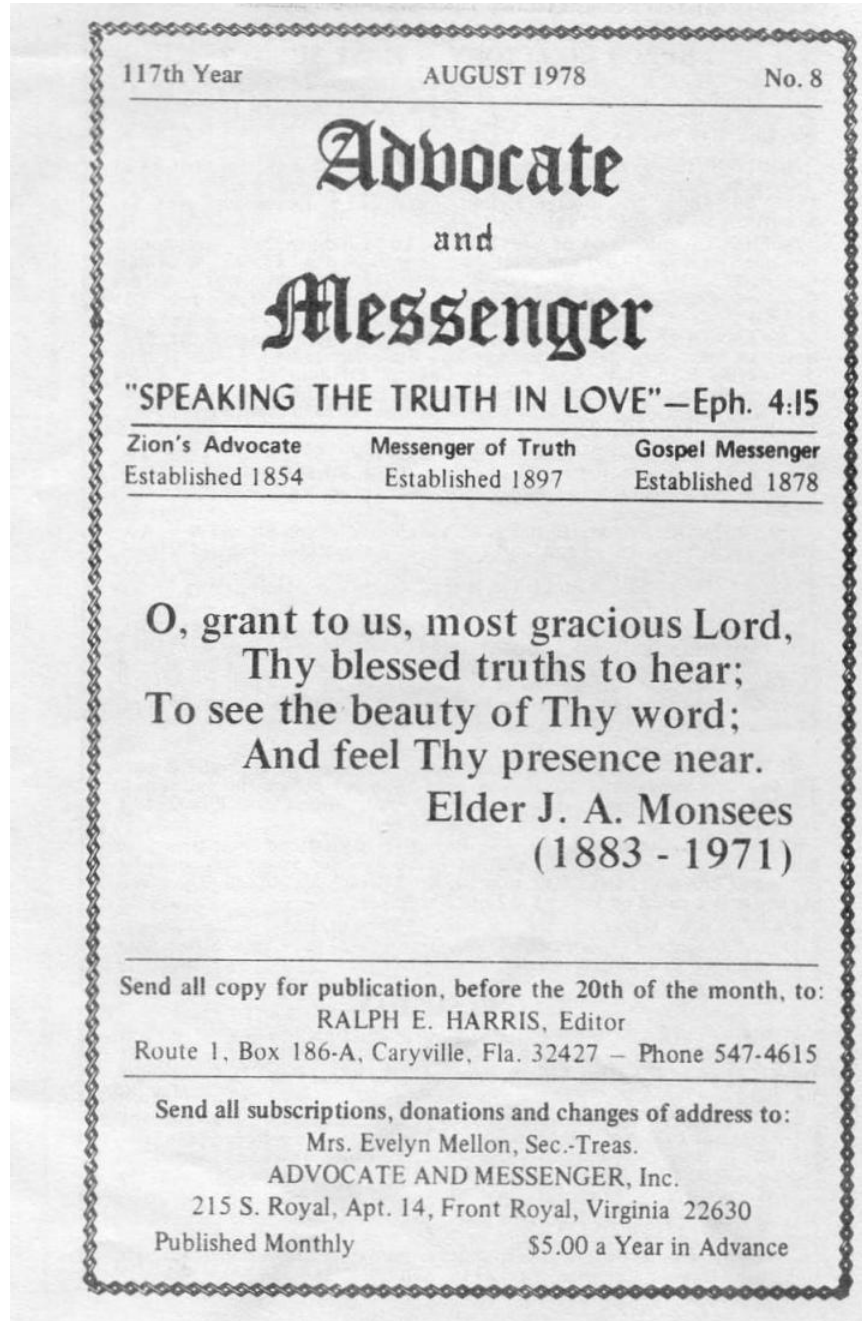


Advocate and Messenger



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CHURCH DIRECTORY - FIRST SUNDAY

ALMA-Alma, Va., about 4 miles west of Stanley, Va., on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Pastor, Elder Elmer Skeen, Rt. 2, Box 65, Palmyra, Va. 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va. 22851. April '79

BENTONVILLE-Bentonville, Va., 1st Sun. 11:00 a.m., Sat. before at 2:00 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va. 22727. Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va. 22630. Tel. 635-3548. April '79

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. '78

GREENWOOD-Minnievile, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnievile Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, 1-B, Woodbridge, Va. 22192. April '78

GOOSE CREEK-Near Markham, Va. on Hwy. 55; 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va. 22186. Tel. (703) 347-4889. June '79

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, 10110 Campus Way South #102, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va. 25401. Tel. 267-7356. Mar. '79

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. '78

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, Box 17, St. Joseph, Ill. 61873. Tel. 352-2287 or 469-7634. Oct. '78

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

WATERLICK-Waterlick, Va. 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va., Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va. 22657. Feb. '79

SECOND SUNDAY

NORTH FORK-Six miles south of Purcellville, Va., 2nd Sun. 11:00 a.m. Elder Russell Sutphin, Pastor, Bloomery Route 74, Winchester, Va. 22601. Tel. (703) 662-1476. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va. 22132. May '80

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 1¼ miles to church. Meets each 2nd Sunday Morning 10:30 a.m. Elder Wes Johnson, Pastor; P.O. Box 267, Enola, Pa., 17025. For information contact Sister Frances Ellicott, 8758 Cather Ave., Manassas, Va. 22110. Tel. (703) 368-2592. April '79

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EDITOR'S POLICY CONCERNING WRITINGS BY SISTERS

Inasmuch as our policy with regard to writings by our Sisters has recently been called into question by a Sister in California I think perhaps a few words on the subject would be in order; not out of malice, spite, or ill will but simply to try to clarify our position.

Without the support the A & M has received over the years from the precious Sisters throughout the country it

doubtless could not have continued. Some of the most encouraging letters we have received have been from Sisters, and during the time that I have been editor I have published at least as many letters from Sisters as I have from brethren. I have said and I will say again that to my way of thinking the dear Sisters are the crowning work of God's creation. I have the deepest respect for them, and I feel that to insult, desecrate, violate, disesteem, disregard, or in any other way disrespect them would be a sin of the most abhorrent sort. Therefore if we reject or choose not to use an article by a Sister it is *not* due to any animosity or ill will whatsoever toward women. We want this to be clearly understood and I don't know how to express it any more plainly.

The Board of Trustees has allowed me considerable freedom as editor to exercise my own judgment with regard to what should or should not be published. Therefore my policy concerning articles by the Sisters may or may not be consistent with their personal feelings. But all I can do in this case is to follow what I feel to be the most proper and generally beneficial course and trust that it will be in the best interest of the cause. Since I am human I certainly do not entertain any illusions that my judgments will always be without fault. But by God's grace I will always try to let the *first* consideration be whatever I feel is in the best interest of the cause of truth and righteousness.

Some have maintained that since Primitive Baptist papers are not an official organ of the Church it therefore does not particularly matter whose articles appear therein. One editor has stated with regard to his paper, "It is *my* paper and I will publish whatever *I* want to put in it." Of course I do not own the *Advocate*, but even if I *did* I *still* would not take this attitude for I want our readers and subscribers to be able to feel that it is *their* paper also. And most of all we want them to feel that what they find in its pages will be representative of true Primitive Baptists and their time-honored beliefs and practices.

