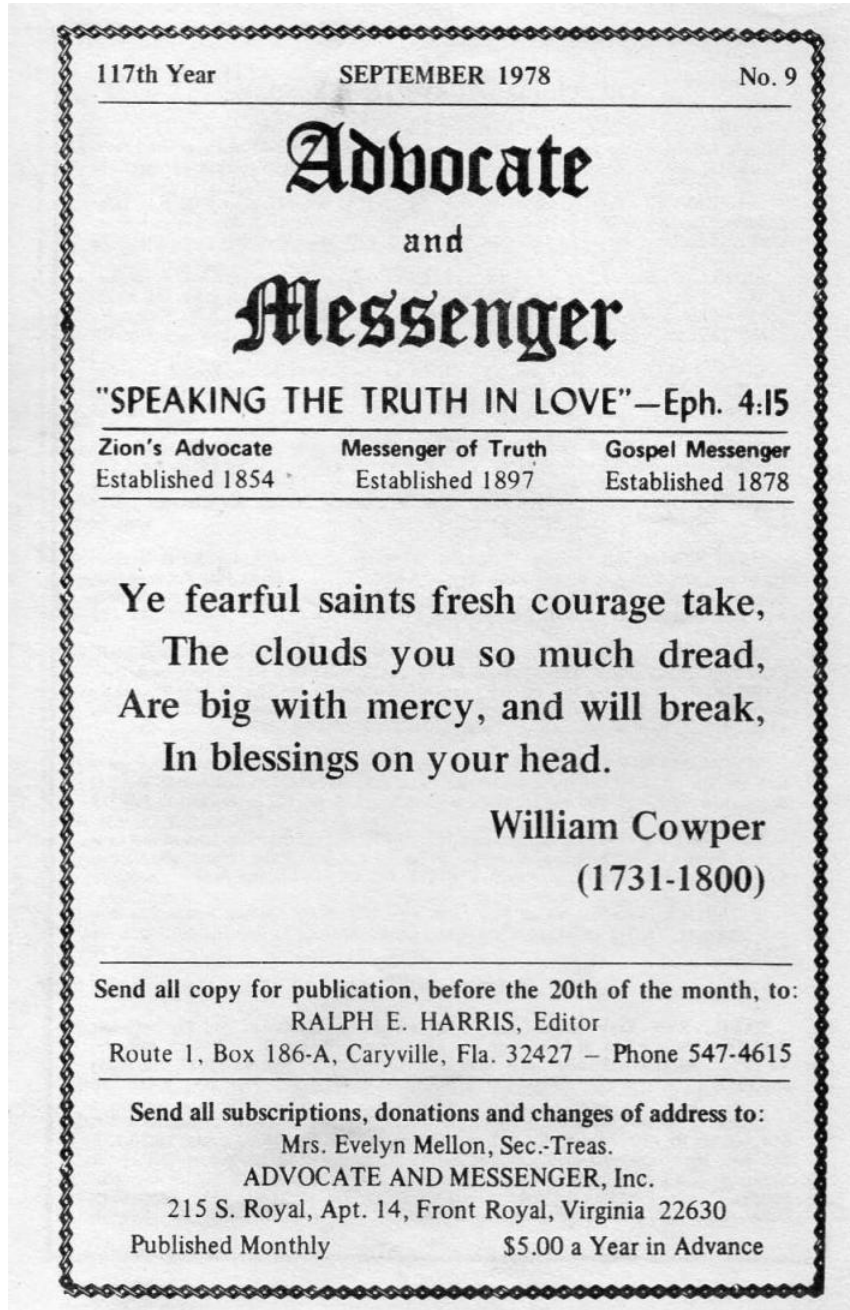


Advocate and Messenger



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

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA—Alma, Va about 4 miles west of Stanley, Va on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Elder Elmer Skeen, Pastor, 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

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

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, I-B, Woodbridge, Va 22192 April '79

MARTINSBURG—Martinsburg, W. Va Corner Wilson St. and N.Y. Ave. Meets 1st Sun. 10:30 a.m. and 1:30 p.m. Elder Dwayne Fletcher, Pastor, 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 blacktopped road between Marengo and Rt. 314) 2 miles; then west ½ 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. Elder Daily Hite, Pastor. 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

NEEDMORE—Needmore, Pa The Primitive Baptist and their friends in this section meet each 1st Sun. 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 '79

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

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

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

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 Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Annual meeting 5th Sun. in October or November and 1:30 p.m. Sat. before. Communion 2nd 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

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22630

LETTERS OF DISMISSION

One major cause of strife among our people has been the granting of letters of dismission to disorderly members. There seems to be considerable misunderstanding among our people with regard to such letters and as to when and under what circumstances they should be granted.

On various occasions we have known of brethren becoming disgruntled over certain action or actions of their home church and making the statement that they were going to "get

their letter" and move it to another church. But in the first place it is improper to speak of "getting our letter" or "moving our letter" for no one *has* a letter until or unless the church grants it. And in the second place, where discontent and ill will exists, it would be improper to grant a letter anyway. The only way letters of dismission can legally be granted is under circumstances where the one or ones petitioning for such letters are *in good standing* with the church. And if a person desires a letter because of ill feelings toward the church then he or she is not in good standing.

We knew of a circumstance some years ago in which a considerable number of the members of a certain church became dissatisfied and, because of their dissatisfaction, asked for letters of dismission. The letters were granted, whereupon the recipients of said letters placed them in a church more than 150 miles away, though there were many churches nearer by, and then, sometime later constituted themselves into a church in the same city and on the same meeting days as the church which had granted the original letters. And though they were professedly in fellowship one with another they in reality were not, simply because the animosities which originally gave rise to the letters of dismission still existed between them.

Several errors were made in this case, but the first error was committed by the church who originally granted the letters, for it was known that those who asked for the letters were doing so because of discontent and differences with the church, and it is improper in such a situation to grant letters of dismission. Problems should first be settled, and then if after full reconciliation has been reached, letters are still desired, and requested upon reasonable grounds, they may be granted without any misrepresentations.

