

Advocate and Messenger

116th Year DECEMBER 1977 No. 12

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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**"The Lord is high
above all nations, and his
glory above the heavens."**

Psalm 113:4

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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 '78

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

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 Gleadons Trailer Park, I-B, 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, 615 Fauquier Rd., Warrenton, Va. 22186. Tel. (703) 347-4889. June '78

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. '78

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 '78

SOUTH RIVER—Browntown, Va. 1st and 3rd Sun. 11:00 a.m. Elder C. R. Frazier, Pastor. Mrs. Ralph Partlow, Clerk. June '78

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

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

Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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CLOSE OF VOLUME ONE HUNDRED SIXTEEN

As volume one hundred sixteen draws to a close with this issue we hardly feel it proper to let such a singular occasion pass unnoticed and unacknowledged. We are taught to acknowledge the Lord in all our ways and consequently He will direct our paths. Hence, we wish just here to set up another "Ebenezer" (stone of help) and thankfully confess with dear old Samuel that, "Hitherto hath the Lord helped us" (I Sam. 7:12). And who among us cannot truly say this from

the heart? He has indeed been "a very present help in trouble" as well as in all other circumstances of life.

We do not feel that such a publication as is the Advocate and Messenger would have ever been begun had it not been that there were good and godly men who had a strong and fervent desire to promote and advance the cause of righteousness in the earth. And it could not have continued unto the present unless God had seen fit to raise up others in each succeeding generation and to instill within their hearts that same fervor and zeal for the cause of our great Lord and Master as was evident in their ancestors. Likewise it cannot continue into the future to any spiritual profit unless that same Great Source of power and grace continues to make His mighty influence known and felt among us.

While I cannot claim for myself the same *qualifications* as those who have preceded me in the editorship of this beloved old publication, yet I trust I *can* claim the same *God* to whom they looked and upon whom they called and depended for every needed grace and favor. It is alone through His divine strength and energy that we have any hopes of persisting in a course of righteousness here in this sinful world, or of carrying on and maintaining any worthwhile project or undertaking.

I fear that we are living in a day when those things which many of our forefathers bled and died to preserve for future generations are little valued by many of us who are the beneficiaries of their faithfulness. The publication of truth is little regarded by many even of the Lord's dear children and this increases the burden of the few who are still zealously concerned for the promotion of that primitive and timeless truth upon which the dear old church is founded. If we could we would stir up those of the Lord's people who are "at ease in Zion" to the great need for an active and vigorous participation in those functions which the Lord has authorized in His kingdom.

Oh how we would delight to see a general yearning among our people to absorb themselves in the word of God; to avail themselves of every opportunity to both hear and read the exposition and proclamation of the gospel! How we would rejoice to see more of God's people brought to see and feel their nothingness before Him, coming home to the church in meekness and contrition with prayerful determination to be faithful thereunto! How it would thrill our hearts to see them going to the house of God thinking more in terms of serving Him and rendering praise than in terms of being comforted and pacified with "smooth" things! May we all unite in soliciting these blessings of our precious Lord, for surely such things would be to His honor and would not be mere self-serving pleasures.

We are entering upon a time of the year which is a vexation of spirit to me. I deplore the commercialism which surrounds what we now so unthoughtedly call "Christmas", and what is particularly distressing is the extent to which many of our own people are caught up in this worldly course. So many of our children are lavished with materialism and taught by example if not by precept that true happiness lies in the abundance of the things which they possess (Luke 12:15). I have no objection to a moderate and reasonable exchange of gifts in commemoration of God's supreme Gift to His people, His own darling Son, but as a mere vehicle by which to gratify sensual cravings, and insofar as it is according to paganistic ritual we believe it is an abomination unto God and incurs His displeasure. And insofar as excesses in Christmas spending strain our budgets and interfere with our being able to assist in those ways which are of *real* worth and importance in this world we feel it is a shame and disgrace.

I fear that far too little time is spent by believing parents in stressing to their children the importance of *spiritual* values. We know that we cannot impart unto them the Spirit of God and the love of the truth but we *can* teach them the principles of honesty and the natural advantages of lawful behav-

our. We can also instruct them in the letter of our articles of faith and in such basic facts as that God is the Supreme Creator of the world, the ruler of the universe, and possessed of all power both in heaven and in earth. I feel that if more of this had been done fewer of our young people would have been so easily taken in by those who speak of God as a weak, beggarly, being who *wants* to save men but cannot unless they will "let" Him.

It is the "things of the Spirit of God" *alone* which bring true and lasting happiness, not earthly toys and trifles. The more we are persuaded of this important truth and conduct our lives accordingly the more abundantly will be our joy while we dwell upon the earth. It is our desire to seek these things more and more and to be conformed more and more in a practical sense to the perfect image of Christ.

The past year has brought many blessings. For these things we humbly thank our Great God and Father in heaven. The Advocate has enjoyed considerable growth in circulation this year and we are deeply grateful to all who have helped in any way. Your continued prayers are greatly needed and sincerely desired as we endeavor to present you each month with a periodical which will be both edifying and instructive to the reader and honoring to our precious Lord. I believe I can speak for the entire staff of the Advocate and Messenger in this as well as in wishing each of you a joyous and spiritually prosperous holiday season. Please pray for us and continue to support us.

YOUR UNWORTHY EDITOR

God did not create us because He needed us, either as servants or as sons. The angels were His servants and the Second Person in the Trinity was His heir. We need Him but He does not need us.

SORROW

“Weeping may endure for a night, but joy *cometh* in the morning” (Pslam 30:5). “They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves *with him*” (Psalm 126:5,6).

