

# Advocate and Messenger

116th Year                      NOVEMBER 1977                      No. 11

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**Advocate**  
and  
**Messenger**

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

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**"The Lord is merciful  
and gracious, slow to anger,  
plenteous in mercy."**

**Psalm 103:8**

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ALMA—Alma, Va., about 4 miles west of Stanley, Va., on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Albert F. Sudduth, Pastor; Carroll R. Shuler, Clerk, Stanley, Va. April '78

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

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

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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 '78

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

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

## SECOND SUNDAY

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

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

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

# Advocate and Messenger

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by the Old School or Primitive Baptists in all ages.

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## AN ACKNOWLEDGEMENT

This issue marks the end of my first year of trying to serve you as editor of A & M; a year which seemed to pass more rapidly than any previous to it. I feel deeply indebted to God for His "manifold mercies" and am keenly aware of my dependence upon Him for "every good gift and every perfect gift." Insofar as I may have been partaker of such gifts I give all glory to Him, and to what extent such gifts (if I am partaker in them) have brought honor to His precious name or otherwise been useful to the beloved lambs of His fold I

leave for others to judge. I have never been satisfied with my efforts, but I *am* satisfied with the goodness of God's house and the truth upon which that house is built.

For every kind word of encouragement I am deeply grateful. The Associate Editors have cooperated splendidly with us in the transition of the editorial responsibilities from Elder Willie Daily to myself and their continued help in this labor of love has been appreciated more than words can express. Elder Daily has been very gracious to let it be known that I have his love and best wishes in this endeavor. Only this week I received a good article from him and a sweet note in which he stated, "I am quite pleased with your handling of the Advocate and Messenger." Brother Karl Bobzien, President of the Board of Trustees, has been of invaluable assistance to me in so many ways I won't even *try* to name them.

I want this work to remain a joint effort in which each member of the staff, each subscriber, and each reader plays a valuable role. Again I say thanks to all who have helped and humbly solicit your continued support. Pray for us.

RALPH E. HARRIS

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#### ISAIAH 30: 18-21

"And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him." Verse 18.

The Lord's children are here being warned that when they have been instructed in the right way, they should be determined never to turn away from it to deviate from it. For there are so many temptations to turn in an easy way, where the most popularity is, "For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that

find it." It is so much better company in the narrow way and, although we may find much less popularity and much more criticism from the world, yet it leads to life in Christ, that is, enjoyment of spiritual life with the Lord's people. What value are the plaudits of the world in comparison with the pleasures of walking in communion with the children of God, and with the inward feeling that comes with obedience of the inward spirit.

"For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee." Verse 19.

And he will hear the cries of His beloved people when they are in distress. It was no help for them to cry unto the Egyptians. They heard, but it was in vain. They could not help. But with the Lord, He can do all things. He can and will hear and relieve: cry to Him and weep no more.

"And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Verses 20-21. O, may the Lord of mercies bless Zion to see the right way and have the courage to walk in the way, in spite of all adversities; even in afflictions. Our Saviour has warned us to expect these things in this world, but He has urged us to be not dismayed, saying, "In this world ye shall have tribulation: but be of good cheer; I have overcome the world."

We are to wait for the Lord's appointed time to bestow His wondrous grace upon us and make us see with the eye of faith what He has prepared for them that love Him. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." May our Lord guide the minds and hearts of all the readers of this pub-

lication, that they might be willing to walk in the one and only way of righteousness, being willing to give all of the honor and *glory* to God, not trying to divide it with any man on earth.

This is written in the deepest humility and love:

ELDER W. T. DAILY

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## PHILIP AND THE ETHIOPIAN EUNUCH

### Article Nine

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

They “came unto a certain water” and it is immaterial where this water was or what sort of basin or bed in which it was held. There were various rivers between Jerusalem and Gaza and very likely some small lakes or ponds, but whether this water was running or still is not significant. If it had been I feel confident Philip would have made it plain to the eunuch and then the eunuch in turn would have expressed this distinction when they arrived at the “certain” water mentioned in the text. He would have said, “See, here is *running* water!” or, “Here is *still* water!” as the case might have been. But he only said, “Here is water,” not specifying any particular *kind* of water.

John the Baptist baptized in the river Jordan and the fact that this was running water has given some of God’s people the impression that this kind of water is the only *proper* one in which to baptize, but seeing there is no express command from God to this effect, none of us should be as dogmatic on this point as some have been, even to the point of ill feelings between those who disagreed concerning the matter.

I personally prefer the serenity and the sacred atmosphere surrounding a clear, quiet, and beautiful lake or stream,

with banks lined with singing saints, for a baptismal service, but such places are becoming more and more difficult to come by due to pollutions of various sorts entering our streams and lakes *and* to more and more of those which are still usable being turned into places of frolicking and amusement, Therefore in some areas the churches would have to travel great distances to find suitable places to baptize were it not for baptis-tries built in or near the meeting houses, and I do not believe our Lord would have imposed such a hardship upon his church as to demand that *running water* be the only kind in which a person could be properly baptized.

Another point we might consider is that due to persecu-tion some of our forefathers could not gather openly and publicly for their services and this of course ruled out using the rivers and streams as we often do today. Therefore some of them were baptized in holes of water which were so shal-low they had to lay down in order to be covered. Others of God's people have been too aged or ill to go out of their homes to be baptized and so they were baptized in a bath tub. Now shall we conclude that because these dear souls were not baptized in running water they did not really receive that blessed gospel ordinance? We do not believe so. We believe there *must* be enough water to *cover* the candidate but we do not believe for one moment that it has to be *running* water.

