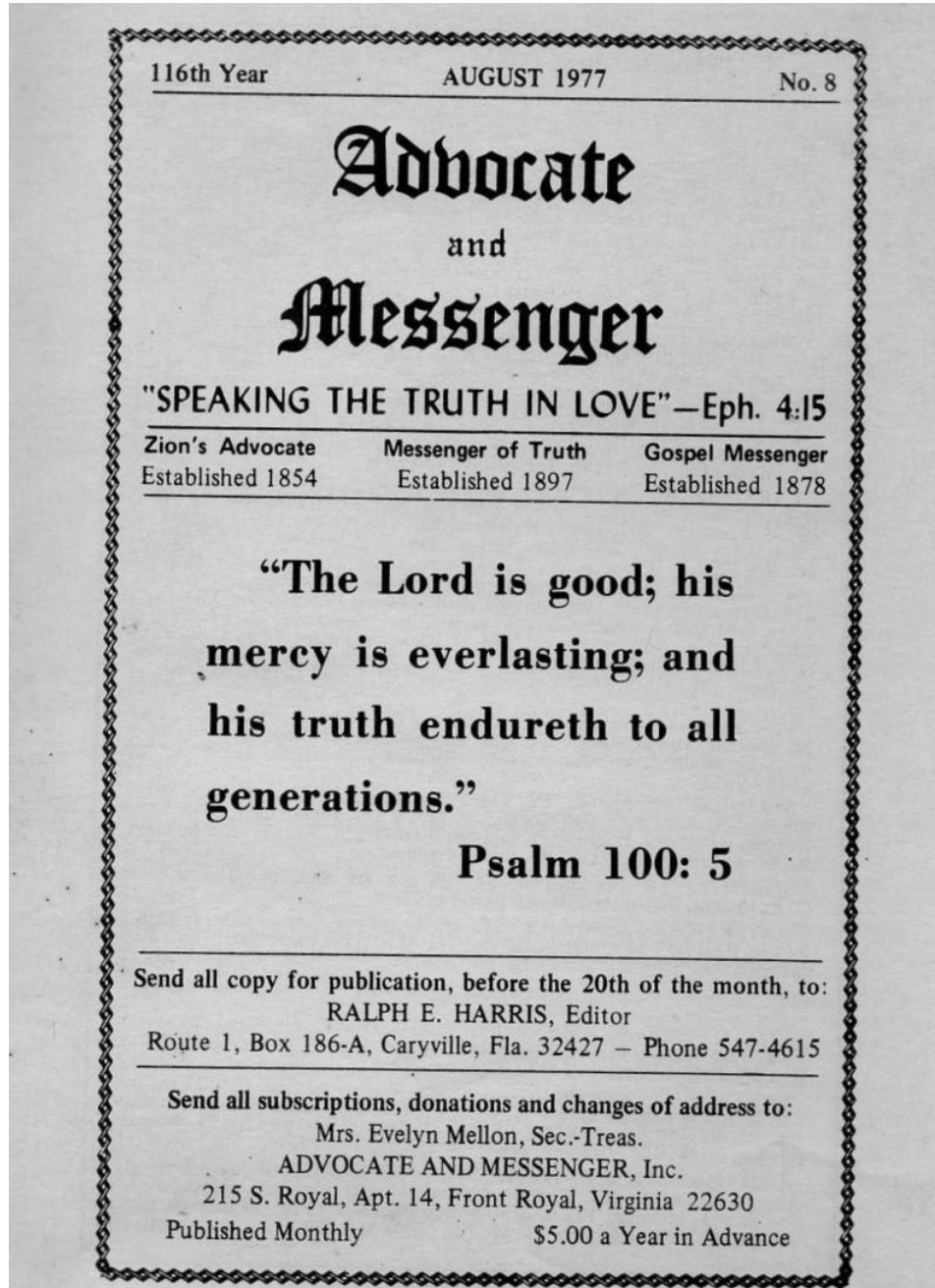


Advocate and Messenger



“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at sovgrace.net
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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 Geatons Trailer Park, Woodbridge, Va. 22192. April '78

GOOSE CREEK—Near Markham, Va. on Hwy. 55, 1st Sun. 2 p.m. Elder C. R. Frazier, Pastor, Warrenton, Va., W. C. Maddox, Clerk, 615 Fauquier Rd., Warrenton, Va. 22186. Tel. (703) 347-4889. June '78

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N. Y. Ave. Meets 1st Sunday, 10:30 a.m. and 1:30 p.m. Pastor Elder Dwayne Fletcher, 10133 Prince Pl. 202, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va. 25401. Tel. 267-7356. Mar. '78

MT. PISGAH—Morrow Co. Ohio, 4 miles east of Marengo on State Rt. 229, then north (only black-topped road between Marengo and Rt. 314) 2 miles; then west one-half mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Pastor, Elder Daily Hite. Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019. Tel. (614) 694-6488. Dec. '77

NEW LIBERTY CHURCH—Champaign, Ill., 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor. Richard Corn, Clerk. Tel. 352-2287 or 469-7634. Oct. '77

NEEDMORE—Needmore, Pa. The Primitive Baptist and their friends in this section meet each first Sunday at 11:00 a.m. for divine service. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. The meeting house is located on U.S. Rt. 522 in Needmore. July '77

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

WATERLICK—Waterlick, Va. 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va., Tel. 465-3118. Clerk, Mrs. R. A. Dindlebeck, 323 King St., Strasburg, Va. 22657. Feb. '78

SECOND SUNDAY

NORTH FORK—Six miles south of Purcellville, Va., 2nd Sun. 11:00 a.m. Elder C. R. Frazier, Pastor, Warrenton, Va. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va. 22132. May '78

BATTLE RUN—Rappahannock Co., Va. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m., also 5th Sun. at 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va. 22963, Tel. (804) 589-8551. Bro. John Powers, Clerk, Flint Hill, Va. 22627. Tel. (703) 364-1352. Dec. '78

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

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LISTED AS A FALSE MINISTER

Earlier this year I received a printed parcel in which I and several other Primitive Baptist Elders were listed as *false* ministers. I felt somewhat honored that anyone would group me with such able men as are the other Elders who were mentioned. However I really could not take much comfort in this because, based upon the materials I have received from this same man in the past, it is obvious that he suffers from some sort of mental disorder and therefore does not represent a "respectable" or noteworthy source of opposition.