When God created the universe there was first darkness and then light. The Jews reckon time by the day beginning at sunset. Darkness precedes daylight. In God’s realm of mercy to mankind, darkness borne by sorrow and mourning precedes the light of salvation and joy. This is God’s order and no mortal can change it.

Sorrow, pain, misery and death are bound to our lives and there is no escape from this decree of God, save through His mercy and grace in Christ Jesus. One evidence of our fall in Adam is that our flesh shuns and would avoid God’s applied penalty for our sins. We seek earthly joy, merriment and amusement which leads our thoughts and affections to self - the fountain of sin and darkness. It is the nature of carnal man to serve self and forget God, the Creator and preserver of our lives. Witness the popularity of sports, amusement and entertainment of all kinds from worldly interest down to every community and living room of nearly every home. Our flesh is content only with that which pleases and satisfies our ego with scarcely a thought that man is, under God’s providence, of few days and full of trouble. He willingly closes his eyes and stops his ears to the witnesses and evidences on every hand of our Creator’s mercies and favors by which all mankind lives, moves, and has his being.

Too much of today’s religion is designed and geared to man’s ego while the power and decrees of God are denied. If this condition were found only among those who bear no fruit of an inward working by the Holy Spirit, well might those who fear the Lord, “let the dead bury the dead”. But of those who have been taught in the school of grace and have a God-

given faith in Christ Jesus, better things are expected — things that accompany salvation.

Godly sorrow, soul trials and heart pains are God's plant-food applied to every stalk of His planting. These are the nutrients needed to sever His chosen heirs of salvation from the domination of Satan and prepare them for humble, spiritual service. God, in His great mercy, uses the furnace of affliction and the soap of sorrow to cleanse His sons and daughters from the ungodliness and sin of this world. Paul says, "We glory in tribulation also", for he knew it was for the good of ones soul and a stepping stone to a heavenly hope.

But how repugnant is the godly cross to our flesh! Solomon says, "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." Weeping, anguish and tears from a sin-burdened heart are evidences of God's grace and should be borne with resignation to His will. By these fruits of the Spirit a stronger faith and a brighter hope is given, if we have not believed in vain. There is a sorrow of the world that worketh death "but a godly sorrow worketh repentance to salvation not to be repented of" (II Cor. 7:10). The sorrow of the heart leads one to the throne of grace and the acknowledgment of God's justice and mercy. It also incites prayers of thanksgiving for mercies received and a plea for grace to sustain us in the present trial. The sorrow of the world only mourns for the loss of earthly treasures and does not see the hand of God that permitted the stroke of justice. The sorrow of the world only drives one farther from God while the sorrow of the heart binds one more firmly to Him who bore His cross unto death in our stead and was raised for our justification and eternal salvation.

May the Lord give each and all the grace of reconciliation lest we murmur at our lot as an unbeliever. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

ELDER GALE F. HANOVER

REJOICE ALOUD, YE SAINTS REJOICE

"Rejoice, the Lord is King; Your God and King adore; Mortals, give thanks and sing, and triumph ever-more. Rejoice, the Saviour reigns; The God truth and love; When He had purged our stains, He took His seat above. His kingdom cannot fail; He rules O'er earth and Heav'n; The keys of death and hell, are to our Jesus giv'n; Lift up the heart, lift up the voice, REJOICE ALOUD, Ye saints REJOICE."

Precious loved ones; This is the time and season of the year when business men take inventory or sum up their findings of the past year. It is also the season when we spiritually reflect in memory how the Lord has so graciously blessed us, and remember our little efforts to serve and Praise His great name.

I feel like *rejoicing* much in the hope of the glory of God. The Lord has been so merciful to us, in tribulations, in heartaches, in sickness and disappointments. We have rejoiced much in our church services together; to sit together in heavenly places with JOY in Christ Jesus our Lord and Saviour.

My inventory shows a great debt unto my brethren and a greater debt unto my Lord and Saviour. However we have all been made rich in the atoning blood of Christ and His amazing Grace. May we all sing to the Glory of God and ring out the bells of REJOICING in our Lord and Saviour, Christ Jesus our King. Rejoicing in hope.

ELDER CHARLES W. ALDERTON

PLACE

Dear kindred in the Lord: May a few thoughts be presented in regard to the place where thou standest, "and look from the place where thou art." Behold what we *were* by nature and what we *are* by grace. The Lord said unto Abram, after Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art." In any direction he was to behold what the Lord was promising to him and his seed. The place where you and I are as children of God is a

very special place to lift up our eyes and look in all directions and see the beauty of all the Lord has promised us. How did you get to this place? The Lord of all mercies led you there; a particular place where you are able to behold the beauty of the Lord's hand and the strait and narrow way.

Lot had chosen the place that seemed best to man but he was taken and overcome by the enemies, so Abram rescued Lot from their hands. Lift up your eyes to heaven and look from the place where you are, to behold the beauty of the Lord's house and to inquire in His temple. This place you now fill is a holy place and we are to "put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The Lord said this to Moses as he beheld the bush in a flame of fire but the bush was not consumed. The Lord appeared to talk to Moses, and the place was holy ground. Likewise when the captain of the Lord's hosts met Joshua He told Joshua, "Loose thy shoe from off thy foot; for the place whereon thou standest is holy." Brethren, ye stand in a *holy place* and are to put off man's works as you stand in your place and view the handiwork of God.

