

Advocate and Messenger



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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

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, 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. '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. 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

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THE WAY, THE TRUTH, AND THE LIFE

“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. And whither I go ye know, and the way ye know. Thomas said unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me” (John 14:3-6).

Surely I am, and there must be many others like the apostle Thomas, who are in need of better instructions in the

way, lest we be lost; not that we do not have faith that our Elder Brother knows the way, but it seems so very impossible that we be among the chosen ones, to be included in that number of His Elect People that would be blest to have the Son of God leave His rightful place in Heaven and come down to this sinful world for the purpose of making the supreme sacrifice of His precious life for such as we.

THE WAY – Not one of the ways, but *The One and only Way!* There are so called ministers, many of them that are in the world and of the world, who continually tell us their instructions of the way, and they make it sound so easy; “just believe and it will be so!” We know that believing never did make anything true. We have believed many things only to find that we were mistaken when the truth was revealed to us about those things. If we could believe as we pleased and have our wishes granted the world would be in a turmoil all of the time. This cannot be. Christ is the Way and the *only* Way. He says no man can come unto the Father, but by me.

THE TRUTH – His Truth endureth to all generations. He is Truth! And there is no other way. All of man’s ways lead to destruction, frustration and sorrow.

THE LIFE – “In him was life; and the life was the light of men” (John 1:4). He was the true witness, sent directly from God to men.

ELDER W. T. DAILY

PHILIP AND THE ETHIOPIAN EUNUCH

Article Seven

“Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus” (Acts 8:34-35).

Philip “began at the same scripture” where the Eunuch had been reading. Many are the times I have had the experience of preaching on a text and having someone come to me afterward and saying something like this: “I just recently read

the scripture from which you preached and had wondered what it meant. Now it is explained to my satisfaction and joy.”

Usually this type Brother or Sister is your best hearer for they have an earnest desire to know more of Christ and His precious truth. They are much more likely to derive lasting benefit from the preaching of the gospel because that knowledge which has been earnestly desired and sought after is much more highly valued and more carefully laid hold of than that which is of little or no interest. Such a hearer was the Eunuch for he read with a desire to learn, not with ambitions of rising high in the esteem of men for his knowledge, but purely out of a desire for greater spiritual understanding that he might know more of the mind and will of God and be better prepared to serve and honor him.

Philip preached “Jesus” unto the Eunuch, and the effects which issued from his expounding upon this Blessed Subject should make all God’s servants more desirous of staying closer to this Great Theme in their own preaching and teaching. Those ministers who make Christ the chief topic of their preaching and the primary guide of their lives need not fear having an unfruitful ministry. That ministry which “testifies of Jesus” will draw the Lord’s humble poor together and promote peace and love among them: it will “build them up in the most holy faith” and strengthen them for the trials and conflicts of life: it will “establish them in grace” and make them “ready unto every good work”; it will make the humble inquirers, such as the Eunuch, desire to be baptized and to walk hand in hand with those who comprise the militant kingdom of their Lord and Saviour: it will discourage those who “climb up some other way” from coming in and trying to gain a toe-hold among those who have the advantage of such a ministry.

If I might be so bold as to advise God’s servants as to *what* they should preach and *Who* they should preach I could

give them no better counsel than that they should do as Philip did to the Eunuch; "Preach Jesus," the Way, the Truth, and the Life. Do so and ye shall see "the wilderness and solitary place be glad and the desert rejoice and blossom as the rose."

I have a strong mind to close this article with a poem which I wrote in '74 and which seems to fit well at this point. Many of God's people who have seen it have told me it meant much to them. I trust He will bless it to the good of those who read it here.

1. My dear Jesus, blessed Jesus;
What a grand and gracious theme!
Oh the precious name of Jesus,
What a bright and brilliant beam!
2. Oh my Jesus, dearest Jesus;
How I love to hear the sound!
Thou Whose name is filled with music,
May I in Thy love be found.
3. Precious Jesus, fairest Jesus,
May I love Thee as I should.
Thou art altogether lovely;
Thou art altogether good.
4. Oh sweet Jesus, wondrous Jesus,
What great works Thy hands have wrought!
What great things for wretched sinners!
Oh how precious is the thought!
5. Oh Thou gracious, loving Jesus,
Wouldst Thou raise me to Thy feet,
So that in such hallowed posture
Thy dear name I might repeat.
6. Jesus, Jesus, lovely Jesus,
I would dwell before Thy throne,
Praying, praising, seeking, finding,
Ever humbly pressing on.
7. Oh dear Jesus, sweet, sweet Jesus,
How I love to speak Thy name.
Thou art lovely on our mountains,
In our valleys you're the same.
8. Precious Jesus, my dear Saviour,
Thou Thy Father's darling Son,
How we hope one day to see Thee
When our race down here is run!

EDITOR

ORIGIN OF THE FOREGOING POEM

The above poem was written on Friday afternoon before the Third weekend in April, 1974 and entitled "Jesus, Blessed Jesus". I was attending the Annual Meeting of Mars Hill Church, which is near Edison, Georgia. This meeting began on Thursday night and continued through Sunday. Elder Manning Temples of Vidalia, Ga., was blessed to do some of the most able and instructive preaching during this time that I was ever privileged to hear.

On Friday afternoon I felt much in need of rest and went to lay down, but before my head touched the pillow the words "Jesus, Blessed Jesus" flashed before my mind and I had the strong impression that I should rise up and write these words down. At the time they flashed before me I was not at all in a spiritual frame of mind and had entertained no other thought other than as I said, to try to get some rest. But as I rose up and began to write, other words came in connection with the above almost as fast as I could pen them down.