Therefore, though it may not be *technically* proper to call the A & M a "church paper" yet we want it to be *representative* of our churches, the way they carry on their affairs and the principles upon which they were founded and upon which they stand.

Some have misunderstood our position with regard to having *youth departments* in Primitive Baptist publications. The above sentiment is part of our reasoning on that matter also. Since we do not segregate our congregations into different age groups in our church services and teach some on one level and some on another level then I do not feel that it is representative of Primitive Baptists to do so in our publications. Furthermore I would not want the responsibility of deciding what each age group was capable of understanding and of providing them with such truths as I felt they could comprehend. I prefer to let the reader make that choice for himself.

Now as to publishing expositions of the scriptures by the Sisters, here again if we allow this in our papers we are not truly representing Old Baptist practice for we do not allow it in our churches. It is true that our religious papers are not an official part of the church, but it has always been my view that they *ought* to represent as accurately as possible the *doctrine* and *practice* of the church.

I have the same feelings with regard to the radio broadcasts which some of our able Elders carry on. I have no objections to such broadcasts, but I strongly feel that what they send out over the air *ought* to be representative of Old Baptist practice and the truths for which they stand. It is for this reason that, if I conducted such a broadcast, I would not have any solos among the songs I used simply because this is *not* representative of the *kind* of singing we have in our *church* or *worship* services.

Some may feel that my thinking is all "out of joint" on these things, nevertheless I feel this is a safe course and a safe-

guard against *small* departures which gradually become total departures. Many others have expressed similar feelings to me.

So with regard to Sisters writing for the paper, we will continue to publish as many letters as we have space for and which we feel will be of general interest and benefit to our readers. We will continue to publish articles by the Sisters which pertain to church news or experience if we feel that they will be to the edification of God's people. I don't know of any of our churches that would not allow a Sister to publicly relate her experiences of grace before them. But as for the matter of taking a text and expounding upon it we will leave that to the Elders and other gifted brethren. So far I have been supplied with a sufficiency of such writings and urge the brethren to continue this good support.

This brings me to a point which may not be too savoury to some but which is nevertheless true. During the time (close to two years) that I have been editor of the A & M I have not yet received an article by a Sister expounding upon the scriptures which I felt was sufficiently representative of what our people believe and teach for me to use it in the paper even if we *did* publish such articles. Many of our readers would probably be surprised to see some of the expositions I have received from Sisters. It seems that it is those who are the *most confused* who want to do the *most expounding* on the scriptures.

One Sister writes that she agrees women should not try to teach the scriptures from a ministerial standpoint, but that any sister who is concerned about the church should be allowed to "Expound the way of the Lord more perfectly" in order to try to keep the peace of the church. But I fail to see the difference between teaching from a ministerial standpoint and "expounding the way of the Lord more perfectly" in order to keep the peace of the church. The scripture the Sister refers to is where Aquila and Priscilla (a brother and his wife) heard Apollos preach in the synagogue and afterward "took

him unto them" and "expounded unto him the way of God more perfectly" (Acts 18:24-26). But notice this was done *privately*, just between him and them, not in a public assembly in an effort to keep the peace. And the woman did not do this on her own or by herself, but in the presence and under the guidance of her husband. They merely took a young minister aside *privately* and *lovingly* and in a brotherly way helped him to see more clearly some few points upon which they detected he needed additional light so that he might be more effective in his ministry.

In closing we want to emphasize again that we harbor no ill will toward any of our dear Sisters in Christ. And I don't think any of them who are in the right spirit will be offended by what we have said here. Even if they do not agree with us we feel that they will be charitable enough to be willing for us to edit the paper within the scope of the policies which we feel in our heart to be safest for the Lord's people and best for the cause in general. I have had far more Sisters *commend* me for this policy than I have had *criticize* me for it, and I especially appreciate this, coming from the Sisters themselves.

Again we express a sincere "thanks" to all you dear Sisters (and brethren) who have encouraged us and supported us so faithfully. May the good Lord bless each of you.

RALPH E. HARRIS

MORE ON THE YOUTH SHORTAGE

Why are there not more young people in many of our churches? This question provokes much thought and certainly should cause each of us to do much soul-searching regarding the existing situation. It is an evident fact that many of our young people no longer offer militant support for the Primitive Baptist doctrine, practice and ideals. This is regrettable.

Nevertheless, it is the "real world" condition. Since the congregations of many Primitive Baptist Churches are only sparsely populated (if there be any at all) with our younger generation it should be quite natural for us to ask the question with David, "What have I now done? Is there not a cause?" (I Sam. 17:29).

The subject at hand is a very delicate one because it involves each person who is interested in the Primitive Baptist Church, and we cannot shift the blame to someone else. For this reason we must face the problem with diplomacy, love and understanding. It is not my intentions to wound the feelings of any of the Lord's children with my comments, but I do want to set forth some things which I feel are stumbling blocks to the little ones who are seeking rest to their souls. And each of us should want to know what we, as individuals, can do to help resolve the prevailing problem surrounding the loss of our youth to the world and its religious systems.

I do not entertain the faintest notion of having all the answers but I do feel I have observed some of our activities which have caused many of our children to turn away from the Primitive Baptist Church.

Now, in dealing with this topic let's not think of it from the third person standpoint because I am afraid, we, as Primitive Baptists, have spoken from this perspective far too long. It is time we recognized that it is not they, them or their's causing the problems, but the first person: we us and ours. Destruction of the Church does not come from without but from a malignancy which starts within. So we are unable to charge the world with the diminishing number of young people in the Church. Instead, we must recognize that it is our fault because they are going elsewhere to look for religious gratification.

The Church, as established by the Lord Jesus, is a perfect organization. All of its laws are perfect. Paul, in writing to the Church at Ephesus had this to say: "He gave some

apostles; and some, prophets; and some, evangelists; and some pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:" (Eph. 4:11,12). We learn at least two important points from this quotation: (1) that God's saints without the proper application of His laws (exercising in true gospel obedience) in their lives are imperfect; (2) we also learn there is a perfection they can obtain by obeying His word. Otherwise, He would not have given these gifts for their perfection. We know that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instructions in righteousness, that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3: 16, 17).

When our mistakes are manifested to us we try to console ourselves by saying we cannot be perfect. Certainly, we know that we cannot elevate ourselves to that state of perfection which would warrant eternal redemption (this is only by the blood of Christ), but I feel we can perfect ourselves to the point that we will know how to accurately apply the scriptures in the various phases of their teachings, whether it be doctrinal, practical or experimental. If we learn this we have reached, at least, a degree of perfection for which the scriptures were given . . . "for the perfecting of the saints."

Our problems usually develop because we have not prayerfully and judiciously applied God's law to the situations that confront us. Accordingly to my observations, the selfish and lackadaisical attitudes of some that are affiliated with the church are the most predominant factors that cause many children of Primitive Baptists, as well as others, to turn away from the Church. In view of this, we should be very careful of our conduct and conversations. We may not realize it but almost all our activities are monitored by someone that may at this time, or some subsequent date, be interested in church membership. So we should be very careful to main-

tain good works, that they (those on the outside) may by your good works, which they shall behold, glorify God in the day of visitation (I Pet. 2:12).

