

Advocate and Messenger

116th Year JULY 1977 No. 7

Advocate
and
Messenger

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

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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**"The Lord is a great
God, and a great King
above all gods.**

Psalm 95:3

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA—Alma, Va., about 4 miles west of Stanley, Va., on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Albert F. Sudduth, Pastor; Carroll R. Shuler, Clerk, Stanley, Va. April '77

BENTONVILLE—Bentonville, Va., 1st Sun. 11:00 a.m., Sat. before at 2:00 p.m. Elder W. T. Daily, Pastor. Rt. 2, Box 48, Luray, Va.; Tel. 743-5894. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va. 22630. Tel. 635-3548. April '78

BETHEL—7 miles west of Falls Church, Va., Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m.; Elder C. W. Alderton, Pastor, Brightwood, Va.; Tel. Whitehall 948-4744. Madison Co. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel (703) 938-8169 Dec. '77

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—Champaigne, 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

Advocate and Messenger

Devoted to the cause of Truth and Righteousness as believed and practiced
by the Old School or Primitive Baptists in all ages.

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No. 7

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THE STANDING OF EXCLUDED MEMBERS

I think many of our people, and even some of our ministers, do not realize the position in which excluded brethren stand nor what should be their behaviour toward them. Certainly we are not to avoid them in a civil way, but when it comes to fellowshiping them in a church capacity we are strictly forbidden to company with them. This is a matter which, if I am not deceived, was plain to me even before I joined the dear old church, but I have seen evidence which

leads me to believe that there are quite a number of Old Baptists who simply do not know they are in error on this point because they have never been taught or else they have just never considered it properly.

Several times during my life in the ministry I have seen brethren divided and thrown into confusion and strife as a result of churches taking in members who had been excluded by other churches, or by preachers helping constitute churches which were to be mainly composed of members who stood excluded from orderly churches on legal charges, or as a result of ministers helping in the ordinations of men who had been legally excluded. In each case the principle is the same. In none of these instances is there any respect shown for the action of the churches who did the excluding. It is an insult to these churches for it is the same as saying they were wrong in their actions and that they do not even deserve to be labored with.

The problem here seems to arise at least partially from a failure on the part of some to recognize the fact that when a brother or sister is excluded by an orderly church on a legal charge *that brother or sister stands excluded from every other orderly church in the WORLD*. He or she cannot properly be received for membership by any church *until they have first made satisfaction with the church which excluded them*, and have been restored to full fellowship in that church, and have obtained a letter in good standing commending them to another church of the same faith and order. Any time this rule is violated *it will cause trouble*.

Ministers who help in the constitution of excluded members into churches, or who help ordain men who have been excluded by orderly churches should be dealt with by their home churches, and, if they will not repent, they should be set down and should not be allowed to function in the office of the ministry until such time as they see and confess their error.

If a church excludes a member and a sister church feels that the sister church made a mistake in excluding that member then the proper course of action would be for them to appoint a committee to go and labor with the erring church and in love to try to show her her mistake. But if no satisfaction can be obtained and it is a clear case that the exclusion did proceed upon improper grounds then as soon as the results of this labor has become generally known among the orderly churches of the area such a member may be legally received by any of said churches on confession of faith.

But if a church takes in an excluded member simply because they think he was wrongfully excluded or because they think they have a "sovereign" right as a separate, local body to do so then they are as much in error as anyone else.

We *must*, we *absolutely must*, respect the right of our sister churches to judge their own internal affairs if we would live with them in harmony and love. And if we see them err from the faith we should lovingly seek to help them correct their mistake, begging them to likewise help us if they see us walking in error. We *must* walk together with our sister churches in mutual *love* and *respect* or else we will not walk with them at all.

These things could have been better said by others, but I felt something should be said along this line and I hope it will be understood and taken in a kind spirit. Space would not permit me to deal with particulars on every point. Perhaps I can write more on some of these things on another occasion.

YOUR UNWORTHY EDITOR

The riches of this world will only bring poverty of soul unless they are used for the good of others and the glory of God.

EXPERIENCE

Dear Christian friends; I will write a little of my feelings in regard to what an experience of grace is according to how the Lord has dealt with this poor sinner. How true it is that we continue to have different experiences along life's pathway, but I hope to confine this to ones first love for Christ and His Kingdom.

I, Park Daily Hite, was born to Ada and Levi Hite in Marion County Ohio, December 1st, in the year 1906. My immediate family has all passed on except by brother, John Hite, who is on the old home place. My sister passed away two years ago last fall and I am still here by the mercies of an all-wise heavenly Father. We were all members of the Rocky Fork Primitive Baptist Church, which I feel has been a great help and stay to me.

When I was around thirteen or fourteen years of age I was drifting with the world, and still continued this way for some time, but it was somewhere about that time that I first had any thoughts of a hereafter or gave my soul any consideration about my condition or the church. There used to be quite a number of us boys in the community that would get together on almost every Sunday and sometimes during the week and engage in worldly, sinful, affairs, which I thank God I now care nothing about. In regard to these worldly affairs let me add that I have never been in a pool room and don't use tobacco or liquor in any way, but I want you to know that a strong feeling came upon me that I was a condemned sinner. When at my parent's table, one church time, a brother in the church spoke in thanksgiving and prayer. This was so sweet and yet it condemned me and I pushed back from the table, excused myself, and went to the barn crying. I did without that meal, for I was a condemned sinner. Darkness hovered over my soul and became darker and heavier as time went on.