I have never had what I would call a strong interest in poetry nor do I fancy myself to have any particular gift along this line. But I did experience great joy while writing the thoughts which came to me at that time. I felt strongly impressed to read them in the Communion service Friday night and afterward a good many expressed their appreciation for my having shared it with them. It was published in "The Christian Baptist" the next month and shortly afterward I received a tape from a Brother and Sister in Pelham, Georgia who had recorded the poem in the tune of "Precious Memories". Then some time later I learned through Elder T. L. Webb that some of the churches in Tennessee had been using it in their song services to the same tune.

I relate these things in humble gratitude to God for the joy I received in writing the poem and for the reception it has met with among His beloved people. It gives me sweet evidence that He was in the matter. Oh what love that He should

so condescend to bless us and give us these evidences along the way. May we labor to serve Him more devotedly.

R.E.H.

WATCH AND PRAY

“Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak” (Mark 14:38). *Watch!* over self, and *pray* for *heavenly* help, without which no creature can serve the Lord. For, “It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy” (Rom. 9:16).

Temptations are always confronting the child of grace on every hand. Satan’s ways are so cunning and deceitful it is often hard to detect his wiles. Trying the spirit that prompts the suggested act will reveal whether it is of the Lord or Satan if we are blessed with discernment. But even a God-fearing person, being human, is often deceived. David recognized his weakness and waywardness in Psalm 19, “Who can understand his errors? cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.” May we suggest the great transgression is that of serving the idol of self. For, “Of all the foes on earth I meet, None so oft mislead my feet; None betray me into sin, Like the foes that dwell within.”

Jesus spoke a truth that can never be annulled or by-passed when He said, “Ye cannot serve God *and* mannon,” and then told why. Yet we try almost daily, if not thrice daily for Satan argues that a little deviation won’t hurt. But the prophet observed it was the little foxes (seemingly so cute and harmless) that spoil the vines, (a more damaging act than eating the fruit).

We deceive ourselves if we think we can look upon that which is evil and forbidden without participating in it. Its

power is like a magnet. It draws us in ere we are aware. The only way a disciple can keep himself unspotted from the world is to watch diligently his every step and pray fervently that he will be kept from temptation, for this is the Saviour's command to His erring disciples. And He knows us better than we know ourselves.

"If ye live after the flesh ye shall die, but if ye through the spirit, do mortify the deeds of the body, ye shall live." Watching over self and praying for divine assistance is the field of labor to which every heaven-born child is called. Even though he now has abiding faith, a living hope and his prayers are sometimes indited by the Spirit, he is still weak in his flesh. He cannot bring Christ down from above nor up from beneath, neither can he bring the Spirit to his assistance at his will. Yet he who has been made to fear the Lord from his heart is not wrought upon by the Spirit as if he were a robot or a marionette for he is now a chosen, lively stone, called to work out his own salvation with fear and trembling for it is God working in him both to will and to do of God's good pleasure. But the working of the Spirit and the working of Satan in our flesh is as far apart and as incompatible as the noonday sun and midnight darkness. For one to serve the Lord, the flesh must be kept in subjection, that the Spirit may have free course. We must deny ourselves in the lust of the flesh, the lust of the eye and the pride of life and are also commanded to shun the very appearance of evil.

From the garden of Eden Satan has been deceiving man with a do-to-live doctrine. His modern appeal is, "Make your own decision, receive Christ, and serve the Lord." God is a Spirit and is worshipped and obeyed only by that which is given and prompted by the same spirit which no man possesses save those who have been born of that Spirit. Since "flesh and blood cannot inherit (receive or become heir to) the kingdom of God; neither doth corruption inherit incorruption" (1 Cor. 15:50). The old man of the flesh must be mortified, denied, kept under, or be crucified before the Spirit

operates in our flesh. When this is done by the exercise of God-given faith or by the love of God in stripes and chastisements to our sorrow, the Spirit is then every ready to operate in these vile bodies of ours. Paul says in Romans 8:11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." And he is not writing here on the resurrection but on the obedience of a child of grace. The work of a disciple is not to try to labor over the Spirit of God (an utter impossibility), but over his own flesh that he may keep his body under. When this is accomplished by the help of God, the Spirit is then ever ready to assist according to the will of God.

If the patient reader has been unable to understand our thinking as here expressed, or if perchance he disagrees with our interpretation of the scriptures used, may he yet ever remember to diligently watch and fervently pray that he not enter into temptation because "*Ye cannot serve God and mannon.*"

ELDER GALE F. HANOVER

MANNA

Dearly beloved of the Lord: May I be able to come to you with a few thoughts in regard to the manna that is a comfort to your soul. In Numbers 11:6-9 we have a description of manna and when it came. It was as a coriander seed, white; and the taste of it was like wafers made with honey, as in Exodus 16:31. This could be ground in mills or beat in a mortar and baked in pans to make cakes of it, and it had the taste of fresh oil or honey. When the dew fell upon Israel's camp at night, the manna fell upon it. The name, according to Josephus, was derived from Israel's question to one another, "man-hu?" what is this? for they knew not what it was.

God gave it to His beloved (in) sleep. It is the food miraculously supplied to the Israelites while in the wilderness for forty years. It is referred to as "angels food", not as if angels ate food, but it was food from the habitation of angels, from heaven itself as a direct gift of God.

This manna was found around, and in, Israel's camp each morning. As they awoke they found it already provided without toil. Such is the gospel of Christ, the gift of grace and not the fruit of works. It is free to all the needy, both high and low, rich or poor. It is something that is very important to Israel for it is indispensable for true life. In the 6th chapter of John, 31-33, we find the Jews had declared, "Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." But notice the answer of Jesus, "Moses gave you not that bread from heaven . . . For the bread of God is he which cometh down from heaven, and giveth life unto the world." So Jesus could truly say, "I am that bread of life," the true, living bread. This is a hidden manna. It is hidden from the world and from the wise and prudent. But Oh how much Israel needs this true manna today. It is given by the power of God to feed our souls and give comfort to you.