To grant a letter of dismission stating that a member is in good standing when it is known that said member is *not* in good standing is to falsify to the church to which the letter

may be presented. It is also to try to get rid of a problem by passing it along to a sister church. Either act is a very unchristian thing to do and almost surely will result in hard feelings between the churches involved.

Another erroneous notion which I have found to be quite common is the idea that when a person obtains a letter of dismission he is not a member anywhere until such time as his letter is accepted by another church. But the fact is that a person remains a member of the church granting the letter until he is received by another church and the first church notified of the action. A person cannot have their membership at home in a trunk or a desk drawer.

Most letters of dismission I have known about have had a 90 day time limit put upon them. If the bearer of such a letter has not placed it in some other church within that time it automatically becomes invalid and is called in by the church who granted it, and the person to whom it was issued remains a member of that church.

Sometimes a brother or sister will be in good standing with their home church but certain conditions or circumstances may exist which causes them to feel that they would be more at home or that their light would perhaps shine more brightly should they move their membership to a sister church. It is my opinion, based upon my own experience and personal observation, that where this can be done peacefully and with no ill feelings it should be allowed.

Much more could be said but it is hoped that these few remarks will answer some of the questions a good many of our people have had with regard to the proper procedure to be followed in the granting or not granting letters of dismission. The exercise of sound judgment in such matters could have prevented much distress and confusion. May the Good Lord guide us and grant greater wisdom that we might know better how to serve Him acceptably.

EDITOR

MORE ON THE YOUTH SHORTAGE

(Concluded from August Issue)

Well, the question now is what must we do to energize our youth to support the Primitive Baptist Church? We could answer this simply by saying, let us return to scriptural practices in the areas where we have failed. But this reply may not be sufficient for some and for this reason lets review some of the things which no doubt would be beneficial to the church and the youth of our country if practiced today.

A return to the teaching of God's word in our homes, where the character of an individual is moulded, is essential if we intend to remove some of the stumbling blocks that have been placed in the pathway of our children. This is going to take some sacrificing on the part of parents. Rather than us utilizing the time to satisfy our own selfish carnal appetites, we should be teaching our children as the Bible instructs us to do. This is an area of responsibility in which many of us have failed. We need to relinquish some of the time devoted to our favorite recreational programs, watching T.V., and other activities which preclude us from complying with God's word.

We find the following instructions in Deut. 6:6-7. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." These are the words spoken to Israel that they should do and the execution of them in the gospel age would be very advantageous to our children.

The lesson in I Thess. 4:11-12 is one that we should learn to practice in our daily lives and is a must, if we are going to display the virtue of the church before the children of our day. The lesson is simply stated thus, "And that ye study to be quiet, and do your own business, and to work with your hands, as we commanded you; That ye may walk honestly to-

ward them that are without, and that ye may have lack of nothing." Idle talk, by church members and people who claim to be of the Primitive Baptist belief, is the most detrimental thing I know of in the discouragement of our young people. It seems as though many of our brethren and sisters use very little discretion when discussing problems that arise in the church which may, or may not, require disciplinary measures. It seems that they would rather discuss these matters before the general public than they would in private. This is especially true when they feel the church has made an error in their judgment.

For example, Brother A, who has young children at home, was involved in some activities which were not commensurate with the required behavior of a church member. And, due to Brother A's unchristian activities it was incumbent upon the church to exclude him. Now, Brother B, who perhaps is a disgruntled church member with a family himself, happened to be present at the conference when action was taken against Brother A, and according to his understanding the church just did not do him right. So, the next Sunday Brother B and his young family goes to a sister church to meeting. They then go home with Brother C for dinner. While Brother C and his family, together with Brother B and his family are seated around the table Brother B begins to tell of what a great error the church made in dealing with Brother A. They don't only talk about it here but almost every time they meet the plight of Brother A is the main topic of conversation.

Later they both take their families and go visit Brother A at his home. Just wanting to find out what really happened, of course, so they discuss all the details again. Only this time things are slanted a little more in favor of Brother A. Each time this is discussed the children are in the immediate vicinity listening, and in their minds the church members are taking on the image of a bunch of villains.

Weeks later Brother B learns that the church was justified in its actions against Brother A, because he is kind of a shady character anyway. But, it is too late to correct all the harm for the initial damage has been done to the image of the church in the impressionable minds of the young. Consequently, the children, or at least some of them, build up a resentment against the Primitive Baptists which may never be overcome.

Situations similar to this dialogue could be prevented by applying the scriptural rule of studying to be quiet, and to do our own business. Some may think this illustration is far-fetched but I am afraid it is very plausible because the Primitive Baptists, in some areas, are now living in the shadows of just such conduct.

In addition to our indiscriminate discussion of church matters before the general public (whether we know the facts or not) and other deficiencies, some of us are also lackadaisical in supporting the church. For we will let the least hindrance keep us from attending worship services on our scheduled meeting times. Although, in our day a good percentage of the Primitive Baptist churches only use about an hour and a half to two hours for most of their services and we do not arrange to be there for that short period of time. In view of this, can we expect our children to support something that we, by our actions, care so little about?

The test of true discipleship usually comes to us, as parents, when the children leave home to attend college, or find a job in an industrialized area or get married and move to a distant location. For we often use the occasion of their return trips home as excuses for not going to church. If we do, we prove by our actions, that the church is not paramount in our lives and this will probably negate some of the verbal teaching we tried to instill in them earlier in life. Then by relinquishing our responsibility to support the church we feel the condemnation for not assembling ourselves together. Also, the brethren and sisters miss us at church. There is a place no one can fill but us.

As I recall some of my experiences talking to children who have reached man and womanhood, about their Primitive Baptist parents, how they display great pleasure in making this statement; "My father and mother, as long as they had health, did not let anything keep them from attending church services. Yes, even as their child I did not keep them from the public worship of God." Children who are blessed to make this statement about their parents do it with such pleasure that you can see a glow in their countenance which displays the pride and respect they possess for their parents.