While thus in this frame of mind, Rocky Fork Church had a weeks meeting in the winter. Elder J. Harvey Daily was the visiting minister and I am sure they had good meetings for it was during this meeting that my sister, Goldie, told of her feelings and asked for a home in the church. I well remember hearing Elder Daily and my sister conversing about her experience and the love of Jesus in our home before going to meeting. My sister had experienced some sick spells but the Lord had been in her illness and now she was to be baptized. I did not think so much about it at the time, but to my surprise very near everything my sister would say I had already said to myself and would be thinking about it. Then at the church when she had asked for a home and meeting was dismissed immediately one of the brethren came and asked me if I ever had a feeling like that. It struck me hard at first and I wondered why he had asked me that. I stood there some time before I said anything because I did not know what to say. He asked me the same question three times before I could answer and I said, "No," and turned and walked out of the church. I had denied my Lord and how bitterly I wept!

I continued to carry on, mingling with school and the affairs common to this world as though nothing had ever happened. One time even at school when we were eating our lunch a young man in school asked me if I didn't want him to pray for me. I said I did and we knelt in prayer. When we arose he wanted to know if I didn't feel different and I freely said, "No," for my burden became heavier. Then at the Sandusky Association at Rocky Fork in 1924 I was again brought to bear on what a poor, weak and sinful creature I was. The association was sweet but I felt surely it was not meant for poor me. Elder C. C. Bradford and others were there and I had quite a little visit with him that gave me some encouragement along the way. He wanted me to do my duty and join during that meeting but I said, "No," and went on, feeling

that I wasn't worthy to be among them and also feeling a deeper load to tell the story of Jesus' love that I could refrain from better if I didn't go into the Kingdom.

The Lord was pleased to enable me to enjoy to a partial extent some sweet meetings during the next year. How I longed to be with the saints of God, to hear their voices and see them face to face and hear the story told, "saved by grace." But Oh how unworthy I was of even the crumbs that fell from the master's table. During this time the Lord was pleased to show me a few dreams and visions and I certainly do not speak of any of them in a boasting way. I had a dream about one and a half years prior to this time that my father was going to die. What joy and happiness I thought I had was turned to sorrow and grief. Oh how grief-stricken everything looked to me, and while I was crying and in this state of mind a voice spoke to me saying, "If you will go to the church at the visitation meeting at Rocky Fork your father shall yet live." When I awoke crying that same voice said, "You are a sinner in the sight of God." This was only a dream but my troubles and burden became heavier. My parents were Primitive Baptists and my father a minister. They taught us to be honest and live right and I thank the Lord for their teaching. I would take the Bible from the house and try to read and pray but it seemed my prayers went no higher than my head.

One night I dreamed that I was at church with a large crowd and a good many preachers. They had a good meeting and at the close I asked for a home among them and the dear people received me into their fold and I was baptized by my father. I dreamed several times of being baptized by my father. Then one night while burdened with guilt and condemnation I dreamed that I saw Jesus on the cross and a voice said, "Thy sins are all forgiven." This brought a relief but it also added to my burden for I thought, surely it can't be for me.

Somewhere about this time I saw a vision of heaven and

all its glories and wonders to behold. Oh how beautiful, glorious, and loving was that scene! Jesus was sitting at the right hand of the throne of God and angels were guarding everywhere. Angels lined the pathway on both sides, from the earth to the heavens. The path led from the heavens to where I stood. I had on a very large and heavy hat which was taken off me and ascended into heaven, then everything disappeared. This, to me, was the removing of that great burden that I was labouring under.

I used to think that there wasn't anything to dreams; that they did not mean anything and would not come true. So I tried to forget these thoughts, but they have remained with me and I have lived to see some of them fulfilled.

So in October 1925, amid these feelings of being so unworthy and unfit, so much so that I was sure the church wouldn't want me if I told them how I felt, to my surprise they received me and I was baptized on Sunday by my father. That part of my burden was gone and the meeting seemed so happy and different than before. I have now passed the three score and ten mark in my age and I don't feel that I have ever been any benefit to the church, but the church is my all in all.

Dear Christian friends, I have written the only reason on earth that I have a sweet hope of eternal happiness beyond this life for this is my experience of the Lord's dealings with me. I am still a sinner saved by the sovereign grace and mercy of an all-wise God who does all things well. I hesitate to tell my feelings or write them for fear it might be misleading to someone, to cause them to feel they don't have any experience unless it is the same. Dear ones take courage and be not ashamed to speak of what the Lord has done for you. Also I would like to encourage more of you to write your experiences. The Saviour called some and merely said, "follow me," and, "we know we have passed from death unto life because we love the brethren." Don't you love the brethren? then

talk about it, write about it, speak often one to another and the Lord will hear.

I hope to follow this with some of my burden or call to the ministry the next time, the Lord willing. Until then, and always, may God bless and keep you in His care.

ELDER DAILY HITE

MOUNT SINAI AND MOUNT ZION

In the third month after the Israelites were led forth from Egypt under the leadership of Moses, they came to the wilderness of Sinai and camped before the mountain. The Lord called Moses and talked to him from the mountain, reminding him of their marvelous deliverance from Egypt, and telling him that if they would obey his voice and keep his covenant, that they would be a peculiar treasure, a kingdom of priests, and a holy nation unto him.

Peter confirms this promise in his first general epistle, 2:9; "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Moses returned to the people and told them all of the words that God had spoken to him. The people replied that all the words that the lord had spoken to him, they would do. And Moses returned the words of the people to the Lord. Then God told Moses to go down and sanctify the people, and for them to wash their clothes, and be ready on the third day, for on that day he would come down upon the mountain and talk to them. Moses was to set bounds so that the people could not touch the border of the mount. On the third day there were thunderings and lightenings and the sound of a trumpet loud and long and getting louder and louder, and the mountain was covered with smoke. This was a fearful sight and the people trembled and were in great fear.