In conclusion of this part of our subject we will empha-size the fact that if it had been a case *running* water was the only proper kind for baptizing brethren and sisters into the church the Holy Spirit surely would not have passed up such an opportunity as is given in this account of the eunuch's baptism to tell us about it. Sometimes what the scriptures *do not* say tells us as much as what they *do* say.

EDITOR

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To be vain of one's rank or place, is to show that one is below it: Stanislaus.

### JOSEPH A TYPE OF CHRIST

There are many types and shadows of Christ in the Old Testament, each one representing one or more characteristics of Him. The rock in the wilderness from which the Israelites drank, and which Paul says was Christ, was certainly a picture of the life sustaining nature of Christ. Water sustains our natural lives; the Spirit of Christ dwelling in us and our knowledge of Him as our spiritual food and drink sustains us in our travels here below.

The scapegoat on whose head the sins of Israel were confessed, and who then was led into the wilderness by the hands of a fit man, to be remembered against them no more forever, is a type of Christ bearing our sins away.

The ark of the covenant overlaid with pure gold, and in which was placed the golden pot of manna, Aaron's rod that budded, and the tables of the covenant, represents Christ in at least four different ways. First, gold represents something very precious and many times it is spoken of as a standard by which other things are judged. We have all heard and used the expression, "As good as gold." Christ is the most valuable of all things in a believer's life. The manna by which the Israelites were sustained during their travels on the way to Canaan Land is another type of Christ as our food and drink. Aaron's rod that budded perhaps represents the resurrection, and the tables of the covenant representing that the law was kept in Christ.

Joseph, Jacob's son, who was sold by his own brethren to the Ishmaelites for twenty pieces of silver, and then carried to Egypt to again be sold to Potiphar, was perhaps the most striking of all human characters as a type of Christ. Christ was also sold for thirty pieces of silver. Jacob had made Joseph a coat of many colors. As he wore that coat he must have been an outstanding person in any group of people. Christ, of course, is the most outstanding person that this world has ever seen or ever will see. Joseph was falsely accused and put in prison; Christ also was falsely accused and appre-

hended by the authorities. Joseph had the gift of interpreting dreams; Christ knows the very thoughts and intentions of the heart. Joseph's own brethren hated him and sold him; Christ's own brethren, the Jews, had him crucified. He came unto His own and His own received Him not.

Joseph did not take any credit to himself for his ability to interpret dreams but gave that honor and glory to God; Christ continually took no honor to Himself but said He did only those things that the Father had shown Him and said only those things which the Father had told Him. Joseph became the most important and powerful man in all Egypt next to Pharaoh himself; God gave Christ power over all flesh. "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

When Joseph's brethren came to Egypt to buy corn he recognized them but they did not recognize him. On their second trip he revealed himself to them. Christ has known His people from before the foundation of the world, but they do not know Him until He reveals Himself to them by the Holy Spirit. Joseph was sent to Egypt to preserve life by his interpreting Pharaoh's dreams of the coming prosperity and famine and then being put in charge of the storehouses of food. When his brethren came to buy food he sold it to them and then gave them their money back. He returned good for evil; Christ on the cross asked the Father to forgive the ones who were putting him to death, "for they know not what they do." Joseph was the very bread of life to his brethren; Christ declared Himself to be the very bread of life sent down from heaven. As Joseph was sent to preserve life so was Christ.

God moves in mysterious ways His wonders to perform. Joseph told his brethren that when they sold him into Egypt they had meant it for evil, but God meant it for good. The crucifixion of Christ was the most wicked deed ever done by man, but God meant it for good; the eternal salvation of His people.

ELDER EVERETT BEAVERS

## ARMOUR

Dearly beloved of the Lord: Yes, dear ones, we have an armour to wear while we travel life's pilgrimage here below, but it is not an armour of steel and a great cloak of metal. Let us put on the armour of light for the night is far spent and we are to awake out of sleep and cast off the works of darkness. Put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfill the lusts thereof; and verily this can be done, by the grace and help of the Lord, by putting on the armour of light the Lord has given you.

The term armour is generally thought of as being a plating of iron or steel to protect ones body, or anything that is a covering so it will be a defensive protection in battle. So an armour of light would seem to be a thin and useless protection as an armour to one. But light diffuses in all directions to dispel darkness and drive it away. So we shall find in using the armour of light the Lord has given us, that darkness is cast away and we are able to walk honestly, as in the day. The day has appeared and light has come, the light of faith to use and put on the armour of light.

It is very needful that we put on and use the armour of the Lord in our defense against Satan here in this world. The devil is very subtle, going about seeking whom he may devour with all the armour of strong and powerful lust of sin, lust of the flesh, the pride of life, ignorance, error, profaneness, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling and such like are all of the flesh and Satan prompting one with a very strong appeal with his armour and saying it is all right, go ahead. Brethren, a little leaven soon leavens the whole lump and such that do these things shall not inherit the kingdom of God.

So we see how great and extremely important it is, that we put on the whole armour of God. For we wrestle against

principalities, power and rulers of darkness of this world and against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to stand in the evil day and having done all, to stand. Now we must do all before we can expect to stand: that is we must use and take the whole armour of God. Not part of it and leave some out or substitute something else in its place. The armour consists of having our loins girt about with truth; and how important this is; having on the breastplate of righteousness; your feet shod with the preparation of the gospel of peace; taking the shield of faith, and this is to be above all else; take the helmet of salvation; and the sword of the Spirit, which is the word of God. This is quite an armour indeed and to be used in praying always with all prayer and supplication in the Spirit. It will meet all needs in every circumstance and enable you to say to Satan, "Get thee hence". An armour that is above all armours of this world and will be with you to the end, to enable you to feel, "We are more than conquerors through Him that loved us." What a very precious and important armour is yours to use to the honor and glory of God the Father, Christ the Son, and the Holy Spirit!

