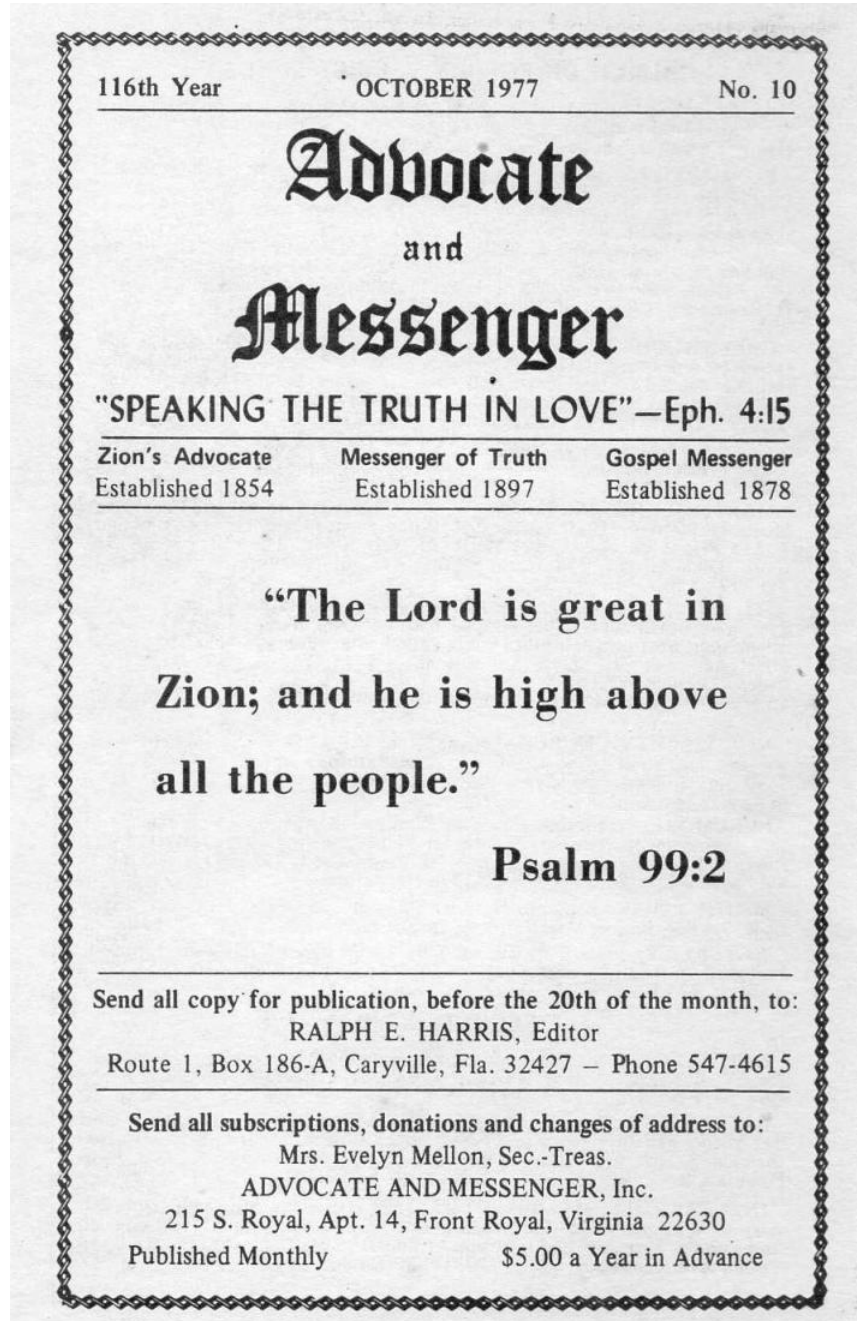


Advocate and Messenger



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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, 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. '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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OBEDIENT UNTO DEATH

When Jesus is said to be made a little lower than the angels (Heb. 2:7, 9) it does not refer to the *extent* to which he humbled Himself, as though He was a *slight degree* below the angels, but rather it refers to the duration of His humiliation, that is, the length of time He dwelled upon the earth in human flesh. The words might have been rendered (as it is in the margin) "Thou madest Him a *little while* lower than the angels."

He came not to be ministered unto, but to minister, and

to give His life a ransom for many, (Matt. 20:28) but as the eternal, co-equal Son of God He could not die, therefore He must needs be made lower than the angels for a little season in order to the fulfillment of His mission as a sin-bearer and Saviour. He was "made a little (while) lower than the angels for the suffering of death" (Heb. 2:9). In eternity with His Father He was in the form of God. This form was not "taken upon" Himself but refers to His eternal existence. But "being (already) in the form of God He *took upon Himself* the form of a servant." Then in this *human* form "He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:6-8).

In II Cor. 13:4 Christ is said to have been "crucified through weakness," but this weakness does not refer to want of power over His tormentors but to the weakness which made Him capable of death and to that weakness on the part of His people which made them *need* His death. It was only through death that He could "destroy him that had the *power* of death, that is, the devil" and thus deliver those who were always in a state of bondage due to their *fear* of death.

God's people are said to have been "reconciled to God by the death of his Son" (Romans 5:10) and now since this reconciliation has been accomplished they shall even more manifestly be saved by His life. In other words they are already reconciled by His death and shall be saved by His life. What comfort it affords us to see such security and certainty pertaining to the saint's relationship with God! Not only did Christ *die* and by that means reconcile them to God but He also *rose from the dead* and now intercedes for them at the right hand of the Father.

Thus in human flesh He was only made lower than the angels for a little time for a grand and glorious purpose, but now He is highly exalted by that same God Whom He glorified in all things. Highly exalted, crowned with glory and honor, and surrounded with that blissful and heavenly goodness and

blessedness which He had with the Father before the world began and which we hope to witness face to face some sweet day. Oh come let us adore Him.