God's visitation to His children causes a great desire to spring up within their hearts to render service unto Him. They then begin to seek a place to vent their feelings, by active participation in religious activities. God is still quickening the hearts of men, women, boys and girls to this end even in the permissive society that we live in today. His work has not ceased.

Nevertheless, we, as His people, through our own selfishness, have abdicated some of our responsibilities in the church. This selfish disposition is so obvious in our lives that we should be able to detect it without too much scrutiny. By these selfish actions we have left off some of the weightier matters of the Church. That is, we have stood so firm on traditions, yet we have left off so much of the teaching and practices applicable to the Church. *Let me say this, here and now, we will not gain the respect and support of the youth of today, or any other day, by sacrificing Bible principles to procure their applause; but it is absolutely imperative that we reflect the scriptural identity of the gospel Church.*

Many traditions of our fathers are good for us but we cannot live in the past. As they faced the problems and demands of their era we must do likewise in ours. In this age, I suppose we have what is considered by men the highest educational level in the history of our country; that is, from the standpoint of University training, etc. This within itself places heavy demands upon our young people by creating an atmosphere of keen competition. It further demands that they exploit their intellectual abilities to the fullest in almost every sphere of life.

This type environment, by necessity formulates inquisitive minds that are not satisfied with answers such as; I think, I believe, that's what grandfather practiced, or, I feel this is

right. They (or at least some of them) are seeking facts from the original source rather than accepting handed down traditions. And, we owe them nothing less than Biblical facts when asked about the Church. We should not try to substantiate the practices of the Church, as Biblical, to ourselves or any inquirer, just by referring to the principles and traditions that our forefathers believed and practiced. You know God's humble poor of past generations would not want us to look solely to them as examples, but rather that we base our practices upon true Christian principles.

The Apostle Paul has this to say in II Thess. 2:15, "Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." It is wonderful for the Lord's people to follow good traditions, but they should avoid following vain ones.

ELDER DENNIS H. JONES

(Editor's note: We are sorry we do not have space for the rest of this very able article in this issue but, the Lord willing, we will publish the last half of it in the next issue. We urge each of you to read all of it very carefully and give earnest heed to its admonition.)

PRISONER

Dearly beloved: Since we are prisoners together I hope to write a few words of comfort and fellowship to the prisoners of like precious faith. It may seem a little out of place to be writing about being a prisoner, at least to someone who has never been in prison. A prisoner is one who is confined and kept in custody, not being allowed his freedom in all things. He is deprived of his liberty and kept in restraint, and it may be a legal process or one that is illegal in a lot of worldly cases. It also applies to a person taken by an enemy in war.

There are those that escape the best prisons and armed guards that we have today, yet who can escape the mighty

power of God and not be a prisoner of the Lord?

We were all prisoners of Satan and his forces at one time for we were by nature children of wrath, even as others. For in time past we walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Surely we were prisoners of the Satanic forces of this world. We even were among the prisoners having our conversation in the lusts of our flesh, fulfilling the desires of the flesh and of the mind and strangers from the covenants of promise, having no hope and without God in the world. What a prison of Satan all humanity is in, for all have sinned and come short of the glory of God. All we can plead is guilty, guilty, lost and forlorn!

But to you dear children of the Heavenly King, you have become a prisoner of hope, for now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ (Read Eph. 2:4-6). Yes, now you are a prisoner of the Lord and have fellowship with like prisoners.

The prophet Zechariah has declared you to be a prisoner of hope. You are to turn to the stronghold for by the blood of the covenant the Lord has sent forth thy prisoners out of the pit wherein is no water, (that is, out of the pit of being a prisoner in Satan's rule) for therein is no water to my thirsty soul. Jesus has said, "Blessed are they which do hunger and thirst after righteousness: for they, (these prisoners of hope) shall be filled."

The prophet Isaiah declared the promise of God in delivering the prisoners by opening the prison to them that are bound (Read Isaiah 61:1-3). Dear prisoner of the Lord, take courage, the oil of joy is yours, the beauty for ashes, a garment of praise is yours, the broken hearted are bound up, and glad tidings have come in the coming of Jesus Himself being the acceptable year of the Lord. Jesus preached this glorious gospel Himself in the power of the Spirit throughout Galilee. He fulfilled the Father's will to the fullest extent and

is now at the Father's right hand to set at liberty them that are bruised. Jesus preached the acceptable year of the Lord at all times, even in His native country of Nazareth in the synagogue on the sabbath day and he said, "this day is this scripture fulfilled in your ears." Surely a sweet comfort to the prisoners of the Lord!

Paul has expressed the truth in declaring that he was a prisoner of Jesus Christ for we Gentiles. He also says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace." What a walk for prisoners to be engaged in! May the Lord of all mercies give us grace to walk as His prisoners should, denying worldly lusts and anything that is not glorifying to God, for we are prisoners and we are not at liberty to do as we please. Our liberty is restricted, for we are to live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Blessed prisoner are you looking for Him?

Paul was actually and literally bound and cast into prison at Jerusalem and he could truly say he was a prisoner. He was bound with two chains and cast in prison, yet this was nothing compared to the prison that engulfed him on the way to Damascus. Now, being a prisoner of the Lord, he is a praying man. Dear prisoners of the Lord, take courage, for we can truly say we are not ashamed of being a prisoner of the Lord together with other prisoners of like hope. Remember Paul has said, "be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel according to the power of God." Prisoners of the Lord are able by the power of God's mercy and grace to gladly bear afflictions of the gospel of Christ Jesus, rather than to enjoy the pleasures of sin for a season.

Jesus has told the disciples that they would be persecuted and taken before the synagogue and cast in prison.

Paul and Silas, being prisoners of the Lord, were cast into prison at Philippi for preaching Christ, the way, the truth and the life; and their feet were made fast in stocks in prison. Notice dear ones, that at midnight Paul and Silas prayed and sang praises unto God and the prisoners heard them. Suddenly the foundations of the prison were shaken, the doors were opened and the prisoners were all set free by the power of God; everyone's bands were loosed! Yes, the Lord will have praise in loosing even the greatest of worldly material bands. The prison guard or keeper would have taken his very life, for he was chargeable for the keeping of the prisoners. But Paul says, "Do thyself no harm; for we are all here" This keeper came trembling and asked, "What must I do to be saved." He surely was now becoming a prisoner himself, of the Lord.

Peter was also put in prison, bound with two chains, and between two soldiers, with the keepers before the door that kept the prison. While Peter was kept in prison that night, prayer was made without ceasing of the Church unto God for him. This to me dear ones is like Jesus making intercession unto God for His children (prisoners), and just such a deliverance will follow, I am sure, in all ways that His name be glorified. An angel of the Lord came upon him; a light shined in the prison. Peter was told to arise and the chains fell off. He was commanded to put on his sandals gird himself and follow the Angel. Oh! dear ones, be not afraid! they went right past the first and second ward and when they came to the iron gate it opened of its own accord. And when they went on out and Peter came to himself he said, "Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews."

Bless His Holy Name for such a deliverance for the prisoners of hope, even the iron gate is to me like the last enemy

that shall be conquered! The iron gate of death will open of its own accord and we shall see our Saviour face to face. Take courage dear prisoner of hope. This is getting too long so I must close. A prisoner of Jesus' love.