Let us turn to the armour of faith that David exercised when he came before Saul to enquire how his brethren fared. How has it been with you? Saul and Israel were in the valley of Elah fighting with the Philistines and there came Goliath that defied the armies of the living God, yet David said he would go against him. So Saul armed David with his armour, a helmet of brass upon his head, a coat of mail and girded with a sword. This armour is of the world and represents trusting in worldly power and staff, even the keeping of the law. Notice the effect of this type of armour for David said to Saul, "I cannot go with these, for I have not proved them," and David put them off him.

So David went forward to meet the giant Philistine, in and with the armour of faith that is indeed above all else. He had his staff in his hand, the shepherd's bag that contained

the five smooth stones and his sling in his hand. David's countenance was fair for he was walking in the armour of light and with the staff of faith. He ran to meet Goliath, that made fun of him and mocked him, but David said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defiled." Yes, there is quite a contrast in their armour and David prevailed over the Philistine without a sword, the Lord had again delivered him that all the earth might know that there is a God in Israel. Dear children, *there is still a God in Israel* that delivers from all enemies and we are to trust in the armour He has given us to walk by faith and not by sight.

Paul in writing the second Corinthian letter, 6th chapter and 7th verse, says that as ministers of God we are to approve ourselves as such in all the ways spoken of and "by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left." By so doing we receive not the grace of God in vain. So we have an armour of righteousness and this is not only on the right hand but also on the left. It is important that we use this armour at all times and on every side.

This armour is the complete righteousness of Christ and is important that the minister put on the whole armour of God, with which he is clothed all over and in the strength of Christ is able to meet any adversary without fear. This armour embraces righteous living with holiness of life and conversation with which you can face the trials on one hand with prosperity and on the other with adversity.

It is important that the armour of righteousness enable one to live a righteous life that we may know the truth of Paul's labours even to the end, "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." Wonderful armour to live by and trust all the way even to the end. Submitted in sweet hope and trust in the armour of God.

ELDER DAILY HITE

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### SECRET SOCIETIES PROTECT CRIMINALS

A man said to me: "I belong to three secret orders, my dues are paid, and I am in full fellowship, but it is no place for a Christian; if a man is going to do a dirty deed I would advise him to join them, for they will protect him." A young man in Bainbridge, Georgia, murdered his partner in business. He was acquitted. He belonged to secret orders. I heard him say afterwards, he was going to join every secret order he could. What for? to be protected in his criminal acts. Does a Christian need such an order? No. A man who lived in sight of a schoolhouse where I was teaching in Alabama, went to his field, and his neighbor cut a tree, and it fell across his fence; he deliberately went to his home, got his gun, and shot him like a brute. Did they hang the murderer? No. He belonged to a secret order. He was acquitted. We have so many times heard people say that they could not get the law enforced; so many criminals belong to secret orders. This does not suit a Christian. Some say, "It is a good thing." If it is why keep it concealed? Some love darkness rather than light, because their deeds are evil, says the Saviour.

From THE CHURCH OF GOD  
Compiled by ELDER LEE HANKS

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The preaching of the cross comes to only two basic classes; those to whom it is foolishness, and those who ARE (already) saved. (I Cor. 1:18).

### SHALL INHERIT THE EARTH

"The righteous shall never be removed: But the wicked shall not inhabit the earth" Proverbs 10:30.

It seems to me that about ever since I first became interested in the Bible, which has been more than fifty years, I have been interested in such scriptures as Psalm 37:9, "For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth." Also the eleventh verse; "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. See also Matt. 5:5 which is the words of our dear Lord, using some of the same terms as David in these Psalms.

I have longed to know what is meant by inheriting the earth. It seems to me this morning I have been blessed to behold what is meant here. If I am wrong it will certainly not be the first time, but I am rejoicing over the thoughts which I have in this right now. I see the "earth" mentioned here as being the house of clay in which we live. Note Job 1:7, also 2:2, where it says, "From going to and fro in the earth, and from walking up and down in it." And Jer. 22:29, "O earth, earth, earth, hear the word of the Lord." Also Deut. 32:1. So the earth is something or someone who can and does hear; poor sinners such as you and me.

Now back to Psalm 37. Who are those who wait upon the Lord? None other than those who serve the Lord; those who obey the Lord; those who follow after His blessed Spirit; the same as in verse 11; the "meek", the humble, *and* they are those who suffer. We know His ways are as far above our ways as the heavens are above the earth, and so when we obey Him we do not have our own way and this brings about suffering in the flesh, in our old Adam nature. So II Timothy 2:12 reads, "If we suffer, we shall also reign with him: if we deny him, he also will deny us." Now if we reign with Him *how* will we reign. Inasmuch as He reigns over the universe, we will also reign over our earthen vessel in which we live; see

Rev. 5: 10. Yes, reign while we live in our earthly tabernacles here. That is, if we do these things we will keep our bodies under subjection. We will put off our old man with the deeds thereof and put on the new man, Christ Jesus our Lord. We will walk worthy of the vocation wherewith we are called. In so doing we will have inherited the earth; the good things that are here in this life for us as children of the heavenly King. This is not to all of God's children. No! No! But to all who are meek; who wait upon the Lord; who truly serve Him.

