take four church papers and read them all.

I live alone and do sewing. Have been a member of the church since 1911.

**From Elder E. S. Skeen, Palmyra, Virginia:**

Dear Elder Harris: . . . I enjoyed the last edition of the A & M very much. Article One, "Philip and the Ethiopian Eunuch" I found to be so very interesting. Also pleased to hear that you have some new writers. We feel that the Lord is richly blessing you in your endeavors.

We are hoping that you can be with us in the coming session of the Ebenezer Association, and of course, the Kectocon also. I want to thank you for the good literature you sent us some time ago. May the God of all grace bless you and yours in your service to Him. Respectfully.

(Editor's note:) I deeply appreciate the many invitations I have had to visit these Associations. Melba plans to take her vacation during that time and we hope to attend part of both Associations and perhaps visit some of the churches during the week in between. Pray for us.

**From Mr. Walter H. Drake:**

Dear Sirs: Please renew the subscription for Advocate and Messenger for: Dottie Drake, in care of Millers Merry Manor, Oakhill Ave., Box 535, Plymouth, Indiana 46563. She will be 101 in March (this past March. Ed.) and enjoys

the magazine very much.

Her church, the Tippecanoe Primitive Baptist Church, had their 100th anniversary and had commemorative plates made with a picture of the church building and her picture; one hundred years old and oldest member in years of age, also years of membership. Thanks.

#### THANK YOU NOTE FROM ELDER DWAYNE FLETCHER

Dear Kindred in Christ:

To fill the entire pages of this issue of the Advocate and Messenger with words of thanks would not begin to express my feelings of gratitude toward you dear Brethren, Sisters and Friends.

Trials, tribulations and sickness often bring us to the realization of our need for one another; and truly - your visits, flowers, cards, telephone calls inquiring about my health, and most of all, your prayers in my behalf - make me know you remember me. How unworthy I feel to reap such a great blessing as your love and concern.

As I lay in the intensive care unit recovering from the effects of a heart attack, there was a portion of a song which kept going through my mind - "I need not fear if He is near and still remembers me." How could we endure and press forward "amid the sorrows of the way, through starless night and cloudy day" without His remembering us in His tender love and mercy.

One of the richest blessings that He has given us to enjoy in this lifetime is the love of our brethren and sisters in Christ. How my heart cries out in gratitude to each of you and to our God from whom all blessings flow.

(Elder) W. Dwayne Fletcher

**ANNOUNCEMENTS OF UNION MEETINGS**

GOOSE CREEK PRIMITIVE BAPTIST CHURCH – Union meeting First Sunday, June 5, 1977 and Saturday before, all day both days. Elder C. R. Frazier, Pastor.

ALMA PRIMITIVE BAPTIST CHURCH – Union meeting First Sunday, June 5, 1977, all day Sunday. Regular service Saturday night before. Elder A. F. Sudduth, Pastor.

MARTINSBURG PRIMITIVE BAPTIST CHURCH – Union meeting First Sunday, June 5, 1977, all day Sunday; Saturday before 2:30 p.m.; supper; Saturday night. Elder Dwayne Fletcher, Pastor.

UNION PRIMITIVE BAPTIST CHURCH (SUMERDUCK) – Union meeting Second Sunday, June 12, 1977, and Saturday before, all day both days. Elder J. E. Alderton, Pastor.

CEDAR CREEK PRIMITIVE BAPTIST CHURCH – Union meeting Third Sunday, June 19, 1977, and Saturday before, all day both days. Elder W. G. Fletcher, Pastor.

MT. CARMEL PRIMITIVE BAPTIST CHURCH, Luray, Virginia – Union meeting Fourth Sunday, June 26, 1977, and Saturday before, all day both days. Changed *from* Fourth in October. Elder W. T. Daily, Pastor.

BARROWS RUN PRIMITIVE BAPTIST CHURCH – Union meeting Fourth Sunday, June 26, 1977, all day Sunday only. Elder C. R. Frazier, Pastor.

**SANDUSKY ASSOCIATION**

The Lord willing the one hundred forty fifth session of the Sandusky Primitive Baptist Association will be held with Little Zion and Pilgrims Rest Churches on June 24, 25, and 26, 1977, at 10:00 a.m. at the Bryant Junior High School, Livonia, Michigan. The school is located on the east side of Merriman Road (approximately 4 miles west of Telegraph Road) and about 1/8 mile North of Six Mile Road.

### A CHANGE OF MEETING DAYS

THE OLD CARROL PRIMITIVE BAPTIST CHURCH, located on Watersville Road out of Mount Air, Maryland has changed its meeting day to the Second Sunday of *each* month, instead of only on fifth Sundays, as heretofore. For further information contact Sister Frances Ellicott, 8758 Cather Ave. Manassas, Virginia 22110. Telephone: (703) 368-2592.

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### WILL WE LEAVE A VACANCY ?