The Apostle Paul in describing this says, "And so terrible was the sight that Moses said, I exceedingly fear and quake" (Heb. 2:9).

Such was the scene when God gave the law, the ten commandments to his people. No wonder we fear and quake when we look to the law for eternal salvation. It demands and promises little. When the people saw this terrible and frightening sight, they removed and stood far off. When we consider the law, we too must back off and admit if this is our only hope, we are surely lost. This Mt. Sinai which represents the law is mentioned thirty-seven times in the Bible.

Now let us consider another mountain, (Mt. Zion) which is mentioned approximately one hundred sixty five times in the Bible. This mountain represents the church and is quite different from Mt. Sinai. "For the law was given by Moses, but grace and truth came by Jesus Christ" (Jn. 1:17). "The law and the prophets were until John, (The Baptist). Since that time the kingdom of heaven is preached and every man presseth into it" (Luke 16:16).

God himself gave the law to Moses, who in turn gave it to the Israelites. Thus the law was GIVEN by Moses. Grace and truth however, CAME BY Jesus Christ. He was VERY GRACE AND TRUTH ITSELF walking about as a man. After John the Baptist began his preaching, ushering in the kingdom of heaven, we begin to learn that there is hope outside of the law. This was the beginning of the knowledge of grace and truth, and of men pressing into the kingdom of heaven. This church kingdom is Mt. Zion. Mt. Sinai is the terror of the law (Ex. 20:18-19). Mt. Zion is the joy of the whole earth (Ps. 48:2). Mt. Sinai demands perfection of man which he can never achieve. Mt. Zion teaches of the righteousness and perfection of Jesus Christ which righteousness he imputes unto his children for eternal salvation. The greater portion of scriptural references to Mt. Zion deal with it in a manner showing God's love for it, and as a place of refuge,

rest and rejoicing for his people. "O Zion that bringest good tidings" (Isa. 40:9). "For the Lord shall comfort Zion" (Isa. 51:3). "The Redeemer shall come to Zion" (Isa. 59:20). "I have set my King upon my holy hill of Zion" (Psa. 2:6).

Sometimes we hear the expression that certain ones have passed from law to gospel, or from law to grace. This simple means that once they looked to the law or to good works for their eternal salvation, but now they have the proper understanding of what grace really is. Now they understand, like the Apostle Paul, "That by the grace of God, I am what I am". If we go to church still looking to the law for eternal salvation, we are going to Mt. Sinai. However if we go looking to Jesus, the author and finisher of our faith, praising his wonderful grace, and giving him all the credit and glory for our eternal salvation, we are going to Mt. Zion. Millions of God's chosen people, who have a correct heart knowledge, but an incorrect head knowledge, are still going to Mt. Sinai. If and when they come to a proper understanding of the doctrine of grace and election, (proper head knowledge) perhaps they will come and worship at Mt. Zion.

Paul sums up the contrast between these two mountains beautifully in Heb. 12:18-24. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard intreated that the word should not be spoken to them any more: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: And so terrible was the sight, that Moses said, I exceedingly fear and quake.) But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and

to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

What a wonderful declaration of the most glorious place in the whole world. Mt. Zion. Zion is a high mountain, so high in fact that the world cannot see it, but God's children see it and “Come with singing and everlasting joy upon their heads” (Isa. 51:11). Sometimes I have asked congregations if they knew who they were and where they were. You are a chosen generation, a royal priesthood, a holy nation, a peculiar people, and you have come to Mt. Zion.

ELDER T. EVERETT BEAVERS

DWELLING OR ABIDING IN HIM

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty” (Psalm 90:1).

Of the hundreds of times I have read the above scripture as well as the entire psalm it has never sounded as sweet as it does this rainy Monday A.M.

After having just received a sweet communication from my dear and precious brother in Christ., To wit: Elder Ralph Harris, I felt that I should sit down and make another effort to communicate with you dear readers of the A and M, hoping I may be blessed to impart some of my delightful feelings at this time.

In my way of viewing it there seems to be a very close connection between the words “dwelling and “abiding”. Now there are so many good thoughts about what is meant by the word “secret”. No matter how hard I may try I am unable to tell this sweet secret to another who does not already know it. That which we sometimes hear called a “secret” is something one is not supposed to tell another, but in most cases they will tell a special friend and he in turn will tell a friend, etc., until it is no secret at all. But let us try ever

so hard to impart such sweet seasons of *joy, peace, and true, genuine happiness*, we just cannot do it.

God can, and *only* God can impart to such as is pleasing unto Him. And this comes to a certain class, or to those who are not only called from a state of death in sins to a state of life in Christ but who are also called to be soldiers of the cross, or *chosen* to be a soldier, etc. See II Timothy 2:4, also Eph. 4:1, and such scriptures as II Peter 1:10. Peter says, "Give diligence to make your calling and election sure," and tells us if we do those things we shall never fall. Now if we know anything at all about the truth we know that no one can do the tiniest thing to make his or her calling any surer than it is so far as a call from nature to grace. Nothing anyone has done or ever will do will make this calling and this election any surer than it is, for it is as sure as God Himself. So that is not at all what is under consideration here, as well as in many other scriptures. There are some chosen as *true followers* of Christ whose hearts have yearned within to know and do His blessed will, but often they have allowed Satan to overthrow them in their daily journey here below and this caused them to fall short of the joys of these GLO-RIOUS BENEFITS here in this life.