Let us look at Prov. 10:30 now. "The righteous shall never be removed: but the wicked shall not inhabit the earth." The *righteous* are those who serve God; the obedient. The wicked are those who are disobedient; who *do not* serve Him. In Psalm one, the first 3 verses tell us what good things the godly or obedient children possess, and the last 3 verses tell us what the ungodly, the wicked, the disobedient possess; what their lot is here in time. It is indeed bitter. But the righteous *shall never be removed* from their steadfastness as long as they remain the righteous in a manifest sense. They shall inherit the earth.

They possess *sweet fellowship* with God; they rejoice in a sweet hope continually; they eat abundantly of the manna from on high and drink often of the fountain of water of life and frequently rejoice that they are counted worthy to suffer for Christ's sake; they desire above all else to glorify God in their bodies and in their spirits which are His; they long to meet often and pray for and with each other in the name of sweet Jesus; they love the sons of grace, the heirs of bliss divine; they seek to know and do His blessed will.

True, they often feel to come so short of what they feel is pleasing in the sight of Christ, but never the less even if they find the way rough and rugged they do not give up; they keep on striving to know and do His will and often are made to wonder why it is thus; why they have to undergo so many hardships. But they dare not give up but keep on struggling

and rejoicing from time to time in His sweet spirit; walking often seemingly hand in hand with Him along the pathway of life. And their love for His blessed saints is so great they can never tell how it is, but only that it is better felt than told. They do not feel to be important, but most of the time they feel to be the least of the least and realize that all their worthiness is in the Lord. That is indeed their worthiness. They inherit the earth. They are truly *million-heirs* here in this time world and see but little of all that is going on around and about them, even among throngs of people daily.

This is indeed a *great life* and is here for those who *inherit the earth*. These are a few of my pleasant thoughts on this subject. I do hope you can enjoy reading them half as much as I have enjoyed trying to tell you about them. Yours in His never-ending love.

ELDER DAVID P. BRIDGMAN

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### A LETTER FROM 1884

Lynchburg, Tenn.

January 25, 1884

Dear Brethren Editors of the Gospel Messenger:

Having been requested by the brethren at different times to write something for the Messenger, I have not consented till now, feeling my inability so sensibly. My mind has been often called to the travels of national Israel, which I understand to be a type of the church.

Deut. 33:29, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord." This is the language of Moses, the leader of Israel, when he had made an end of blessing them. There are a great many peculiarities about those people. We wish to notice a few of them. First, these people were the descendants of Abraham with whom God made a covenant (Gen. 22:17). This covenant was made with Abraham prior to the existence of his descendants. In this covenant He promised to multiply him as the sand upon the sea

shore and as the stars of heaven, which seems clear to my mind to represent in the figure the covenant of peace entered into between the Father and the Son ere man was created.

However, we are told by inspiration that God spake to Abraham on this wise; that his posterity should go into a strange land and be afflicted four hundred years, at the expiration of which time God would deliver them. According to promise they were brought, and according to the word of the Lord they went into bondage in the land of Egypt.

In the whole narration of the travels of Abraham and his posterity is shown the providence of God in bringing about the fulfillment of the promise. We must bear in mind that in all this catalogue there is not a syllable said about God's thus dealing with any other nation. Well might Moses say, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord." God according to the covenant, at the appointed time visited Israel in Egypt and raised Moses to manhood in spite of the decrees of the king. What is more marvelous than all to the man in nature is he was reared in the house of Pharaoh. Although he was a king and bound and loosed the subjects of his kingdom at his pleasure, but God over-ruled and thus Moses' life was preserved, representing in the figure the Lord Jesus Christ. Moses having been brought up and taught in all the wisdom of Egypt, the Lord appeared to him in a flame of fire in a bush in the land of Midian, where he had fled through fear of the king. Moses was made to wonder at this miraculous sight, why the bush was not consumed, just as God's servants are till yet. What is our nature more than a poor bramble ready to be burned? Well do I remember when I could not see how God could remain just and justify such a sinner as I. The Lord having thus revealed himself to Moses, says to him; "I have heard the groanings of my people; I will send thee to deliver them." Moses, like all God's servants, began to complain of unworthiness. How different are God's servants from the servants of men.

Moses complained of a stammering tongue and slowness

of speech; but God gave him a spokesman; yes, without that spokesman God's servants would all be blank. But when He puts forth His sheep He goes before them. Moses went under the direction of God just as His servants go today, if His way is made to prosper. Moses arriving in Egypt began to perform the many miracles as the Lord directed him; but we find while the Lord had servants performing miracles, there were subjects of the king of darkness endeavoring to do the same. The magicians imitated them in many things just as they do today, but Aaron's rod swallowed them up, and when it came to bringing up those in which there was life they failed. So it is today (spiritually). They imitate God's servants in many things, but when it comes to giving life (spiritually), that is the work of God only. This is the record: God has given eternal life, and that life is in His Son, although they are teaching poor, blind human beings that if they will give them money enough they will Christianize the world (give them spiritual life). The world is fuller of such teachers today than it was in the days of Moses. God having displayed His mighty powers in Egypt, we see Israel take up their march; not by the way of the Philistines, though that was nearer. God does not lead that way, but He leads them around by the way of the wilderness of the Red Sea. This, I think, brethren, I experimentally realized, though I had a highway marked out to travel. I expected to bring God under obligations by a few good works that I could perform, but to my great astonishment I found that God did not lead that way. The things I thought to be unto life I found to be unto death, so God leads Israel out with a high hand - the young, the old, the middleaged; not one is left in Egypt.