This manna was gathered in the early part of the day each day for the sun would soon melt it and so we must not let the sun of the world's heat and excitement melt away our manna for then we will have no food. A double portion was to be gathered for the sabbath and it would not keep over any other time because it would spoil and be of no benefit. It was to be gathered day by day, or each day of the fresh supply. So today's grace will not suffice for tomorrow. The Lord supplies each day as is needed and we are to use it to His honor and glory. It is a true manna of spiritual food received in love and mercy. To the carnal man it is just a plain, dry food of no account for he is seeking the pleasures of Egypt, but to the poor, trembling, spiritual child of God, it is a complete, rich food, full of the richness of Jesus our Saviour

and of the Holy Spirit.

There was a golden pot that contained an omer of manna, Heb. 9:4, which was to be kept for future generations. This also contained Aaron's rod that budded and the tables of the covenant. This had a preserving power and typifies Jesus in the holiest of holies with all the manna of loving kindness in the preservation of the least of all and yet, all to eternal glory. This manna, like a precious ointment, like the incorruptible manna in the sanctuary, is the spiritual food given to all the lambs and sheep of His fold. It is everlasting, and, as the manna continued with Israel throughout their journey in the wilderness, so Christ will be with you His people throughout your entire journey here in this world.

When we reach the promised rest then faith gives place to sight and the wilderness manna gives place to the full fruition of the tree of life in the midst of the paradise of God. This was even promised to the dying thief when he was crucified with Jesus. Bless the Lord with all your soul for the hidden manna He gives you day by day with the promise of a paradise with God and Christ Jesus your Saviour.

The manna in the pot is surely typical of Jesus in the very truth that He came from heaven and as the manna was round in form so Christ has rounded out to perfection everything essential to His honor and glory in all eternity for His children. It was white in color, which denotes the purity of Christ in all things, and His innocence. It was sweet in taste and so is Christ, His fruits, His word and ordinances. Jesus our Saviour is the only true food for the child of God.

While the persons fed by the manna were the Israelites who were brought out of Egypt, and a large number they were of all sorts, yet those who are fed by Christ and nourished with Him by the true manna, the bread of life, are the spiritual Israel of God, whom Christ has redeemed from worse than Egyptian bondage though they are yet in the wilderness of this world, and by nature the children of wrath even as others. Ye are all one in Christ and are complete, round, and

whole in Him Who is our all in all. The Israelites had manna every day while they were in the wilderness, and Christ is the daily bread for all believers while in this world and He gives to eat of the hidden manna sufficient for life's pilgrimage here below.

Jesus in speaking of Himself says, "This is that bread which came down from heaven." Surely the Lord gave the manna from heaven too, but there is quite a difference. For your fathers did eat manna in the wilderness, and are dead, but the bread that cometh down from heaven, which Jesus Himself was and is, that living bread is that which a man may eat of and not die. Jesus has declared that "if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world," or the spiritual world kingdom; the one that God so loved that He gave His only begotten Son to save. This manna is not as your fathers did eat for they are dead and did not live forever. So Jesus' manna is far more effective for, "he that eateth of this bread shall live for ever."

We would not want to live forever here in this world as we are, but what a blessed hope and anchor of the soul to look forward to being with Christ and the redeemed of the Lord forever. An anchor that is sure and stedfast does not change or waver for it is anchored into that within the veil where the forerunner is for us entered, even Jesus our Saviour. What a manna to feed upon and know that He that has begun a good work in you will perform it unto the day of Jesus Christ. So look up and lift up your heads for your redemption draweth nigh. This manna is sweet to my soul, for it comes from heavens throne where Jesus is, and when we see Him as He is we shall be satisfied. There will not be any spots or wrinkles or any such thing, neither night or day, no pain or crying, no tear dimmed eyes, for Christ Himself is the light of that city of heavens pure world. We being in His likeness in a complete way and joint heirs with Him shall behold what a

wonderful Saviour is Jesus the Christ, the living bread of manna that enables you to trust in Him and sing His praise. Bless His holy name for the manna that never fails.

ELDER DAILY HITE

ABUNDANCE OF GRACE

“For if by one man’s offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ” (Rom. 5:17).

The thoughts I desire to share with you dear brethren in this lesson are new to me as I saw them for the first time last week, (I received this article on July 15, 1977, Ed.) and fear that I may not be so blessed as to show you what I think I see. For many years we have rejoiced over and over at many beautiful thoughts contained in this chapter beginning with verse 12 which pertain to our salvation in heaven when this life is over. But the phrase I have at the heading of this article is the source of many beautiful thoughts I am thinking about which are for our benefit here in time.

First let us consider the abundance of grace. We all know that if we or anyone else lives in heaven when this life is over it will be by God’s grace and never by any works we can do. But again if we understand how God cares for us daily we can well understand that it is by His marvelous grace that we live, move, and have our very being, keeping in mind that *grace* is an unmerited favor from God and nothing whatsoever we can possibly ever merit, for I am sure we can all say with Paul, “*But by the grace of God I am what I am*: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me” (I Cor. 15:10). Now I do not mean we can all say every bit of this 10th verse but the *first part* of the verse, for we do so often hear brethren say,

“By the grace of God I am what I am,” but they most always stop there.

Now Paul is not saying here that by the grace of God I was what I was or that I will be what I will be, etc., but *now*, right *now*, I am what I am. Paul is here telling us that this grace was not bestowed upon him in vain. What did you say Brother Dave? In vain? Yes, that is what I said. Someone might say, “But no one can have the grace of God bestowed upon him in vain.” I ask then, if it is impossible for any one to receive the grace of God in vain why Paul says, “We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain” (2 Cor. 6:1).