A customer went into a small store one morning for a loaf of bread. He noticed that the slow-moving clerk who usually waited on him was not around. He asked the young son of the owner, "Where's Eddie?" "Eddie don't work here no more," was the boy's reply. "Have you had any applications to fill the vacancy?" the customer continued. "No Sir," the boy said curtly, "Eddie didn't *leave* no vacancy."

As I heard this story it brought a chuckle, but though it has a humorous side I couldn't help thinking how true this also is many times when a Brother or Sister dies or is otherwise removed from their local church. They have been so inactive and indifferent toward the church that their departure virtually leaves *no vacancy*.

We have recently suffered the removal of some of our most devoted and worthwhile members, and Oh what a vacancy they have left! How we mourn their passing! And how we pray that the Lord will raise up more and more of such faithful and affectionate soldiers as these who will stand firm upon the principles which were instituted in the church many long years ago by our Lord! And may those of us who remain so behave, and so labor, that upon *our* removal from these scenes of time it may *not* be said of us as it was the store clerk, "He left no vacancy."

EDITOR

### A LESSON FROM THE ANT

The sluggard (the habitually lazy or idle person) is advised in Proverbs 6:6 to "Go to the ant . . . consider her ways, and be wise." But though the ant is a wonderful example of diligent and industrious labor, there are also other lessons we may learn from these busy little creatures. One of these which is so much needed in our day is unselfishness. Pre-occupation with ones own self reflects a great deal of immaturity and childishness. It not only makes one miserable themselves but it also makes them very undesirable company for others to have to be around.

Not so the little ant. Her life is devoted to the welfare of the colony. Therefore there is never an idle moment for her. She never finds herself bored with nothing to do. She just pitches in and works while it is day. There is always plenty to do for her life is devoted to others of her fellow-creatures. So, when she finds a nice morsel of food she does not try to consume it herself or conceal it from her fellows but rather she immediately hurries off to inform them of her discovery so that they may share in the benefits of it. She is always mindful of them in all things.

Now do we have this same spirit of sharing? Is our utmost concern the welfare of our beloved Zion and are we truly interested in sharing with those of God's children on the outside of the fold the good things which have come our way through God's mercies toward us? Of course we know that we cannot share these things with those who are dead in sins and those whose minds are blinded by the god of this world (Satan), but what is our attitude toward those who show an interest in these things? Do we have a burning desire that the Lord would enlighten their minds and hearts and bless them likewise to enter into these joys? Or are we just content to sit back and enjoy these things and pride ourselves on how much above others we are blessed? Are we truly concerned as to

how we behave before God's little ones? Do we want our lives to adorn the doctrine we profess and have a drawing influence upon the little humble inquirers who are looking to us for encouragement and leadership, or do we just never concern ourselves with such matters? The Lord knows the answers, and our attitudes in these things will determine to a large extent what kind of church we have, whether it is active and influential or dormant and lifeless. I would like to see our people taking more thought along these lines.

EDITOR

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## Obituary

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### GEORGE HUMBERT GALYEN

Brother George Humbert Galyen, age 62, of Ruther Glen, Virginia, was killed in a wreck on March 5, 1977, near Fayetteville, North Carolina. He is survived by his wife, Sister Elizabeth Galyen; two daughters; two sons; four grandchildren; two brothers and five sisters.

He was a deacon of Salem Primitive Baptist Church, Richmond, Virginia. At our last meeting before his death he opened services with prayer in a most beautiful way. He was a very humble man; a dedicated and valuable deacon. He will be greatly missed by his family, his Church, and all his other friends.

A service was held for him at County Line Baptist Church, Chilesburg, Virginia, 2:30 p.m., March 8, 1977, by Elders J. E. Alderton, C. W. Alderton and his pastor, Elder Hollie Redmon.

ELDER HOLLIE REDMON

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### DONATIONS TO THE ADVOCATE AND MESSENGER

Mr. and Mrs. John E. Clark, North Carolina, \$5.00; Mrs. Robert Boyle, Pennsylvania, \$2.00; Mrs. Lydia Taylor, New Jersey, \$3.00; Mrs. George Barnitz, Missouri, \$5.00; Mrs. Lura Carper, Maryland, \$5.00; Mrs. Evelyn F. Butcher, Maryland, \$3.00; Marvin Galyen, Virginia, \$5.00.

OLD CARROLL, Md.—Take Rt. 27 out of Damascus, Md., by-passing Mt. Airy to Watersville Rd. Turn right about 1½ mile to church. Meets on each 2nd Sunday Morning. For information contact Sister Frances Ellicott, 8758 Cather Ave., Manassas, Va. 22110, Tel. (703) 368-2592. April '78

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

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sunday at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042. Jan. '78

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

### THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W. G. Fletcher, Pastor; Russel Sutphin, Clerk, Bloomery Route, Box 74, Winchester, Va. 22601. 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. 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. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. F. Sudduth, Pastor; Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va. 22171. April '78

## 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. Mar. '77

**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