But as I thought on these things it brought about some reflections on the subject which I felt inclined to pass along to the readers of the Advocate. I have often questioned whether I was a true minister or not; whether the Lord had really called me to this great work or not. It has always been well nigh too much for my little faith to grasp that the Lord would actually call such a lowly worm as I to the awesome and wonderful work of the ministry. The thought of having to fill such a place always filled me with the greatest fear imaginable and it was always my firm resolve that I would never occupy such a position. In my own particular case I don't think I could have ever brought myself to tell anyone of my desire to declare the Lord's goodness and mercy. It was the greatest shock of my life that the church should even *think* I had such a gift. I never dreamed that they might even suspicion such indications in me, and even to this day it still fills me with a sense of wonder.

As a child I saw at least a part of the outward toils and labors of a true servant of God, for my Father was ordained when I was two or three years old. I saw nothing about the office to be desired from a fleshly standpoint, though apparently some men do, and as I say, I fully intended to steer clear of anything that even hinted of the ministry.

But little did I know what the Lord had in store for me. My home church started asking me to speak in public during the latter part of 1959, and frankly, as fearful as I was to attempt it, I was still more afraid to rebel against it. The church liberated me on the first day of October, 1960, and ordained me on the first day of April, 1961. All this time it appeared that I might be drafted into the Army at any time. The prospects of having to become a soldier in the army of men at a time when I felt so heavily burdened with another warfare was almost more than I could bear. It was during this time I learned that our government did not recognize a man as a legitimate minister unless he was "pastor of a full-time church" as they expressed it. Based on that definition they would con-

sider very few of our preachers to be bonafide ministers of the gospel for not many of them serve only one church with that church desiring and requiring a full-time service.

Churches soon began to call for my services and I had one of the clerks to write the draft board and tell them only the basic facts; that they had called me to serve as their pastor. The board made no further inquiry into the matter and thus I was spared having to serve time in the military. It was not that I was unwilling to serve my country, but I felt that if God had called me I had a far more important service to render.

How well I have come to realize that preaching is only a small part of the work of the ministry, and it is these other labors that seemingly some are not very seriously concerned about. As someone has so well expressed it, "We don't need any more *preachers* but we surely *do* need a lot more laborers in the vineyard." I am afraid some who have been ordained were only impressed with the *honor* of the office rather than being burdened with the *work* of the office.

I don't mean to imply that I have been a model of obedience in this regard but I do feel burdened with the need for labor in the gospel vineyard. So, if I am a false minister I am a false minister who feels a deep concern for the welfare of Zion and a desire to see her grow and prosper in the Spirit; one who has spent many hours in prayer for the dear little children of God that they might grow in grace and in the knowledge of our Lord Jesus Christ; one who has endured some hard testings, trials, and tribulations for no other reason I trust than for my love of the dear old Church. May God bless each of you.

YOUR LITTLE EDITOR

Virtue is more persecuted by the wicked, than encouraged by the good.

Selected.

HIS FULNESS

John the Baptist declared in his preaching, "He that cometh after me is preferred before me: for he was before me" (John 1:15). He of course was referring to Christ. Then John the apostle declares in the next verse, "And of his fulness have all we received, and grace for grace."

What is it to receive the fulness of Jesus Christ, and to receive grace for grace? To receive his fulness would certainly mean to receive the benefits of all that He has done for us. First of all I think of His foreknowledge, by which He knew that His people would be overtaken by sin and condemnation. This prompted the three persons of the Godhead to formulate a plan of salvation for them, and in the execution of that plan Jesus died on the cross, securing their redemption, atonement, justification and glorification. This plan was by grace and grace alone, no human agency having any part in it whatever, and we are the beneficiaries of that plan. The "we" under consideration here is not all mankind in a universal sense but rather in a limited sense, described in John 1:13. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Thus we see that it is those that are born of God who are the recipients of this fulness of the grace of God.

Next I think of the fulness of God's everlasting, unchangeable love. "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee" (Jer. 31:3). We love Him because He first loved us, and since our fellowship is with the Father and the Son, and since love begets love, we have fellowship with one another and there is a love that flows from breast to breast and heart to heart. Next we receive the benefit of God's immutability or His unchangeable nature. "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed" (Mal. 3:6).

The sons of Jacob would represent all of God's chosen,

elect people. His people are chastised but they are not consumed. "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him" (Ecc.3: 14).

Next we receive the benefit of the church which Christ set up, where this wonderful doctrine of salvation by grace is taught and preached. We receive the full benefit of God's predestination, election, calling, justification, and glorification. These few things are just a small portion of the fulness of Christ which we have received. Much more could be said but we prefer for our articles not to be too long.

I believe the phrase "grace for grace" perhaps means an abundance of grace, sufficient grace, grace upon grace, and like expressions. Also I feel that it has another meaning. God has given us grace, and as we walk in and exercise that grace, more grace is given. Let us go to James 4: 5-8; "Do you think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace, Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." So we see that as we walk in grace, more grace is given. May this grace of God be with you all.

ELDER EVERETT BEAVERS

For my part, if any other man thought it right to praise me, I would rather that he held his tongue, for magnifying is a poor business. *Let the Lord alone be magnified.* I think it is clear that grave faults arise, one of exclusively preaching an inner life, instead of preaching Christ, Who is the life itself.

CHARLES H. SPURGEON

MY CALL TO THE MINISTRY

Dear kindred in the Lord: I hesitate to write about my feelings of the ministry for fear it may be misleading to someone. May the Lord be praised for what talent I have and may you cast the mantle of charity over my effort to so express it.

I believe there is a burden placed upon those who are called of the Lord to feed the lambs and sheep and this burden, with the weight and effect of it, I felt in my soul before I ever came to the church with a desire to be baptized. I was so troubled in my heart and soul, knowing that I was a poor sinner unable to feed anyone, that I wanted to go hide and tell no one. Yet the Lord kept saying to me, "Feed my sheep." I thought I was doing a pretty good job of hiding my feelings and that no one would know anything about it. Yet one day Elder C. C. Bradford wanted to visit with me as we walked, and he asked me to tell my feelings. I said, "What feelings?" Then he said, "The feelings you have been trying to hide in regard to your call to preach." I was so surprised, for I thought sure no one knew. I had not told anyone. I couldn't say much and it added to my burden. I wanted to go hide the more. This was some time after I had been baptized although I had some strong impressions before.