How can a child of grace receive the grace of God in vain? and what does it mean by the grace of God, etc.? When we are born again God takes up His abode in our hearts and directs us in paths of righteousness by His Spirit. In 2 Tim. 1:7 Paul tells us that God gives us the spirit of power, which is His spirit that is now with us and will ever lead us as He would have us go and thereby enable us to do as He would have us do, etc., and this is all by the grace of God. As we use this grace God gives us more grace. See James 4:6. So we see that the more He has for us to do the more He will supply us with a sufficiency of grace to do it. Here are a few scriptures you might read in connection with this: (Acts 4:33; 13:43; Rom. 12:3; 2 Cor. 12:9).

In this verse cited here in the 9th verse of 2 Cor. Paul says, “And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.” Now Paul had been begging God to remove his infirmities, but Christ plainly tells him He will not remove them but He will supply him with a *sufficient amount of grace* to endure them. (My text reads, “Abundance of grace”). Paul goes on here in verse 10 to say, “Therefore I take pleasure in infirmities, in reproaches, in ne-

cessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong. Now Christ has assured him that, while he will not remove these five hardships, all so hard that either of them could well take his life, yet He promised him a sufficient supply of grace to endure all of them, that the power of Christ (verse 9) might rest upon him, or, that he might *reign in his mortal body*. That is, reign *over* his mortal body.

Now next the "gift of righteousness" in our text. Let us read 2 Cor. 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." And next let us consider this phrase, "shall reign in life by one." "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:12). That is, if we as Paul are willing to suffer whatever our lot might be here in this life for Christ's sake, that we too might win Christ; that we might have the sweet *fellowship* with him; that we might rejoice in His sweet Spirit.

If we suffer we shall reign with Him. That is, we will reign over our mortal bodies, we will crucify ourselves as Paul did, daily. We will first consider Christ in our daily lives and thereby reign over our mortal bodies. Let us briefly notice Rev. 5:10; "And hast made us unto our God kings and priests: and we shall reign on the earth." That is, right here from day to day as we travel down life's pathway. You might also read 1 Cor. 4:8. I am not satisfied with my poor efforts to teach what I see in this. See also verse 21 of Romans five. To me this is a wonderful thought how God supplies us with an abundance of Grace to daily serve Him that we might reign over our mortal bodies and thereby bear the fruits of the sweet Spirit and many times our darkness will be turned to light. Often our gloom and sadness will be turned to real joy, peace, and contentment. Yours for a better, sweeter, and happier life while we walk the shores of time.

ELDER DAVID P. BRIDGMAN

SIN, THE LAW, AND RIGHTEOUSNESS

"He hath not dealt with us after our sins; nor rewarded us according to our iniquities" (Psalm 103:10).

The measure of a man's devotion to the Lord is determined largely by the extent to which he sees and feels the wickedness and the injurious consequences of sin and the extent to which he feels to have been forgiven his own sins.

When one is convicted of sin by the power of the Spirit he then sees himself in an altogether different light. Not all of God's people are led into a *deep* sense of their sinfulness, but some are brought to such clear views of self and sin as to totally destroy all their confidence in the religion of men. Thus are they taught to lay hold upon that righteousness which Paul says is "imputed *without works*" (Rom. 4:6).

Whereas they had always compared themselves with others and were reasonably satisfied with what they saw, now they see themselves in relation to the *perfect* standard of God's holy and righteous law and realize they fall far short of it. Sin then becomes "exceeding sinful" in their sight (Rom. 7:13) and they know that if God should deal with them according to their iniquities they must be consigned to eternal fire. They die to all hope of keeping the law so perfectly as to make themselves good in God's sight. Thus the law is made a "schoolmaster" to bring them to Christ (Gal. 3:24).

To such as are brought to Christ through this experimental channel of grace He "is the end of the law for righteousness" (Rom. 10:4), and since He is the end of the law for righteousness they can no longer look to it for that purpose but only to Him. Are *you* looking to Him for righteousness?

EDITOR

As water lifts the burden of the thirsty, immeasurably more does Christ lift the burden of the sensible sinner.

AN UNUSUAL DREAM

It is remarkable how much of the Bible is devoted to dreams and to the interpretation thereof. Some of the most wonderful and important parts were first spoken to the fathers in dreams. The angel of the Lord appeared to Joseph in a dream and spoke those wonderful words — “She shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” It is most interesting to study the dreams recorded in the book of Daniel, as well as many others.

I do not think anyone would want to say that *all* dreams are of the Lord, but we could not very well believe a great deal of the Bible if we did not believe *some* are divinely given. I firmly believe God does still sometimes instruct, and sometimes warn of dangers through dreams. It has been my privilege to hear many wonderful dreams related, and also to have experienced dreams which have meant much to me and to others.

I have sometimes felt inclined to record a number of very outstanding dreams which have seemed to me to have been directed of the Lord, but I have hesitated to do so knowing that many people think such things are mere whims of fancy. There is one which I personally experienced several years ago in the beginning of my ministry which had a great effect upon my feelings and which I probably will never forget. I have sometimes related it to young brethren in the ministry, hoping it might prove as beneficial to them as I felt it was to me. I would like to relate it again here — not only for young brethren in the ministry, but for our young people generally, and indirectly for the consideration of the older brethren and sisters too. It was experienced as follows:

I had been ordained but a short time, and had traveled away from home but very little. I had been called to the care of the churches which had been ably served by the late Elder L. E. Frazee, who was among the ablest ministers of the gos-

pel throughout this section of the country. I expect now that this may have affected me more than I knew. The brethren seemed to hold me in very high regard, and I am sure that I received much more flattery than is good for any young man in the position I held. It was not uncommon for some of the brethren to tell me that they felt they did not need any visiting minister so long as I was there to preach for them. I have more than once reproved brethren for such remarks, but I was very human, and such extreme expressions doubtless had much weight in my feelings.