Is it a figure? The apostle says it is. If figures do not cover facts, they are of no use. We don't understand God to work by uncertainties; then if figures cover facts, will not all Israel spiritually be led out from under the bondage of sin or out of spiritual Egypt? Armenians with all their seducing flatteries must hide out here. We find when they were brought to

the Red Sea they could go no further. They had no power to divide the water; their enemies were pursuing them and the Red Sea was in front. Deplorable state! In agony they cry: "Were there not graves in Egypt that we might have been buried there?" They could see no way to escape death. In that critical moment God manifested His power in dividing the waters. Israel having been brought to a standstill point, the last gleam of hope gone, they were enabled to see the salvation of the Lord, and they passed through on dry land and ascended the banks of deliverance. They could sing a new song now: "Christ, My Righteousness." They had experimentally realized their own inability to deliver themselves, just as God's spiritual Israel, when they have been led by the still waters of His grace to the point where they can go no further, and they see no way to escape death (eternally); they are experimentally taught that there is no power in themselves to extricate them out of the great vortex of sin; they thus begin to cry; "Oh, that I had died in infancy; then I might have been saved, but alas, it is too late! I have passed my day of grace; my destiny is sealed. I could not see how God could remain just and justify a wretch like me." In their extremity God appears to their relief, divides the waters of that sea of sin that was red as crimson, and sets the captivated soul at liberty. Like Israel of old they can sing, "Christ, My Righteousness." Armenians, with all their boasted power, have failed in this case and the poor Israelite cries; "Salvation is of the Lord." Like his prototype he believes the Egyptian he has seen today he will see no more; but, oh, how soon the poor creature finds himself in a wilderness. Doubts and fears begin to arise and he begins to cry for that spiritual manna which is an antitype of that manna that supplied national Israel in the wilderness, and again for that living water the antitype of that water supplied Israel of old at the rock in Horeb, which rock the apostle says was Christ - that is, we understand in the figure. After forty years in the wilderness they were brought into Canaan, the promised land, The Lord

going before them in battle and subduing their enemies. God had given them a High Priest to officiate for them in the priestly office to make atonement for their sins, bearing their names engraven on the breast plate worn by the priest. No other people was given a High Priest, none but the twelve tribes of Israel were engraved on the breast plate. Those priests, I understand, represents the Lord Jesus Christ, and this alone, to my view, upsets universal atonement.

There were none but the children of Israel embraced in the covenant made with Abraham. It seems so plain, I can't for the life of me see how God's children can be so far led astray by those Judaizing teachers. But we know according to the Scriptures that God has a people in Babylon; but Israel only could experimentally cry; "Saved by the Lord." No other nation could cry as they, because God had not delivered or saved them, but destroyed them before Israel. And if we take the Bible for our guide, just what we all ought to do, we can see exactly why the societies of men (called churches) so earnestly contend for works. Their prototypes had nothing but their own work, and figures must cover facts. Israel being delivered and brought into Canaan according to the promise, they had diverse laws given to them, not given to the nations around them, but to Israel alone, and by obeying those laws they were to enjoy the good of the land; not to make them Israelites, for they were Israelites before they received the law, but in order that they might enjoy the good of the land. This land, I understand, represents the church in its organized state; but they, being a rebellious people, began to desire a king that they might be like other people (the nations around them). Brethren, I fear that spirit is among Israel today. The consequence was, God gave them over to their enemies for a chastisement, but bear in mind they are yet Israel. It is said by the Prophet Isaiah, "Israel shall not be confounded, world without end, but they shall be saved in the Lord with an everlasting salvation." Now, dear brethren, if those people were types, shadows and figures, and if figures cover facts, how

can one of God's children deny the special providence of God in their salvation? If God's purpose in the salvation of one can be thwarted, cannot all be? And would not the whole plan of salvation be upon precarious ground? But, thanks be to God there was not one of Israel left in Egypt. Then this is in keeping with the words of Jesus when He said; "All the Father gave unto me shall come unto me, and I will raise him up at the last day." Then dear brethren, although we have fiery trials, when Jesus is present in spirit we can repeat the language of Moses; "Happy art thou, O Israel; who art like thee, O people saved by the Lord?" Not unto us, but unto thy name be glory and honor forever and ever.

Yours to serve in gospel bonds.

ELDER R. H. JOHNSON

Lynchburg, Tennessee

January 25, 1884

#### EDITOR'S NOTE:

The above letter was written, as shown, by the late Elder R. H. Johnson, of Tennessee, in 1884. It was originally published in the GOSPEL MESSENGER in that year, and republished in the same paper in 1911. It was again republished in the PRIMITIVE BAPTIST, issue of February 3, 1977. The grandson of the writer, Brother John E. Abernathy, is a member of Washington Primitive Baptist Church. He has kindly given us a copy of the letter, asking that if considered suitable, it might be published once more. The gospel truths expressed in the letter are as true today as the day they were written, and are even more needful for the instruction of God's Children than at that time.

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To whom is Christ the power of God and the wisdom of God? Those who ARE (already) called of God. (I Cor. 1:24).

### THOUGHTS OF THE PAST

In 1892 I attended the Baltimore, Delaware, Delaware River and Warwick associations. I met many dear Old Baptists and many precious Elders. They all preached the truth in love. No hobbies nor pressing confusing unscriptural expressions. Peace and loving fellowship abounded. All the meetings were love feasts. We had a glorious meeting at the Delaware Association. After the association closed I boarded the train for Philadelphia where I had an appointment for Sunday and Sunday night.

On the train a strange lady was sitting by me. I began speaking to her about the goodness and mercies of God which she seemed to enjoy very much. She said that her husband was a merchant in a town in Pennsylvania and that she and he would come to my appointment in Philadelphia Sunday, which they did and remained over for Sunday night service. They both endorsed my preaching and requested that I go by and spend the night with them on my way to Welch Tract Church the next Sunday.