I would take the Bible with me out on the farm and sometimes I didn't get much work done for I would be reading and preaching to myself. Then when I would read the qualifications of a minister I would say to myself, "It can't be for me." I even tried to pray for the Lord to leave me go and call someone else.

These feelings became stronger instead of less and I could find no rest or comfort. I knew I was just a poor farmer boy that was not able to do what the Lord said to do, yet as I fed the sheep on father's farm the saying came so forcefully, "Feed my sheep." I said, "What shall I feed them and how?" Then the Lord said, "Go, and I will go with you."

It was about this time that I began to have some dreams

about the matter. So I dreamed there was a meeting at the home church but there was no preacher there. I approached the church on foot and as I came near I could hear them singing John R. Daily's call to the ministry, No. 102 in the Daily Hymnal. The wall of the church building just opened, and I found myself up in front of the congregation filling the place of the minister. Sure, this was only a dream, but the Lord is able to use dreams to make known His will. He can make it known in any way that pleases Him. Another time, I saw several times in my meditation and dream that Jesus closed the Book and handed it to me as is told in the 4th chapter of Luke and I would turn to run but could not. Again I read where it said, "Take the book and eat it up." These all added to my troubled soul and I could find no relief but to try to exercise.

The next thing I knew someone else had some feelings about the matter, for as I ventured to go to meeting even away from home as well as at home, others were insisting I take some part. I even went to Indiana with my father to an appointment, for him, at Providence church in the Mt. Salem Association and thought surely no one knows about me and I won't be asked to take part, but Elder Andrew Pittman called on me to take some part.

So I asked the Lord to give me what knowledge and understanding I needed to live in honor to His name. I feel that others in the church will know about a man's gift, if it is of the Lord or no, and be able to encourage in the right way. So my home church liberated me to speak or exercise in public in 1936. During this time I so doubted my calling or if the Lord was in the matter that I did not want to go at all. Yet as I was farming and several times, for two weeks before Honey Creek Church meeting time a voice said to me as I would unhitch the horses from the days work, "Go to Honey Creek." I would turn to see who spoke but no one was there, yet it spoke to me. We had been confined with some childhood diseases but they were better, so I promised the Lord that if

the weather was fit we would go to Honey Creek. I told my wife about the matter and how I was burdened that week before the meeting time. I wanted to back out and not go, but when Saturday came it was such a nice, sunny day, and the Lord said, "You can't back out now, for you said you would go if the weather was fit." So we went and as we approached, the deacon, Brother Percy Lantz, came up from the other direction and came directly to me saying he had been praying for the Lord to send me there as their Pastor could not be there at that time. So they insisted I go ahead and speak. I asked the Lord what to do and as I went into the stand I held the Bible up on its binding and let it come open with my eyes shut. I opened my eyes and began reading the 65th Psalm, and when I read the 4th verse, "Blessed is the man whom thou choosest, and causest to approach unto thee," everything opened up so sweetly for me to speak of the blessedness of this man. Now this probably doesn't mean much to anyone else, but to me it is one of the greatest evidences I have that the Lord had a work for me to do.

I continued to feel so incapable of doing the work of the ministry the way it should be done that I even spoke of my feelings along this line at my ordination in October, 1937, and asked that they carefully consider what they were doing and even postpone it for a while. Then Elder Earl Daily of the Presbytery asked me if I was willing to rest my case in the judgement of the Presbytery and Church. I said I would be submissive, so I have been trying in my poor effort to tell of the goodness and mercies of God to poor sinners. I was immediately called to go two places besides being at my home church one Sunday. Whether my efforts have been comforting to anyone and honoring to God, I leave in His hands.

"No man taketh this honour upon himself save he that is called of God as was Aaron," and, "A man's gift maketh room for him." I never have felt that I wanted to preach as some have expressed but I do want to serve the Lord in sincerity and truth by walking in His way. "For we preach not

ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." While the Lord gives the gift to the man, we are still servants of the Church.

May the Lord give such gifts as are needed in the Church to feed the lambs and sheep to His honor and glory.

God knoweth the way for you and for me,
He hath made the journey's plan;
He knoweth our strength and the cross we bear,
And the weight of the one we can.

He knoweth the way to the journey's end,
The reasons that seemeth strange,
And out of a wonderful love doth send,
The things we cannot change.

ELDER DAILY HITE

WHOLE — TWO DIFFERENT ASPECTS

Self Sufficiency

"But when Jesus heard, that, he said unto them, They that be whole need not a physician, but they that are sick" (Matt. 9:12, Mark 2:17, Luke 5:27-32). Kind reader, if you want to understand what I am trying to teach here please read Matt. 9:9-13. Here you will see Pharisees finding fault with what Jesus was doing in that of associating with folks they felt to be unworthy of their notice, lower than themselves, etc.

Now I wonder if we have any such going on among us Old Baptists today? Do we have that Pharisaism in our midst? Is it in me? Have I ever had such a thought about some other faction of Old Baptists? Have you? These are good questions that we might well ask ourselves. If such has not been true then well and good, but if such has been true or happens to be true today then let us repent of our actions and strive to please our Lord. These Pharisees had a very bad outlook on life. They certainly were not at all poor in spirit. They were

not meek and lowly. Have you seen Old Baptists who seemed to have that same feeling? If you have not then that is fine, but if you have that makes you feel bad I am sure.