The Lord said unto Moses, "Behold, there is a place by me, and thou shalt stand upon a rock." What would you give for a place beside the Lord? You have neither power or wisdom to obtain such a position of being highly favored to have a place by the Lord. It must be that the Lord comes to you and has promised to be with you all the way. He draws us with the drawing power of His spirit to the place that we cry out for mercy and then He comforts us by being by us. It is a wonderful place to be by the Lord and to acknowledge the Lord is our shepherd. Just think and feel who you are with, "there is a place by me." That place is sufficiently large to contain all the Lord's children and yet it is a special place for each one, and what a closeness exists in communion with Jesus to be by Him.

Moses was to again go up into the mountain in the morning; he was to be ready in the *morning*. May we be ready

in the dawn of the new day to go up into the mountain and behold the place by the Lord. The Lord would again write His laws on two new tables of stone the same as before, so there is a place by me, saith the Lord, and thou shalt stand upon a rock. This was a solid foundation to stand upon by the Lord and in ones place.

This new covenant of grace is just as effective and important a place as we realized the place we occupy by the Lord and it is a sure rock foundation to stand upon; to rest our hope. For, "I will put my laws into their minds, and write them in their hearts: and I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." This is the place you are in by the Lord and upon this sure foundation stone for all other ground is sinking sand.

The place you occupy by the Lord is a hallowed place; a holy place; a sure place of repose and yet a place to bear our cross in being humbly submissive to Him who is at our side. May we be obedient unto the calling of this high and noble position and abide in our place.

The Lord had said unto Moses and Israel in regard to the manna, that the Lord had given on the sixth day the bread of two days; so, "Abide ye every man in his place, let no man go out of his place on the seventh day." While this is speaking of the tent or place they dwelt, yet it is entirely important today that every man abide in his place. The place by the Lord Jesus and be satisfied with His mercy and grace being sufficient for every step of the way. Then we will not go out of our place by bringing any reproach upon the cause of Christ. This we ought not to do.

It is important that we each abide in our place standing upon a solid rock foundation of our hope, believing that He who is by us is for us and will not suffer any to fail. So it was with Gideon's little army of three hundred men who were able to rout the host of the Midian camp and slay one hundred and twenty thousand; for "They stood every man in his place round about the camp," and the Lord won the battle for

them. We each have our place and may we realize the assurance of the Lord's promise that He will be with us in our place. Can we say with David, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth?" His honour will not dwell if we go out of our place and abide not in our calling.

It is indeed a blessing for husband and wife to walk by one another in life; that is, don't go by or pass on to someone else but walk side by side in their place as was commanded of the Lord. The Lord created man this way and gave a help mate for him out of his side to be by him. How much more to have the promise of the Lord, "There is a place by me." There is a place where Jesus sheds, the oil of gladness on our heads; a place of all on earth most sweet, it is the blood-bought mercy seat. Yes, a place most sweet indeed, to be by Jesus.

There is a place where Jesus lived and walked while here on earth, a place among publicans and sinners. One even said if she could but touch the hem of His garment she would be healed. There is a place where Jesus read in the synagogue and preached the acceptable year of the Lord. There is a place where Jesus gave His life for sinners to be reconciled to God, and God accepted the one offering for sin and iniquity, once and forever. There is a place where Jesus was laid, but behold, "He is not here, for he is risen as he said, Come, see the place where the Lord lay." How sweet to be with Jesus and have a place by Him here, with the promise of a place by Him in eternal glory. Praise His holy name for this place.

The song has recorded, "There is a place where my hopes are stayed, my heart and my treasure are there; where verdure and blossoms never fade, and fields are eternally fair." And again, "There is a place of hallowed peace, for those with cares oppress'd; when sighs and sorrowing tears shall cease, and all be hush'd to rest."

Yes, there is a place by the Lord now and you shall be eternally blessed to be with Him forevermore in the sweet

by and by. Am I living as I should in my place? I beg an interest in your prayers and fellowship that I may be found abiding in the right place.

ELDER DAILY HITE

JESUS AND THE APOSTLES

Article One

We have been asked to write a brief review of a sermon which we recently preached at Mt. Carmel Church, Fortville, Indiana, which sermon dealt with some of the events in John 13 to 17. The first four of these chapters is devoted mainly to conversation between Jesus and His apostles on the occasion of the last supper. The 17th contains the Lord's prayer.

In the 13th chapter Jesus washes the apostles feet, with Peter objecting. I realize that some Primitive Baptist Churches wash feet and some do not. We do not wish to engage in any controversy regarding this practice, but only to show that we see in this a beautiful picture of Jesus as our mediator. Jesus answered Peter's objection with these words: "If I wash thee not, thou hast no part with me." Then Peter relented, and said, "Lord, not my feet only, but also my hands and my head." Jesus saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean but not all." For He knew who would betray Him. Therefore He said, "Ye are clean but not all." Now let us see if we can analyze these words.

"Ye are clean but not all." Ye apostles are all clean (Judas excepted), ye are clean every whit. It is not necessary to wash you again because you have been washed in the blood of the lamb. Paul confirms this with these words: "For by one offering he hath perfected forever them that are sanctified" (Heb. 10:14). This cleansing makes God's elect people

heirs of heaven and immortal glory. Heaven for them is sure and secure. This offering was the offering of Himself to God.

John confirms the truth of the cleansing power of the blood of Jesus in Rev. 1:5,6: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." Several years after the events we have been talking about the Apostle Peter himself confirmed the words of Jesus, "Ye are clean but not all." Hear him; "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and *sprinkling of the blood of Jesus Christ*: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations" (I Peter 1:2-6). Now we see the need of a mediator. We are in heaviness through manifold temptations. We are still in a body of flesh. We are subject to the weaknesses of the flesh.