ELDER DAILY HITE

THE SPIRIT OF RECONCILIATION (Second and Concluding Article)

Man is a creature with a dual nature, and there is a constant warfare between the flesh and the spirit. Even Jesus was subject to this warfare. He got tired and discouraged too; His prayer in the Garden of Gethsemane, "Father, let this cup pass; nevertheless, not as I will but as thou wilt," surely reflects His human will to survive and to escape mockery, shame, and agony of the crucifixion, and especially to escape the consciousness of sin with its accompanying sense of guilt that was already causing Him to sweat as it were great drops of blood. Yet the knowledge of the purposes of God in passing Him into that pain caused Him to request the Father to put His will first. If God did not do that, no flesh should see Him in peace, and inasmuch as the Son had agreed to bear this load in the covenant before time began, if He should fail to do it truth would be forever blackened and exposed to the taunts of Satan . . . yea, Satan would lay claim to the Son of God himself, and God must be forever a failure. Jesus must not fail. And because He understood the purpose of this load, He bore it with a reconciled mind.

We often think of the scenes of the trial and death of Christ in purely human terms. Some often visualize God as a harsh Judge, cruel and heartless, intensely angry, and just waiting for a chance to destroy sinners. It would be impossible to be reconciled to such a being, of course. In fact, the

Bible portrays Him as a kind, loving Father, to whom the agonies of Golgotha brought intense suffering. Was Abraham happy at the prospect of slaying his son Isaac? No! Are you happy when you have to chastise one of your children? No! You may do what you have to do, because it is necessary and right, but you don't like it.

The cross was intensely cruel, so much that Paul would say of the death of Jesus, "He tasted death for every man." Translated literally, it says, "He tasted of every death", every death which we deserved. While it is true that the Father withdrew His sustaining powers so that the Son might die there, it is equally true that the heart of the Father endured every pang of the cross. The result was the purging from the mind of God all anger against the sins of His people, and the complete reconciliation of God to His people. God would never again be angry at them, as a Judge. Now what would remain to be accomplished after the cross? Only that the people themselves, alienated by their own wicked minds and works, should be reconciled to God.

In the divine mind, our Heavenly Father sees the way to reconcile us to Him. By faith, He brings us to the foot of the cross . . . every one of us must come there, soon or late . . . to observe what took place there both through the eyes of man and of God. While the world mocked and rejoiced at the destruction of the Master, and His disciples and family stand helplessly by, Jesus dies. It is necessary for us to join that assembly and watch. How sin changes from being something pleasurable and good, to something horrible beyond description! How the scenes of that hour crush the sinner down! How terrible are our rebellions and denials and weaknesses now! for they are portrayed before our eyes as the cause of Jesus' sufferings. We may try to look away, or seek for excuses, but we find no escape from that feeling of guilt: it is *our* sins that nailed Him there, and we have no justification for ourselves.

Then, graciously, God brings another view before us. Sin, our sin, appears to be lifted away from us and nailed to the cross with Jesus, Who is dying in love for His people. Here is the Good Shepherd, giving His life for His people. And the soul is melted down in a kind of love and gratitude which we cannot express in words. From this moment on, the soul will never again be satisfied with anything but Jesus; there is a welding of soul to soul, heart to heart, and love to love, and we are not only contented with the work Jesus accomplished there, but we cannot be contented unless we can walk with the Master and learn from Him and feel His presence, and listen to His words. If this can only be accomplished by walking through the same trials and dark valleys that He walked, so be it. As a hymnwriter once expressed it, "If I must weep with Thee, My Lord, Thy will be done." So God reconciles His people to Himself, by the death of His Son.

The preaching of the gospel of the cross is called the word of reconciliation. These are the words from God himself, instructing people in the accomplished work of salvation, and are intended to enlighten them, and refresh them, and make rest in what God has done for them. They are not an offer to people to do something for themselves, for this would accomplish nothing. Seen through the eyes of the Spirit, the words of the gospel takes on the glory of heaven, and holds out such promises of that glory to the elect, that all other systems fade to ashes by comparison. If the saints must suffer here, the promises of God are held out to them of divine peace and rest beyond. If we must pass through darkness and hours of loneliness, the promise is for heavenly light and strength. We sorrow not, then, as those who have no hope, but earnestly await what God has promised to perform for us. The Church is a militant body while here in the world, and the Christian is a soldier for a season, and the gospel tells us how to do it, and the spirit gives us strength and direction. How could we be reconciled to God without His Spirit? Except we

be born of that Spirit we could neither see, nor enter into, His Kingdom.

Tell me, are you satisfied that your church is the Lord's Church? That her ordinances are from the hand of God? Are you satisfied with the gospel messages you hear there? Are you happy with the fellowship of that people? Would you rather be a doorkeeper there than have the best seat in any other assembly? Can you say with Joshua of old, "As for me and my house, we will serve the Lord!" in this manner, regardless of what other people may choose to do? And do you find comfort from being in the services that makes your life easier? If you can answer these questions in the affirmative, then you know a very great deal about the spirit of reconciliation. May God grant that all of His people may come to this place.

ELDER RAYMOND WEBB
Carthage, Ill. 62321

LETTER TO ELDER HITE

(From Sister Bessie McCann, concerning the death of her only son)

Dear Elder Harris: I recently received this sweet and comforting letter from this precious Sister. You will notice the date is of 10 years ago. It was written after wife and I journeyed the 30 miles to her home the night she received word of her only son's death in Vietnam while on his last flight mission before coming home. It was raining and cold but we felt impressed to go. She has lost her husband since that time. I did not know of the letter until just recently she ran on to it and mailed it to us. I feel others have had similar experiences and would like to share it with them if you see fit to print it. -Daily Hite.

1967

Dear Folks:

For sometime I felt I wanted to write to you dear ones the experience, or dream, or vision, whatever it was. As you remember, Brother Harold called you to tell of our son, Capt. Edwards, air accident in Vietnam, one-half mile from Cam Ran Bay where he was to come for the landing, September

17, 1966.

Yes, Edward left the States in November 1965. He would have been home in a few weeks, (over there nearly a year). It somehow did not turn out that way. Although the time he was across, or about halfway around the world, I wanted to be reconciled, if he would get to return home it was in the Lord's will. I never gave up until we received the message.

I will try to put this down on paper, If so, may I be so directed and lead by the Higher Power. For it was through Him I was given in the days to come that strength that only comes from above; a strength not only for myself, but He kept me strong enough to help our loved ones here, and in Florida.

I had that "peace". I feel for several years He gave me that sweet peace that comes from above, for in times of illness, losing loved-ones, or in health this peace continues on even when we are heavy-hearted. The inner resources is as a deep well. In Phillipians 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus."

Earl and I have often spoke about you folks, especially at that time; just when we needed some words of comfort you surely answered a prayer. We received the telegram about 10:30 a.m. and that evening around 7:00 p.m. I answered the the rap at the door. As you both stood there I remember saying, "Oh how did you know?" Then you replied, "Brother Harold Mines called us." A cool rainy evening, you were here. May God continue to bless you and your dear companion. I know you kind ministers who go, maybe many times when you too may not be able to go, yet do so, along the pathway of life.

So may I go back to that evening, after other callers were gone and only our immediate family, Betty, Kenny and Susan and Kathy, also Sister Mary and Brother Harold; you asked for the little family circle to gather around, and it was

then I noticed you were holding the Bible. You read the 23rd Psalm; also John 11:25, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this?" etc. You talked so sweetly; then the comforting prayer; all of which was so appreciated at our time of sorrow.