Physical Healing, With A Spiritual Application

Read Matt. 9:20-22 and note how this woman had been ill for twelve years. Mark 5:24-34 tells us of this beautiful lesson, enabling us to *behold what a wonderful Saviour we do have*. He is the same today He was that very day. No change at all. He is *my* Saviour and *your* Saviour dear little child of God. Note how that this dear sister had spent all that she had on various physicians. This has its spiritual application of course, and today there are many, many who are likewise spending all they have on various "physicians", so called by ignorant men, who do not understand that there is but one *Good Physician* Who can cure the sin-sick soul that I am speaking of; those of you who possess an humble and a contrite spirit; who have a broken heart and are sin-sick and who do need healing so very much; who have tried this so-called church and that so-called church and have spent your money for that which is not bread and your labors for that which satisfieth not (See Isaiah 4:1). But Oh how wonderful indeed were the results she got when she went to the right Physician (See Isaiah 55:1)! No money required to be healed of this malady! No price! No words can express how wonderful it is to be able to go to such a great Physician in His Church where he sends His servants and supplies them with the correct balm and instructs them just *how* to apply it and *when*, etc. But they do not go out and bring the patients into the house of God. It is up to us who are sick; who feel we need the Great Physician when we have spent all we have on worldly physicians and have learned that they cannot touch our case. When we turn to Him in His Kingdom here below He will always heal us of our great malady and we will go rejoicing with a happy and light heart. We will wonder why we did not go sooner and will try to tell others how great it is but with

little success.

“And as many as touched were made perfectly whole” (Matt. 14:36). Now when you and I are so blessed with that sweet, humble spirit of meekness and humbleness with a broken heart, etc., and stoop in our feelings and touch even the hem of His garment we are truly made whole. He is the Good Physician Who makes those who are sin-sick *perfectly* whole. He alone can do this great work. Why do we not seek Him daily and thereby rejoice in being made whole daily. Such a glorious feeling indeed when we are made whole in this manner! Read this beautiful scripture, Mark 6:56. Oh! how beautiful indeed! See John 5:5-9, also Acts 9:32-35. It is good to read and study and strive to be healed when we are so sin-sick. This is a wonderful privilege such poor pilgrims as you and I have here below. Let us take full advantage of this great opportunity. Yours for a happier and sweeter life from now until we lay our armour by.

ELDER DAVID P. BRIDGMAN

WHY

Why is it that so many of God's humble poor are unable to say with conviction that they are saved? Sometimes our hope is so bright that it is almost a certainty. Almost, but not quite. It is as though when we approach Mt. Sinai the brightness of God's glory is so great that we cannot bear to look upon His face. And if we are to take any action for, or work in His cause, we must act upon the strength of our hope. We look for a sign, but no further sign is given.

BROTHER RALPH PORTER

CLEANNEST IN THE CHURCH

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God” (II Cor. 7:1).

The word *therefore* refers us back to the previous chapter where the “promises” are given. There, beginning with the 14th verse, the apostle says: “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?” This is the yoke of service in the Church of the Lord Jesus Christ. He has commanded all believers to “take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” Ministers who labor together in the cause of His gospel are referred to in the scriptures as “yoke fellows”.

Herein is taught the closed communion as held to by all *good* Primitive Baptists. If there is filthiness of the flesh in the church it is because there are members held therein without virtue, which is moral excellence. If there is filthiness of the spirit in the church, it is because there are unbelievers held there who do not believe what the Bible teaches about practice and doctrine.

“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.” Paul is questioning any possibility of harmony, peace, or agreement in the Church when these characters are held in fellowship.

Now the exceeding great and precious promises follow after the churches cleanse themselves according to the inspired instructions. “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you,

and ye shall be my sons and daughters, saith the Lord Almighty.

Great promises are given to obedient Churches who remember this, in joy and praise to the mighty name of God. You are not of this world but the Lord has called you out of this world to serve him in reverence and godly fear.

I have written this hoping it will help others to rightly divide the word of truth.

ELDER A. J. HYLTON

PHILIP AND THE ETHIOPIAN EUNUCH

Article Six

“And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus” (Acts 8:34-35).

Here is a case of scripture casting light upon scripture. And the more we read the Bible the more of such we will find and the more it will piece itself together in our minds and hearts. Thus do we need to emulate the example of nobility set by the Bereans, who “received the word with all readiness of mind, and *searched the scriptures daily*” (Acts 17:11). Though the eunuch, and many others, formerly had understandable grounds to wonder, “Of whom speaketh the prophet this?” yet we do not, for now, in this gospel age, it is made clear by a God called apostle who this great Personage was and is which is spoken of in Isaiah fifty three. But how shall we know this if by neglecting the study of the scriptures we are not even aware of what that apostle has said? Or, how shall we know numerous other precious truths which are written of Christ by other prophets and apostles?

Occasionally I have come into contact with brethren who felt that the Old Testament is of no further value in the

gospel dispensation. But let us notice that Christ, speaking to some who thought they had eternal life in the scriptures, that is, through obedience to them, told them, "And they are they which testify of me" (John 5:39). Now at the time Christ said this the only scriptures in existence were those of the *Old Testament*, thus, in effect He was saying, "The Old Testament scriptures testify of me." And shall we now discard that which testifies of Christ? Shall we now count that to be of little worth which testifies of our precious Lord? I think not. But rather let us learn from it and join it with the light which is shed upon it in the New Testament.

There were many other places from which Philip might have preached Jesus unto the eunuch; many other places from which the eunuch could have been reading which would have been just as conducive to a discourse about Jesus. Just as Jesus, when He joined Himself to the two disciples who were walking on their way toward Emmaus from Jerusalem, began *at Moses*, that is, the writings of Moses, which comprises the first five books of the Old Testament, and continuing into the writings of the prophets, "expounded unto them in *all* the scriptures the things concerning himself" (Luke 24:27); that is, in *all parts* of the scriptures, whether the historical, poetical, or prophetic sections.

The effect of Philip's exposition of Old Testament scriptures was that the eunuch wanted to be baptized, and after that ordinance was administered unto him, he "went on his way rejoicing." The effect of Christ's exposition of Old Testament scriptures to the disciples on the way to Emmaus was that their hearts burned within them (Luke 24:32).

Now if Old Testament preaching had this effect upon the saints of God during the days of Christ and His apostles will it not have the same effect in our day if it is attended with the same Spirit which attended it in that day? We believe it will. Thus we do not feel that the Old Testament should be ignored or neglected for it contains much matter for our learning, and all the more so as it is studied in the light of the

New Testament revelations. The Lord willing we will have more to say about our text in future articles.