We have a reservation in heaven, but while still here on earth our walk (behaviour) is not what it should be. Therefore our feet need to be continually washed. Satan has bruised our heel (See Gen. 3:15). We are like Jonathan's son, lame in both our feet (II Sam. 9:3 & 9:13). We have a mediator, counsellor, intercessor, high priest, etc., in the Lord Jesus Christ. He is even now sitting at the right hand of the Father making intercession for us. Hear Paul again; "For Christ is not entered into the holy place, made with hands, which are figures of the true: but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24). So in a spiritual sense,

Christ is continually washing our feet. May the grace of God be with you all.

ELDER EVERETT BEAVERS

PRAISE HIM

“Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name” (Psalm 100:4). “Blessed is the man whom thou choosest, causest to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple” (Psalm 65:4). “For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness (Psalm 84:10).

This has been a wonderful year and season for me and mine, having escaped the hospital thus far and given a reasonable portion of health, but above *all*, our peace and joy with our church brethren and sisters. We have so very much to praise our Lord and Saviour for. We rejoice in coming together and singing the good old songs of spiritual praise to our Lord and Saviour; in prayer and supplication unto Him as the Author and Finisher of our faith: then to speak of His great love toward us as poor undeserving sinners *saved by grace*.

Surely we as Primitive or Old School Baptists have the most to glory in, and that in the Lord and all His grace. We have nothing in ourselves to glory in save the spirit of the Lord in us. Our hope is stayed on nothing else save the blood of Jesus and His righteousness. I am happy that we believe in a God of *all power*; One who has never tried to save if you will *let* Him, but One who saves His people in spite of their unrighteousness or one who withholds just because we do not

His works. Nor does He save (eternally) because we think we have lived a righteous life.

No man can live a righteous life except the spirit of righteousness is planted within by the imputed righteousness of our Lord and Saviour Jesus Christ. It is then we have a cross to bear, the Spirit against the flesh and the flesh against the spirit. To us, we see ourselves as nothing and less than nothing. But to Jesus we are no more strangers but fellow citizens and we draw nigh to Him by His grace as Kings and Priests unto God.

The Lord has been gracious unto us and added to the Church precious little children to walk with us and added many gifts to her boarders. Praise God from whom all blessings flow. May we live in the church and walk in such a way to please Him and to see His children flow to her seeking comfort and guidance in this journey below. 'Till we all come to reach a parting hand, let us journey with them on to glory, there to sing redeeming grace. To Him give praise, honor, and glory. Amen.

ELDER CHARLES W. ALDERTON

THE WAY

"*There* is a path which no fowl knoweth, and which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed by it" (Job 28:7, 8). I understand here the words *fowl* and *vulture's eye* both have reference to sin and wickedness. In other words, the disobedience of God's children who travel the broad road that leads to destruction, which is according to our own observations and proved by the teaching of even the Saviour himself. It is indeed a sad thought when we behold how very few of God's heaven-born children rejoice in the wonderful benefits here

upon the shores of time by traveling the strait and narrow way of life; by considering what they know to be the only way of *peace, joy and true happiness*.

There is no doubt at all but that I have seen and do see many who hold membership on the rolls of the book of some Primitive Baptist church and yet because of their disobedience, walking after the things of this world, doing the works of the flesh (what they prefer to do) Gal. 5:19-21 they do not inherit the kingdom. That is, they do not receive the sweet communion with Christ, are not rejoicing daily, and not bearing the glorious fruits of the Spirit, (Gal. 5:22, 23).

The words *lion* and *fierce lion* we understand to mean those who are *beastly* in their behaviour. I am sorry to say I have seen such a spirit in my time that has been destructive to the joy, peace and happiness of God's people. There are some today that will tell you if you are not on their side and do not see eye to eye with them you are just not in order, you are not serving God at all, when in fact they themselves are not *rejoicing* in the *sweet fellowship of Jesus* in their daily lives. I fear they are falling short who set themselves up as a standard and esteem themselves better than their brethren.

There are so many, many things which can and do keep us from traveling the way of Christ. Let us look at another scripture, Isa. 35:8. "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall* be for those: the warfaring men, though fools, shall not err *therein*." God so inspired this dear man to write about the way that has been set before us that we should travel here if we are to possess the wonderful inheritance that there is for us in His dear kingdom and thereby rejoice in a sweet Saviour's love and be able to desire to live at the feet of our precious brethren.

The reason it is called the way of holiness is that it is the way one travels when he sees Christ as *the way, the truth, and the life*. It is that way which is called "the paths of righteousness". Here again we are told that the unclean shall not

pass over it. Not that the unclean cannot ever have their names on the rolls of the church books. They may do so but that does not mean they are traveling the KING'S HIGHWAY; the beautiful way that Christ has set before us. As our fathers of old were taught that life and death was set before them and they were taught to choose. Nothing at all is here said about who will or will not live with God in heaven. That is not for a moment taken into consideration, but it speaks of *this* life. Which way are we traveling *today*? Are we living in sweet fellowship or are we living among the dead, or are we dead ourselves? These are very serious questions.

Those who travel this way often feel to be poor pilgrims and strangers here; such poor sinners, coming so far short of their duty in so many ways. But again God smiles upon them, telling them that they are His and He is their's; assuring them of His care over and about them, etc., and as is stated in Isa. 35, they are sometimes called fools, even by their brethren who are traveling the broad road; those who do not pay the price necessary to travel the good way.

Again, let us notice what Christ tells us in His sermon on the mount, Matt. 7:13,14, "Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait (difficult) *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it." Here again only those have tasted that the Lord is gracious are told to do this. We all know that a dead man cannot walk and so long as one is dead in trespasses and sins he cannot know God or anything whatsoever pertaining to godliness. So here Christ is telling folks like you and me our responsibility and what will be the good result if we assume it and what will be the bad result if we disobey Him and walk in the broad road; the way of complete separation from His great and glorious benefits which He here calls *life*.