EDITOR

DISCIPLE .

The word *disciple* as truthfully taken in the New Testament means a believer, a christian, a true spiritual scholar, a true follower of Christ, or in some instances it has reference to the apostles chosen of the Lord. It is very certain that in Matthew 5:1, the term *disciples* has reference to the apostles and not any others at that particular time, although there is certainly a great spiritual admonition in the Saviour's sermon on the mount to all of us even today.

He separated from the multitudes and went up into a mountain, and when He was set, His disciples, or apostles, came unto Him and He taught them with such wonderful teachings that it was as one having authority and not as the scribes.

The apostles were distinguished from the other disciples for they were chosen particularly by Christ out of the number of the disciples to be the stewards or eye-witnesses of His great mysteries; of His very life, death and resurrection, and they are the ones for the propagation and establishing the christian religion and church kingdom in this world.

The Lord appointed other seventy also and sent them two and two into every city and place among the cities of Judea whither He Himself would come and these were simply called *disciples* for they were followers of the Saviour. The Lord called disciples as it seemed good in His sight and He said privately unto them, "Blessed are the eyes which see the things that ye see." Now while it is Jesus that hath called one

to be a disciple, that individual is called to a very serious and solemn obligation before God and His fellow man to live as one called of the Lord. Jesus has declared, "By this shall all men know that ye are my disciples, if ye have love one to another."

Our love one to another does not make us disciples, but it shows to the world that we *are* disciples, and that we are disciples of the *Lord*. Oh how important it is that we have love one to another! and it is solely in *love* that we follow Jesus in standing for the truth by continuing to uphold His word of truth; "Then are ye my disciples indeed." So there seems to be a distinction between being an ordinary disciple and being a *disciple indeed*; to be able to continue in the words of Jesus, not in word only but in deed and in truth, and, "Ye shall know the truth and the truth shall make you free;" free from the snares and pitfalls of this world and willing to continue in the word of Jesus, then are you His disciple indeed. To continue in Him is to abide in Him and the same brings forth much fruit, for without Him ye can do nothing. So herein is "my Father glorified, that ye bear much fruit; so shall ye be my disciples." I feel that in bearing much fruit it is evidence one is a *disciple indeed*.

The apostle Paul (and he was an apostle to the Gentiles) said to the Galatian brethren, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ." Paul was alarmed and amazed that they were *so soon* removed from their faith and calling and surely they cannot be called a disciple indeed. So there are those today that would pervert the gospel of Christ in leading the Lord's children astray. To have love one to another and continue in His word does not in any way give us the right to accept and use just anyone who comes along, for they must be a true follower or disciple of the Lord and a disciple indeed by continuing in His word.

And again Jesus has plainly said, "Whosoever doth not

bear his cross, and come after me, cannot be my disciple." Yes, there is a cross to bear in being a disciple of Jesus, and we are to bear it in love, in humility, in faith, in trust and in assurance that His grace is sufficient and will be with us all the way. We are to bear our cross and follow Him, just Jesus; "Follow thou me." He has even said, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Are we willing to forsake all that we have; father, mother, wife, children, yea, even our own lives to follow Jesus and Him first, always putting Him above everything else in this world? If we don't, we cannot be His disciple in a manifest way. May we forsake all and follow Him in deed and in truth.

It is very easy to say we will do this but to actually live as a disciple we must be given strength and grace to so do. Peter and all the disciples said they would not deny the Lord, yet all of them forsook Him and fled. May the Lord of all mercies give us grace to pursue the truth of following Jesus who is the way, the truth, and the life, then we will be *manifesting* our discipleship.

Jesus loved all the disciples and yet there was a special love for the disciple John, for John was truly a follower of Jesus. Behold what love Jesus had for the disciples even at the cross! There was Jesus' mother and His mother's sister and Mary Magdalene and the disciple whom Jesus loved, standing by the cross, and the Saviour said to His mother, "Woman, behold thy son!" and to the disciple, "Behold, thy mother!" From that hour that disciple took her unto his own home. What a work of care and love for a disciple to do and from that great lesson we see a disciple manifesting the love of Jesus. It is recorded in several places in regard to the other disciple whom Jesus loved, and he did outrun Peter to the sepulchre to behold the grave empty of our Saviour.

We find the word *disciple* used in the Old Testament, even in Isaiah 8:16, and it is used to apply to the faithful of that day and time. They were to bind up the testimony and

seal the law among the disciples. The faithful, to whom the doctrine of Christ should be given or transmitted and kept which signifies the sealing of Jesus' salvation. They were not to bind up this testimony so as to hide it, for it was and is a sealed book, a hidden doctrine, a full salvation hidden to the world but revealed by the Father in heaven to such as it seemed good in the Lord's sight, even babes in Christ. This is to be sealed or laid up and kept by the faithful as a great treasure and esteemed of such value that it surpasses all else; so the true doctrine of grace is so sealed and kept by the true disciples and followers of Christ.

The disciples were called *Christians* first in Antioch, and "by this shall all men know that ye are my disciples, if ye have love one to another." May God bless the disciples.

ELDER DAILY HITE

THE BREAD OF LIFE

In nature bread is spoken of as the staff of life. Often bread is spoken of in such a manner as to mean all kinds of food. Sometimes we speak of our jobs as our bread and butter.

On one occasion Jesus fed five thousand people with five barley loaves and two small fishes. Afterward they gathered up twelve baskets of the fragments that were left over. How careful we should be even of the natural things of life, not to be wasteful. After this miracle many people believed on Him and He perceived that they would come and take Him by force to make Him a king. But He came not into the world for that purpose. He departed from the multitude and went to a mountain place alone. His disciples entered into a ship and started toward Capernaum, but a storm arose and they were afraid. Then they see Jesus walking on the water toward them and they gladly received Him into the ship, and immediately they were at Capernaum. The next day the multitudes also came and asked Him when He had come. He said,

“Ye seek me, not because of the miracles, but because ye did eat of the loaves, and were filled.” Then He said to them, “Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you: for him hath God the Father sealed” (John 6:27).