We notice in a number of instances the little child of grace is compared to birds of the air and how God cares for them in so many ways. Is this not a sweet thought? He tells us Himself that not a sparrow will fall without His notice, etc. But Oh how much more we mean to Him than the birds of the air! And how we rejoice when we observe how the birds, the hens, the eagles, etc., care for their young, with their wings hovering over them. This of course, is all given to them of God. He gives each one the knowledge and the ability and the desire to care for its offspring. Now notice how close by we must be so to speak when we can get under the shadow of the Most High! Oh what a sweet and delightful feeling to feel that He is close by. It seems He has His sweet *arm of power*

and protection over, around, and about me *right now*, even as I sit here in my little study!

How well I can recall once as I had just left Nashville, Tennessee going west on a big bus, and as I had never before been to the place I was now headed for, there was a moment I felt so alone, and then in another moment I felt so close to my God. I never felt warmer and more comfortable in all my life. I felt He knew my every need and was supplying it right then and there and I was far from being alone. I had the *very best* company any poor sinner ever had. Nothing could be better. No, not nearly as good as the sweet association I had then and which I feel to have at this very moment. Oh how rich we are dear pilgrim to have such *great riches* in Him!

Now such an one can well say, "He is my refuge and my fortress; my God: in him will I trust. My! what a most glorious position for such a poor sinner as I to be blessed to occupy! Let us notice what the Psalmist says further in verse 3. "Surely he shall deliver thee from the fowler." He also cares for the *wild animals*. Note what he tells us; He even cares for the young lions, etc. So often the trapper, or fowler, sets traps for them and unless they are delivered from the same they will fall prey to them. We also have traps set in our pathways and snares of various kinds, but none of this is done without the all-seeing eye of God beholding it. It is open and naked before Him.

Now if we abide or DWELL in Him He will deliver us from the snare of the fowler. We seemingly hear our PRECIOUS LORD telling us even now, as he so graciously did while He was here upon the shores of time; (See John 15:4, 7, and 10). Read all these verses kind reader and see how important it is for you and me to abide in Him.

Oh how often traps and snares are set in our path that we cannot see! But *God* sees every one of such things and how wonderful it is that this is true! And if we abide in Him, etc., we can rest assured that we will be delivered from all

such harms and dangers along the uneven pathway of life.

Notice the further promises that await you and me if we abide in Him, (in the *secret place* of the *Most High*). He shall cover thee with his feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler. Oh how good it is to really and truly be able to *trust in Him!* Oh the mighty wings of His love! There is nothing as great in this life. Do we then not want to know and do His truth? Yes indeed we do! Read on in verses five and six.

Dear kindred in Christ, what wonderful promises these are to all of us who abide under the shadow of His almighty wing! It is so needful to *think* on Him; to *talk* to Him; to strive to *walk* with Him and *seek His sweet fellowship* in our everyday lives. This will truly drive away our fears. It will brighten our lives and enable us to truly *love the sons of grace, the heirs of bliss divine, who walk in paths of righteousness and fly from every sin* as the poet so beautifully says. Yours in a continued desire that all of us might have more and more real *joy, peace, and contentment*.

ELDER DAVID P. BRIDGMAN

THE SIN OF SECRET ORDERS

As many before have said, I am not writing this to fight with any secret or worldly society, but rather to set forth reasons (from the Bible) why we as Primitive Baptists should have no fellowship with Secret Religious institutions of this world, neither should have or hold members in our churches which have not first given up Secret Society membership. As we discuss some of this subject matter we pray that God will be our helper and our guide.

First, those who study well-known histories of Old School Baptists find that our people have separated them-

selves from secret orders. The non-fellowship of secret orders is not just something that came to pass in the last few years but has been practiced by our people for a long, long time. Just because something has been practiced through the years doesn't necessarily make it right, but in this case I am convinced that our forefathers were right.

If I told my church I was going to join the Catholics, Methodists, Missionaries, or any other religion of the world and still wanted to preach for the Primitive Baptists, they would probably exclude me, and I might add, they should. It would be a terrible thing for me to even consider such a thought. Even with this, in some areas people say it is alright to be joined to a secret order and still preach and be a member of an Old School Baptist Church. I ask the question, what is the difference between the Masons and other churches in this world?

The Title "Secret Orders" itself is contrary to the Bible. Probably the oldest and biggest secret order is the Masons, but all are centered around the same beliefs. Let's look at the word "Secret". The reason they are called *secret* is that their meetings are to be completely secret. No member is to reveal or tell of any of these meetings or goings on or the art of Masonry. The Bible teaches that nothing shall be done in secret. "Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing" (John 18:20). "For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world" (John 7:4). "For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad" (Mark 4:22). These are just a few of the scriptures that teach against keeping things secret.

To show that Masons are secret I would quote a portion of an oath taken by Masons. I quote from "Lodges Examined

by the Bible” by John R. Rice. I might add that Mr. Rice did not support Secret Orders. He was a member at one time, but saw that secret orders were ungodly. The quote is; “I John R. Rice of my own free will and accord, in the presence of Almighty God and this worshipful Lodge, erected to Him and dedicated to the Holy Saint John, do hereby and hereon most solemnly and sincerely promise and swear: That I will always hail, ever conceal, and never reveal any of the secret arts, parts, or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time or shall at any future period be communicated to me as such, to any person, or persons whomsoever, except it be to a true and lawful Brother Mason, or within a regularly constituted lodge of Masons.” This is the first part of this oath which was taken by the author of this book, before he saw the light and the evils of secret orders. Now I will quote the later part of this oath; “To all of this I most solemnly and sincerely promise and swear with a firm and steadfast resolution to keep and perform the same, without any equivocation, mental reservation, or secret evasion of mind whatever. Binding myself under no less penalty than that of having my throat cut across, my tongue torn out by the roots, and buried in the rough sands of the sea at Low water mark where the tide ebbs and flows twice in 24 hours, should I ever knowingly or willingly violate this my solemn oath and obligation as an entered Apprentice Mason. So help me God, and keep me steadfast in the due performance of the same.”