When one is dead to these benefits he is ever complaining about most everything, is never happy and rejoicing, is

always finding fault with all round about him and seemingly never pleased with any of the efforts of those who diligently labor in the kingdom. But when one has these benefits he is often found rejoicing, anxious to attend every service possible, wanting to aid and assist all who are striving to know and do God's will. Yes, there is a vast difference between those who are striving to travel the strait and narrow way and those who care but little what happens, just so they are left alone to "do their own thing" as the world calls it. Let us consider more and more *the way* and strive more and more to travel in it.

ELDER DAVID P. BRIDGMAN

PHILIP AND THE ETHIOPIAN EUNUCH

Article Ten

"And Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:37.

John the apostle, and son of Zebedee, tells us in his first epistle general, chapter 5, verse 1, "Whosoever believeth that Jesus is the Christ is born of God." Therefore the profession of the eunuch, as well as other evidences we have mentioned in previous articles, shows him to have already been born of the Spirit prior to his baptism. We may be certain that Philip was satisfied about this or he would not have baptized him. Philip had all the evidence he needed that here was indeed one who believed with all his heart; one who had obviously been "begotten again unto a lively hope" and who therefore was a fit subject for baptism. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." (I John 4:15). This was precisely the confession of the eunuch. He said, "I believe that Jesus Christ *is the Son of God.*" Undeniably he made this confession prior to being baptized and

therefore his baptism could not have been the cause of the Spirit taking up its abode in his heart.

Let us look into this confession a little more closely, for there is more here than might first appear to the casual reader. This confession embodies much more than just a bare acknowledgment of the existence of a person called Jesus; much more than just an admission that He was a great man, a great leader or teacher, or even that He descended from King David. But it owns Him to be the Christ, the true Messiah which was prophesied of in the Old Testament, the eternal and co-equal *Son of God*.

This is far different from that confession made by the Pharisees when Jesus asked them, "What think ye of Christ? whose son is he?" Notice that the confession of the eunuch was, "Jesus Christ is the Son of *God*," but the Pharisees answered, "He is the Son of *David*." They only acknowledged Him to be a man, while the eunuch acknowledged Him to be *more* than a mere man, *the very Son of God*.

But when the Pharisees confessed that Christ was the Son of David, Jesus put some questions to them which completely baffled and silenced them. Quoting from Psalm 110:1, He asks them, "How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" In other words, If Christ is just a mere man, if He is merely the son of David and nothing more, then why would David, by the Spirit of God, refer to Him as his Lord? If Christ had been a mere man He could not have been David's Lord. If he had merely been David's *son* he could not have been David's Lord. Thus none of the Pharisees were able to answer Him a word, (Matt. 22:41-46) for they did not understand His deity, and that His *humanity* was in union with His *deity* or *divinity*; that He was verily man and at the same time verily God; that He was indeed David's son, but at the same time David's God.

Thus I think we can begin to see why the confession of the Pharisees was so different from that of the eunuch. The Pharisees understood that Christ was the Son of David, but I believe the eunuch understood that He was also the *Son of God*; the Saviour of His people.

The opinions of men differed much as to who He was. Some said He was John the Baptist; others that He was Elijah; others, Jeremiah; and still others thought He was some other prophet. But when He asked His disciples, "But whom say ye that I am," (Matt. 16:16, Mark 8:29) Peter answered, "Thou art the Christ, the Son of the living God." This confession acknowledges both that He is the incarnate Messiah, anointed of His Father as a Prophet, Priest, and King, and also that He is the eternal Son of God who was "in the beginning *with* God," and who at the same time *was* God (John 1:1).

Jesus Himself referred to His own humanity as being "the Son of man", (See for instance Luke 9:22) but at the same time, "being in the form of God," He "thought it not robbery to be *equal* with God" (Phil. 2:6).

An understanding of this great truth was displayed by Martha when her brother, Lazarus, lay a corpse. Jesus said unto her, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?" Then we have her admirable confession, "Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world." Like the confessions of the eunuch and Peter, Martha's statement acknowledged both the manhood and the Lordship of Christ. She believed Him to be the Son of God and that it was He who was so much prophesied of in the Old Scriptures, according to which He made His advent into the world in a human body for the suffering of death and the redemption of His people.

The disciples of the Pharisees, together with the Herodians, came to Christ on one occasion and deceitfully acknowledged Him to be true and that He taught the way of God in

truth (Matt. 22:16), but they were not sincere and only sought by flattery to lure Him into some entanglement in His talk. Their confession was not at all like that of the Samaritans who were converted to the truth through the testimony of the woman who met Christ at the well and also because of His own word (John 4:39, 41). They said, "Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world." The Pharisees and Herodians made nothing even close to such a confession at any time, except in obvious pretense and deceit.

I trust the reader can see from the above, at least to some extent, why Philip considered the confession of the eunuch a good one and was willing to baptize him on the basis of that confession together with the other evidences he had witnessed. How exceedingly we are blessed if we believe from the heart that Jesus is the Son of God. It gives us strong evidence that God dwells in us and we in Him.

EDITOR

KETOCTON ASSOCIATION 1812

By divine permission we met according to appointment, and the business that came before us was disposed of as you will see in our minutes. We met together with joy, continued in love and parted in peace. Several of the letters from the Churches brought us pleasing news of revivals, others breathed the spirit of love and Harmony.

It appears, dear brethren, that the Lord hath not forsaken us; there are numbers at present inquiring the way to Zion with their faces thitherward.