Then you folks left to return to your home. Sister Mary stayed with us that night to help in any way she could, as we were to leave the next morning, packing our luggage, getting ready for our journey to Florida to be with our dear daughter-in-law and her four children. Our son-in-law Kenny, and a nephew, Jack, was to drive for us. I surely felt I could not leave Betty here with the girls as she felt so alone too. Now for the vision I had:

Earl retired before I did. I think I went to bed around 12:30. I heard Earl weeping, so I went over and sat in a chair by the bed, holding his hand and stroking his forehead. So it seemed I must say something, but I knew I was so empty no words of comfort for him, or myself. As the minutes passed by it was then I tried to utter words quietly to the Dear Heavenly Father. He alone knew our feeble efforts. Still thinking, "Why?" and many thoughts came to me, yet my little prayers seemed to go on and on, as I sat there, somehow—I felt a closeness—a nearness to be around us. (The nearness of God).

After Earl seemed to be sleeping I looked at the clock; it was around 3:00 a.m. I decided to lie down for a little rest. I must have fallen asleep soon after. Sometime between 3:00 a.m. and 5:00 a.m. a beautiful vision or dream appeared before me. As I think about it sometimes yet, today, it is just as real as the moment it happened.

The scene before me was beautiful white, fleecy clouds moving about in the beautiful blue sky, as I was looking upward. As these clouds were floating high above, they began to part. I saw a beautiful face appear, the face of my mother;

lovely to look at with her black hair, a very contented expression; brightness in her eyes. I thought for a second, then said, "Oh Mother!" Just there, about two feet from this cloud, another fleecy cloud began to separate. As it parted my father's face; his expression so beautiful, not aged as we last saw him in this life, which was now changed, their faces like wax.

As I seemed so pleased and happy just to see their faces, another cloud floating above them began to separate and the face of our son, Edward, looking downward with a break of a smile. I again said, "Oh Son!" This all looked so wonderful to behold, so real to me. But at that moment, just so tenderly and sweetly I heard this voice, so softly speak to me, "It is well—It is well—It is well." Quickly I said, "If only I had wings." This was so beautiful, I so wanted to be there too.

But like it came, the clouds so beautiful closed together again as softly as they parted, and again floating high above me, seeing the blue sky now and then. This I feel God did give me just a glimpse. Farther along we'll understand why; that sweet hope and sweet peace that comes down from the Father above; we lose our loved ones, they going on before us; death is a journey on, the soul goes on to be with God.

What a faith! a hope to know we will say "good night" here, and then face to face shall we behold Him.

May I also write we stayed in Florida until after memorial services were held, as they did not think they would recover the plane or his remains. We returned home and nearly one month from that day we received a telegram. They found the plane and he was fully and completely identified in the plane, would be returned to the States, and then to Florida. This time we took the Delta flight. We were never on a flight. The time we were going down the runway, as the plane lifted higher and higher, as I was looking out the little window many thoughts coming to my mind, but so sweetly we were going higher. This hymn came to my mind so forcibly and so sweet-

ly remained in my thoughts all the way in that flight:

I'm going higher, yes, higher some day;
 I'm going higher to stay;
 Over the clouds and beyond the blue sky;
 Going where none ever sicken or die.

Loved ones I'll see in the sweet bye and bye,
 I'm going higher some day.

As we were in flight those white fleecy clouds were so beautiful as we flew through them and over and above them, then the blue sky and sunshine.

Even though we had some turbulence on the latter part of our flight I felt the pilot at the controls was operating very well. But I also knew that "underneath were the everlasting arms;" "Jesus Saviour—Pilot me." As the hymn reads:

When at last I near the shore,
 And the fearful breakers roar,
 Twixt me and a peaceful rest,
 Then while leaning on Thy breast,
 May I hear Thee say to me,
 Fear not, I will pilot thee."

Humbly and prayerfully.

GOD AND COUNTRY

"God be merciful unto us, and bless us; and cause his face to shine upon us; Selah. That thy way may be known upon earth, thy saving health among all nations" (Psalm 67:1-2).

Last winter I was in an attorney's office having some legal papers drawn up when his telephone rang. Then he entered into a long conversation with his caller, and from where I sat it was about an effort to get someone elected to public office. When he finally hung up he said to me, "We're going to have to do something about our liberal government; about the high taxation; the wasteful spending; the immoral practices, etc." I said, "I agree, but I don't know what the answer is or where to

begin." He said, "Get into politics."

Well, I had of a long time regarded lawyers with a certain degree of suspicion, using their services only on the writing of deeds and such. And recently I had come to regard politicians the same way, only more so. So I couldn't see myself, a preacher, getting into politics more than casting a ballot. I left his office saying to myself, "That is all right for you but it's not for me."

Since that day I have done some serious thinking. Every news report carries something that assures me that our country is going down, down, down. College graduates cannot read properly, even though education has been stressed for years as the going thing as an excuse to spend huge sums of tax monies there. Corruption and crookedness is quite frequent and government is laden with scandals.

In our meditations we recall that the Baptist people were very active in the founding of this democracy. In the writing of the declaration of Independence and the Bill of Rights they carried enough weight and influence to cause us to enjoy 200 years of freedom to worship. Now what can we do to help? The Baptist Church has been riddled by division. There are Baptists of many names, most of them believing that good works is a must for eternal salvation. "Primitive" is a name looked down upon in the present modern world. Truly our influence has dwindled greatly among a population of 215 million Americans.

But Joshua tooted his horn and accomplished quite a feat at Jericho. If it worked for Joshua couldn't the same faith work for the faithful today? In fact, there is a movement already working among conservative people and all we have to do is jump on the bandwagon. Proposition 13 has been voted in in California and has shaken the foundation of big spenders in government. Many, many people are sick of Supreme Court decisions which have made our society a sex-crazed one.

I urge all who read this to write your Congressmen and Senators or any Representatives in Washington or your State Capitol. I urge all to vote for conservative candidates, regardless of political lines. I urge all who have money to spare to contribute to the campaign funds of conservative people. They must have TV and Radio coverage and this is expensive. They must have money for printing and postage. This will do a lot to help the Primitive Baptist people.

I have been getting mail from the Conservative Caucus and have contributed to them. They are chiefly responsible for ERA (the so-called Equal Rights Amendment) failing to be ratified in some States. The National Director is now running for Senator in Massachusetts. I can supply name and address to anyone interested in helping him. I can also supply address for National Tax Limitation Committee. If taxation is limited then spending will be limited accordingly. It's as simple as that.

May God help us to overcome the "blight" that has hit our beautiful Country.

ELDER A. J. HYLTON
Rt. 3, Willis, Va 24380

MEDITATIONS

Teach me of Thy truth today,
And precious Lord, help me to say,
Things that pleasing are to Thee,
And give me light that I may see.

Guide my footsteps as I go,
And help me Lord, to think and know,
Which is the right way to believe,
And give me knowledge to receive.

Help me always to ever be,
Kind and thoughtful to all I see.
Bless me Oh Lord! today I pray,
And help me choose the words I say.