Again, I do not wish to criticize secret orders but rather to show that we as Primitive Baptists have no right to fellowship with them. No one can read the above oath by Mr. Rice and still say this is teaching the Bible. Lodges differ in various areas, but basically they are the same.

Another point is that we are told in the Bible not to swear and Mason’s oaths are swearing. “But I say unto you, Swear not at all; neither by heaven; for it is God’s throne: Nor

by earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matt. 5:34-37). So when Masons take their oath and swear they again are doing something the Bible plainly teaches against.

Many more ungodly teachings could be spoken of, certainly the doctrine of eternal salvation by works is found in secret orders. I conclude by quoting from Paul. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you" (II Cor. 6:14-17).

As I stated before, we are not out to make war with other religious churches in this world, whether secret orders or otherwise, but I would ask, How can a person believing in electing love and redeeming grace want to be joined together with works of darkness? Let us come out from among them and walk in the light of Christ. Let us rejoice in the Lord and stay away from all these things. Submitted in love.

ELDER TOMMY SARBER
NAPPANEE, INDIANA

Heaven is perfection with eternal duration; light without darkness; peace without sorrow; joy without pain; life without death; and the pure worship of God without interruption.

PHILIP AND THE ETHIOPIAN EUNUCH

Article Five

“And the place of the scripture which he read was this, He was led as a sheep to the slaughter” (Acts 8:32).

The words quoted here are taken from the 7th and 8th verses of Isaiah fifty three. It is not our purpose to enter into a lengthy exposition of these verses but simply to give the reader a brief sketch of some of the truths Philip might have preached to the Eunuch from the text. Luke relates the essence of what is taught in these verses and we do not find any fault with his quotation but since it was from the book of Isaiah that the Eunuch was reading we prefer to base our remarks upon the exact language recorded there.

The words “he was oppressed” signify *to exact*. The word “taskmasters” comes from the same root. It is used here figuratively and seems to compare with how taskmasters are oppressive in the way they exact hard labor from their subjects. So, it was an agreement of the covenant of grace that the full debt of the elect should be *exact*ed of Christ by His Heavenly Father down to the last jot and tittle. Thus opportunity was afforded Philip to show the Eunuch from the place cited above, something of the eternal covenant between God the Father, God the Son, and God the Holy Spirit, the fulfillment of which resulted in the complete deliverance of all the elect from the curse of the law for all time.

“And he was afflicted.” The word “afflicted” is sometimes rendered *to answer*. To view it in that light here we might join it with what has just been related above and say that God *exact*ed payment of Christ for the sins of His people and Christ *answer*ed those demands by paying the debt in full. But to view the words according to their translation we might express it thusly; “The debt was exacted of Christ and as a result He was afflicted.” Either way the words agree well with the next expression.

“Yet he opened not his mouth.” He put up no defence. He did not plead His innocence or try to show where the real guilt lay. No amount of oppression or affliction could detract Him from His mission as sin-bearer for His people. He quietly and patiently bore their every sin in His own body on the tree. Therefore is He said to have been “made a surety of a better testament” or covenant, (Heb. 7:22), and as a surety He was *answerable* for the debt of His people.

The Lord’s servants, through expounding and opening to their congregations something of the *magnitude* of Christ’s sufferings teach them to more greatly and fully appreciate what Christ has borne *for* them; what He took *off* them, which they would have otherwise had to bear. Christ consequently becomes the object of greater gratitude, admiration, praise and thanksgiving on their part. The more they understand and experimentally enter into these things the more they will praise and adore the God of all grace. No doubt this was the effect it had upon the Eunuch as Philip, in Spirit, preached Christ unto him.

“He is brought as a lamb to the slaughter.” These words gave Philip the basis for speaking of the innocence of Christ, for as the lamb is easily led and controlled, docile, and harmless, and as she quietly bears her shearing, so Christ, in all His sufferings bore it quietly, humbly, and patiently.

Christ is described in Revelation 13:8 as “the lamb slain from the foundation of the world.” And thus John the Baptist describes Him as “the lamb of God which taketh away the sin of the world” (John 1:29). So far as the certainty of the fulfillment of His sacrificial work on the cross and its efficacy to cover the sins of the elect of all dispensations it was as though Christ were already slain before breath was ever breathed into the nostrils of man in Eden’s garden.

“And as a sheep before her shearers is dumb, so he opened not his mouth.” This points primarily to His willingness to bear the cross. He made no attempt to convince His

murderers to let Him go, as He might have done if He had been a mere man who was fearful of being convicted of a crime he did not commit, nor did he breathe a single word of complaint about those things which He must suffer. True, His human nature recoiled from the agony of the cross and He prayed to the Father, "If thou be willing, remove this cup from me: "but notice that these words were immediately followed with, "nevertheless not my will, but thine, be done." And in Psalm 40:8, He says, "I delight to do thy will, O my God." When His hour had come He did not exert His divine power against His enemies as He might have done, and either have removed Himself out of their midst or struck them down, but He willingly and freely consented to the death of the cross in behalf of His beloved people. Speaking of His own life He says, "No man taketh it from me, but I lay it down of myself. I have power to take it again." (John 10:18). All such subjects were likely included in Philip's discourse to the Eunuch for they all concern Christ, Who of course is the sum and substance of the gospel.