Dear Brethren: We live in a period that appears pregnant with important events. The war that has so long raged in Europe, has at length reached our once happy and peaceful

land; suffer us therefore to caution you not to indulge a party spirit, which has a tendency to beget strife and animosity, but remember you profess to belong to the Redeemer's Kingdom which is not of this world; be often at the throne of grace, entreating the Lord while the phials of His wrath are pouring out on the beast and the false prophet, that He would favor Zion.

When ye hear of wars and rumors of wars be not troubled, for these things must needs be, but stand still and see the salvation of the Lord, enter into thy chambers, and shut thy doors until the indignation be over past — follow peace with all men, endure hardness as good soldiers of Jesus Christ.

Young Brethren, in particular we exhort you, not to be conformed to this world, the fashion of which is passing away; and should any of you be called on to take the sword, be on your guard, watch and pray, and let your light shine before men.

Finally, Brethren, follow your Lord and Master in all things, and may the God of love and peace be with you all. AMEN.

Selected by BROTHER KARL BOBZIEN

ONE REASON THE CHURCH PREVAILS

I remember a fact which I have read in history and perhaps have referred to it heretofore. I will refer to it again just now. When the command was given by a ruler of a certain nation or country that the humble followers of the Master should be put out, put down and destroyed, and in order to that end He gave command, made the law and the rule and regulation that everyone who advocated those principles should be killed.

They endeavored to carry out the command of the king, but instead of that doctrine being thus overthrown and destroyed and the church of God destroyed they would thrive

and prosper and grow; so word was sent to the king that his command could not be carried out in this way by killing those that advocate these principles and stand upon them.

The king sent the word back that he could not understand why. "It seems to me that if all who advocate that and stand upon that are killed, it would certainly be put down. Why is it that you can't put it down in that way?" They sent word back to the king again, "It can't be done that way for the simple reason that every time we kill *one* twenty *more* rise up to take his place." So instead of persecution from without destroying the church of God, even when they are killed who stand upon the principles of truth and righteousness, the Lord raises up others so that the gates of hell shall not prevail against it.

ELDER C. H. CAYCE
FOR THE POOR, FEB. 1949

CORRESPONDENCE AND NEWS NOTES

From Sister Bonnie Baker, Carthage, Illinois:

Very Dear Elder and Sister Harris: The publication of the Advocate and Messenger has been a very worthy paper we have enjoyed reading. May the Lord continue always to bless you and your companion and staff to print this wonderful paper for God-fearing people.

Your articles seem to meet our needs so very much I can only say thank you, thank you!

Even though we have never travelled Southeast we trust in God's mercy and love that we might some sweet day when cares and sorrows are not so much at hand. Today, we buried

a dear deacon, Brother Thomas Weller, who quietly stood in the church of our Heavenly Father. May his widow and family find that the Lord will fill their homes even now with His presence. In christian love.

From Elder A. J. Hylton, Willis, Virginia:

I know I should have written you long ago after receiving the books you sent me, and for this delay on my part, I apologize. I also have meant to write to tell you I'm glad you accepted the editorship of the paper and I think the directors made a very good choice. Thank you for the books and please forgive me for not writing you sooner. May God continue to bless you as editor of the fine old A & M. You are handling it right - your expressions in your writings are excellent. I will try to write an article for you alone but my way of expression seems so crude.

I am amazed continually that God has spared my sinful and unprofitable life and given me a place of fellowship among the faithful in Christ. Surely the gift of God makes room for us and I know that by the grace of God I am what I am.

I ask you to remember me in prayer. I have many burdens and sorrows but I do not complain as all of his "little ones" do. Perhaps the day of our burdens will soon be over and will not be remembered in the great beyond. Your loving brother.

JOYS UNSPEAKABLE

In as much as many of you kind readers have manifested such a loving interest in me and my labors in the vineyard of the Lord, and since again thus far this year it seems to me, if not badly deceived, that it has been the very best year of my life until now (Nov. 1, 1977), I felt I should attempt to say a few things about my recent visit to Virginia as it was indeed a most glorious visit among these dear saints of the most high God.

Before agreeing to make this trip I prayed for months as to whether I should attempt it or not, and it seemed I was impressed that I was made to want to go very badly. I left my home late Thursday P.M., October 20, arriving Friday A.M. at Hillsville and was met by Elder Ervett Goad who took me to his good, sweet, humble home where I was cared for beautifully.

My first appointment was at Puckett Memorial Church and all in all I spoke twelve times, upon the mountain and down at the foot of the mountain, and in all my entire life I have never felt the sweet presence of Jesus more than I did on this trip. At each service I felt we had the sweet approving smiles of Jesus and I feel most if not all who attended these twelve services were made to rejoice in great measure.

The end of my visit came at the big Fifth weekend meeting at Greecy Creek Church where we really had *joy unspeakable*. I was blessed to visit several homes and among them were some who were unable to attend church services and I feel the Lord abundantly blessed these visits as well as each service I was blessed to be in. Some of the sweet homes that cared for me so graciously and made me feel so little and humble at such goodness, was, Elder Ervett Goad, Melvin McGrady, Deacon Weldon Wood and Deacon N. L. Wilson. In all my life I have never known any lovelier people and do not ever expect to. *They are so very sweet and precious to me for the truth's sake*, and for their deep concern for the greatest cause on earth, the cause of Christ.

I well realize that I can never do enough to show all these dear people how much I do appreciate each kind word, each kind thought, each prayer that was prayed in my behalf and above all, each deed of *love and kindness*.