Then they asked him how that they might work the works of God. He said, “This is the work of God, that ye believe on him whom he hath sent.” It has always seemed to me that faith and belief are very closely related, if not even one and the same thing. Here Jesus was teaching that belief is the work of God. Paul tells us in the Galatian letter that faith is the fruit of the Spirit. Now God and the Spirit are one. Therefore both faith and belief are of God and no man can lay hold of them by the works of the mind. “Ye must be born again.”

Continuing their conversation, the people said to Jesus, “Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven” (John 6:27-28).

“I am that bread of life.” Jesus is the living bread. The Israelites did eat of the manna from heaven, but that was only natural food, and those Israelites are dead. But Jesus says, “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” Of course we do not actually eat His flesh and drink His blood, but when we believe on His as the way, the truth, and the life; when we rejoice in the fact that He has loved us and washed us from our sins in His own blood; that though our sins were as scarlet they shall be as white as snow; that he hath removed them as far as the east is from the west; that he hath nailed them to His cross, to be remembered against us no more forever; if we believe and have faith in Him in that manner, then we are eating His flesh and drinking His blood in the sense that He meant

it. Also in the communion service, the bread and the wine represent His flesh and His blood. As we partake of them we are in a symbolic sense eating His flesh and drinking His blood.

ELDER T. EVERETT BEAVERS

REIGN

“Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof” (Rom. 6:12). Now you might well ask, “Who is Paul here talking to? He is talking to folks like you and me; folks who love the Lord and who want to serve Him; folks who are deeply interested in God and His kingdom, etc. And why should he tell us not to let sin reign in our mortal bodies? Simply because many of God’s children such as you and I do that very thing. They yield to many and various temptations on every hand. They fail to keep their affections set on things above, etc., and are led astray through the many, many, ways that Satan has traps.

Pitfalls and snares are set up for all of us, and there is a great possibility that we just might well let sin reign in our mortal bodies and thereby die to the *joy, peace, and happiness* that is here for us in everyday life; die to the real *true contentment* which is our greatest possessions here upon the shores of time. So, you might well ask, “What can I do to try hard to see that sin does not reign in my mortal body?” Let us read very carefully Rom. 5:17. “For if by one man’s offense death reigned by one; (and we know it did through what Adam did) much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.” God has made us able to reign over our mortal bodies by giving us the *spirit of power*, (Christ being formed in us, the hope of glory). Notice II Timothy 1:7; “For God hath not given us the spirit of fear; but of power,” etc. That

spirit of power will enable us to put off our old man, deeds of the flesh, and will enable us to walk worthy of the vocation wherewith we have been called (Eph. 4:1) and will enable us to keep our body under and bring it into subjection. But this will indeed require much effort on our part, and we can rest assured nothing we have ever strived to accomplish will mean as much to us as when we *strive to do just that*. When we have done this we have thus far *reigned over our body*. We have used the grace that God has supplied us with here at that very time. Note again Rom. 5:17; "They which receive abundance of grace." Let us remember what James says, "He giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble."

Now he tells us here that those who do such things shall reign in *life*. Now, while we live here in this life as *kings and priests* (See Rev. 5:10). "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (II Tim. 2:12) Now note again the latter part of Rom. 5:17; "Shall reign in life by one, Jesus Christ;" by Him supplying us with His grace whereby we can do that which is ours to do in order to reign over our own bodies and receive the greatest benefits ever known to poor sinners in this life.

The writer is trying to do that very thing above all other things in his life, while at the same time having some of the sorest trials to contend with from time to time, and then again finding that sweet Jesus is with me, often causing me to feel so ashamed that I even for once let Satan call my attention to difficulties that do arise all along life's journey. But as I see and feel so much the need to reign over the house of clay in which I live I also know that many of you too feel this great need. And if it can but please the dear Lord to give me some thoughts for my self and that I might also pass along to you dear pilgrims and strangers which will likewise assist you in your travels here below then I will not have made my poor little efforts in vain when I write such as this with that thought in mind.

Let us notice Rom. 5:21; "That as sin has reigned unto death, (and we know that when sin reigns it always brings death) even so might grace reign through righteousness," through our following after His Spirit. See 1 John 3:7.

We certainly ever need to keep in mind that we can reign over our old house of clay in which we live only by His grace, and this grace is unmerited favor. Yes, that grace by which He saves every heir of promise is the same grace which sustains us here each hour of every day, and the more we strive to take full advantage of this grace the more He supplies us with grace and the greater battles we do have along life's journey, but at the same time the greater *joys* we also have from time to time.

How well we know our little journey here below will soon come to an end. But Oh! how we do want to live and die in the *triumph* of a *living faith* that we might also say at the end, "I have fought a good fight, I have kept the faith" etc. That is a great thing indeed for each of us to look forward to. Yours in His more abundant *grace and faith*, that we might grow more and more in these things.

ELDER DAVID P. BRIDGMAN

DIRECT REVELATION

The Bible teaches direct revelation. Of this I am convinced. I have been given both scriptural and experimental evidence of this truth. "When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and

blood hath not revealed it unto thee, but my Father which is in heaven." In other words Peter's knowledge of the identity of Christ was directly revealed of God.

"And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18) —meaning that, just as truly and as surely as thou art Peter, I am Christ. The Catholic people interpret the reference to the rock as meaning *Peter* is the rock upon whom the church is built; most Protestant peoples interpret it as meaning that *Jesus* is the rock upon whom the church is built. But the gramatical construction of the passage indicates that the true meaning of the *rock* is neither of these.