Conversely, I have not heard any, as yet, express their pride and respect for father and mother because they did not attend church services just so they could be with them a couple of more hours on the Sundays they visited them. As parents, we are not setting the proper example, neither are we being fair to our children, when we allow their visits to preempt our support of the church. This is just one example of how we can neglect our youth, ourselves and the church.

Volumes could be written on this subject but it would not be expedient to do it here. So may these few thoughts regarding a very important subject be viewed in the spirit in which they are intended; that is, for the welfare of Zion (the Church).

The application of these principles and instructions in our lives, I feel, would enhance the Primitive Baptist image among some of the young of our land. Nevertheless, we should not deceive ourselves by thinking that we will see a great population of young people among the Old Baptists in the immediate future. But, to those that are interested, we can provide a more pleasant atmosphere just by letting the light of God's love and truth shine forth. If these two elements are not the moving cause for the support of the doctrine of salvation by grace then any other means that we might employ would not be fruitful for youth or the Church.

ELDER DENNIS H. JONES

A Letter On The Subject From A Sister

Dear Brother Harris: Just read the article about young people in our churches in the "sample copy" of your paper. I thought Brother Hunt and Brother Wolfe gave excellent answers. I would like, however, to add a few points gathered from direct association with young people.

First, I feel we should make it as convenient as possible for them to attend church services every Sunday morning by not closing our church doors on any Sunday morning. (Is Satan working more diligently than we?)

And then, when they get to church, I don't think they need to be completely exhausted as though they will never hear the gospel again. A little expediency in the preaching time is good. A lesson is usually better received, understood and remembered if taught concisely and precisely without useless repetition. A person left wanting to hear more is much more likely to want to return than one who becomes weary and wishes the minister would close.

Also, our young people need and want instruction from the ministers on everyday living. They cannot possibly become too established in righteousness as they are constantly exposed to "glorified" wickedness. On the other hand, they would like less "knocking" of other denominations. They are very discouraged when they take a friend to church only to see them leave with hurt feelings over some unnecessary snide remark made about their present religion. Would it not be better to let truth expose error? (Then, if it is offensive, that's different.)

If our church, then, is a place of peace and love (not "trouble" and bickering), it will entice more of God's little ones than all the games and schemes Satan could possibly conjure up. May God help us to encourage young people to come to church, and to encourage those who do come. We will help ourselves as well.

SISTER SARAH RAWLS
Tampa, Florida

SECRETS OF THE LORD

"The secret of the Lord is with them that fear him; and he will shew them his covenant" (Psalm 25:14).

Quite often the things of man are just opposite to the things of the Spirit. Secrets among people are hard to keep. Solomon says, "A bird of the air shall carry the voice, and that which hath wings shall tell the matter" (Ecc. 10:20).

Government information sometimes is stamped as "classified" or "top secret", but traitors may sell that information to the enemy for a price. We often hear about certain information which is supposed to be secret being leaked to the press, or otherwise becoming known in places where it was not supposed to be known. Once a secret of man is disclosed it spreads like wildfire, and everyone is ready to believe it.

The secrets of the Lord are of a different nature. They are just opposite to the secrets of men. "Great is the mystery of godliness." God's secrets are published in His book, the Bible, I suppose in every language and distributed throughout the world. But instead of those secrets spreading like wildfire only a portion of those who hear or read them are ready to believe them. Why is this?

From the beginning of time, God, and His called ministers, have declared those secrets to mankind. All men are born as natural men. The natural man receiveth not the things of the Spirit, because they are foolishness to him, neither can he know them, because they are spiritually discerned. It takes a spiritual mind to discern the secrets of the Lord, and those that fear Him have that spiritual mind.

This fear is not the fear that one would have of an enemy that threatened to do us bodily harm, but rather a reverential trust in God, a knowledge of His great and wonderful salvation, and a fear that we are not walking in a way that is pleasing to Him. Now when the gospel is preached, the good news of salvation does not spread like wildfire as the secrets of men do, but rather it is shunned, rejected, despised, and dis-

puted by the world. The world does not have the secret.

However when the gospel is preached to those that fear the Lord they rejoice with joy unspeakable and full of glory. Those that rejoice have the secret. Those that reject have not the secret. If I have a secret then I know something that you do not know. Those that fear the Lord know something that the world does not know.

Puzzles can be very confusing and frustrating to those that do not have the secret of working them, but to those who have the secret they are very simple. Why do some drive miles and miles to church, while others would not walk across the street to hear the gospel? I have observed that many times those who live close to a Primitive Baptist meeting house are not members of the church, but rather the membership is scattered and many come from a distance.

I have heard it said that Primitive Baptists will go the farthest, stay the longest, hear the least, and go home the best satisfied. I agree with three-fourths of that statement. I believe they hear the *most*, not the least.

There are so many things about us as a people, that the world cannot understand, because we have a secret that they do not have, and that secret is the indwelling spirit and the correct head-knowledge. Now I am not saying that only Primitive Baptists are born of the Spirit. God forbid. We are a small people in comparison with other peoples and certainly the hosts that will occupy heaven and immortal glory will be made up of those of every nation, kindred, tongue and people; a great multitude that no man can number. What I am saying is that there are those who are born of God's Spirit who have the correct heart-knowledge, but not the right head-knowledge. They will be housed in heaven, but while they walk here in the world they have a different kind of fear. Their fear is that unless they keep the law they will miss heaven.

Those who have the secret of the Lord are not fearful of missing heaven, but they fear that inasmuch as God has done so much for them they will fail to give Him the honor, respect

and glory that is rightfully due unto Him. On one occasion Jesus healed ten lepers, but only one of them gave Him thanks. Jesus said, "Were there not ten healed, but where are the nine?" Those who have the secret know and understand that eternal salvation was finished, completed and made sure on the cross. That it is by the grace of God and not by the works of man. God will show them His covenant. He will show them Jesus Christ.

ELDER EVERETT BEAVERS

SERVANT

Dear children of the Most High: May I come into your home again and in your hearts as a servant? And may my writing upon this term, or subject, be of such a nature as to be beneficial to the cause of Christ, and to His honor and glory.