I was with many other dear ministers in various services on this trip: Elders William Clifton, Andy Hilton, Robert C. Ashby, John T. Ashby, Leonard J. Corns, Phillip Johnson, Hollie Redmon, Michael McGrady, William Fletcher, Don Farris, from Arkansas, and others whose names I cannot re-

call at this moment. God is truly to be praised for His wonderful goodness and loving kindness bestowed upon all of those present at each service. How good and how pleasant it is for brethren to meet for the one and only purpose of serving the one true and living God with hearts filled with love for Him and His people. Yours in *rejoicing*.

ELDER DAVID P. BRIDGMAN

CHANGES IN MEETING TIMES

Happy Creek Primitive Baptist Church, Front Royal, Virginia, normally holds a Saturday meeting at 7:30 p.m. before the Fourth Sunday in each month. For *one time only* the Saturday meeting will be held at 2:00 p.m., December 24, 1977, due to its falling on Christmas Eve. The Fourth Sunday meeting, Christmas Day, December 25, 1977, will be held at the usual time - 10:30 a.m.

Elder Dwayne Fletcher, Pastor
Brother Emory E. Clifton, Clerk

Thornton's Gap Primitive Baptist Church, near Sperryville, Virginia:

Dear Elder Harris; I am writing to let you know that Thornton's Gap Church has changed their Saturday meeting time from 7:00 P.M. to 2:00 P.M. We are still meeting on the Third Sunday. The Lord has blessed our little church so abundantly this year. I only hope and pray that we are worthy, of it. Come and visit with us whenever you can. In Christian love,

Sister Janet Yates, Clerk

BROTHER DULANEY HALL SUFFERS STROKE

We recently learned that Brother C. D. Hall suffered a stroke on Saturday night, November 5, 1977. He was placed in Intensive Care to begin with but we do not know his present condition. Brother Hall is a member of the Board of

Trustees of the Advocate and Messenger. He has been in poor health for some time and we are sorry to learn of this added affliction. Please remember him and his family in your prayers.

ELDER C. R. FRAZIER IS DEAD

We were saddened to learn of the passing of Elder Clarence Frazier of Warrenton, Virginia. In our contacts with him during our visits to Northern Virginia we found Elder Frazier to be a very humble and loving servant of God. He was still serving four churches, though I believe he was 82 years old. He was greatly loved and respected and will be sorely missed by the Baptist's in his field of labor. May the Lord strengthen and sustain his family in their loss. An obituary will appear later the Lord willing.

NOTES OF THANKS FROM THE FRAZIER FAMILY

We wish to extend our sincere thanks and appreciation to all the Elders, Brethren, Sisters and kind friends for all of their acts of kindness shown to us at the time of the death of our father, Elder C. R. Frazier. Thanks for your prayers, gifts and your beautiful flowers and cards.

Ordination

The Robinson River Church at Brightwood, Virginia, met October 23, 1977, pursuant to a call for help in ordaining Brother Granville H. Utz to the office of Deacon. The following Elders and Deacons attended and formed the presbytery:

Elders Charles W. Alderton, James E. Alderton, W. T. Daily, W. G. Fletcher, D. W. Fletcher, Raymond Pressley and Tolliver Utz.

Deacons W. C. Maddox, Emory Clifton, J. Frank Coppedge, Lewis Rudacille, Cletus Brumback, Aubrey Utz, Clarence Moyer, Lester Yates, Harvey H. Comwell, Arthur T. O'Dell, George E. Rothgeb, Lucian Rector, Orion L. Hitt, W. W. Woodward, Warren Wilson, John H. Powers, Eddie Soaper, Lewis Judd, Harold Martin, Ralph Hargraves, Henry L. Hays, Waldo Rudacille, Ross Payne and Ernest M. Long.

Elder Charles Alderton was chosen Moderator and Elder J. E. Alderton, Clerk. Elder W. T. Daily was chosen to question the church, Elder Pressley to question Brother Utz, Elder W. D. Fletcher to voice the ordination prayer and Elder W. G. Fletcher to give the charge. Brother Aubrey Utz was chosen to act as spokesman for the Church.

The examinations being made, and approved by the presbytery, the ordination prayer was made and the Elders laid hands on Brother Utz. His companion

was asked to sit by him as the Charge was given. The work of the presbytery was approved by the church, the presbytery extended the right hand of fellowship to Brother Utz, and he was delivered back to the church a duly ordained deacon. By approved motion the presbytery was dissolved with Elder Tolliver Utz offering prayer. Songs were sung as the large congregation extended a hand to Brother Utz. Nineteen orderly Primitive Baptist churches were represented.

Shiloh Church of Elkhart County, Indiana, met October 29, 1977, at 10:30 A.M. and after songs of praise prayer was offered by Elder Elmer Leiter, followed by preaching by Licentiate Gilbert Stout of South Bend, Indiana. The ordained help of the Mt. Salem Association of Indiana were then called together to form a presbytery to consider the ordination of Brother Stout to the full work of the gospel ministry.

Elder Elias Sarber was chosen moderator and Brother Lloyd Pitney, clerk. By approved motion the presbytery invited the rest of the visiting ordained help to sit with them as a part of the presbytery. The candidate was delivered from Shiloh Church to the presbytery. By motion and second Elder Levi Williams was chosen to question the candidate. Elder Elias Sarber also asked questions after asking Elder Elmer Leiter to fill the moderator's chair. A motion was approved to proceed openly with the ordination.

Elder Mitchell Dobson, Jr., was chosen to voice the ordination prayer with the laying on of hands. A motion was approved for Elder Elias Sarber to deliver the charge. The session was dismissed for lunch, to reopen at 1:30 P.M.