In verse 18 Jesus does not use the personal pronoun "you" and say to Peter, "Upon *you* I will build my church," but He uses the *impersonal pronoun* "this" which fact rules out both the word "Peter" and the word "I" as the antecedent. Consider also that the true church does not owe its origin to man, but to God, which rules out Peter. And the word *rock* is not capitalized in this particular passage as are other references to Christ, which means that the translators did not consider the word *rock* in this particular passage to refer to Christ.

What then is the antecedent of the pronoun "this"? It is the previous verse, number 17, which sets forth the principle of direct revelation. But, you may say there are other passages in the Bible in which the word *rock* is capitalized and refers to the Deity. True; but Christ is not the rock upon which His church is built in the sense of an inanimate rock which supports the weight of a building. He is that rock in the sense of "Christ in us" a living, active, motivating force (II Cor. 13:3, 5).

Verse 19 is symbolic and symbolizes the power of Christ in us. It is not addressed to Peter alone but to all Christ's disciples (Matt. 18:18, John 20:23, 1st Cor. 1 to 5).

As to experimental evidence, one example: Recently I

was moved to set down on paper some things concerning the communion service. I wrote rapidly, just as the thoughts flowed into my mind. When I reread what I had written some time later I noted that I had not been so completely and carefully logical that everyone could understand it. So I started to rewrite it. Before I had gone far, however, I was brought up short. It was as though I were trespassing upon forbidden ground and found myself under the gun of God's anger. I dared not go on. I had questioned God's revelation, and when God speaks to our hearts His words cannot be judged by carnal sense. They cannot be proven by carnal logic or disproven by carnal arguments. They stand alone upon their own authority and must be accepted at face value.

BROTHER RALPH PORTER

REFRESHING

The word "refreshing" is found only twice in the Bible. Isaiah was inspired to write about it, then Peter, with Isaiah's writing in mind, preached about it. The very word implies a wonderful season, feeling, or experience. Naturally, it can be thought of as springtime following the cold of winter; as sunshine following rain; as drink to a thirsty soul who, after crossing a desert come to an oasis; and as food to those weakened by hunger or sickness. Whatever the word could refer to *naturally*, if *that* should be delightful, *much more* is the delight for God's dear children here on earth who attain to and enter into the *spiritual refreshing* promised them for obedience.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). Repentance is commanded first to the sinners in Israel, then conversion, to return to the old paths. To each and every church or individual who hears and does this their sins shall be blotted out and consequently the refreshing follows.

“And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people.”

The kind reader is asked to read the entire 28th chapter of Isaiah and find why some of God's people enter into the refreshing and some do not. “Whom shall he teach knowledge? and whom shall he make to understand doctrine? *them that are weaned from the milk, and drawn from the breasts.* For precept *must be* upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little.” Because of the importance of the precepts and lines it is repeated over and over.

“For with stammering lips and another tongue will he speak to this people.” Why is the preaching of obedience such a foreign language to many in Israel? “To whom he said, This is the rest *wherewith* ye may cause the weary to rest; and this is the refreshing: yet they would not hear.” Whether the Lord's people hear a prophet he sends to them or whether they do not, yet His word is unto them all the same as in the next verse: “But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line; line upon line; here a little, and there a little; that they might go and fall backward, and be broken, and snared, and taken.”

To make a covenant with death will not help. To make lies ones refuge will not help, and to hide under falsehood is wrong. Because the overflowing scourge will tread all of these down. “Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.”

“O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!” (Isaiah 40:9). Read on through verse eleven.

His reward is with him to give every man according as his work shall be. The refreshing is well worth seeking after.

ELDER A. J. HYLTON

PHILIP AND THE ETHIOPIAN EUNUCH

Article Eight

“And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?” Acts 8:36.

There are no accidents in the operations of the Holy Spirit, who of course always works in conjunction with the other two members of the Trinity, who likewise cannot err. Philip is joined to the eunuch's chariot by a “certain” plan; the eunuch's readiness to hear is “certain;” the suitability of Philip's preaching to the eunuch's case is “certain” and the effect is likewise “certain;” the timing of their arrival at a suitable baptismal place is “certain;” they come unto a “certain” water. We know that God *does not* prefix or foreordain *all* events, but those things in which He does take a hand in order to the accomplishment of His own blessed purposes and works are “certain” and cannot be frustrated by *any* contingency. Just as He could bring these two parties together at a “certain” place, just that easily He could arrange that after Philip had had a sufficient time in which to instruct the eunuch in the gospel and its ordinances they would immediately come to a body of water wherein would be a convenient place for that baptism which, by then, the eunuch would be desirous of and insistent upon. Thus it is referred to as a “certain” water.

Then the eunuch said, "See, here is water; what doth hinder me to be baptized?" And here again he displays that same meek and lowly spirit which we find among the dear old Primitive Baptists today. When it came to membership in the high and exalted kingdom of God, or the beloved old church here upon earth, he felt that there might very well be some hindrance to one such as he being admitted to this sacred ordinance. He did not say, "Here is water, and I am quite sure I meet the qualifications. There is no reason why you shouldn't baptize me right now." But rather, much more humbly than this, he says, "Here is water; what doth hinder me to be baptized?"

How well I recall my own fears and those things which loomed before me as seeming hindrances to my being baptized! How unworthy I felt! How great were my apprehensions! I feared that for one so sinful as I to ask any of God's dear servants to place their hands upon my polluted body and lay it beneath the sacred wave would be hypocrisy of the greatest sort on my part. Another hindrance was a lingering dread of what my former comrades might say about my profession of religion after having walked with them in worldliness. And yet another hindrance was my fear that I would not be able to maintain the kind of life which I felt and still feel those who profess to be the followers of Christ should live, and of course this concern lingers with me still. Therefore I felt when I considered my own baptism that I could well witness with the questioning approach of the eunuch when he said, "What doth hinder me to be baptized?"