Sister Lena M. Johnson

FRAMEWORK OF PRIMITIVE BAPTIST FAITH

Article Four

Primitive Baptists do not engage in long denunciations of evil. Some parents and some groups do, in the belief that, being forewarned, the listener will refrain from evil. And, a certain amount of warning is proper and necessary. But detailed and long-winded expositions do more harm than good. A great deal of evil is disseminated under the guise of education.

Before the fall Adam and Eve knew only good (Gen. 1: 27-31). But the result of their disobedience (Gen. 3:1-6) was that evil was added to their store of knowledge, with disastrous results (Gen. 3:14-24). Both experience and Biblical precept indicate that negative teaching is ineffective. The Old Testament is heavily negative. The New Testament is heavily positive. Read Jesus' Sermon in the Mount (Matt. chapters 5, 6 and 7).

In Phillippians the apostle Paul says, "Brethren, be followers together of me, and mark them which walk so as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things), Phil. 3:17-19.

And in Chap. 4: 8, 9, he continues: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report; if there be any virtue, if there be any praise, think on *these* things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you."

The emphasis, above, is on the word "these" *good* things, as opposed to the *evil* things of the world.

BROTHER RALPH PORTER

DIMINISH NOT A WORD

"Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word" (Jeremiah 26:2).

This was a message from the Lord given to one of His servants. This principle proclaimed at that time holds good in our day, preach the whole truth and nothing but the word of God. Declare unto the Lord's people the whole counsel of God. Notice that in declaring this special message he was to stand in the court of the Lord's house and deliver it unto all the cities. God's people in the Church need to be instructed in the way of the Lord regularly; to keep the truths before them from time to time.

This was to be delivered unto all that come to worship in the Lord's house. People will say this and that should be preached, suggesting that there is not enough said on certain points. Perhaps that is true at times, but this will answer it in its fulness; just preach a full gospel. Add nothing to it and take nothing from it.

There is no question that if our churches were stirred up to their duty and taught more perfectly on the truths of God they would be blessed to a greater extent in many ways. Following the above verse they were told to hearken, repent, turn from their evil ways, "That I may repent me of the evil, which I purpose them because of the evil of their doings." All that came to worship in the Lord's house were to receive this message. It is true that the entire membership many times need to be admonished to their duty. We members and elders sometime get cold and unconcerned about the service of God; become slothful and careless about our duty to one another and the church. If they fail to hearken to the words of the Lord and to His servants whom He sends, He says He will, "make this city a curse to all the nations of the earth."

Is it not true concerning the churches of God spoken of in the second and third chapters of Revelation, that, if they did not repent, He would remove the candlestick? The word, spoken in the spirit and love of the Master and His children, will have its influence on the Lord's people for the better things of life. May we all awake from our slumber and be about our Master's business . . . serving the Lord.

ELDER A. D. WOOD
Glen Rose, TX 76043

OUR COAT AND OUR CROSS LINKED TOGETHER

Are any of our readers passing through persecution, trials, and opposition from sources and from persons where they least expected it? If it be for righteousness' sake, for contending for the truth, the Lord enable you to take up your cross and carry it: for He will either grant you strength to bear it, or in His own time remove it. Joseph was honored to wear the coat of many colors, the gift of his father, but with it he must have the envy of his brethren, for they hated him and could not speak peaceably unto him. His coat and his cross were linked together. He was persecuted for righteousness' sake. Even so must it be now.

Whoever God is pleased to exalt and make useful to His church need not feel surprised if they incur the envy of their brethren; but a good conscience and the mind made and kept quiet by the Spirit of God far outweighs the effects of envy and jealousy. The apostle Peter says, "It is better, if the will of God be so, that ye suffer for well doing, than for evil doing" (1 Pet. 3:17). And again: "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. 2:20).

We need great grace to keep us firm to the truth both in

adversity and in prosperity; whether we may be receiving the smiles of men on one hand, or frowns on the other. God and a throne of grace are our best Refuge.

THE GOSPEL STANDARD, 1890

Study the scriptures much, for thus the Lord will pour wine and oil into your bleeding wounds, and in due time you will say, as David did, "In the multitude of my thoughts, O Lord, thy comforts have comforted my soul" (Pslam 94:19).

—William Bridge

THOUGHTS OF CHRIST

Teach me Lord from Thy Great Book,
How I should search, seek and look,
To find a better way to live,
And of my life to daily give.

Help me all my blessings share,
With all who come from here and there;
That bring good tidings of Thy word,
For some poor soul that's never heard.

Let Thy ever-flowing stream,
Around my daily life send beam;
That my tasks on earth may show,
To others who may see and know.

Sister Lena M. Johnson

CORRESPONDENCE AND NEWS NOTES

Sister Iola Cox, Stafford, Virginia, sent us an obituary of her sister, Elsie Cloe Sthresley, and enclosed was the following statement: "The Advocate and Messenger gets better all the time. Sister Elsie would hold it in her hand when a new issue came, long after she could read." This was very touching to me. O that we might see more of this kind of spirituality among the Lord's people.

Brother Karl Bobzien writes: "Dear Brother Ralph: Well, I just finished reading your leadoff article in the July issue on the subject of Baptism of Children; and I wish I could reach out and get hold of you. I'd like to pat you on the back and hug you at the same time. That is a wonderful writing, and I found myself shedding tears before I finished reading it. I can't imagine any stone you left unturned in sifting through the subject matter on it." Thank you very much Brother Karl for these very encouraging remarks. It is always strengthening to have our Brethren support us in our stand for what we feel is the truth.

Sister Betty Hutton, Cayuga, Indiana, responding to my search for old Primitive Baptist periodicals, writes: "Kind Brother in the Lord: . . . I am mailing today the church papers I have. Some are old and worn from age and have been in the hands of others before I read them. **I just can't throw any church writings away.** Maybe someone will be comforted from them as I have, if not but one article in each book.

She further states: ". . . I received the A & M: enjoyed the many articles, but was grieved and saddened from Elder Alderton's death. I have sympathy and pray for his loved ones and churches that our God of all grace will comfort them. Now may the Lord continue to bless you in your laboring for His cause. In Christian fellowship. P.S. Was so sweet to read about your little daughter coming into the church at so tender an age. I was fifty-four when I came into the Church. I have missed so much. I was so happy, I thought it would last forever. If we follow Jesus we are going to suffer persecutions. I rejoice in my Lord."

SISTER DAILY BACK AT HOME

We were glad to learn that Sister Willa Daily is back home after her stay in the hospital with a broken hip. We understand she is doing quite well and we hope she will continue to progress satisfactorily. At last report Elder Daily was doing reasonably well also. We know they would appreciate your prayers as well as your cards and letters.

UNION MEETINGS

BENTONVILLE PRIMITIVE BAPTIST CHURCH - First Sunday, September 3, 1978. All day Sunday, regular meeting Saturday before. Elder Tolliver Utz, Pastor.

BETHEL PRIMITIVE BAPTIST CHURCH - First Sunday, September 3, 1978, and Saturday before. All day both days.

BATTLE RUN PRIMITIVE BAPTIST CHURCH - Second Sunday, September 10, 1978, and Saturday before. All day both days. Elder E. S. Skeen, Pastor.

THORNTON'S GAP PRIMITIVE BAPTIST CHURCH - Third Sunday, September 17, 1978, and Saturday before. All day both days. Elder E. S. Skeen, Pastor.