A servant is one who serves or exerts himself in labor or otherwise for the benefit of another, especially to his master; to perform or render the duties belonging to and required in connection with the work in the church; to be of benefit and helpful service to others. A servant of old was a Hebrew slave that gained his liberty on the next year of jubilee, but I wish to confine my expressions to the servant of God. There are hired servants and then those that dedicate themselves to the service of another by the choice of his own will and inclination, being prompted by the power and leading of the Lord, such as Joshua was the servant of Moses, Elisha of Elijah, and the apostles were servants of the Lord and His Church by His calling.

As all things are subject to the power and pleasure of God and as none can resist His will or word, so in this sense all people are God's servants, as David in Psalm 119 declared, "Thy faithfulness is unto all generations: thou has established the earth, and it abideth. They continue this day according to thine ordinances: for all are thy servants." Surely all creatures

bow to the Lord's power and the earth abideth this day according to the ordinance of the Lord, so they are the servant of the Lord in this way.

Now, more particularly are you called to be a servant, even as Paul was called to be an apostle, separated unto the gospel of God and a servant of Jesus Christ. All faithful and godly persons being bought and redeemed from the bondage of sin and Satan, are called to be a servant of God to obey and serve in righteousness and holiness. "When you were the servants of sin, ye were free from righteousness. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

Jesus was even declared to be the righteous servant of the Lord God, (Isaiah 53:11). "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." And again, "Behold my servant, whom I uphold;" "He took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Yes, Jesus was an obedient servant. He came to do the Father's will and He surely fulfilled the Father's work as His servant in all things.

Now we as servants are to, "let our loins be girded about, and our lights burning," for blessed are those servants whom the Lord when he cometh shall find watching. We are to watch over one another for good, and be ye therefore ready also, for the Son of man cometh at an hour when ye think not. So gird up your loins and have your lights burning as a servant to be ready at any hour.

We are to abide every man in the same calling wherein he is called. He that is called in the Lord, being a servant, is the Lord's freeman, and likewise he that is called being free, is Christ's servant. So ye are bought with a price, be not ye the servants of men. May we be true servants of Christ, doing the will of God from the heart and not with eye-service as

menpleasers. Servants be obedient in all things to your masters with fear and trembling in singleness of heart fearing God and whatsoever ye do, do it heartily as to the Lord, and not unto men.

“Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.” These servants are both under the yoke of the law of God and under the yoke of Christ. As such they are now under the yoke of the government of the church to observe and teach and live in sweet unity and harmony with the church government.

In 2 Cor. 4:5 we find this rule, “For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus’ sake.” It needs to be preached today that the preacher is not to lord it over God’s heritage. He is not to just go anywhere he pleases. He is not to usurp authority above and over the church, but he is to be in humble subjection to the church as a servant not only of the Lord but also a servant of the church. This servant of the Lord and the church must not strive, but be gentle unto all men, apt to teach, patient and in meekness and humbleness of heart and mind instruct the sheep and lambs of the Lord’s fold.

Yes, we are to count our own Master worthy of all honour at all times by walking in His humble ways. He is Lord of Lords and King of Kings and all the honour belongs to Him in all truth and righteousness. “Not my will, but thine be done.” Now if any man teach otherwise, and consent not to wholesome words, as a servant, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, knowing nothing but doting about questions and strifes of words; and from such we are to withdraw.

May the servant, “Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being Lords over God’s heritage, but being ensamples to the flock.” I feel sure that to give all the honour to our master

we must be a servant in a living ensample to the flock. Jesus said, "Whosoever committeth sin is the servant of sin." May we not yield to sin to become its servants. May the servant take heed unto himself and not be overcome with the mammon of the world, thus sin shall not have dominion over you. For ye are not under the law, but under grace, and God forbid that we sin just because we are not under the law but under grace.

Being able by God's grace to so live and fight the good fight of faith as a servant enables one to have a sweet peace of mind and tranquility of heart and soul as Simeon expressed, for he had been waiting for the consolation of Israel. Now he took up the Christ-child in his arms and blessed God saying, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou has prepared before the face of all people; a light to lighten the Gentiles and the glory of the people of Israel." What a wonderful feeling for a servant to have in keeping faith with God and his brethren in the church.

Peter and John, servants of the Lord, had been cast in prison and were faced with many threatenings and let go. So being let go they went to their own company, (which to me is the church) and reported or related all that had been done, "and they lifted up their voice to God of one accord and said, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word." May the Lord God grant that servants today may speak the truth in boldness and in love and humility, being a servant of the church and called of the Lord to feed the flock that He has purchased with His own blood.

I beg to remain just a servant of the Master.

ELDER DAILY HITE

THE HOLY BIBLE

The Holy Bible (King James Version) is superior; a volume of manuscript containing God's laws and rules for both the Old and New Testaments; commandments and covenants of God for His children for their comfort, strength and instruction in righteousness.

My fallible mind is unable to even try to elaborate on the greatness and importance of this most precious book of all books for the benefit of God's children. The Bible is the most widely published and circulated of all the books in the world. It has been translated into more than 1,000 languages and dialects.

It is given as the revelation of God to man and contains sixty-six books, believed to have been first to apply the Greek word (Biblia) to the scriptures in A. D. 398-404. The prophecy of the scriptures is of no private interpretation, for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost (II Peter 1:21). All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17).

There are and have been theologians who advocate that the Bible is the bread of life to the hungry, water to the thirsty, comfort in time of need and a joygiver at any time. To a very certain extent this is true. However, Jesus says, "I am the Bread of life." The Bible is a record of all this. It teaches us that all good and perfect gifts come down from the Father of lights, with whom is no variableness, neither shadow of turning.

The letter killeth, but the Spirit giveth life. The Bible is not a giver of life, but the *record* of life. *To the born again* it is comfort to the hungry, thirsty and needy; and by it the child of God may receive joy.

It is also taught by many people that unless you read the Bible there is no chance of Heaven above. This is false teaching. The Bible teaches that we His children are saved by grace through faith and this is not of ourselves but it is the *gift* of God. All *of* God and *through* God.