THE EDITOR

AN EXPRESSION OF LOVE

Dear God, I love Thee more and more
With every passing day.
As Thou hast bestowed Thy blessings good
In every wondrous way.

It all becomes more clear to me
Each hour, day and night
That I owe everything to Thee
My Hope, my Guiding Light.

I give my humble gratitude
As ably as I can,
And promise I will do my best
To help my fellow man.

For those are Thy commendments, Lord
To be of lasting worth,
To love Thee first, and then to love
Thy children on this earth.

I thank Thee for my soul and for
Each blessing I receive,
I love Thee, I hope, with all my heart
And firmly I believe.

SISTER ETHYL TYNER

MEDITATIONS

Blessed Jesus help me to grow
Into a more spiritual life to know,
And each day draw me near
To Thy wonderful Kingdom so dear.

Give me wisdom each waking hour
And guide me by Thy mighty power,
To always be kind, good and true,
In everything I think and do.

May I a helpful neighbor be,
And my own faults to daily see.
Dear Lord, be with a sinner like me,
And may I one day wake with Thee.

SISTER LENA M. JOHNSON

A CHILD OF THE KING

O Jesus am I a child of the KING?
 Today my soul rings out thy PRAISE.
 No other song that mortals can SING,
 Than of the melody of AMAZING GRACE.

Depressed to feel so full of sin as I
 Then at times to feel so near the LORD;
 Many doubts and fears but not afraid to DIE:
 With all God's subjects there's no broken CORD.

Here we can only see through dim WINDOWS,
 But over there are beauties never man has KNOWN.
 Here with loyal soldiers we travel in SHADOWS;
 In heaven our sight will be clear near Thy THRONE.

Lord Jesus take me by Thy precious HAND;
 Each day and night do I seek Thy FACE,
 More evidence to feel to be in Thy BAND,
 Greatly desiring to rejoice in Thy GRACE.

O Lord, I hope I am a child of the KING,
 But if heaven's not mine eternally to REST,
 Thy presence in this world and no other THING,
 Has made my uneven life amazingly, richly BLEST.

ELDER CHARLES W. ALDERTON

THE CHIEF OBJECT OF OUR FAITH

It is with the utmost delight that we contemplate the things which concern Jesus. This indescribable urge which is constantly drawing our minds back to Him is another of the mysteries of Godliness. He was "God manifest in the flesh" and indeed this was, and is, a great mystery, but it strikes me just now as an even greater mystery, if possible, that He should be "believed on in the world" (I Tim. 3:16). The mystery lies not so much in God's *power* to make believers out of unbelievers, but in His *willingness* to do so. How amazing is His grace to save such wretches as are we!

What wondrous love is this, that in this sin-cursed earth, where darkness, death and depravity abounds on every hand, where untold millions have for so many long centuries worshipped the gods of their own making and where a sinful and corrupt nature has, without exception, been handed down

from each generation to the next, yet in this benighted wilderness, even in the very midst of this boiling pot of shame and uncleanness, Jesus is *believed on by a favored people*; not believed on BY the world, but believed on IN the world. 'Tis an extraordinary thing indeed that out of the masses of degenerate men who follow continually in the way of the flesh and the devil and who seem almost madly devoted to nothing more than the willing sacrifice of their own bodies and souls to the servitude of sin, Satan, and the world, the Lord in His unspeakable mercy should raise up out of this dunghill a people to His honor and praise.

To these honored souls Jesus is made the chief object of their faith, which accounts for the mystery of how their minds, hearts, and souls are so infatuated with His person, and it explains why He is not long out of their thoughts and meditations. This is why Paul could say, "For to me to live in Christ," and again, "Having a desire to depart, and to be with Christ; which is far better," and yet again, "We are the circumcision, which...rejoice in Christ Jesus" (Phil. 1:21,23;3:3). It is why he could say further on in this third chapter that he counted *all* things but loss for the excellency of the knowledge of Christ Jesus his Lord, and that he was looking for the return this Blessed One from heaven when the vile bodies of His people would be changed that they might be fashioned like unto His own glorious body. O the wonder of having a body like Jesus! A pure and holy body; a body free of all sin and blemish; a body glorified and made able to stand in the august presence of a perfect and holy God; a body capable of entering fully into the joys which heaven has in store for all the beloved family of God and also capacitated to give perfect and incessant praise unto Him.

The very fact that such thoughts cheer our souls and we long to be where Jesus is is one of the strongest evidences we can have that we are one of His blood-bought children and that we shall one day enter into the full reality of these blessed truths. And what a happy meeting that will be! *All* the

saints will be gathered there. Not one will be absent. And there will not be a parting time as there is in our meetings here. We can only glimpse the joy of it now, but we'll understand it better by and by.

THE EDITOR

CHURCH SUCCESSION

Baptist Church secession from St. John to the present.

Polycarp was baptized by John, the beloved apostle, December 25, A.D. 95. Proof: Neander's History, Vol. 1, Page 295.

Purtis Church was organized by Polycarp, A.D. 150. Proof: Cyrus Commentary on Antiquity, Page 924.

Tertulian was a member of **Purtis Church**. **Turan Church** was organized by Tertulian, from Bing Joy, A.D. 237. Proof: Armitage History, Page 182.

Telestman was a member of **Turan Church**. **Pontifossi Church** was organized by Telestman, from Turan, A.D. 397. Proof: Nowlin's History, Vol. 2, Page 318.

Adromicus came from **Pontifossi Church** at the foot of the Alps in France. Proof: Lambert, Page 47.

Derethia Church was organized by Adromicus, A.D. 671. Proof: Lambert, Page 47.

Archer Flavin came from **Derethia Church**. Proof: Lambert, Page 47.

Timto Church was organized by Archer Flavin, A.D. 736. Proof: Mosheim, (McLaine translation) Vol. 1, Page 394.

Balcalao came from **Timto Church**. Proof: Neander, Vol. 2, Page 320.

Lima Piedmont Church, that world famous church about which so many claims made by different denominations of its being their mother church, etc., was organized by **Balcalao**, A.D. 812. Proof: Neander's History, Vol. 2, Page 320.

Aaron Arlington, was ordained by **Lima Piedmont Church**, A.D. 940. Proof: Jones' History, Page 324.