As to the next verse, the 8th of Isaiah fifty three, we will say but little, both because of limited space and limited knowledge. Much has been written on the verse, with most of it neither agreeing one with the other nor edifying the reader. However, we are confident Philip understood its true meaning and that it was both comforting and soul-cheering when preached and heard in the power of the Spirit as it no doubt was on that day.

But confining ourselves to that which is evident, we know that Jesus was "taken from judgment" or "his judgment was taken away" in the sense that He did not receive a fair judgment, or trial. Also He was taken from confinement and judgment in the sense that He was lifted out of His cruel sufferings at the moment of His death. And with regard to the words, "who shall declare his generation?" we also know there is no man who can fathom or express the immen-

sity, infinity, and eternity of Christ. Neither are there any who can fully describe the corruption, degradation and shame of the *men* of the natural generation in which He lived, for it was by *their* wicked hands that He was "cut off out of the land of the living" or that "his life was taken from the earth." But though they were charged with His death and His blood is upon their heads to this day it was *not* for the reasons they thought they were accomplishing that He was nailed to the cross, but rather, as the latter part of this verse says, "for the transgression of my people was he stricken." They put Him to death for an infamous reason, but at the same time He was *giving* His life for a gloriously divine reason; a wonderful reason indeed!

We will close this part of the subject here, having, we trust, given the reader a small sketch of some of the things we feel Philip most likely preached to the Eunuch. Of course we have no reason to think he confined himself merely to the two verses we have been dealing with here for the entire chapter declares Jesus and what He has done for His people. It is obvious that Philip also instructed the Eunuch concerning the gospel Kingdom which Christ established on earth and also how that Kingdom is to be entered, for as soon as they came to a "certain water" the Eunuch desired that Philip would baptize him. May the Lord use these thoughts to His glory.

EDITOR

A PRAYER

Help, Oh Lord, my unbelief!	Give me strength each waking day,
And give my soul a sweet relief;	That by Thy side I closely stay;
Search my heart and let it be	In all that I may think and do,
That some day I may rest with Thee.	Help me be kind, faithful and true

And when the evening sun is set,
And all my tasks and chores are met,
Give me rest with saints above,
Showered with Thy tender love.

SISTER LENA M. JOHNSON

THE DUTY OF ASSEMBLING OURSELVES

The Lord has made it our duty to assemble ourselves together often, and we are exhorted by an apostle not to forsake it as the manner of some was. We hope you will, therefore, endeavor as oft as possible to attend your church meetings and places of public worship.

We hear of coldness among some of you – what else could be expected? When the church members so seldom see each other, they become in a manner strange and useless to one another, while some perhaps seldom, and others scarcely ever attend conference at all.

Dear Brethren, pray consider the worthy name by which you are called, and the honor of that cause in which you are enlisted; you are called *the light of the world*, but how can your light be useful when many even of the people of the world are more careful to attend on worship, yea, even conferences too, than many who profess to be followers of the blessed Jesus. While thus backward or careless in attending your conferences and places of public worship, you wound and grieve your brethren, and weaken the hands of your ministers, who, after coming perhaps many miles to endeavor to comfort you, find themselves oft times under the disagreeable necessity of preaching almost to the naked walls, or not at all. The few hearers they may have being chiefly those who make no profession of religion, whilst the members of the church are busily engaged at home, and cannot take time to attend on the worship of God, and many times kept back for a small excuse even on the Lord's day.

History of the Kehukee Baptist Association,
Page 171, – Published 1850

CORRECTION

On page 143 of the June issue lines 8 and 9 are repeats of lines 6 and 7. The first sentence of the second paragraph should have read thus: **Philip's first business was to draw out of this man a statement which would reveal what spirit he was of and whether or not he was a teachable subject.**

It is human to err and we appreciate the readers patience and understanding with regard to such mistakes. Pray for us. –Editor.

LIGHT AND SHADOWS OF LIFE

There was never a night so dreary and dark
That the stars were not somewhere shining.
There was never a cloud so heavy and black
That it had not a silver lining.

There is never a waiting time, weary and long,
That will not sometime have an ending.
The most beautiful part of the landscape is where
The sunshine and shadows are blending.

Into every life some shadows will fall,
But heaven sends the sunshine of love.
Through the rifts in the clouds we may at His will
See the beautiful blue skies above.

Let us hope on, though the way be long
And the darkness be gathering fast,
For the turn in the road is a little way on
Where the home-lights will greet us at last.

SISTER ETHYL TYNER

CORRESPONDENCE AND NEWS NOTES

From Brother John Edward Johnson, Gaston, Indiana:

Elder Harris: Will you please publish in the July issue of A and M about our Association in Indiana. We would appreciate it very much. If you are ever up in this part of the country stop in and see us. We meet at Harmony on the first and third Sundays of each month and Saturday night before the first Sunday. I enjoy reading the A and M. Thank you. May God Bless you in your work and Zion everywhere. A little brother.

From Sister Ann Taylor, Akron, Ohio:

Dear Brother Harris: I have just read the Article you wrote, "A Lesson From the Ant" and it sure was full of good teaching for our benefit. I also read in the January issue, "The Hand of Providence" by Elder H. E. Harris (your father); another very good lesson to help and teach us. We should be very grateful we have understanding ministers to write articles that are meant to help and teach us as we go on through life's trials, sorrows, and joys.

What good is teaching and preaching if we ourselves do not believe and practice it. That is where our churches need much encouragement.

"Is our utmost concern the welfare of our beloved Zion?" Oh these words were so much comfort. I do understand this as a lesson not just to read and pass it off. We can often correct our mistakes.

Remember us as we are still searching for more good news of the truth, and all brethren that are so able to preach, practice and write to our benefit. I feel very unworthy at this time.