The ministers of God must be inspired of God to teach as it is written in the Bible, and the children of God must be inspired by His Spirit to receive the gospel. There is a saving in the gospel; *not eternal*, but from the wiles of the devil in this present world.

The Bible teaches us to work out our own salvation with fear and trembling, for He works in us both to will and to do. We cannot work-in Salvation which is eternal, but we can work out a salvation in time. The Bible is so precious to the lamb of God. It contains poetry, songs and hymns, history, biography, law, parables, eloquence, letters, and philosophy; most beneficial to kings, farmers, mechanics, scientists, lawyers, fishermen, Ministers, tax-collectors, doctors, rich, poor, city bred, country born; teaching the experiences of men.

My Bible is a great treasure to me. I have to refer to it and rely on its pages so much; underscore and mark its verses, etc. A great comfort, and more so as my days grow older and my memory is not as good. I believe it shall always be with God's people when all other books are extinct. In precious hope.

ELDER CHARLES W. ALDERTON
(Deceased)

Few books can stand three readings. But the Word of God is solid; it will stand a thousand readings, and the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.

Hamilton

GOD CARES FOR HIS OBEDIENT CHILDREN

“The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit” (Psalm 34:18).

This has been one of my favorite chapters for many years and this eighteenth verse has been among my favorite verses. But I had never thought of this before as I did last night. Just before retiring I was sitting and meditating as I often do and this scripture came across my mind and I repeated it over and over several times. As I had not read it in some time I wanted to be sure I was quoting it correctly and that I was sure where it was recorded. So I turned the bright lights on and looked and it was where I was thinking and was as I had been quoting it. So then I closed the book and turned the bright lights off and began once more to think upon this great and most gracious lesson.

Let's consider as best we can what all this has in store for us as God's little children here in this big, wide, wonderful world. First, what does the expression “broken hearted” mean? It means *crushed in spirit* by grief or despair, etc. Well, one might ask, to whom does this apply? All of God's little ones who consider Him and want to know more about Him; those who have a sweet hope of heaven. We might give many more descriptions but will not, except to say such ones are from a very young and tender age up to all ages, even a hundred or more years.

How well I know what it is for a very young lad to possess a broken heart! I can recall when I was quite young how I grieved when I learned of the passing of a mother and her children being left motherless. This gave me no little concern. I often thought about my own mother and knowing her health was not good I was made to wonder what would become of my youngest brother should our mother pass on while he was young. I can so well remember when I was yet not quite old enough to attend school and was picking cotton late one afternoon and because of my broken heart and grief I fell over

on my bag of cotton and began to pray to God to spare my mother until my brother, who was almost five years younger than me, was old enough to care for himself. I was not even thinking of my own needs for her, knowing I was older than he, etc. I was then given relief at that very time that somehow all was well and that I need not be grieved. I feel certain God heard my prayer even as I trust He hears it today.

How well I recall the day when my mother did fall asleep in sweet Jesus! My youngest brother, Harvey, was, I believe, 49 or 50 years of age. Then I remembered that day when I begged God to spare mother's life until he was old enough to care for himself. She was almost 92 and I was made to rejoice amidst my dark moments of sorrow. Though I had a broken heart God was reminding me once more how He had been with me; how He had heard my cries unto Him lo these many years and was assuring me He was with my mother and would keep her body as it slept until His second coming to gather all His elect bride. What a wonderful time for Him to give me such beautiful food for thought!

Now last night I also began to consider our young teenagers and even those who have not as yet reached their teens. Only God knows how many of them at this very moment do possess a broken heart; who are in despair; who are so deeply grieved for many, many reasons indeed. Many of them can see that their parents care nothing for each other. They even see them fuss and fight. They see them separate, and often they know the reason. They may have seen one or both parents courting the affections of another, and saying and doing many other things they know full well are wrong. Since God lives in each of His people who have been born again, and I feel certain that takes place with the far greater part of them at a very tender age, they have many thoughts they cannot tell others, or often dare not even try. There are many things which breaks the poor hearts of the youth of our land. Perhaps they become interested in a partner for life, meet someone they come to love, and then as things brighten up in their

love affair they perhaps learn things about their sweetheart that is heart-breaking.

And again we see parents become unfaithful to each other and one of them, or both, possesses a broken heart when they see that they can no longer walk with one that has broken his or her marriage vows and shown that their love is no longer a *true* love. And often parents have broken hearts because of the way their child acts; the things he or she says and does; and they are in deep grief and filled with sorrows.

Again children sometimes have their hearts broken when they see that their parents do not love them enough to correct them and bring them up as they should be brought up.

So it is in the dear Old Church. Oh! what grief it does bring upon those who are striving to do the will of God when they see brethren and sisters setting their affections upon the things of this world and not on the things above. And in spite of all one might do to try to obey the Lord they may still have some of their dearest friends think hard of them and show much unkindness to them. This causes one much grief and sorrow and breaks their heart. On and on we might write pages on what all brings about a broken heart. But after all is said and done the one sweet and precious thought is, that as this man of God has said of one who is of a broken heart, "The Lord is nigh unto them." God is very nigh indeed. In fact, He lives *in* them.

He knows all about our griefs and our broken spirits, and as the poet says, He soothes our sorrows, heals our wounds, and drives away our fears. He makes us to know that such has been the case with others all back through the ages of time and inasmuch as He has been with us each moment of our lives He will continue to be with us.

Now further, He tells us that He "saveth such as be of a contrite spirit." The word "contrite" means *humble, penitent*, etc. We might have had or now have a broken heart because of our sins; something we did that we should not have done or *did not* do that we *should* have done. In either case we

sometimes do have a broken heart. When we come humbly and boldly to the throne of *grace*, which simply means *compassion, favor, love, mercy*, etc.; when we acknowledge our wrongs and confess them, if need be, to the one we may have wronged, or above all, to God, He will by and by hear our cries. He will have mercy upon us and if we also repent and turn from our wrongs He knows our needs and His love for us is far greater than we can comprehend, and He saves us from our griefs and unrest; from all that we need saving from.