We had a sweet meeting in their home. There were no Primitive Baptists in the country where they lived. They promised to come to my appointment at Welch Tract Church and said they wanted to join the Old Baptist church there and wanted me to baptize them. They came and I had the privilege of baptizing them in the fellowship of Welch Tract Church. This, the oldest Primitive Baptist church in the United States was constituted in Wales in 1701 and immediately the whole church immigrated to America.

*At that time the Baptists had no Boards, Conventions, Theological schools, Sabbath schools or musical instruments in their churches, no salaried Ministry or any of the modern societies.* Welch Tract, like all true Old Baptist churches has never had any of these innovations. They are still plain Old Baptists and are satisfied with the goodness of the Lord's house and the things taught by Christ and His Apostles. All

of our people still love the doctrine of grace as has ever been believed by all true Old Baptists.

On this tour I was with Elder M. L. Beebe, who was at that time the Editor of the *Signs Of The Times*. He was a great nurse for young christians, and encouraged them to obey the Lord. He said, "Some will say, 'Don't join until the Lord's time'." "But," he said, "When one is born of the spirit, then *is* the Lord's time to obey." Elder Chick believed in encouraging the Lord's little children to follow the Saviour. He said, "Sin is man's fault and man is an accountable being." Elder Chick further said, "If a member should get drunk and say that the Lord predestinated it, his church would exclude him for blasphemy, for if they could forgive the offense, they could not forgive his charging God as the cause of it."

I found the Old Baptists and friends spiritually minded and peace-loving. Elder Chick said further, "There is not a church that has been in existence 75 years but what has made some mistakes, it is not what they did years ago that counts, but are they living right? If so, we should forgive them and all go on in peace together?" This is good and I believe it is in harmony with the scriptures. On the great essentials our people are most generally agreed, and we need much forbearance and forgiveness where all walk orderly and accept the faith, practice and order upon which our churches were constituted.

We believe that God has fashioned our hearts alike and has shed abroad His love in our poor hearts by the Holy Ghost which is given unto us, and we should let brotherly love continue. We are one family and so much need each other. We all make some mistakes and should confess our faults to one another and pray with and for each other that we may be healed.

"Wherefore laying aside all malice, and guile, and hypocrisies, and envies and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby:" (I Peter 2:1, 2). We should strive in love and tenderness for the things that make for peace. Precious Ministers, God has

sent you forth as fishers and hunters to fish and hunt for living children of God. Do not let an opportunity pass, no matter where you are, to speak a good word to God's little homeless children and encourage them to follow the Saviour. In your Godly conversation you may find some poor little child that is seeking a home and does not know where the true church is and where rest can be found.

"As you go preach," in the pulpit, in your homes, on public conveyances and in your daily walk and you may sow good seed in well prepared ground that will produce a copious crop to the honor and glory of God. Much is expected of you. Many little ones are hungering and thirsting for gospel food that God will enable you to give them. I love to feed the flock of God which He has purchased with His own blood. No matter where they are. May God bless all of you, and restore unto us the joy of His salvation.

ELDER LEE HANKS

From GOOD WILL, April 1943

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### WHEN INGERSOLL WAS SILENCED

Shortly after Robert C. Ingersoll, the noted infidel, was defeated in his race for the governorship of Illinois he was one day proudly proclaiming his infidelity on board a train between Chicago and Peoria. After being for some time offensively voluble, he turned to a gentleman near him and defiantly demanded: "Tell me of one great result that Christianity has ever accomplished." The gentleman, not wishing to open an argument with the boaster, hesitated to answer.

The train had stopped and all were silent in the car. Just then an old lady of eighty years, who sat just behind the infidel, touched his arm with trembling hands, and said, "Sir, I don't know who you are, but I can tell you one great and

glorious thing Christianity has done." "What is it Madam?" said Ingersoll. "It has kept Robert C. Ingersoll from becoming governor of the great state of Illinois."

If a flash of lightning had flashed through the car the effects would not have been more marked. Ingersoll turned literally pale with rage and remained silent.

The grand old lady has long since passed away, but her courageous act will be remembered.

ZION'S LANDMARK  
REPRINTED IN "GOOD WILL" 1941

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IS IT TODAY OR THIS MOMENT?

Someone has said, "Today is yours,"

But let us stop and think

More of that great eternity -

We may be on the brink!

Another moment it may be

Death's curtains 'round may close,

Or Jesus may descend to earth -

The same Lord Who arose.

The joyful thought that cheers my soul

Is that we'll live again.

Although we die - or time may end -

One day we'll know no sin.

Perhaps we have the day ahead,

If God wills it be so.

Let us rejoice - our hearts made glad -

That soon we all shall go.

Our change shall in a moment be,

If we are still alive;

And if asleep, we'll be raised first -

No more with sin to strive.

Oh yes, we have our duties here,

And patiently must wait;

We're not our own, we're bought with blood -

To walk a path that's strait.

So as the vapor soon may fade

(The natural may cease),

May we, in trembling and in fear

Of God, labor for peace.

Sweet peace of conscience, peace with God,

Must be our constant goal.

If - whether life is long or short -

Pure joy may flood the soul.

COMPOSED SEPTEMBER 18, 1974  
BY - SISTER ALMA HENDERSON  
ENTERPRISE, ALABAMA

### THE RESURRECTION OF OUR LORD

If our Lord Jesus had not risen from the dead, our faith in Him would have lacked the corner-stone of the foundation on which it rests. Paul writes most positively: "If Christ be not risen, then is our preaching vain, and your faith is also vain." He declares that the apostles would have been found false witnesses of God, "Because," says he, "we have testified of God that He raised up Christ: whom He raised not up, if so be that the dead rise not."