From Brother and Sister Marvin Pitney, McComb, Ohio:

Dear Elder Harris: Last year at the Ebenezer Association I told Elder William Daily that I missed Christian experience writings in the *Advocate and Messenger*. He said he would gladly print them but wasn't receiving any.

Our daughter was chosen to write our Van Buren Primitive Baptist Church letter to the Sandusky Association for this year — 1977. We believe it relates to Christian experience. Also we hope that it may encourage others if you so desire to have it printed.

Invitation to all of our same faith and order to meet with us at the Sandusky Association.

VAN BUREN LETTER TO SANDUSKY ASSOCIATION

Dear ones in Christ: I am thankful for the gift the Lord has bestowed on our song writers, to write our Christian experiences to music. I have several favorite hymns, but hymns #192 and #397 are closer to expressing my experience here in life. Even before I joined the church I knew I could go to our Lord in prayer, but being in the wrong spirit, I would pray in ignorance. Being the worst sinner, I often felt discouraged and alone. I would try to sing these hymns and would feel hope coming back; the strength to go on, and that maybe

my Saviour does love me and will be with me, never to leave me alone. I am thankful that I can go to my Heavenly Father in prayer in a humble manner and spirit, asking that He will be with His people in their trials and tribulations; that there will be peace, love and unity among our churches and members and lead us in the straight and narrow way. Also I try to remember to thank Him for the blessings He has already bestowed upon us.

Our little church meets in peace and in love with no one member set higher than the other. I feel each member has been blessed with their own special gift from God. There has always been love extended to me, whether I was a member or not. As long as I have been attending this church, love and fellowship has been manifested toward each other and to all of our same faith and order. I always felt at home with these "peculiar" people.

We meet every third weekend of each month, with services on Saturday starting at 2 p.m. and Sunday Services starting at 10:30 a.m. Our Pastor and Moderator is Elder Durward Edwards. We pray that the Lord will be with him and his family, to take Elder Edwards as an empty vessel and fill him up with God's Holy Word that he may preach to His children.

Our little church is located on State Rt. 613 in Van Buren, Ohio. We extend an invitation to all of our same faith and order and in good standing at home to come and worship with us in spirit and in truth. Pray for one another. In Christian love.

Sister Martha Edwards

ASSOCIATION MEETINGS

The EBENEZER ASSOCIATION of Virginia is to meet with Thornton's Gap Church entertaining, in the Rappahannock Elementary School Building, August 12, 13 and 14, 1977, located midway between Washington, Virginia, and Sperryville, on Rte. 211.

The KETOCTON ASSOCIATION is to meet with White Oak Church entertaining, in Stafford Senior High School, Stafford, Virginia, August 19, 20 and 21, 1977. From the north take I-95 to left turn at Rte. 630 Stafford Exit; right on Rte. 1 at traffic light, proceed 4½ to 5 miles. At Stafford Senior High School sign on left, turn right on Rte. 627, Mountain View; then left on Rte. 9399 to school. From the south on US Rte. 1, come about three miles north of intersection of Rte. 17 at Falmouth.

The LEBANON ASSOCIATION will be held, the Lord willing, with Harmony Church near Matthews, Indiana, beginning on Friday before the third Sunday in August 1977 at 10:30 a.m. and continuing through the 21st. For further information write Brother John Edward Johnson, R.R. 2, Gaston, Indiana 47342, or call 358-3058.

The SCIOTO ASSOCIATION, the Lord willing, will meet in the church house in Hebron, Ohio, on August 19, 20, and 21. This is about 27 miles east of downtown Columbus and one and one-half miles north of I-70. For further information write Brother Ralph Porter, 2732 Beaver Run Rd. S.W., Rt. 2, Hebron, Ohio 43025.

The LITTLE WABASH ASSOCIATION will, the Lord willing, hold its 52nd session August 26, 27, and 28, with New Liberty Church of Champaign, Ill., 1714 West Springfield, Champaign (on intersection of Springfield and Mattis). For further information write Elder Lloyd Clapp, 106 E. Stoughton, Champaign, Ill., 61820.

UNION MEETINGS

SOUTH RIVER PRIMITIVE BAPTIST CHURCH (Browntown, Va.) – Union meeting First Sunday, August 7, 1977, all day Sunday only. Elder C. R. Frazier, Pastor.

UNION MEETING OF SEQUATCHIE VALLEY-BLUE RIDGE ASSOCIATION will be held with the Chattanooga Church, 811 Runyan Drive, on the 5th week-end in July, Saturday, Saturday night, and Sunday. Directions: Coming into Chattanooga on the Interstates, follow I-24 to near the downtown area. Take I-124 through downtown Chattanooga and across the Tennessee River to its present end at Signal Mt. Road. Follow Signal Mt. Road to the next street to the right which is Runyan Drive. Follow Runyan Dr. for one mile to church.

Obituary

ELDER HENRY GWALTNEY

Henry, Jasper Gwaltney, 93 formerly of Bloomington, Indiana, died May 21 at the home of his daughter, Ida Mae Taylor, of Rural Route 1, Ellettsville, Indiana. He was born June 1, 1883, in White County, Illinois, and was married April 2, 1903, to Della Healy. In 1939, he married Cora Peters. In 1965, following the death of his second wife, he re-married Della Gwaltney. She preceded him in death, as did a son, Archie A., two brothers, John and Elder Martin L., and a sister, Nancy Rosselot.

He attended summer normal at Enfield College, Enfield, Illinois. He was ordained a Primitive Baptist minister at Mt. Pleasant Church in White County, Illinois, in 1903. He preached his first sermon in 1901. In his early ministry, Elder Gwaltney participated in the church debates that were taking place at that time in history. At the time of his death, his membership was in the Union Primitive Baptist Church near Stanford, Indiana.