But thanks be to a merciful and compassionate God all hindrances fade into obscurity before those blessed words, "If thou believest with all thine heart, thou mayest." For though I felt to be the greatest sinner on earth I did at least feel to believe with all my heart and soul that Jesus Christ was the Son of God. If the requirement had been, "Avow that you have ceased from sin and that you will never sin again," I would have had to go away sorrowful. But I felt that

if believing with all my heart that Jesus was the merciful and kind redeemer of His people gave me any right and title whatever to the blessed ordinance of baptism then there was yet hope for me.

Dear little children; those of you who are lingering on the outside of the fold looking in and longing for a place among those dear ones; do you find your feelings of unworthiness to be a hindrance to offering yourself to the dear old church? then please do not let them stand in your way any longer, for, "If thou believest with all thine heart, thou mayest." It is such as yourselves who are the proper subjects for baptism.

Philip did not say, "If you *will* believe with all your heart you may be baptized," but, "If thou *believest*," (present tense). This order is followed throughout the scriptures. "He that *believeth* (he that is already a believer) and is baptized shall be saved."

Baptism is not an act which is necessary to regeneration. If it were we would find God requiring unregenerates to believe in order that they might receive that ordinance which would give them spiritual life. But the scriptures plainly teach us that the unregenerate not only *has no desire* to believe but he *cannot* believe. Therefore if God required the unregenerate to believe in order to be baptized none would ever be baptized.

We will leave this part of the subject for the present, trusting that the Lord will give us light as we try to pursue these thoughts in future articles. Pray for one another, for yourselves, and for this unworthy writer.

THE EDITOR

Anger is an acid that can do more harm to the vessel in which it is stored than to anything on which it is poured.

Selected.

GOD'S FAVORS RECEIVED WITH SURPRISE

I notice that every token of the Lord's favor is received by me with surprise. I find myself delightfully surprised when the Lord's people manifest love and fellowship for me, as though I had no right to expect it, and I wonder still more when, as is sometimes the case, I do feel the sweet assurance that this great blessing does truly belong to me.

I am surprised every time that a portion of the Lord's written word comes to my mind with power and sweetness, and when there springs up in my soul a feeling of praise and thanksgiving to His holy name. It would almost appear as though I were expecting evidences of His displeasure on account of the evils and disobedience in my heart and life, rather than tokens of pity and love, it is such a wonder and delight to me when those tokens come, and when He sheds His love abroad in my heart.

It is a wonder to me that I have a place in the church; that I am allowed, not to say constrained, to preach the gospel of His grace, and that some of His dear children give me evidence that He blesses that preaching to their profit and comfort. I find myself astonished and very thankful that I desire to give Him praise and glory, and to devote myself wholly to His service, and more than astonished when I am assured that He will receive praise and devotion from one so unworthy as I.

Therefore the words of David are very sweet to me when he and the people rejoiced and thanked the Lord because they had offered willingly unto the Lord of all their precious things: "Now therefore, our God, we thank thee and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. For we are strangers before thee, and sojourners, as were all our fathers: our days on the earth are as a shadow, and there is none abiding" (I Chron. 29:13-15).

It would be a carnal spirit that would prompt one to offer of his work and gifts unto the Lord with the expectation of being rewarded for them. The Spirit by which David was led moved him to thank and praise the Lord because they were able to offer willingly unto Him.

SILAS H. DURAND

IN "SIGNS OF THE TIMES" 1902

(EDITOR'S NOTE:) I present this article to our readers because it so precisely expresses my innermost feelings. If not deceived I do very sincerely thank my Dear Lord for every token of His great mercy and indeed a sense of surprise and wonder does come into my heart very strongly at times to think that one such as I should even be granted a *desire* to glorify, honor, and praise Him, and an even greater wonder that He would receive it or acknowledge it in such way as to give me evidence that it was acceptable in His sight. Dear ones, do you not have similar feelings?

MOMENTS OF MEDITATION

When I look above me at the sky,
I think of my Dear Lord on high.
How He guards and protects me every day,
And helps me over life's toilsome way.

He gives me strength to do His will,
And speaks to my soul to be calm and still.
He's ever present by my side,
Constantly in His sweet love I abide.

I pray that to His truths I may hold,
And about me a better heart to mold.
That each day I hope to be
A better person for my neighbor to see.

SISTER LENA M. JOHNSON

"OUR DAD"

The years are heavy on our Dad,
 He'll soon be eighty-six.
 But every Sunday he is blessed
 With members here to mix.

He read his well-worn Bible,
 And to us truth was taught.
 He gave us many treasures,
 However, few were bought.

When he was raising all of us
 He walked to church a lot;
 Or sometimes got the wagon out
 And drove it, like as not.

His bowed old head is humble
 For all the joy he's had,
 And for his sweet example
 We cherish dear old Dad.

The conference was at a time of work,
 But that day Daddy went,
 To our church to praise the Lord
 And blessings down were sent.

SISTER SARA HOBBS, for her Dad,

BROTHER T. J. STEPHENSON

CORRESPONDENCE AND NEWS NOTES

From Brother Silas B. Norwood, Clearwater, Florida:

Dear Brother Harris: The more I read your Editorials the more convinced I am that you are truly a minister of God's own calling. I am also convinced that you are also editor of "Advocate and Messenger" by the same authority, and that it was not just a *whim of the brain* of a few men that placed you in that position. And the more evidence I see of this the stronger my love for you becomes.