I then began attending associations and meeting strange brethren away from home who would often indulge in similar remarks and quite naturally I felt that such brethren and sisters were very warm personal friends. I suppose that I received about as much of such flattery as most young brethren do, and a great deal more than I deserved. All of this, I expect, had considerable influence in prompting me to look forward to attending the associations with great pleasure. I now come to the dream.

The Suiver Siloam Association was to convene in a few days, and I could hardly await the day for it to come. On the eve of the meeting I retired as usual looking forward eagerly for the morning to come so that I could be off to the association. During the night I dreamed that the brethren were assembling on the association ground, and as I came upon the ground I could hear on every side exclamations of pleasure as the people saw me coming. I felt very happy at such expressions, and thought that surely I was greatly favored to have so many dear warm brethren and friends among the people.

Then, as I passed through a hallway into the church room, I noted a few brethren seated upon a bench who looked at me but made no effort to arise or to even address me. I thought that I could detect a look of pity in their expressions, and this I resented keenly. I did not feel the need of their pity, and I thought that if they did not care to meet me I certainly would not bother them — for there were so many

others who seemed quite anxious to talk with me and assure me they thought very highly of me.

Now after this the scene seemed to change. In my dream the association was over and I was leaving the ground to return home. The road led me to a stream of water, and as I was about to cross this stream some men down by the water's side were playing or pitching horse shoes, using bright new shoes with which they seemed delighted. I stood and watched them for a moment, and as I did so I noticed some horse shoes which they had thrown away, lying in the stream being covered with rust. I experienced a feeling of sorrow for those old discarded horse shoes, and a feeling of resentment toward those men who had been content to use them while they were new and shiny but quick to throw them away when tired of them.

I then turned to leave that scene and experienced a deep feeling of disgust as I did so, and, as I started to cross the stream, I stepped upon a plank which was quite slippery, and as my feet slipped and I almost fell to the ground I suddenly heard a roar of laughter behind me which caused me to look quickly around, where I saw the same people who had been praising me so highly now laughing and jeering because I had slipped.

Just here I awoke, with the laughing of the people ringing in my ears. It was almost morning, and it would soon be time to start to the association, but my feeling of pleasure was gone. I attended the association but I could not remove the dream from my mind. When some brother or sister would approach me with words of praise I felt resentful and distrustful. I could not help wondering if such person would be among those who would laugh if I should slip. From that day until this I have hated flattering lips.

I would sound a warning to our young brethren in the ministry against paying too much attention to the words of persons who almost out-do themselves with words of praise. It may be that such persons would love to use you — and then

throw you away.

The mere fact that some brother or sister will fawn over and brag on the young minister does not prove that they have special love for him or that they honestly prefer him to others. It could be true that they think he can be influenced to help them in some plan, and when they find this can not be done he will not find them so warm and encouraging. I have had many occasions to recall my dream of years ago, and now pass it on for what it may be worth to others.

I would say to older brethren and sisters everywhere, that it is a very serious matter both to indulge in undue praise and to with-hold encouragement when it is needed. The Lord's people all need encouragement, and what I have said here is not intended to hinder normal and sound encouragement. I am sure that I have always needed such encouragement, and doubtless always will need it, as all do; but flattering lips are never to be trusted.

ELDER C. E. WEBB
In GOSPEL WITNESS, 1955

THANK YOU, LORD

Sometimes we learn a lesson
By listening to a child.
They are so small and gentle
And trusting all the while.

Today I kept by grandbabe;
He's fast approaching two,
And every time I gave to him
He always said, "I thank you."

While looking at his tender smile
I thought how sweet 'twould be
If every blessing we received
We'd stop to worship Thee.

To tell Him how we thank Him
For all He gives each day;
To trust as little children
For God to show the way.

SISTER SARA HOBBS, PAVO, GEORGIA

YOU TELL ON YOURSELF

You tell what you are by the friends you seek,
 By the very manner in which you speak,
 By the way you employ your leisure time,
 And the use you make of dollar and dime.

You tell what you are by the things you wear,
 By the spirit in which your burdens bear,
 By the kind of things at which you laugh,
 By the records you play on your Phonograph.

You tell what you are by the way you walk,
 By the things of which you delight to talk,
 By the manner in which you bear defeat,
 By so simple a thing as how you eat.

By the books you choose from the well-filled shelf,
 In these ways and more, you tell on yourself.
 So there is really not a particle of sense
 In an effort to keep up a false pretense.

AUTHOR UNKNOWN

CORRESPONDENCE AND NEWS NOTES

From Sister Mary Griffin, Reidsville, North Carolina:

Dear Brother in Christ: I read in the Christian Baptist that you have taken the editorship of the Advocate and Messenger. I have been reading this little book for several years that was passed on to me by a dear Sister who has gone on to be with her Saviour, and I trust mine. I have been blessed if not deceived, in the sound and uplifting articles that you have contributed for several years, as well as the other writers. I have heard you preach in person and there is a witness in my heart if not deceived that bears witness with the things you stand for. I can see an humble, sincere Christ-like Spirit that you possess, that I'm afraid I don't have, but desire it with all my heart I feel.

I believe the Lord will bless you in your endeavors as long as you contend for the truth as you have in the past and walk accordingly.

Enclosed you will find a check for \$5.00. Please put me on your mailing list for a year. May God's rich grace and mercy be with you and yours, and be merciful to us all in

these perilous and trying times is my prayer I trust. Please remember me in your petitions to Him if you feel to. In precious hope.

From Brother Keith McGee, Walnut Cove, North Carolina:

Dear Brother Harris: I have been reading some of your articles in the Advocate and Messenger for some time now. I would like to express my thankfulness to you and all the brethren who work so hard for such a great cause. I have not been with the Primitive Baptists long, but what time I have been with them has been the most rewarding experience of my life.