So we can keep on rejoicing over being so richly blessed with such a wonderful Saviour Who saves us in so many ways and from so many things. Let us rejoice in such great things.

ELDER DAVID P. BRIDGMAN

Montgomery, Ala 36109

FALSE PROPHETS IN SHEEP'S CLOTHING

“Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves” (Matt. 7:15).

It seems to me in my reading of the Bible that there has always been more in number with the false prophets than with the true servants of God. In the 18th Chapter of I Kings you will notice Elijah says, “I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men.” Jesus speaks of them being *many* throughout the New Testament.

“In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name to take away our reproach” (Isaiah 4:1). The term “false prophets” suggests that here are some that are preaching something contrary to the Bible. The bread they eat is the doctrine of men. “Teaching for doctrines the commandments of men.” They are not clothed with the beautiful garments of obedience for they are teaching and practicing whatever they think will suit the worldly people.

In other words, they are following after the things of the world. The world leads them.

The question might be asked as to what is meant by their clothing; *sheep's* clothing. The way they come in sheep's clothing is in having a form of religious service, using the name of Christ to take away their reproach. It is not that they are interested in the Lord and His truths, but they do want His name. There are very few organizations in the world that do not have the name of God connected some way and some where about their service. They even have the name of God connected with all kinds of games that have their connection with some church or church college. They infer by their teaching that if we will join up with their church we will be blessed of the Lord to play.

I certainly believe that if we play, labor, or whatever, we should play fairly and honestly in all we do, but I fail to find in the Bible where we are to connect ball games and similar activities with our church affairs. I suppose they got that *out* of the Bible, for it is not *in* the Bible. Maybe they found it in the Second Chapter of Jude. These false prophets try to make it *appear* that they are sheep. They have not their own clothing, but something to imitate the true service.

ELDER A. D. WOOD
Glen Rose, Texas

FRAMEWORK OF THE PRIMITIVE BAPTIST FAITH (Article Five)

Primitive Baptists believe that no one comes to God uninvited. "Ye have not chosen me, but I have chosen you" (John 15:16). Mankind tried it early in his history, as we learn from the story of the tower of Babel. Like Eve, the people of the plain of Shinar had ambitious desires. They banded together to build a tower that would take them to heaven. But

God was displeased with their presumption. He came down and confounded their language and scattered them abroad upon the face of the earth (Gen. 11).

To me this account has a symbolic sense as well as an historic sense. Communicants of the churches of the world all want to go to heaven. This is their common language. But each sect has a different set of rules for the way to go about it. This is the confusion of tongues, and their labors are vain.

Salvation is a personal thing between God and His spiritual child. God reaches down and plucks His child out of the miry pit and plants his feet upon a solid rock, and that Rock is the righteousness and the blood of Christ. I cite the whole Bible as a proof text.

BROTHER RALPH PORTER

A PLEA FOR PEACE

“But if ye bite and devour one another, take heed that ye be not consumed one of another;” (Gal. 5:15).

We find that strife is not uncommon among our people and it is a great discouragement to our cause. When brethren differ they are liable to lose patience and so fall into the use of severe words concerning one another. Division comes in the line of the separation of good and worthy brethren. Some things should be borne. We should not fall out over every point of difference. They should not be made a bar of fellowship. If we love one another we can find some way to get along with some differences, I am sure, but if we are jealous or envious we will make strife over little matters.

When serious error is brought in we should oppose it, but we are stronger when we do this in a good spirit. “The weapons of our warfare are not carnal,” but if we use severe words, such as are used by men of the world, we will use carnal weapons. If we could “be gentle, in meekness instructing those that oppose themselves,” (those who put themselves in

opposition –Ed.) it would be so much better. I have observed the course of things near half century. I have seen things that have caused strife and division that ought to have been borne.

Dear Brother I. N. Kester's rule is a good one: "When we are not sure what is best to say, say nothing." Many brethren have made mistakes by not doing this. No doubt I have also. I hope I will never see division again. I do believe that error will sometimes do less harm by being let alone. At times it is so plainly error that it will kill itself if let alone.

I would be delighted to see a period of peace before I am called home, and I am sure many dear brethren feel the same way. Let us try to encourage peace. "Seek peace and ensue it." It is good to be a "peacemaker." I do pray God to save us from being ruined by strife.

ELDER J. H. OLIPHANT
Primitive Monitor, 1915

THE LORD'S LOVE TO ME

I feel that the Lord has blessed me throughout these eleven years of my life. The Lord has given me the best parents there ever could be, to me! And I feel that the Lord has blessed me through all my family and my travelings.

One Sunday afternoon after services at my home church (Pleasant Hill Primitive Baptist Church) I was talking to my father about the creation of the earth. I had told him I knew the Lord hath created the earth but I could not understand about who had created the Lord. So my father and mother tried to explain it to me. They both said that the Lord has no beginning and no end. But I still could not understand. So my father said that if there was someone to make the Lord then the Lord would not be God. It is still hard to believe, but it has to be true if the Lord can do all that He does and is to do.

I just want to make one point before I close. I was in

my father's room talking to him and he told me to go do something good instead of sitting around, and he told me why didn't I write an article. I thought I could not do it. But this is my first and daddy said you can't ever know if you can do something until you try. In Christian love.

SISTER ABIGAIL HARRIS

(Daughter of the Editor, age 10)

OBSCENE RECORDINGS

Have you had your radio on recently? If so you cannot be unaware of the kind of vulgar singing being sent out over the air. And is it any wonder that it should have come to this, seeing that Satan is "the prince of the power of the *air*, the spirit that now worketh in the children of disobedience" (Eph. 2:2)?

Does the general public recoil in disgust upon hearing such filth? The sale of phonograph records and tapes hardly says so. In the year 1976 there was 2,727 million dollars spent on recordings and many of these are sexually explicit and frequently express "street language". Not only is it sinful to *listen* to such trash, but in view of the many other needs facing our country it is highly immoral *to squander such an enormous amount of money on anything*, more especially upon such indecent items as are many of these records.