Hill Cliff Church was organized by Aaron Arlington, A.D. 987. Proof: Alex Muston, Vol. 1, Page 39.

H. Roller came from **Hill Cliff Church** in the British Isles, to the Philadelphia Association, and the church at Hill Cliff, England, still stands today, and still contends for the doctrine exactly as we believe it. Proof: Minutes of the Philadelphia Association, Book 3, Item 1.

John Clark was born in Bedfordshire, England, in 1609. He came to this country as a Baptist Minister, from London. He settled first in Massachusetts, but fled from persecution and arrived in Rhode Island, in March 1638, and in the same year established the first Baptist Church of the Continent of America in Newport, Rhode Island. Proof: Ibid, Page 64.

Elder Thomas Griffith, of South Wales, England, emigrated with the church of which he was pastor, to what is now the U. S., in the year 1701. They first settled in or near Pennepek, Pennsylvania, and remained there two years, and finally settled at Welsh Tract in Pennsylvania (now Delaware) in 1703. They sailed from England in church capacity, on board the ship "James and Mary", and kept up their regular services on board the ship, and after landing, finally established the same church, by the same name, and being the same sixteen members and pastor as Welsh Tract. From this church have come many able ministers who have done much in organizing and establishing Baptist Churches all over the U. S. This church is still standing as a Baptist Church. Proof: Minutes of Welsh Tract Church, beginning in Wales and continued down to today.

Please note that **Hill Cliff Church** in Wales, was organized by Aaron Arlington, in 987, A.D. Alex Muston's famous book, "Israel of the Alps", confirms the fact that **Lima Piedmont Church** in France, ordained Aaron Arlington in 940, A.D., as shown above, as given in Jones' History, Page 324.

In 1787, on December 6th, Big Pigeon Church in Cocke County, Tennessee, was organized from churches of the Philadelphia Association, as their original and still existing records show, and upon the Baptist Confession of Faith adopted at Philadelphia, September 30, 1742. This was the same as the London Confession, with two additional clauses. In 1824, New Garden Church, Ray County, Missouri, was organized by members with letters from Big Pigeon Church of Cocke County, Tennessee.

(Remarks: This record was compiled by Elder Ariel West, of Texas, and has been used in discussions, to prove that the Primitive Baptists have a line of succession from the apostles to the present. No doubt there are other lines of succession also. —Sister Emma West).

CHURCH NEWS

REPORT FROM SANDUSKY ASSOCIATION

The Sandusky Association of Primitive Baptists was held June 24, 25, and 26, in Livonia, Michigan, with the Little Zion and Pilgrims Rest Churches. There was good attendance and several ministers present at different times as well as our regular correspondents. Since it was not practical to use all the ministers we feel to use our correspondents for they are the basis of our continuing in fellowship and correspondence with one another. The Lord richly blessed all to preach in unity and humbly proclaim the gospel trumpet. All was in accord with gospel truth and fellowship. The Lord has blessed this association to continue for 145 years and may we continue to seek out the old paths and walk therein.

The next session will be held, the Lord willing, with the Van Buren Church over the 4th weekend in June 1978. Elder Nolan Pitney was put in as moderator and John Hite, clerk.

It is sweet to meet together in one accord and one mind to honor and glorify the name of our Lord for what He has done for us. May the words of my mouth and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.

ELDER DAILY HITE

NEW MEMBERS AT MILL CREEK

We are pleased to report that four persons came before the Mill Creek Church, a few miles west of Luray, Virginia, on Sunday, July 10, 1977. They were received for baptism, which is set for the 2nd Sunday, September 11, 1977 at 9:30 A.M. They are Brother Irvin and Sister Myra Redmon, man and wife, and he is the brother of his pastor, Elder Hollie Redmon; also Brother Gary Bauserman and his Mother, Sister Bauserman.

We will meet in front of Mt. Carmel Primitive Baptist Church, Luray, Virginia, at 9:00 A.M., Sunday, September 11, as there will not be services at Mill Creek in August due to the Ebenezer Association being in session at that time.

ELDER HOLLIE REDMON, PASTOR

NEW MEMBERS AT MT. PLEASANT

Dear Elder Harris: Received the Advocate and Messenger this week and I wanted to tell you and all who wrote how much I enjoyed it. I wrote in June about our good meeting in May but noticed this month I had sent it to the wrong place for publication so will try again.

Brother Charles Hunsinger asked for a home at Mt. Pleasant Church near Burnt Prairie, Illinois, in December of 76. The weather was so bad he waited until Saturday before fourth Sunday in May to be baptized. Brother Robert Allison of Carmi asked for a home in the church at the water, so

both were baptized by our pastor, Elder B. T. Stevens of Champaign.

Footwashing and Communion

After the baptizing we proceeded to the meeting house for our afternoon service with footwashing following the service. It was with much joy and thanks to our loving Father we could enter into this service with our dear Brothers and Sisters, although I always feel so unworthy. We had our Communion service on Sunday with a good crowd attending.

Skillet Fork Regular Predestinarian Association

Mt. Pleasant Church will be the meeting place for the One Hundred Thirty Eighth Annual Session of Skillet Fork Regular Predestinarian Baptist Association, September 9, 10 and 11, 1977, beginning at 10:00 A.M. prevailing time. Our Church Clerk is Brother Edward Funkhouser, Burnt Prairie, Illinois.

I enjoy the poems so much, sent in by the different Sisters and Brothers. A very little Sister.

JULY 17, 1977

KATHLEEN JONES
FAIRFIELD, ILLINOIS

ANNUAL MEETING AT HARMONY

Dear Elder Ralph: If this is not too late please put in the paper that Harmony Primitive Baptist Church, Barwick, Georgia, is planning to hold their Annual Meeting beginning on Wednesday night, the 24th of August, and going through the Fourth Sunday. The Lord willing Elder Larry Wolfe will do our preaching. Communion will be Saturday night the 27th. Be glad to have you also.