"If Christ be not raised, your faith is vain; ye are yet in your sins." The Resurrection of Jesus is the key-stone of the arch of our holy faith. If you take the resurrection away, the whole structure lies in ruins. The death of Christ, albeit that it is the ground of our confidence for the pardon of sin, would not have furnished such a foundation had He not risen from the dead. Were He dead still, His death would have been like the death of any other person, and would have given us no assurance of acceptance.

His life, with all the beauty of its holiness, would have been simply a perfect example of conduct, but it could not have become our righteousness if His burial in the tomb of Joseph had been the end of all. It was essential for the confirmation of His life-teaching and His death-suffering that He should be raised from the dead. If He had not risen, but were still among the dead, you might well tell us that we preach to you a cunningly devised fable. See, then, the power of His resurrection: it proves to be a demonstration the faith once delivered to the saints. Supported by infallible proofs, it becomes itself the infallible proof of the authority, power, and glory of Jesus of Nazareth, the Son of God.

C. H. SPURGEON

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The heart that is to be filled to the brim with holy joy  
must be held still. Bowes.

### **Note of thanks from White Oak Church**

The members of White Oak Primitive Baptist Church wish to thank everyone for their generous and wholehearted help in making the 211th session of the Kettocton Primitive or Old School Baptist Association a most successful one. Above all, we desire to thank God for having put it into the hearts of all these dear ones to do these things. The Association was held in the Stafford Senior High School, Stafford, Virginia, on Friday, Saturday and Sunday, August 19, 20 and 21, 1977.

Elder J. E. Alderton, Pastor  
Sister Minette Butler, Clerk

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### **Widow of Elder J. Harvey Daily**

Sister Selena Daily, the widow of Elder J. Harvey Daily, is in a nursing home at Woodbridge, Virginia, and has been for some time. She is past 94 years of age now; sometimes she recognizes visitors, sometimes not, and her memory is not good. She seems to be relatively free from pain, and she speaks frequently of the Church and church people. She appreciates so much receiving cards, and it does seem that she enjoys them greatly; she keeps them in reach near her bed and refers to them often, reads them over and refreshes her memory from the names on them.

To all her countless friends — church brethren and sisters — it is a great blessing to her to receive cards at any time. For future reference, her birthday is June 17; she was born in 1883. Her address: Mrs. Selena Daily, Woodbridge Nursing Center, Room 227-B, 14906 Jefferson Davis Highway, Woodbridge, Virginia 22191.

#### GIFT SUBSCRIPTIONS TO THE ADVOCATE AND MESSENGER

As suggestion for a Christmas gift, a new subscription to the Advocate and Messenger, or a year's subscription to an existing subscription would be greatly appreciated by many. We believe the good writings make very instructive and edifying reading material; many of them improve upon second and third readings, as well as more intensive study.

Any subscriptions or renewals intended as Christmas gifts should be sent in to Sister Mellon not later than about the middle of November. For new subscriptions; *if desired and requested*, the initial issue will be mailed out direct by Sister Mellon, inclosing a card showing the donor's name. For extensions or renewals of subscriptions, *again only if desired and requested*, a card inclosed in envelope will be mailed by Sister Mellon to the one receiving the paper, showing the donor's name. If not specifically requested, the new subscription or renewal will be put thru normal channels without separate notification to the one receiving the paper.

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#### THE FINAL PERSERVERANCE OF SAINTS

I propose now to plant an argument for the final perseverance of saints on the virtue and efficacy of the Saviour's prayer. I know it cannot be refuted, and I know it cannot be *attacked* without giving the lie to the Saviour Himself.

The Saviour says to the Father, "I thank Thee that Thou hast heard Me and I know that Thou hearest Me always." Mark the words, "I know that Thou hearest Me always."

Again, He says, John 17: "I pray not for the world;" and then after praying for His disciples He adds, "Neither pray I for these alone, but for them also which shall believe on Me through their word;" and again He prays that they may be with Him where He is, that they "may behold His glory." Again He prays, "That the love wherewith Thou hast loved Me may be in them and I in them." In Rom. 8, Paul tells us, "He also maketh intercession for us."

From all this, it cannot, without impiety, be doubted that Jesus prays for every believer, and prays that they may be one with Him and be with Him; and we know this prayer

cannot be answered and falling (finally and totally) from grace be true; and Christ tells us that His Father *always hears Him pray*. The final perseverance of saints, then, is made out from this standpoint.

ELDER J. H. OLIPHANT

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## Ordination

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Oakdale Primitive Baptist Church met October 9, 1977, and after the song service, prayer was offered by Elder Wayne Fuson. The Moderator, Elder Clarence Davis, called the meeting to order and invited the brethren and sisters of like faith and order and in good standing at home to sit in council with them. Minutes of the July and August, 1977 meetings were read by way of reference for the purpose of considering the ordination of Brother Nick Herald to the office of deacon. The moderator asked the church if they were still of the same mind and they voted in the affirmative.

The moderator requested all ordained help that had responded to the call to come forward. The following responded: Elders Clarence Davis, Daily Hite, Wayne Fuson, and Darvin Edwards. Deacons Herndon Oakes, Russell Angle, Marvin Pitney, Otis Edwards, Ted Ray, Hassell Peck, and Harry V. Booth.