Brother Harris, it is my firm belief that the opposition you received (mentioned in your first editorial in the August A & M) is just another proof that you are a true minister of Christ. He too was criticized and persecuted. And though I feel sure you have done so already I suggest that you read and study the 13th chapter of I Cor., to help you avoid any

bitterness that might come your way concerning those who falsely accuse and persecute you.

Just wanted to let you know that I, for one, am 100% with you, so long as you continue to contend for the principles you are now so ably contending for, with the same principle of love and Christian fortitude. In love and fellowship.

From Elder David Bridgman, Montgomery, Alabama:

Dear Brother Ralph: Our recent trip to West Virginia, was indeed of great value to us. We both came home rejoicing in the Lord. I could write pages about it, but it is not necessary. I have plans to leave here tomorrow (July 28th) for Birmingham to be in services there with Brother Holcombe (East Lake Church) and on to Chattanooga early Saturday and due home next P.M.

I have glanced at what I have written and almost decided to throw it in the trash can as I see so many (typographical) errors, but I cannot write otherwise it seems. I do feel so strongly what I have tried to say, but it seems I have missed it a lot with so many errors. However, knowing you understand is of great value to me indeed. Again, please let me tell you *I do love you and all your loved ones more than mortal tongue can ever tell. I feel this so strongly at this very moment* and do want to tell you so again. Yours in His undying love.

From Sister Ann Barber, Enterprise, Alabama:

Dear Elder Harris: I hope you and yours are doing well. I think of you often. Ever since I read your article, "Listed as a False Minister" I have wanted to write. I appreciated you expressing your feelings in this article. As you said, we do need more laborers in the vineyard. I am thankful for the true laborers. I pray God will send more.

My desire is to serve God every day in a more perfect way than I have in the past. I fall so short. I desire an interest in your prayers. May God's richest blessings be upon you and yours. May God continue to guide you. In christian love.

From Sister Lena Johnson, Strasburg, Virginia:

Dear Elder Harris and family: We certainly did enjoy being with you and your dear family recently. It was pleasure indeed hearing you speak again. I am sorry that you didn't get into our home, but perhaps you can do so another time. Enclosed are a few of my feeble thoughts that you may use for the "Advocate and Messenger" if you so desire. May God grant you the wisdom that you daily need. In christian love.

From Elder Thomas E. Bond, Seale, Alabama:

Dear Elder Harris: I trust that you and your family are doing well. As for me and mine we are all okay. Much more than we deserve. We have a daughter now. She was born on the 22nd day of July. The Lord blessed her with good health and she and mother are doing fine.

I just wanted to drop you a few lines and tell you I've been enjoying the Advocate and Messenger. I believe you are doing a good job. May the Lord continue to bless you in your effort with the publication and may your every effort be to His honor and glory. Guess I better close now. Come to see us anytime that you will. I serve Union Church near Crawford, Alabama and we meet on 2nd and 4th Sundays. Pray for them and myself that we may serve God as we ought.

From Elder Charles Alderton, Brightwood, Virginia:

Dear Brother and family: Just a few lines at this time with more to follow soon I hope. Trust all are well and enjoying rich blessings from God's table. We are fine except for my son, Charles, Jr., in Florida (Coral Springs). His health seems to be worse and we are so far from him. Please pray for him and family.

We have baptized four Sisters into Robinson River Church since you were here. I am sure that your good preaching has been a big help. (EDITOR'S NOTE: It is kind of you to say this Brother Charles, but of course we know if my preaching encouraged these dear ones in any way God is to receive all the glory. We pray that others there will have the

courage to take up their cross and follow Jesus.)

Elder Redmon has much to rejoice in. He baptized six that I know of and perhaps more at Mill Creek last Sunday, (September 11, 1977). We also restored a dear Brother at Bethel. The Lord is surely blessing us. May He shower His blessings down upon you and yours and fill your house with love. In humble hope.

From Brother Kenneth and Sister Jean Ratcliff, Burlington, Kentucky:

Dear Brother in Christ: We have just had another wonderful meeting at the Whitewater Association. We were made to rejoice to see three come asking for a home in the old church. One of these was our youngest daughter, Karen. That makes three of our children that belong. Her grandfather, Elder C. L. Ratcliff, was blessed with strength to baptize her the first Sunday of this month. As you might know he has been afflicted with heart trouble the last few years.

In the time between we had a very bad accident at our home. We have cared for foster children for several years. Michelle, our five year old was seriously burnt. Kenneth and I have spent many long hours at her bedside in the hospital. With the good doctors, nurses, prayers of friends, and the help of God she is doing good now. She will have to have one more skin graft, but I feel the Lord will take care of her.

The Lord has let us have His little ones to care for and at a time like this feel He will give us the strength to do the job we feel is ours. Remember us and Michelle in your prayers. Enclosed is a check for another year's subscription. In sweet hope.

From Elder Durward Edwards, Edison, Ohio:

Dear Elder Harris: I do appreciate you printing the christian experience of the Lord's children in the Advocate and Messenger. We feel they enable us to look back on our own experience when we felt the blessed Lord was good to us

and made us rejoice in His love. We enjoy the experience of all, but more in the younger ones that are in their first love as they express the thoughts and love in their hearts for the Saviour. I am sending you the church letter written by Sister Anne Rees from the Harmony Church to the Scioto Association. This young Sister is a wonderful asset to the church and an inspiration to those who know and love her. It was my good pleasure and privilege to baptize this young Sister two years ago first Sunday in September and she has been so faithful to the church and to her Saviour. So, if you feel the letter is worthy we would like to see it in the A & M.

HARMONY CHURCHES' LETTER TO SCIOTO ASSOCIATION

To the 173rd Session of the Scioto Primitive Baptist Association convening with Licking Church on August 19, 20, and 21, 1977: Greetings to our friends in Christ from the Harmony Primitive Baptist Church.