THUMB RUN PRIMITIVE BAPTIST CHURCH - All day meeting Third Sunday, September 17, 1978. Regular meeting Saturday before. Elder A. J. Hylton, Pastor.

MT. BETHEL PRIMITIVE BAPTIST CHURCH - Third Sunday, September 17, 1978. All day Sunday only. Elder Douglas Heare, Pastor.

UPPERVILLE PRIMITIVE BAPTIST CHURCH - Fourth Sunday, September 24, 1978, and Saturday before. All day both days. Elder E. S. Skeen, Pastor.

TONOLOWAY PRIMITIVE BAPTIST CHURCH - Fourth Sunday, September 24, 1978, all day Sunday only. Two miles North of Pittman's Grocery in Hancock, Maryland, on Penn. Route #655. Elder Douglas Heare, Pastor.

ASSOCIATION MEETINGS

The 212th annual session of the KETOCTON Association will be held, with Martinsburg Church entertaining, on Friday, Saturday and Third Sunday, August 18, 19 and 20, 1978, the Lord willing. The Friday sessions are to be held in the Martinsburg Church building, Corner Wilson Street and New York Ave., Martinsburg, West Virginia. The Saturday and Sunday sessions are to be held in the Martinsburg High School Building, located on Queen Street, which is also State Route No. 9. To reach the School from the Martinsburg church building, proceed East (toward Queen Street) on Wilson St., three blocks to Raleigh Street; turn left two blocks to High School. Parking area and school will be on the right. The school faces on Queen Street, backs onto Raleigh. The parking lot cannot be entered from Queen St. For further information contact Brother L. E. Farley, Asso., Clerk, Route 3, Box 168, Williamsport, Maryland 21795. Tele: 301-223-6195.

The POWELL'S VALLEY ASSOCIATION will meet, the Lord willing, on Friday, Saturday, and Third Sunday in August, at the Association building in Laurel Hill Community near Pineville, Ky. For further information contact Elder Harold Hunt, 2516 Clark St., Maryville, TN 37801.

The LEBANON ASSOCIATION will be held, the Lord willing, at Mt. Carmel Primitive Baptist Church Bldg., South of Fortville, Indiana, starting at 10:30 AM

August 18th and continuing through the 20th. Everyone is welcome. For further information contact Brother John Edward Johnson, Rt. # 2, Gaston, In 47342.

The SCIOTO ASSOCIATION will convene, the Lord willing, on Friday, Aug. 18, 1978 at the Harmony Church house, 3 miles North of Washington Court House, Ohio, on State Route 41, for a three day session. For further information contact Brother Ralph Porter, 2732 Beaver Run Rd., Hebron, Ohio 43025.

The LITTLE WABASH ASSOCIATION meets August 25, 26, 27, 1978. For information on place of meeting, etc., contact - Elder Lloyd Clapp, 106 E. Stoughton, Champaign, Illinois 61820.

The BIG SANDY ASSOCIATION meets September 1, 2, 3, 1978. For information on place of meeting, etc., contact - Elder T. L. Webb, Jr., P.O. Box 83, Milan, Tennessee 38358 - Phone 686-3148.

The ORIGINAL TOWALIGA ASSOCIATION meets, the Lord willing, with Flat Shoals Church, Henry Co., Georgia, September 1,2,3, 1978. For further information contact - Brother Lee Speir, 6909 Alma Court, Morrow, Ga 30260. Phone 478-5751.

The UPATOI ASSOCIATION will convene, the Lord willing, September 8,9, 10, 1978. For information contact Elder Bentley Adams, 119 Church Road, Thomaston, Ga 30286. Phone 404-648-2305.

The ANTIOCH ASSOCIATION will convene, the Lord willing, September 15,16,17, 1978 with Antioch Church located at Evergreen, Alabama. For further information: Elder John F. Rice, Rt. 1, Box 1275, Niceville, Florida 32578. Phone 897-2581.

The ORIGINAL BEAR CREEK ASSOCIATION will convene September 15, 16,17, 1978. For information contact - Elder V. V. Willard, Rt. 2, High Point, N.C. 27260. Phone 869-5078.

The CHOCTAWHATCHEE ASSOCIATION will convene, the Lord willing, with Piney Grove Church, located two miles North of Headland, Ala., on Newville Rd., September 22, 23, 24, 1978. For information contact - Brother Eugene Conner, Route 9, Box 225, Dothan, Alabama 36301. Phone 792-8433.

DEACON ORDAINED

On the first day of July, 1978, New Liberty church of Champaign, Illinois, met for the purpose of ordaining Brother Dan Aders to the office of deacon.

After song service, prayer was given by Elder Jack Allen. The presbytery was formed and proceeded to business by appointing Elder Lloyd Clapp Moderator and Brother Archie Beard Clerk. Elder Vernon Hopkins was chosen to offer the ordination prayer with the laying on of hands. Elder George Aders (Bro. Dan's father) was chosen to deliver the charge. Brother Dan's wife, Nancy, was asked to come forward and sit with him for the charge. These functions being satisfactorily

carried out the right hand of fellowship was extended to them and Brother Dan was turned back to the church as a duly ordained deacon. The minutes were read and approved, and a motion to dissolve the presbytery was approved.

The presbytery consisted of the following Elders: George Aders, Ind., Jack Allen, Ohio, Charles Surbaugh, Mo., Vernon Hopkins, Ill., B. T. Stevens, Ill., Ben Graves, Ill., and Lloyd Clapp, Ill.

The following deacons were in attendance: Brothren Archie Beard, Olad Allen, Otis Pile, Lilburn Davis, Walter Pile, Don Ashby, Bob Thompson, Eugene Johnson, Charles Husted and Fred Lewis.

Obituary

ELDER D. B. WILLARD

Elder Brooklyn Willard of Winston Salem, North Carolina died in early June after a lengthy struggle with cancer. He was a widely known and dearly loved servant of God and his loss will be sorely felt by the Baptists of his area. His life was devoted to the people of God in general and to the cause of Christ in particular and he was faithful to the end.

We are sorry that we do not have a list of survivors, however we do know that he leaves his dear companion, Sister Mae, and their children, to mourn his passing. We humbly pray that God will be with them in a special way and bear them up under the load of sorrow which has burdened their hearts. Though we considered him a dear friend and hated to give him up yet we rejoice that he will suffer no more and is now resting in the sweet presence of Jesus.

We could not attend the funeral but we are told that everything was carried out beautifully. Brother Hobert Medlyn lead the congregation in singing, which we understand was exceptionally beautiful. Just as Elder Mills was finishing the last part of the service it began raining very hard, so the undertaker asked everyone to keep singing until it stopped raining. After four songs were sung the sun came out and the remaining services were performed.

There were fifteen ministers in attendance. The house was full and a speaker was placed in the dining room for those who could not get inside. We pray God's mercies upon all those among whom he labored. May his churches be blessed with pastors who will serve them with as much love and faithfulness as did Brother Brooklyn.

EDITOR

BROTHER EDWARD SANTMYERS

Brother Edward Franklin "Doll" Santmyers, a faithful member of Happy Creek Primitive Baptist Church, passed away in Warren Memorial Hospital in Front Royal on June 5, 1978.