If the mere *records* cost 2,727 million in a years time how much more do you suppose was spent on equipment to play them on? How sickening it is to see so many people idolizing the dead rock and roll star, Elvis Presley and others of like caliber. Untold millions have been spent in the last year on Elvis Presley souvenirs. Useless, meaningless, junk.

There is already in existence a federal ban on "obscene" broadcasting. If you would like to see this ban enforced you

may let your voice be heard by writing to:

Mr. Charles D. Ferris
Chairman, Federal Communications Commission
Washington, D. C. 20554

EDITOR

LETTER TO THOMAS BUCK

From "The Writings of Elder John Leland"

Edited by L. F. Green, N. Y., 1845

Cheshire, October 25, 1831

My good old friend:

Your friendly letter of the 30th of August came safe to hand in due time. While the young are looking forward in hopes of brighter scenes, the old are retrospecting past events; your letter reminds me of days and circumstances long past. The last time I saw you, was at Waterlick, April, 1790. At your meeting-house I preached from a text that has been of use to me until this moment; it was, "God be merciful to me a sinner." The confession is yet true with me, and the prayer of it has been answered until now. I have been traveling and preaching from that date until the present, through infirmity of flesh and heaviness of spirit; but, have never risen to that sublime state of wisdom and zeal, which I anticipated at my beginnings. I have had my summers and winters, praises and reproaches, prosperity and adversity; and, having attained the help of God, I remain until this time enjoying good health. My heaviest trials have been of that character, that a communication of them to others, (if indeed that could have been done,) would only have added to their weight, so that the darkest part of the way I have had to walk alone.

I have seen a number of religious revivals within the limits of my ministration, and at this present time there is a shower falling in these parts. I have lately baptized forty, and others stand waiting. How it may appear to the solemn line

of spectators, on the banks of the water, to see an old man whose locks have been frosted with seventy-seven winters, baptizing without any inconvenience, I cannot say; to himself there is a solemn pleasure. I never baptized more than twenty-four persons at one time, and abundance of times no more than one; and, as I have baptized one thousand five hundred and twelve in all, I judge that I have been in the water for baptism more times than any man in the United States.

The excitement of Campbellism and anti-masonry, does not rage in this section of the country, but the missionary principle has strong advocates and bold opponents; whether one will completely triumph over the other, or whether there will be a settled division, I cannot determine. Without any aid from missionary boards or funds, I have followed the missionary work fifty-seven years; in which time I have travelled a distance that would girdle the globe four times, and still have health and spirit to persevere.

In many revivals of religion that I have seen, something singular (in extraneous forms) has always been seen, so that no two of them have been alike; nor is it to be wondered at, when we consider the infinite means in Jehovah, and the constant changes in the fashions of the world. Taking my own judgment for a standard, some revivals are much more pure than others. The present excitement among us has many muddy appendages; such exertions are made by many, to unite the exertions of natural powers with the energies of grace, as are not common. When souls boast alone in the Lord, the humble hear thereof and are glad; but, when they are taught to boast of any thing else, the humble are sad. I confess that I have not acquired the art of welding cold iron and hot together. But we should always make allowances for the difference that exists between the wisdom and truth of God, and the weakness and corruptions of men.

He who is so fearful of gathering chaff that he will not reap, will certainly fail in gathering wheat.

You inform me that all the old preachers are dead, or past labor, and that a new set have risen up in their stead. It is to be hoped that the young will improve upon the old, by shunning their defects and imitating their virtues. Preachers should always be little enough for the meek and lowly Jesus, who made Himself of no reputation. A great preacher of the gospel of humiliation and self-abasement, is a monstrous character. Be ye not called Rabbi—be servant of all—be thou an example to believers—let nothing be done through strife and vain-glory, etc.; are admonitions that I daily need, and perhaps my young brethren may need the same.

The invitation which you gave me to come and visit Virginia, is full of Christian politeness. The kind reception and good success I have had among the people of Virginia, has endeared the very name to me; nor have I known a minute for forty years, that my attachment to the place and people has been chilled. My age forbids me to comply with your request, but my will says, "go," and which will finally prevail will be decided in the course of next summer. The wife of my youth is yet living; we have lived together in the connubial relation fifty-five years. We have nine children, seven of whom have made a profession of religion.

I try to preach about four times a week in average. My health and strength will admit of travelling twelve miles, and preaching every day. In this course of life I have been announcing Christianity for more than fifty-seven years, having more reverence for that preaching which shows how the Lord draws sinners, than I have for that which shows sinners how to drive the Lord.

The salutation of John in my own hand,

JOHN LELAND

THOMAS BUCK, Esq., Frederic Co., Virginia

Submitted by BROTHER AND SISTER RAYMOND LEE.

THE GRACE OF LIBERALITY

In the 8th and 9th chapters of II Cor., the apostle Paul calls the spirit and practice of self-denial for the poor and suffering saints a grace bestowed upon the people of God—the fruit and expression of Divine Grace in the heart. He informs the members of the Church of Corinth of the abounding of this grace in the very poor and afflicted churches of Macedonia towards the still poorer and more afflicted church at Jerusalem, and he delicately encourages the Church of Corinth to imitate their godly example in contributing to the necessities of the persecuted and suffering saints in Judea, and in sending their contributions by Titus and two other esteemed but unnamed brethren and himself to these destitute members of the body of Christ, who, though infinitely rich, had become utterly poor, that His loved and chosen people who were helpless, bankrupt sinners, might be rich—children and heirs of God and joint-heirs with Christ to a heavenly and everlasting inheritance.

The inspired apostle tenderly exhorts the Corinthian Church thus to cheerfully equalize their natural possessions with those of their needy Judean brethren and sisters, as the Lord did in the case of the manna in the wilderness, and as the three thousand converts, under the influence of the Spirit of faith and love did on the day of Pentecost, and he declares that each one shall reap as he sows, either sparingly or bountifully.

Each one should give as the Lord has prospered him. In this manner God will be glorified, and His people benefited. The two mites, all her living, cast into the treasury of the Lord by the poor widow were of more value in His eyes than the largest contributions of the wealthy.