Elder Gwaltney had been a semi-invalid for his last three years. He suffered from emphysema and arteriosclerotic heart disease.

Survivors are three daughters, Iona Fish and Bernita Gwaltney of Bloomington and Ida Mae Taylor of Ellettsville; three grandchildren, Sue Chastain of Summittville, Indiana, Leah Geller of Fort Wayne, and Nita Macke of Indianapolis; seven great-grandchildren; two nephews; and four nieces.

Elder Raymond Adkins conducted the funeral services at the Greene & Harrell Mortuary in Bloomington, and interment was in Valhalla Memory Gardens in Bloomington.

BRENDA GAY EDWARDS

Brenda Gay Edwards, daughter of Otis and Norma Jean Edwards, was born April 2, 1958 and departed this life February 1, 1977, making her stay on earth 18 years, 9 months, and 29 days. She was fatally injured in an automobile accident on her way home from school. Brenda was the only girl in the family and had given them great joy to see her grow from childhood to young womanhood.

She attended the Mt. Gilead High School, Mt. Gilead, Ohio, where she graduated in 1976. She made many friends there who will miss her quick smile and laughter. Brenda loved life and tried to live it to its fullest each day, but it pleased God to call her from this life at an early age to be with Him, where there are no heartaches, or disappointments; no pain or crying and no more suffering. We sorrow not even as others who have no hope, but we sorrow because we will miss her. There is a vacant spot in our lives that can never be filled. Brenda is gone on just a little while before us, and we await the second coming of the Saviour when all the redeemed of the Lord shall rise to meet Him in the air and shall ever be with Him to sing eternal praise for ever and ever.

Brenda leaves to mourn her passing besides her parents, three brothers, Eddie, of Rt. 3, Mt. Gilead; Donnic and Doug, still at home; and Denny Sutherland of Marion, Ohio, who had lived with the family for the past seven or eight years; also a host of relatives and friends. We feel that our loss is heavens gain.

She was not a member of the church but had been taken by her parents to the Primitive Baptist church since she was a small child. May the God of Heaven in the richness of His grace and mercy bless this bereaved family with reconciling grace to know He does all things well and say, "Not my will but Thine be done." The Lord gave and the Lord has taken away, blessed be the name of the Lord. So sleep on dear one until some sweet day we hope to meet you on the sunny banks of sweet deliverance, never to part again.

Funeral services were held in the Snyder Funeral Home, Mt. Gilead, Ohio, Friday, 11 A.M., February 4, 1977, by her uncles, Elders Howard and Durward Edwards. Burial in North Fork Cemetery, Chesterville, Ohio.

Written by her uncle,
ELDER DURWARD EDWARDS

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Gladys L. Lomano, Florida, \$5.00; J. N. Chance, Florida, \$5.00; Mrs. Eva Woods, Illinois, \$10.00; Mrs. Lucille Holliday, West Virginia, \$2.00; Mrs. Ray V. Jones, Illinois, \$2.00; Mrs. Mildred Finnegan, Maryland, \$100.00; Alma Soloman, Maryland, \$5.00; Elder Clarence Davis, Ohio, \$1.00; Mrs. Louis Hite, Virginia, \$5.00; Mrs. Deane Wynes, Maryland, \$2.00; Ralph Porter, Ohio, \$5.00; Mrs. Marguerite Kyhle, Virginia, \$3.00; Mrs. Margie Swinger, Michigan, \$20.00; Mrs. Mary E. Rogers, Ohio, \$5.00; Mrs. John P. Roundtree, Georgia, \$2.00; Mrs. Edith Green, Ohio, \$2.00; Mr. George Rothgeb, Virginia, \$5.00; Mrs. Harriet H. Armentrout, Virginia, \$5.00; Mrs. Edith Truex, Indiana, \$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. Whitehall 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

HARMONY—Calhoun, Ga. ¼ mile east of Interstate I-75 and ¼ mile south of Red Bud Rd. intersection. Meets 3rd Sun. at 10:30 a.m. Elder G. Jason Davis, Pastor, Rt. 8, Rome, Ga. 30161. Mary Nell Davis, Clerk, Rt. 8, Rome, Ga. 30161. Jan. '77

HAWKSBILL—Near Stanley, Va. third Sunday 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Charles W. Alderton, Pastor, Brightwood, Va. 22715; Tel. (703) 948-4744. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '78

HOPEWELL—Hopewell, Va. Hopewell Primitive Baptist Church meets each 3rd Sunday at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Sister Lynda Garner, 110 Boykins Ave., Colonial Heights, Va. 23834, Clerk. Dec. '77

SIDELING HILL—Fulton Co., Pa., 6½ miles north of Needmore, Pa., turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. July '77

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 7:00 p.m. Sun. 10:30 a.m., Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va. 22963; Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va. 22740; Tel. 987-8220. Jan. '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 4th Sunday at 10:30 a.m. with Elder Douglas Heare, Pastor, Rt. 1, Box 87-1 Romney, W. Va., 26757, Tel. (304) 822-3228; also at 7:00 p.m. on 2nd Sunday, with Elder Charles Alderton as minister. Mrs. Oleta Shanholtz, Clerk. Aug. '77

HAPPY CREEK—Front Royal, Va., corner Stonewall Dr. and Church St. Meets every 4th Sunday at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. Morning at 10:30 a.m. Elder Dwayne Fletcher, 10133 Prince Pl. 202, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Brother Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va. 22630; Tel. (703) 635-3434. June '77

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

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

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

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

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

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

OTHER SUNDAYS

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

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