The Lord has been so great to me and I felt like before I joined the church I had been trying to ignore my feelings, but the Lord brought me down on my knees making me feel like I was the worst sinner on earth. I thoroughly enjoy hearing the word of God preached and taught in a way I can understand. I'm very proud to be an Old Baptist.

It has certainly been a long time since I've seen you or your family. Maybe soon I can come down with Mother and Daddy for a visit. Heard your father preach at High Point fourth Sunday. Sure was great to see them all. Ralph, I know you're pretty busy but do hope you can take time to read this and forgive me for my sloppy writing. I wanted to write you and tell you of my great experience joining the Old Baptists and living my life, trying to serve my Lord the best way I can. I have found out since I became an Old Baptist that temptations seem to have doubled, but with the help of God I know everything will be fine. Come visit our part of the country soon. Love, your brother in Christ.

From Elder Hollie Redmon and Wife, Colonial Hts., Virginia:

Dear Brother Harris: We have just received our July Advocate and Messenger. We want to commend you for the good writing in it. Especially the first article, and the others. You are doing a real good job with our paper. May the Lord bless you to continue. We have received the A & M since 1933 and

it has come to our home since 1915. We are fine. Hope you and yours are well and we hope to see you at the Associations (Ebenezer and Kettocton). God bless you and yours. In christian love.

From Sister Ann Taylor, Akron, Ohio

Dear Elder Harris: We have just received the Advocate and Messenger. The article Elder A. J. Hylton wrote, "Cleaness In The Church" indeed was of great interest to me. May the Lord continue to bless him with the knowledge, and wisdom, to write and preach as He directs him. I will be reading it from time to time as I do others for inward meaning and learning, as some articles are so unusual, so filled with rich blessings, as he wrote:

"Great promises are given to obedient churches who remember this, in joy and praise to the mighty *name of God*. You are not of this world but the Lord has called you out of this world to serve Him in reverence and godly fear." I love this part dearly.

Please send the Advocate to my daughter who lives in California. She enjoys the church meetings there also. I know she will be happy to receive your paper. Enclosed is \$10.00, five for the paper and keep the rest as you desire in the Lord's work. Many rich blessings Elder Harris and all who write for our benefit and learning. Remember us.

From Elder V. V. Willard, High Point, North Carolina:

Dear Brother Ralph: *The Original Bear Creek Association* convenes with *High Point Church* the third weekend in September. We are sending you a special invitation to attend. If impossible for you to come then, can't you pay us a visit some time soon? We have enjoyed your writings in all the Baptist papers and think you are doing well with the Advocate and Messenger. May God continue to bless you in all your spiritual endeavors and give you natural health as well. Yours in hope.

From Sister A. H. Taylor, Lexington, Tennessee:

Dear Elder Harris: We enjoyed a fifth Sunday meeting at New Antioch Church July 31st. Elders Carman McMinn and Halley Stanfill were the visiting ministers. Other visitors attended, too.

Some of our members were unable to attend the service. We are informed that Sister Audry Pruett (our pastor's mother) is not improving as we would like to hear. Sister Frances Clayton, 94 years of age, is not well enough to attend church services either. We hope to have better news from them soon. In hope.

From Elder Gale F. Hanover, Ashville, Ohio:

Dear Brother Harris: . . . We returned last evening from attending two days of the *White Water Association* of Eastern Indiana. The attendance, love, peace, and preaching was concrete evidence of the presence of the Spirit. May the Lord bless you by His guidance and strength in your labors. In hope.

**REPORT ON EBENEZER AND KETOCTON
ASSOCIATIONS**

My wife, daughter, and I were blessed to attend the Sunday services of the Ebenezer and the Friday and Saturday services of the Kettocton Associations last month and are glad to report that we feel to have enjoyed the sweet felt presence of our Saviour. We had reports that the services we missed were also blessed of the Lord with sweet peace, love, and fellowship dominating and continuing throughout the proceedings. We pray God's richest blessings upon these dear people and the ministers who labor among them.

We were blessed to be with several Elders whom we had

not seen for some time and also to meet Elder Orvil Prior and hear him preach for the first time.

I and my family wish to express our heartfelt thanks to all who helped make our visit a pleasant one, particularly those in whose homes we visited, and others who would have entertained us if time had permitted. We love all God's people for Christ's sake and are so thankful for those with whom we have enjoyed a close and loving acquaintance.

EDITOR

A WORD FROM BROTHER FRANK COPPEDGE AND WIFE

We feel sure our readers would like to have an update on the condition of brother Frank Coppedge who was terribly injured back in May of last year in a traffic accident in which he was an innocent victim. We are happy to report that his degree of recovery has been miraculous and he was able to attend both the Ebenezer and Kettocton Associations and to get around with only a cane. Surely "this is the Lord's doing" and "it is marvelous in our eyes" (Psalm 118:23).

Brother Frank and Sister Kitty both asked that I relate to the readers of *Advocate and Messenger* their most humble thanks and sincerest appreciation for all the prayers which have been offered up in their behalf as well as all the financial help and other expressions of love extended to them. The Coppedges are meek and loving people and we feel they are worthy of all the consideration they have received. They still need our help and I feel confident their brethren, and particularly their God, will not fail them.

To have come from the point where the doctors had no expectations of his living to the point where he can now get around with a cane is indeed nothing short of a miracle and we thank God for it. Let us remember them in our prayers and continue to share with them the things the Lord has

blessed us with. Donations may be sent to: Mr. & Mrs. J. Frank Coppedge, Route 4, Box 176-A, Brightwood, Virginia 22715.

EDITOR

UNION MEETINGS

GREENWOOD PRIMITIVE BAPTIST CHURCH - First Sunday, October 2, 1977, all day Sunday only. Elder Hollie Redmon, Pastor.