Let us be thankful that we have this opportunity to meet together to share in the blessings given by our Heavenly Father. Nothing can bring such joy to the Spirit as when the precious promises of the Lord are felt within the hearts of His children.

Psalm 107:8, 9 says "Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness." How sad it is that more of God's children do not worship in the sweet and restful manner that the Primitive Baptists so dearly love. At a time in our world's history when there is so much doubt and despair at every turn, it is surely a comfort to know where we can seek peace; a peace which will wash our troubles away.

After I had asked for a home in the Church, a dear sister told me that there are times in life when we feel pretty low, but when we feel God's presence once more in our lives it is

like sunshine after a storm. I have found this to be very true in my life. Sometimes inward grief comes from our sins, from loss of a loved one, or from any of life's disappointments. In these times we need to remember the One who can aid us. Prayer and faith will often relieve our burdens. The Bible verse that comes to my mind at times is found in the 30th Psalm, in the latter part of verse five, which says, "Weeping may endure for a night, but joy cometh in the morning."

As we think of our troubles in life, let us remember these words from one of our hymns, "If in thy paths some thorns are found, O think who bore them on His brow."

Our faithful and loving pastor, Elder Durward Edwards, comes to us on the first Sunday and Saturday night before of each month. He always delivers heartcheering news of the promises of God which are made to His people. We feel that he is blessed to speak through his sweet communion with our all-wise Heavenly Father. We pray that the Lord will continue to bless us together.

May we constantly pray that God will strengthen the bond of love which has been given to His people through the shed blood of His Son. In closing let me read the fifth verse of song #367:

"I find Him in singing, I find Him in prayer,
In sweet meditation He always is near;
My constant companion, O may we not part,
All glory to Jesus, He dwells in my heart."

Written with a sincere hope in the promises of God.

SISTER ANNE REES

Sister Anne is a granddaughter of Sister Effie McCurdy.

CHANGE IN TONOLOWAY MEETING

The Union meeting of the Tonoloway Primitive Baptist Church will *not* be held on the Fourth Sunday in October as was announced in the September issue. It was replaced by a special meeting held on the Fourth Sunday in August, commemorating the 225th Anniversary of the constitution of this church. Elder Douglas Heare, Pastor.

BROTHER ROGER FRAZIER LIBERATED

Union Church, near Sumerduck, Virginia, in Fauquier County, at their conference on Saturday, September 10, 1977 voted unanimously to liberate Brother Roger L. Frazier to preach the gospel whenever and wherever the occasion warrants. We pray God's richest blessings upon Brother Frazier's labors in the gospel vineyard.

WRITINGS BY ELDER JENKINS WANTED

Sister Rena Jenkins of Stanley, Virginia, writes that she is very anxious to know where she might get some of the writings of her father-in-law, the late Elder John B. Jenkins. The grandchildren and great-grandchildren desire very much to have some of them. If any of our readers are able to assist Sister Jenkins in this effort to recover some of these writings she would greatly appreciate hearing from you. Her address is: Mrs. Rena C. Jenkins - Karl Jenkins Avenue - Stanley, Virginia 22851.

ASSOCIATION MEETING

OCHLOCKNEE PRIMITIVE BAPTIST ASSOCIATION - 151st Annual Session - To be held with **Harmony Church**, Barwick, Georgia, Fourth Sunday in October, Friday and Saturday before, 1977. Church is located one mile East of Barwick on Quitman Highway. For more information call Elder Leon Wiggins. Ph. (912) 735-3935 - Barwick, Georgia.

CALL FOR ORDAINED HELP

Please announce a call for ordained help to assist in the ordination of Brother Granville H. Utz to the office of deacon on the Fourth Sunday afternoon in October at 2:30 p.m. This is at Robinson River Church, Brightwood, Virginia. Lunch will be served at the church before the ordination.

ELDER CHARLES W. ALDERTON

ELDER BOWLES HAS SURGERY

Elder Roy Bowles of Winter Garden, Florida underwent surgery on one of his lungs Saturday, September 17th. At last report he was in great pain but recovering nicely. Brother Bowles has had much affliction but we hope and pray that he is going to be much better now. Please remember him and his dear family in your prayers.

CIRCULAR LETTER TO THE KETOCTON ASSOCIATION

The two hundred and eleventh session of the Kectocon Association of Primitive Baptists held with White Oak Church, Stafford County, Virginia, August 19, 20, and 21, 1977, Greetings:

Through the loving-kindness of our Saviour we are spared to see the time roll around again which brings us to the period when we should address you by Circular Letter according to long-established custom. A contemplation of the person, character and offices of our Glorious Mediator, as connected with the salvation of His people, is always both pleasant and profitable to His people.

We shall attempt to offer a few thoughts upon the subject of the union between Christ and His people as represented and brought to light in the scriptures. In John 15 we have Christ's declaration; "I am the true vine, and my Father is the husbandman." There are many vines in the world which produce much fruit, but what kind of fruit is it? Some is bitter, some beautiful to look upon, but it is rotten inside, and unfit for use; some sour and unsavory; none of them bring forth fruit to the glory of God; and why? Because they are not united to the true vine. The fruit of this true vine, with the Father for the husbandman, will always be beautiful to the eye and pleasant to the taste, to all believers. "Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit."

He is their sanctification. Are they lost and sold under sin? He is their redemption. This is that . . .

"Chain of salvation let down from above,
Cemented by justice and brightened by love;
The channel of hope, the safety of grace,
Holds heaven and earth in its mighty embrace."

The salvation of God's dear children is a fixed fact, by the revelation of this glorious bond which unites them together. They are bone of His bone, and flesh of His flesh; He the head, they the members of His body; He the bridegroom, they the bride, hence we can sing:

"This one thing I find, we too are so joined,
He will not live in glory and leave me behind."