The service was reopened at the appointed time with more singing and prayer was offered by Elder Lewis Crowe. The ordination prayer was voiced with the laying on of hands and Elder Sarber delivered the charge using Ex. 4:6-17 for a text. The work of the presbytery was approved by Shiloh Church and Brother Stout was returned to the church a fully ordained minister. The right hand of fellowship was given to Elder and Sister Stout.

The minutes were read and accepted and it was ordered that a copy be spread on the church records, a copy given to Elder Stout, and a copy sent to Advocate and Messenger. A motion was approved to dismiss.

The following Elders and Deacons were in attendance; Elders Elias Sarber, Elmer Leiter, Mitchell Dobson, Jr., Levi Williams, Lewis Crowe, Raymond Jones, and Ernest Jones. Deacons Raymond Messer, Delbert Senff, Charles Sarber, Virgil Foland, Allen Pierson, A. B. Peterman, and Lloyd Pitney.

NEW CHURCH ORGANIZED AND TWO DEACONS ORDAINED

On the First Saturday in October, 1977, the Arm of the Beech Grove Primitive Baptist Church met at the new church building on Cosby Road in Cocke County, Tennessee, in the Fifth District on State Route 32 South, five miles from Newport on Cosby.

After songs of praise, prayer by Elder Walter Clabo, and preaching by Elder Arlie Clabo from Heb. 6:1, the Church gave each other the right hand of Christian fellowship in token of their love for each other. The Arm of Beech Grove Church then formed themselves with the visitors, into a Presbytery and Elder Shirley Henry, being the Moderator of Beech Grove, was elected Moderator of the Presbytery. Elder Walter Clabo was elected Clerk. The Presbytery was composed of: Elders Arlie Clabo, Otha Henry, Walter Clabo, Shirley Henry, Art Godfrey, Ellis Lynn, John Foster, Darrel Clabo, and Deacons: Ray Henry, Elmer McCarter, Glen Henry, and Estel McCarter. Those who received letters from Beech Grove Church in order to compose the **New Bethany Church** were: Brethren Homer Williamson, Jethro Williamson, Clinton Williamson, and Jay Williamson, and Sisters: Margaret Williamson and Jettie Williamson.

After the letters were read by the Moderator and received by the Presbytery, Sister Pearl Stinnett joined by Declaration of Faith. Sisters Jenet Kaye Williamson, Bonnie Dunn, and Mary Webb, were received by Experience and Baptism. The Church Covenant was read by the Clerk and the Articles of Faith were read by the Moderator and both were received by approved motions. The Rules of the Church Decorum were read by the Clerk and received. Elder Art Godfrey was chosen to offer the organization Prayer.

After lunch the Church met back in the house to ordain Brethren Homer Williamson and Jethro Williamson to the office of deacon. After singing and prayer Elder Art Godfrey delivered the charge from Matt. 11:28. Elder Otha Henry questioned the candidates from Titus 1 and II Tim. 2. Elder Ellis Lynn offered the ordination prayer.

The organization and the ordination being completed both churches were asked if they were satisfied with the work of the Presbytery. Both answered in the affirmative. The minutes were read and unanimously received and the Presbytery was dissolved.

(Editor's note: Elder Walter Clabo tells us that the New Bethany Church grew in one month from 6 to 16 members. We are happy to hear of the additions to the churches in various places.)

DONATIONS TO THE ADVOCATE AND MESSENGER

Nick Herald, Ohio, \$5.00; Lewis M. Rudacille, Virginia, \$5.00; Mrs. Walter Gilbert, Colorado, \$5.00; Ruth Feller, Virginia, \$5.00; Mr. and Mrs. William J. Rudacille, Virginia, \$2.00; Junior Dittmer, Illinois, \$5.00; A. W. Brooks, Virginia, \$15.00; Orville Dusthimer, Ohio, \$3.00; Mrs. Mabel Rinehart, Mississippi, \$5.00; S. S. Payne, Virginia, \$3.00; Mr. and Mrs. Elmer Leiter, Indiana, \$5.00; Harvey Cornwell, Virginia, \$5.00; Miss Sarah Burner, Virginia, \$6.00; Elder G. Jason Davis, Georgia, \$5.00; Clarence Moyer, Virginia, \$5.00; Walter Pile, Illinois, \$2.00; Lloyd C. Terrell, Arizona, \$3.00; Mrs. Martha Johnson, Indiana, \$3.00; Mrs. Mabel Butterfield, Pennsylvania, \$3.00; Allen Pierson, Indiana, \$5.00; Elder and Mrs. George Aders, Indiana, \$2.00.

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. (703) 743-6516. 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. (703) 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va. Dec. '77

LITTLE FLOCK—Nine miles southeast of Amelia, Va. Take Rt.38 out of Amelia to Rt.614; left on Rt.608; right on Rt.677 at church sign; church on left. 1st Sunday 10:30 a.m.; 2nd Sunday 10:30 a.m. and 1:30 p.m. Saturday before. Annual meeting 5th Sunday in October or November and 1:30 p.m. Saturday before. Communion second Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. Tel. 703-948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va. 23224. Tel. 804-231-5480. July '78

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 '78

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill., 60302. Services each 1st Sunday morning at 10:30 with Elder Vernon Hopkins, co-pastor; each 3rd Sunday morning 10:30 with Elder Raymond Webb, pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill. Tel. 725-1372 Mar. '78

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 '78

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 '78

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. '78

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 2nd and 4th Sundays 10:30 a.m. Elder J. Tolliver Utz, Pastor; Box 8, Madison, Virginia 22727. Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va. 25411 Tel.: (304) 258-3370. Aug. '78

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 '78

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