SIDELING HILL PRIMITIVE BAPTIST CHURCH - All day meeting Third Sunday, October 16, 1977, Saturday night before at Needmore Meeting House. Elder Raymond Pressley, Pastor.

TONOLOWAY PRIMITIVE BAPTIST CHURCH - Fourth Sunday, October 23, 1977, all day Sunday only. Two miles north of Pittman's Grocery in Hancock, Maryland, on Penn. Route #655. Elder Douglas Heare, Pastor.

ENON PRIMITIVE BAPTIST CHURCH - Largent, West Virginia, Fifth Sunday, October 30, 1977, all day Sunday and Saturday night before. Elder J. Tolliver Utz, Pastor.

UPPERVILLE PRIMITIVE BAPTIST CHURCH - Union meeting 4th Sunday in September, and Saturday before, all day both days. Elders Raymond Pressley, Virginia, T. E. Beavers, Indiana, and A. J. Hylton, S.W. Virginia, are expected to be present.

ASSOCIATION MEETINGS

ANTIOCH PRIMITIVE BAPTIST ASSOCIATION - 138th Annual Session - To be held with **New Home Church**, Monroeville, Alabama, on September 16, 17, 18, 1977. Church is located just off U.S. 84 E., 2 and ½ miles E. of intersection, Hwys U.S. 84 and Alabama 21. See sign on left.

CHOCTAWHATCHEE ASSOCIATION - 138th Annual Session - To be held with **Ramah Church**, Banks, Alabama, on September 23, 24, 25, 1977. Church located Northeast from Banks on U.S. Hwy 29, eight miles; then turn left one mile.

MISSISSIPPI RIVER ASSOCIATION - 137th Annual Session - To be held with **Antioch Church**, Toone, Tennessee, on 1st and 2nd of October and Friday before, 1977. For further information contact Elder Wiley Sammons, Box 246, Collierville, Tennessee 38017, or, Elder Julius Sammons, Whiteville, Tenn. 38075.

ECHECONNEE ASSOCIATION - 149th Annual Session - To be held with **Fellowship Church**, Peach County, Georgia, on October 7, 8, 9, 1977. For further information contact Brother Fred Matheny, 995 Walnut Ridge Drive, Macon, Georgia 31200.

PATSALIGA ASSOCIATION - 87th Annual Session - To be held with **Goodhope Church**, Dozier, Alabama, on October 14, 15, 16, 1977. Three miles South of Dozier, or 4 miles North of Gantt, on Hwy 29; turn west at sign. Four miles to church.

Obituary

EMMA MAE ARNOLD

The death angel visited our dear Sister and mother in Israel, Mae Arnold on April 21, 1977. She was born 84 years and one day before in Henry County, Alabama. Left to mourn her passing are her husband and companion of 62 years, Porter Lee Arnold; two sons, Kyros D. and Porter P. Arnold; two daughters, Mrs. Robbie Starling and Mrs. Hilda Phillips; ten grandchildren; 14 great-grandchildren; several nieces and nephews, a host of friends and all her Brothers and Sisters at Little Vine Church.

She was baptized into Little Vine Primitive Baptist Church, Dothan, Alabama, on May 20, 1916 by its pastor, Elder J. Z. Hull. She remained a loyal and faithful member for almost 61 years, longer than any present member. Even in her last years when her afflictions were severe, she attended services regularly in a wheelchair, demonstrating her intense love for her Lord and His Church.

Funeral services for her were held at Little Vine Church by her pastor, Elder L. L. Farris and Elder J. M. Blackshear on Saturday, April 23, 1977 at 10:30 a.m. She was laid to rest in Memory Hill Cemetery. She was widely known and greatly loved by all who knew her as was demonstrated by the many flowers and huge crowds at her funeral.

We at Little Vine extend our sympathy to Brother Arnold and all other survivors in their loss and humbly pray that the God she served will fill their lives with his marvelous love, reconciling their minds to His sovereign will. May he give them grace to continue life without her and to say, "Thy will, not mine, be done." Although we miss her deeply we must remember that Revelation 14:13 tells us: "Blessed are the dead which die in the Lord from henceforth: Yea, sayeth the spirit, that they rest from their labors." Submitted in love,

W. A. Nall, Church Clerk

ROBERT M. ADAMS

Brother R. M. Adams, age 73, Deacon, Church Clerk, pillar in the Church, and saint, crossed the chilly stream of death early Sunday Morning, May 22, 1977. God in His perfect knowledge and mercy found reason to call him from his journey on earth to reign with Him in Glory.

He was born April 10, 1904, in Meggs, Georgia and was married to Doris Hall, of Albany, Georgia. They moved to Dothan, Alabama in 1935 where he spent the remainder of his life. He joined Dothan Primitive Baptist Church and later was ordained a deacon. He joined Little Vine Church July 16, 1950 by confession of faith, as Dothan Church no longer existed. After he retired from the Bay Line Railroad in 1969 as a Superintendent, he spent a great deal of his time maintaining the church building and grounds and visiting among its members. He was a warrior for the cause of Christ and a standard bearer for Little Vine Church. He was a peacemaker in times of trouble, and a rock that could not be moved when it came to the principals of doctrine. His first concern was for the church and its people. He had love and compassion for all; malice or hatred towards no one.

Funeral services were held at Little Vine Church on May 24, 1977 with its pastor, Elder Laymon L. Farris officiating and Elder Sam W. Etheridge assisting. The body was laid to rest in the Church cemetery where it will sleep until it is called from the grave to re-unite with the spirit which we feel sure has gone to meet the Saviour. Left to mourn his passing are his wife, Doris H. Adams; 3 daughters, Mrs. Susan Aldridge, Mrs. Ann Kerbs, and Mrs. Jane Mihalik; six grandchildren; one sister; two half-sisters; one half-brother; one step-sister; one step-brother; several nieces and nephews; and all the members of Little Vine Church and other churches in the area.