He will not forget His children, but He remembers them still, and counts all their groans and tears, and all their sufferings are well known unto Him. Dear brethren, our sufferings and our sorrows will soon be over. We shall soon be wafted over the narrow stream of time. Soon we shall go where Jesus is, for He has said, "Because I live, ye shall live also." For this He prayed while on earth, that they might be with Him, where He is, and we have full confidence that His prayer was heard and will in due time be answered, by the complete and eternal deliverance of His people. Submitted in love.

BENJAMIN DELANO WHITE

Approved by Elders C. R. Frazier,
W. G. Fletcher, and J. E. Alderton.

Obituary

GILBERT BRUMBACK

Brother Gilbert Henry Brumback departed this life at about 4:30 p.m. July 18, 1977 after several months of failing health. He underwent head surgery on July 14th and never responded to treatment.

He was born, the son of Joseph Milton and Amanda Ellen Cornwell Brumback, on May 9, 1899, at Bunker Hill, West Virginia. He had been a successful farmer and since selling his farm a few years ago he lived happily with his wife, Louise, at their home in Strasburg, Virginia.

Brother Gilbert was married to Miss Louise Virginia Stickley on August 9, 1939, and to this union were born two daughters; Kay and Sally. Survivors include his widow, one daughter, Mrs. Kay Brumback Atwell and her husband, George; two grandchildren, Donna and Barbara Atwell; three sisters, Mrs. Mary B. Varner, Mrs. Evelyn B. Snapp, and Mrs. Frances B. Hite; one nephew and a host of other relatives and friends. He was pre-deceased by one daughter, Mrs. Sally Brumback Walker, on June 16, 1973.

He united with Cedar Creek Primitive Baptist Church, near Middletown, Virginia, and was baptized into the fellowship of the church August 18, 1963 by his pastor, Elder W. G. Fletcher. He was faithful to his church to the end. He was a good citizen, friend, and neighbor and will be missed by all of us who knew him.

A funeral service was held for him on July 21, 1977 in the Stover Funeral Home chapel by Elder W. G. Fletcher, assisted by Elder Dwayne Fletcher. Interment service and burial was in the Riverview Cemetery in Strasburg, Virginia. There his body will rest until the glorious resurrection when it will be raised in the likeness of his Saviour, Jesus Christ.

The flowers at the service and the numerous donations to Cedar Creek Primitive Baptist Church and the American Cancer Society in memory of Brother Gilbert attest to the high esteem in which he was held. May the good Lord bless the family, all of his loved ones, and friends, with the comforting influence of His sweet presence each day as life continues. In love and humility.

ELDER W. G. FLETCHER

EFFIE McCURDY

Sister Effie (Bennett) McCurdy, daughter of Francis A. and Luella (Yeoman) Bennett, was born June 27, 1888 and departed this life after an extended illness Sunday morning, September 4, 1977 in the home of her daughter, Eloise, making her stay here on earth 89 years, 2 months and 8 days. Sister Effie spent the most of her life in Fayette County in and around Washington Court House, Ohio.

She joined the Primitive Baptist Church June 5, 1910 and remained a faithful member as long as her health permitted, but due to poor health she wasn't able to attend the services for the past three years. She was a member of the Harmony Primitive Baptist Church near Washington Court House, Ohio, at the time of her death. She spent many hours in years past tracing the history of the Primitive Baptist Church and Baptist families. This information would have been very interesting to Baptist people but she never got it compiled and put together in book form. She loved her family, her church, and the Lord's people as long as she could remember but due to ill health in the last few years these things had about all left her.

She was married to Howard McCurdy April 17, 1913 and to this union was born two children: One son, Walter, who preceded her in death September 23, 1970; one daughter, Eloise, who survives. Brother Howard preceded her in death on September 5, 1968. As so many Baptist people knew, the McCurdy home was for many years a place of welcome where love and fellowship abounded. Sister Effie will be greatly missed by the church, but much more by her family who had rendered unto her loving care and had patiently given her the things she needed as long as she lived, having lived with them the last nine years.

But we sorrow not even as others which have no hope, but we sorrow because we will miss her, for there is a vacant spot in our lives none can ever fill. She is gone home, as she sang several times a few days before her death, "There's no place like home," to be with her Saviour she loved. That spirit the Lord placed in her heart many years ago has gone back to the Father who gave it but the body must return to the dust from whence it came, there to wait the second coming of the Saviour, when all the redeemed of the Lord shall rise to meet Him in the air and so shall we ever be with the Lord to sing His praise for ever more.

Sister Effie leaves to mourn her passing her daughter, Eloise Rees, four grandchildren: Wendell McCurdy; Alan, Roland, and Anne Rees; three great-grandchildren; and a niece, Mrs. Katherine Short, who was raised in the McCurdy home, also survives; also a host of relatives and friends.

We feel our loss is heavens gain, so sleep on loved one until some sweet day we hope to meet you on the sunny banks of sweet deliverance never to part again.

Funeral services were conducted on September 8, 1977 in the Gerstner-Kenzer Funeral Home in Washington Court House, Ohio by the writer, with burial in the Sugar Creek Baptist Cemetery. Written by her Pastor.

ELDER DURWARD EDWARDS

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Lucy Goodnough, Virginia, \$5.00; William E. Shockley, Ohio, \$2.00; Lottie Southard, Virginia, \$2.00; Mrs. Flora Bandy, Indiana, \$3.00; C. F. Taylor, Ohio, \$5.00; Mrs. Sadie Kerlin, Virginia, \$1.00; Warren Wilson, Virginia, \$5.00; Ruby Ferrell, Virginia, \$1.00; Anna Ford, Illinois, \$3.00; Gilbert Stout, Indiana, \$5.00; Mrs. William Cockrill, Virginia, \$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. 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