A funeral service was conducted on Thursday, June 8, 1978, in the Maddox Funeral Home in Front Royal by his pastor, Elder Dwayne Fletcher, assisted by

Rev. Irvin Johnson. Interment was in Prospect Hill Cemetery in Front Royal, Va.

He was born January 16, 1897 in Warren County, Virginia, a son of the late Frank and Mollie Mitchell Santmyers. Brother "Doll" led an active life in service to his town, county and country. In World War I, he served in the 41st Division of the United States Army in France. He retired from two separate sources of employment during his life: one from the Norfolk and Western Railroad in 1938 and the other from FMC Corporation in 1962.

Brother "Doll" was devoted to his family. He was married to Bertha Steed on May 23, 1921, who survives him. To this union were born one son, Raymond E. Santmyers, who predeceased him, and one daughter, Charlotte (Mrs. Irvin Clem) of Front Royal. He is also survived by one brother, William E. Santmyers of Buckton, Va.; two sisters, Mrs. Ruby Brown of Winchester, Va. and Mrs. Lula Steele of Youngstown, Ohio; four grandchildren; and two great-grandchildren.

Brother "Doll" united with Happy Creek Primitive Baptist Church on May 22, 1952 and was ordained as a deacon in this body on January 23, 1955. We have lost a very faithful member and deacon, one who was deeply concerned with the well-being of the church, and one who faithfully strived to serve his church and his God in every aspect of his life. We are thankful to Almighty God for His gracious blessing to us for the opportunity of having walked in this life with Brother "Doll" and in our sorrow, humbly bow to His will.

We hold dear to our hearts the memory of Brother "Doll"; and we rest assured that he is at peace, resting in the arms of Jesus, our Lord and Saviour. He awaits the resurrection of his body, to be likened and fashioned to the glorious body of our Redeemer to be reunited with his soul and spirit, and presented to the Father in the likeness of Christ to sing praises at the throne of God in eternity.

May the Lord of all tender mercy grant a spirit of consolation, comfort, and assurance in the grace of our Lord and Saviour, Jesus Christ to Sister Bertha, his wife; Charlotte, his daughter; and to all who loved Brother "Doll" in bonds of natural and spiritual love.

"And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6:39).

Submitted with a humble heart,
Elder Dwayne Fletcher

SISTER ELSIE STHRESHLEY

Sister Elsie Cloe Sthreshley, the daughter of the late Richard Arthur and Sister Mary Lee Cloe, was born on Dec. 28, 1894, and died at the home of her son and daughter-in-law on July 3, 1978, after a long illness. She was married on June 10, 1916 to the late Lawrence F. Sthreshley. She is survived by four sons, Marius of Falmouth, Va.; the Rev. Lawrence F., of Fort Myers, Fl.; Richard L., of Dublin, Va; and the Rev. Charles A., of Williamston, N.C.; ten grandchildren and eight great-grandchildren. Also surviving are five sisters; Mrs. Ruth Smith, Fal-

mouth, Va., Mrs. Katherine Cann, Fredericksburg, Va., Mrs. Linnie Bevan, King George, Va., Miss Mary P. Cloe, Falmouth, Va., and Sister Iola Cox, Stafford, Va.; two brothers, Richard A. Cloe, Fredericksburg, Va., and H. Harvey Cloe of Richmond, Va.

Sister Elsie joined old Chappawamsic Church in Stafford, Va., in Oct. 1911. When she was baptized the following month, ice was broken on the stream into which she was immersed. She remained a faithful member of Chappawamsic until she moved to Hopewell, Va., after her marriage. There she became one of the Charter members of Hopewell Primitive Baptist Church. She and her husband delighted in entertaining the visiting preachers in their home. She steadfastly attended her church meetings until her health failed. After her husband's death in 1946, Sister Elsie moved to Falmouth where she helped care for her aging parents.

During the last six months of her life she lived with her son Marius and his wife Sister Ethel. She was an invalid at this time. Sister Ethel lavished care and affection on her mother-in-law, much as did Ruth to Naomi in days of old, sacrificing her sleep and rest, doing everything in her power to make Sister Elsie comfortable and not in want of any creature comforts. She refused to agree with the family's suggestion that Sister Elsie be put into a home and successfully cared for her until her death.

Funeral services were held at Wheeler and Thompson Funeral Home in Fredericksburg, Va., on July 6th, conducted by her pastor, Elder Hollie Redmon, assisted by Elder Emory Alderton. She was laid to rest beside her husband's grave in City Point National Cemetery at Hopewell, Virginia.

On the evening before her funeral, Elder Alderton penned the following verse in her memory:

She left her mark on the sands of time,
Her love of God and the Church was sublime.
She has passed o'er the brink of death's sea,
To dwell with her Saviour eternally.

Submitted by her sister,
Iola Cloe Cox

DONATIONS TO THE ADVOCATE AND MESSENGER

Sister Sarah Burner, Virginia, \$5.00; Mrs. Louis Hite, Virginia, \$5.00; Lessie Frazier, Virginia, \$5.00; Elder W. D. Griffin, Alabama, \$1.00; Elder and Mrs. Larry Wolfe, Florida, \$5.00; Marvin Galyen, Virginia, \$5.00; Mrs. Alice Jennings, Virginia, \$10.00; Elsie Payne, Virginia, \$1.00; Elder Clarence Davis, Ohio, \$5.00; Tom Pitney, Ohio, \$2.00; C. Y. Hall, Virginia, \$15.00; Ben Baldwin, Virginia, \$5.00; Travis Spears, Alabama, \$5.00; Mrs. Adell Fletcher, Florida, \$1.00; Mrs. John C. Fewell, Indiana, \$5.00; T. C. Moyer, Virginia, \$5.00; Mrs. Mattie A. Martin, Virginia, \$5.00; Samuel Baggarly, Virginia, \$5.00; Mrs. C. M. Brumback, Virginia, \$1.00; G. Harold Hodges, Georgia, \$5.00; Nellie Lawler, Virginia, \$5.00; Mrs. Lois Roundtree, Georgia, \$3.00; Lucille M. Holliday, West Virginia, \$2.00; Danny Duncan, Georgia, \$5.00; Mrs. Jearl Sutherland, Virginia, \$1.00.

MILL CREEK—Hamburg, Va., on Hwy. 211 about 2 miles west of Luray, Va. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. 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. '79

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. '78

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 '79

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 '78

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 '80

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. '78

MT. BETHEL—Three Churches, W. Va., Services 1st and 3rd Sundays at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I Romney, W. Va. 26757. Tel. (304) 822-3228. Mrs. Vergie McBride, Asst. Clerk, Three Churches, W. Va. 26765, Tel. (304) 822-3675. Aug. '79

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

SOUTH RIVER—Browntown, Va. 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610. Tel. (703) 635-4718. June '79

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 2:00 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. '79

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. J. Hylton, Pastor, Rt. 3, Box 207, Willis, Va. 24380. Tel. (703) 789-7515. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va. 22171 April '80

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 Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715. Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '79

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, 10110 Campus Way South # 102, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. 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 '79

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 2:00 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. '78

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, Rt. 11, Box 364-P, Fredericksburg, Va. 22401 or call Mr. M. F. Galyen, (703) 373-5134. Mar. '79

UPPERVILLE, Va.—4th Sundays, 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65 Palmyra, Va. 22963. Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157 Purcellville, Va. Tel. (703) 338-7529. Dec. '78

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