We at Little Vine miss our Brother deeply, yet we are humbly submissive to God's will. Our prayers are for Sister Adams whose loss is tremendous. May He, Who holds the world in His hand and marks the fall of each sparrow, fill that aching void in her heart and life left by such a great loss. Submitted in Christian love.

ELDER L. L. FARRIS, Moderator
Adrian Nall, Church Clerk

ELDER ALBERT PRATT

On June 16th, 1977, Elder Albert Pratt answered the call of a merciful heavenly Father and silently fell asleep in Jesus. Elder Pratt was born November 4, 1913, in Knott County, Kentucky, making his stay on this earth sixty-three years. On the 22nd of November, 1940 he was united in marriage to Elma Dobson in the State of Kentucky. To this union was born one son Darrell Glenn and one daughter Bernice who survive along with three grandchildren and the widow to mourn his passing, also a host of friends and brethren.

Elder Pratt received a sweet hope in his Saviour and asked a home in the Pilgrims Rest Church near Etna Green, Indiana in May 1956. He was licensed to speak publicly of the goodness and mercy of an all-wise God in May 1961. In October, 1962 the church set him apart to the full work of the gospel ministry. As he la-

bored among the churches he gained many dear friends. He served the following churches as pastor: Oak Grove, Taylor's Creek, Tippecanoe, Providence, and also Pilgrims Rest and Saginaw Valley near Bay City, Michigan. He will be greatly missed by all. He also served Shyloh during the absence of their pastor.

On June 18th a service was held in the funeral home with the following Elders present: Elmer Leiter, Mitchell Dobson, Jr. and Thurman Richie. The funeral was conducted on Sunday, June 19th, by Elder Elmer Leiter and this unworthy writer. He was laid to rest in the cemetery adjoining the Oak Grove Church to await the glorious resurrection of the dead. Submitted in sweet hope.

ELDER ELIAS SARBER

GLADYS FRAZIER

Sister Gladys Katherin Frazier, of Luray, Virginia, died Monday morning August 8, 1977, in the Page County Memorial Hospital where she had been a patient for six weeks. She was born May 4, 1902 in Rappahannock County, Virginia and was a daughter of the late Lloyd W. and Frances E. Frye Frazier.

She was a loyal and devout member of Mt. Carmel Primitive Baptist Church of Luray, Virginia, since June 27, 1935. She was always in attendance whenever she was at all able to get there. She was a sufferer of crippling arthritis which kept her from doing as much as she would have done in the church, but she would walk over snow and ice at times when it would seem impossible to us.

We of the membership will surely miss her in the future, but we are thankful for the memory of her filling her place while she lived. We pray the Lord will bless her family to be reconciled to His will in taking her home to rest. The family she left behind consisted of: three brothers and six sisters. After a simple little funeral service at the grave-site (at her request) her little body, which weighed less than 100 pounds, was laid to rest in the Beam's Chapel Cemetery, East of Luray to await the second coming of her blessed Lord Whom she loved and trusted.

Written by her pastor, ELDER W. T. DAILY

DONATIONS TO THE ADVOCATE AND MESSENGER

Garland H. Lyons, Ohio, \$5.00; Glen Reeves, Texas, \$5.00; A. L. Canell, Virginia, \$2.00; Mrs. Mattie Martin, Virginia, \$5.00; Samuel Baggarley, Virginia, \$5.00; Mrs. Nannie M. Hisle, Kentucky, \$5.00; Howard Smith, Ohio, \$2.00; Mrs. Emily G. Long, New York, \$5.00; Aubrey Utz, Virginia, \$2.00; Mrs. Rebecca Donaldson, Maryland, \$15.00; Janet Yates, Virginia, \$5.00; Elder Orvel Prior, Illinois, \$5.00; Mrs. Martha Reynolds, Washington, D.C., \$5.00; Ben Baldwin, Virginia, \$5.00; W. W. Woodward, Virginia, \$5.00; Julian Bly, Virginia, \$5.00; Minnie Dupont, Virginia, \$5.00.

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. 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. (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 '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. '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 '77

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before the 4th Sun. 7:30 p.m. Elder Eddie Fewell, Franklin, Ind. (4th) Elder Harvey Greene, Aurora, Ind. (2nd) Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Ohio 45373; Tel. (513) 335-6774. May '78

MT. CARMEL—South Broad St., Luray, Va. 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m.; 5th Sun. 11:00 a.m. Elder W. T. Daily, Pastor, Rt. 2, Box 48, Luray, Va.; Tel. 743-5894. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va. 22835; Tel. (703) 743-6385. Dec. '78

SALEM—Richmond, Va. 36th and Maury Sts., Turn west off I-95 at Exit 9. Meets each 4th Sunday at 10:30 a.m. and Saturday before at 7:30 p.m., Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va. 23225. Tel. (804) 233-4895. Dec. '77

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

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Fredericksburg, Va., or call Mrs. Charles Sullivan, 373-7587. March '78

UPPERVILLE, Va.—4th Sundays, 11:00 a.m. Elder A. F. Sudduth, Pastor, Rt. 4, Luray, Va. Mary E. Low, Clerk, Box 157, Purcellville, Va. Dec. '77

OTHER SUNDAYS

WILMINGTON, Del.—2911 Van Buren St., Wilmington, Del. 19802. Every Sunday, 10:45 a.m. Elder William E. Blair, Pastor, Rt. 1, Box 202A, Woodstown, N. J. 08098. Tel. (1-609) 769-1167. Mrs. Leon (Elnora) Stein, Church Clerk, 509 W. 35th St., Wilmington, Del. 19802. Tel. (1-302) 764-4896. Dec. '78

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