Your Brother in Christ,

ELDER LEON WIGGINS
Barwick, Georgia 31720

CUMBERLAND ASSOCIATION

Cumberland Primitive Baptist Association will, the Lord willing, meet on Friday, August 26, 1977, through 4th Sunday, at Cool Spring Church, Peytonsville Community, near Franklin, Tenn., in its 175th annual session. Services at Big Harpeth Church on Thursday and Sunday evenings embracing the Assn. Church is located just 7 miles east of I-65, Peytons-ville Road Exit. For further information write: Elder Milton Lillard, 218 Nashville, Hwy., Franklin, Tenn. 37064.

A WONDERFUL DAY

I have many sweet memories of last Sunday, June 12. Some friends drove me about one hundred miles to Akron, Ohio, to the Primitive Baptist Church services. I went hoping they would receive me so I could be baptized. I asked for a home in their church and was gracefully received by the church and their pastor, Elder Clarence Davis. The whole church welcomed me and not only was I baptized, but it was possible to arrange the baptizing before their communion and feet washing service. Elder Daily Hite of Marion, Ohio, being present, I asked him to baptize me after preaching Sunday morning. Elder Hite has been a friend of my father's family many years.

Since I had seen my father get his feet washed, I have often wondered if that day would come for me. The Lord said He had given us an example, and we would be happy if we did it. I was so happy to have Sister Gladys Lenox wash my feet.

How could it all happen to me in one day? A day I shall never forget. The Lord is so good to me. Who could ask for a more wonderful day? At last my long-time dream has come

true. I am now a member of the Old Primitive Baptists. Thank you for all your encouragement and help and all you did for me. Our Lord is so good.

SISTER ROBERT BOYLE
MEADVILLE, PA.

UNION MEETINGS

BENTONVILLE PRIMITIVE BAPTIST CHURCH - Union meeting First Sunday, September 4, 1977, all day Sunday, regular meeting Saturday before. Elder W. T. Daily, Pastor.

BETHEL PRIMITIVE BAPTIST CHURCH - Union meeting First Sunday, September 4, 1977, and Saturday before, all day both days. Elder C. W. Alderton, Pastor.

BATTLE RUN PRIMITIVE BAPTIST CHURCH - Union meeting 2nd Sunday, September 11, 1977, and Saturday before, all day both days. Elder E. S. Skeen, Pastor.

THORTON'S GAP PRIMITIVE BAPTIST CHURCH - Union meeting 3rd Sunday, September 18, 1977, all day Sunday only due to having entertained Ebenezer Association. Elder E. S. Skeen, Pastor.

THUMB RUN PRIMITIVE BAPTIST - All day meeting 3rd Sunday, September 18, 1977, regular meeting Saturday before. The Lord willing they will have with them Elder T. E. Beavers, New Castle, Indiana, and Elder A. J. Hylton, Floyd County, Virginia.

MT. BETHEL PRIMITIVE BAPTIST CHURCH - Located at Three Churches, West Virginia, will hold their Union meeting 3rd Sunday, September 18, 1977, all day Sunday only. Elder Douglas Heare, Pastor.

UPPERVILLE PRIMITIVE BAPTIST CHURCH - Union meeting 4th Sunday, September 25, 1977, and Saturday before, all day both days.

Ordination

Pursuant to a call by Robinson River Primitive Baptist Church for ordained help for the purpose of ordaining Brother Toliver Utz to the office of Elder, the following Elders and deacons assembled, on the fourth Sunday in May, 1977, to be formed into a presbytery for that purpose:

Elders: Charles W. Alderton, James Emory Alderton, William T. Daily, Clarence R. Frazier, Raymond Pressley, Elmer Skeen, Andy J. Hylton, and Charlie C. Rucker.

Deacons: Aubry E. Utz, A. T. O'Dell, Cletus H. Brumback, Lester Yates, Ernest Long, Ralph P. Hargrave, Harold Martin, Harvey Cornwell, Lewis Judd, John H. Powers, Bootten Priest, Will Frazier, Del White, Willard C. Maddox, Chester Hiatt, Graves Rothgeb, George Rothgeb, Henry L. Hoyles, Jake Woodward, W. W. Woodward, Marvin Baldwin, Clarence Moyer, L. Richard Cox.

Elder C. W. Alderton was chosen Moderator and Elder J. Emory Alderton, Clerk. Elder Andy Hylton was chosen to examine and question Brother Utz as to his belief and understanding of the scriptures, Elder Raymond Pressley to voice the ordination prayer, Elder C. R. Frazier to give the charge, and Brother Aubry Utz to act as spokesman for the church.

The examination being made to the satisfaction of the presbytery, the ordination prayer was made, followed by the laying on of hands by the Elders. Elder Frazier then delivered the charge using II Tim. 4:1-3 for a text. The church expressed approval of the work of the presbytery, the right hand of fellowship was extended, and the minutes were read. By motion the presbytery was dissolved by prayer, expressed by Elder C. C. Rucker.

Obituary

ELDER ALBERT F. SUDDUTH

Dear Brother Harris: As I am the clerk of Thumb Run Church, Fauquier County, Virginia, I have been asked to write an obituary memorial in memory of Elder A. F. Sudduth, pastor of Thumb Run.

Lord, he was Thine. . .not ours.

Thou hast not done us wrong.

We thank Thee Lord, for Thy precious loan

Afforded us so long.

Author: unknown

SISTER ALINE ABELL

Elder Albert F. Sudduth, while attending a union meeting at the Salem Primitive Baptist Church, Richmond, Virginia, passed away on the 29th of May, 1977. Funeral was conducted from the Bradley Funeral Home in Luray, Virginia on the 1st of June. Officiating: Elder C. L. Ratcliff from Kentucky, and Brother Robert F. Sesson of Thumb Run Church. He was laid to rest in the family plot, Evergreen Cemetery, Luray, Virginia.

• He leaves to mourn a host of children, grandchildren, brothers, Sisters, and all who loved him. Elder Sudduth was a firm believer in and defender of the faith once delivered to the saints. He was a strong man, a powerful preacher and a refined, eloquent speaker.

While we mourn our loss, we cherish the hope that he has entered into his rest and that he will some day rise to enter into the Kingdom prepared for God's people from the foundation of the world (Matt. 25:34).