The presbytery was organized by choosing Elder Clarence Davis as moderator and Brother Harry V. Booth, clerk. Brother Herald was asked to come forward and relate his christian experience and hope of eternal life. The presbytery being satisfied with his testimony a motion was approved that Elder Daily Hite question Brother Herald as to the duties and qualifications of a deacon, and his hope of eternal glory. After thorough questioning by Elder Hite the moderator asked the presbytery if anyone had additional questions. Brother Marvin Pitney asked Brother Herald if he upheld the King James version of the Bible to be the inspired word of God and the only Bible to be used in the Primitive Baptist Church. The answer was in the affirmative.

Motions were approved for Elder Wayne Fuson to voice the ordination prayer and for Elder Daily Hite to preach the charge. The presbytery then kneeled around Brother Herald, and after a sweet, humble prayer by Elder Fuson, they responded by the laying on of their hands. Sister June Herald was invited to come forward and sit with her husband during the preaching of the charge. Elder Hite then delivered a spiritual discourse from Acts 6:1-8 on the duties of Deacons, Elders, and members of the church. This was followed by a few remarks to Brother and Sister Herald by Elder Davis.

The church approved a motion to accept the work of the presbytery, and a motion to declare Brother Herald a fully ordained deacon of Oakdale Church. The Minutes were read and approved.

A motion was approved that the presbytery disband. Brother and Sister Herald were then given the right hand of fellowship by all.

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## Obituary

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### TENIE UPDYKE

Sister Tenie Gore Updyke departed this life September 11, 1977 in the Warren Memorial Hospital after an extended illness. Sister Updyke was the daughter of the late John B. and Martha Racer Gore, and was born April 16, 1889 at Washington, Virginia.

She married James D. Gaunt November 30, 1910. To this Union was born two sons, James D. of Somoa and John H. of Luray, Virginia; two daughters, Jessie G. Palmer and Mary G. Hottle, both of Sperryville, Virginia. Her husband, James, died when his children were quite young, leaving Sister Tenie to bring the four of them up alone. By the precious grace of God she married Elder C. W. Miller in 1956. After his death she married R. B. Updyke who also preceded her in death.

Sister Updyke was a faithful member of Thornton Gap Primitive Baptist Church at Sperryville, Virginia. She was baptized by Elder Miller and remained faithful to her church for over 60 years. She is survived by her four children, eleven grandchildren, one brother, H. C. Gore, and one nephew, M. C. Gore.

Funeral services were at the Clore Funeral Home, Culpepper, Virginia, conducted by Elders C. R. Frazier and E. S. Skeen. Her body was laid to rest in the Robinson River Church Cemetery at Brightwood, Virginia, there to await the morning of the resurrection, when her precious hope in Christ will become a reality. May the God of grace and mercy comfort her precious family and all who loved her in this time of sorrow.

"O death, where is thy sting? O grave, where is thy victory? -- thanks be to God, which giveth us the victory through our Lord Jesus Christ." Respectfully submitted.

ELDER ELMER S. SKEEN

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### DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Elva Payne, Virginia, \$2.00; Mr. and Mrs. Harry Booth, Michigan, \$5.00; Mildred Stump, Virginia, \$3.00; Mrs. F. M. Granger, Virginia, \$10.00; John Edward Johnson, Indiana \$2.00; H. E. Wilson, Virginia, \$1.00; Mrs. Ethel Dush, Ohio, \$2.00; Mrs. Irene Bebout, Virginia, \$5.00; Elder W. C. Lanham, Georgia, \$1.00; Col. Harvey E. Sheppard, Virginia, \$5.00; Bessie McCann, Ohio, \$1.00; Eric Naschold, Virginia, \$5.00; Martha A. Edwards, Ohio, \$3.00; Mrs. Herbert Rees, Ohio, \$5.00; Mrs. Ethel Clark, Maryland, \$15.00; Alma Akins, Georgia, \$1.00; Roy Henry, Maryland, \$2.00; Karl Bobzien, Virginia, \$5.00; Marvin Galyen, Virginia, \$5.00; Friend, Virginia, \$10.00; Elder Ralph Culy, 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. (703) 743-6516.  
April '78

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sunday at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042.  
Jan. '78

ROBINSON RIVER—Brightwood, Va. on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder Chas. W. Alderton, Pastor, Brightwood, Va. Ph. (703) 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va. Dec. '77

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

### THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W. G. Fletcher, Pastor; Russel Sutphin, Clerk, Bloomery Route. Box 74, Winchester, Va. 22601.  
May '78

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

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va. Meets each 3rd Sunday 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. 20906. Tel. (301) 946-9526. Clerk Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va. 22201. Tel. (703) 524-2590. April '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 '78

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 7:00 p.m. Sun. 10:30 a.m., Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va. 22963; Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va. 22740; Tel. 987-8220.  
Jan. '78

THUMB RUN—Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. F. Sudduth, Pastor; Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va. 22171. April '78

#### FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va. on U. S. Route 29 and 15. Meeting 4th Sunday at 11:00 a.m. Elder C. R. Frazier, Pastor. Mrs. Virgie Fishback, Clerk. Mar. '78

ENON PRIMITIVE BAPTIST CHURCH - Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 2nd and 4th Sundays 10:30 a.m. Elder J. Tolliver Utz, Pastor; Box 8, Madison, Virginia 22727. Tel. (703) 948-4803. Mrs. Oleta A. Shanholtz, Clerk, 310 Independence St., Berkeley Springs, W. Va. 25411 Tel.: (304) 258-3370. Aug. '78

HAPPY CREEK—Front Royal, Va., corner Stonewall Dr. and Church St. Meets every 4th Sunday at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. Morning at 10:30 a.m. Elder Dwayne Fletcher, 10133 Prince Pl. 202, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Brother Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va. 22630; Tel. (703) 635-3434. June '78

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

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

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

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va. 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Phillip 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