TRIBUTE OF PRAISE AND AFFECTION FOR ELDER SUDDUTH

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 11). I have never known a person whom I feel followed this instruction with more fidelity and devotion than Elder Albert F. Sudduth. In reflecting upon his ministry for the nearly nineteen years we were intimately associated, I considered him the most able, sound, stable, firm, steadfast, faithful and unmovable minister I have ever known. He would not compromise principle in order to curry favor with anyone but has always taken a firm stand on what he understood the Bible to teach. He was not firm to the point of stubbornness but was modest, judicious, prudent, circumspect in action, and, like all men, liable to err, but noble enough to acknowledge an error when one was made. The Lord endowed him with wisdom far above the average, and he used that wisdom to obtain knowledge to "rightly divide the word of truth," and to "earnestly contend for the faith which was once delivered unto the saints," ever endeavoring to preach sound doctrine in all its phases, to maintain sound gospel order and strict discipline, with an eye single to

the honor and glory of God.

"Man that is born of a woman is of few days, and full of trouble" (Job 14: 1) exemplified the life of Elder Sudduth. He suffered the loss of three beloved companions, which undoubtedly were the most grievous experiences of his natural life. Last August while visiting in our home he said he had been blessed with three good wives, but he felt that Iona (his third wife, with whom he was blessed to live nearly thirty-six years) was God's special gift to him. She was truly a help mate to him, in the natural pursuits of life and in his ministry, partaking of his sorrows as well as his joys. She was one of the best ministers wives we have ever known, and whom we dearly loved as a sister in Christ, though not a church member, and gave abundant evidence of her divine relationship with God. We are grateful to God for the privilege and blessing of knowing and associating with them, and for the mutual love and fellowship that we enjoyed for nearly nineteen years, feeling our lives have been greatly enriched thereby.

In his death the Church as a whole, and especially the churches he has served as a pastor for many years, have suffered an irreparable loss, which will be impossible to overcome unless the Lord in His mercy intercedes for them. His family has lost a kind and loving father who was vitally interested in their welfare. My wife and myself have lost a loyal friend and brother in Christ, and I, personally, have lost a precious yoke-fellow and confidant in the ministry, one of whom a mutual love has existed between us from the beginning of our acquaintance, comparable, I feel, to the love of David and Jonathan for each other.

However, regardless of how deeply we feel our loss, God is able by His grace to enable us to be reconciled to His will, and to realize that our loss is eternal gain for our precious brother. May we be able in the midst of our sorrow to rejoice in the full assurance that Brother Sudduth is now free from all the trials, tribulations and sorrows he endured, his spirit now in the majestic presence of God, ascribing perfect praise, honor, and glory unto Him, awaiting the glorious resurrection of his body, when he can realize with David: "I shall be satisfied, when I awake, with thy likeness."

Like all true and faithful ministers, Brother Sudduth was deeply concerned about the decline of godliness, and the increase of worldly-mindedness, indifference, laxity in order and discipline that has become so prevalent in some of our churches, and has endeavored to stem the tide, with the help of God, of this "falling away" from the steadfastness and true precepts of the pure gospel of Christ.

It is my firm conviction he could truly say with the apostle Paul: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." Truly it can be said that: "there is a prince and a great man fallen in Israel."

ELDER C. L. RATCLIFF

(Editor's note). We received other expressions of tribute for Elder Sudduth but space will not permit that we use all of them. However we feel that what we have

used embraces basically everything which has been said by way of eulogy and we hope this will be satisfactory with all who knew and loved him. We hate to lose the dear old soldiers who have stood on the front line for so long but we have the sweet assurance from God's word that He will raise up other servants to labor in His Vineyard, particularly if we ask Him. Let us ever thank Him for the ones He has given us and pray that He will raise up others as they are needed.

BERDIE DAVIS

Sister Berdie Davis, 81, a member of Salem Primitive Baptist Church, 36th and Maury Streets, Richmond, Virginia, passed away June 30, 1977. A Memorial Service was held for her on Sunday, July 3, 1977, at Greenwood Primitive Baptist Church, near Woodbridge, Virginia.

Sister Berdie was baptized by her former pastor, Elder C. W. Miller, in Richmond, and remained faithful to her Church as long as health permitted. She had been in nursing homes for several years, the last one being in Dublin, Virginia. She was survived by several nieces and nephews, along with a host of friends who gathered at the church of her childhood days.

BY HER PASTOR, ELDER HOLLIE REDMON

LOCIE MILLER

We, the Primitive Baptist Church at Hopewell, Virginia, bow in humble submission to the Lord's will in calling Sister Locie C. Miller from our midst on July 9, 1977. She was the widow of the late Brother C. R. Miller. Survivors are five sons, five daughters, five sisters, one brother, thirty-six grandchildren and forty great-grandchildren. She was a devoted member of Hopewell Church, aged 84. She was born August 5, 1892, and passed away July 9, 1977. She will be greatly missed by all those who knew her within her own church, and many friends in Hopewell, as well as members of Richmond and Little Flock Churches. She attended often, always with a smile. A Mother in Israel has gone.

Services were held for her on July 12 in Gould Funeral Home, Hopewell, Virginia, with burial in Merchant's Hope Memorial Gardens in Prince George County, Virginia.

BY HER PASTOR, ELDER HOLLIE REDMON

DONATIONS TO THE ADVOCATE AND MESSENGER

Tommy G. Rich, Tennessee, \$3.00; Elder A. J. Hylton, Virginia, \$5.00; T. C. Meyer, Virginia, \$5.00; Lessie Frazier, Virginia, \$20.00; Elder Wayne Thacker, Indiana, \$5.00; Mrs. James Swing, Virginia, \$1.00; Elsie Payne, Virginia, \$1.00; Betty Borbin, Virginia, \$5.00; Anderson Ashby, Florida, \$2.00; Mrs. John C. Fewell, Indiana, \$5.00; C. Y. Hall, Virginia, \$5.00; Neal Johnson, North Carolina, \$10.00; Elder Ralph Harris, Florida, \$5.00; A. P. Cheshire, Virginia, \$2.00; J. W. Peacock, Georgia, \$5.00; Mrs. Jearl Sutherland, Virginia, \$1.00; Harold Nines, Ohio, \$2.00; Marvin Pitney, Ohio, \$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. Whitehall 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.

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