And in the ninth chapter of His first Epistle to the Corinthians, the same Divinely taught apostle exhorts, though not for it to be done for himself, as he delighted to preach the gospel without charge, that the members should minister

of their carnal things to those who minister of their spiritual things to them, as the Lord hath ordained that they who preach the Gospel should live of the gospel, and as those who ministered at the altar were partakers of the offerings at the altar.

I feel it my solemn duty to say that, while a few Primitive Baptists minister bountifully to our poor and afflicted members and to their pastors, the great majority are very careless in this matter, and I say this not for my sake, but for the sake of our blessed Redeemer and His suffering people, and for the real benefit of those to whom the Lord has given worldly goods, and for the advancement of the cause of eternal truth.

The Jew was commanded by God to open his hand wide to his needy brother and we are commanded by the Lord to love Him supremely, and to love our neighbor as ourselves, and to do to others as we would have them do to us. We brought nothing into this world, and can carry nothing out. Riches left to our children are often a curse to them. We were created to glorify God, and to benefit our fellow creatures.

ELDER SYLVESTER HASSELL

Reprinted from *Gospel Messenger* in *Zion's Advocate*, 1919

OUR LAST TRUE VISIT

I was talking with my Daddy,
As we sat together there,
And the tears were gently flowing,
As he sat upon his chair.

He had meditated daily,
Of the scripture he has read;
Old he was and shaking greatly,
Mostly lying on his bed.

He has walked those miles so bravely,
Looking up to One above;
As I looked upon his being,
I have never felt such love!

This is what he offered to me,
As he groped to say the word,
"As I journey on, I'm certain,
There is nothing without my Lord."

Truly he has lived with honor,
And has captured all the bliss,
For our Father has redeemed him,
Making known that he is His.

Six weeks after this visit Daddy, Brother T. J. Stephenson, passed away. (He died on Sunday morning, July 16, 1978. See the obituary in this issue of A & M. - Editor).

Sister Sarah Hobbs
Douglas, Georgia

CORRESPONDENCE AND NEWS NOTES

ELDER D. P. BRIDGMAN'S SURGERY

Elder Dave Bridgman of Montgomery, Alabama, with whom many of you are familiar, was to have undergone eye surgery Tuesday morning, August 22nd. He was to have a cataract removed from his left eye and an attempt was to be made to implant a permanent lens. Brother Dave has asked that all who have a mind to do so beg the Lord's blessings upon the surgery that he might at least have partial vision in his eye again. If you wish to write, his address is: Elder David P. Bridgman, 3568 Pelzer Avenue, Montgomery, Alabama 36109.

IMPROVEMENTS AT MILL CREEK CHURCH

The membership of Mill Creek Primitive Baptist Church, located a few miles West of Luray, Virginia is undertaking an improvement program of considerable magnitude, but one which is greatly needed and long overdue. The present meeting house is ample in size, in excellent condition and "solid as a rock"; but there is no water into the building, no rest rooms and no eating space. It is proposed that a separate building be provided containing rest rooms and dining space; probably constructed as an addition to the existing building. This will necessitate drilling a water well.

This church has a very small membership, and collectively they are of limited financial means, but they feel that if they go forward in faith, God will bless their efforts and open up the way for what is felt to be a necessary and much needed improvement. A building fund has been created for this purpose, with the following treasurer:

Brother Irvin Redmon (Elder Hollie Redmon's brother)

741 Stonewall Drive

Front Royal, Virginia 22630 Phone: 703 - 635-8504

This is a very worthy cause, deserving of the support of all members and friends of the Household of Faith and lovers of truth. For any individuals or churches desiring to assist in this matter; contributions may be forwarded to the above name and address. We feel sure that any donors will be blessed by the Lord in the giving. Elder Hollie Redmon is their pastor.

MIAMI ASSOCIATION

The 180th session of the Miami Primitive Baptist Association will convene September 9th and 10th, 1978, the Lord willing. It is to be held with Miami Primitive Baptist Church in West Charleston, Ohio, State Rt. 202, 3½ miles North of Interstate 70.

Obituary

SISTER MARY VARNER

Sister Mary E. Varner, 76, of Luray, Virginia, died Sunday evening, June 25, at Page Memorial Hospital, where she had just been admitted after being transferred from the Winchester Hospital.

She was born September 10, 1901, in Bunker Hill, West Virginia, the daughter of the late Joseph M. and Amanda Cornwell Brumback. On August 28, 1940, she married Samuel Jonas Varner, who died May 1, 1975.

She had been a loyal, devoted member of Mt. Carmel Primitive Baptist Church since the fourth Sunday in June 1964, when she and her husband together with three others were baptized by the writer, Elder W. T. Daily. Sister Mary leaves to mourn her departure, two sisters; Evelyn Snapp of Middletown, Virginia, and Francis Hite.

The funeral was conducted on the following Tuesday by Elder A. J. Hylton, assisted by her pastor, the writer.

Sister Mary and her husband, Brother Sam, will long be missed by the ones who had learned to love them, but now they are reunited with their Blessed Saviour, never to be separated again. We who are left behind can look forward with hope and desire to the time when we will join them and the many other saints around the Throne of Grace.

Elder W. T. Daily

MARY ELIZABETH BALL

Mrs. Mary Elizabeth Ashby Ball was born on August 16, 1899. She died in the Hawksbill Rest Home at Luray, Virginia on August 5, 1978. She was the daughter of James Edward Ashby and Jenette Thorpe Ashby of Corde, Virginia, both being deceased.

A funeral service was conducted in the Cunningham Funeral Home in Alexandria, Virginia, on Tuesday, August 8, 1978. Interment was in the Mt. Comfort Cemetery, located near Route 1 Highway, near Alexandria. Her pastor, Pastor Harold Haines, preached her funeral among her many friends and relatives.

She leaves to mourn, her daughter, Lena M. Johnson of Strasburg, Virginia; Thomas D. Moore, her son, of Annandale, Virginia; her brother, John Butler Ashby of Corde, Virginia; three sisters, Marguerite A. Khyll, Melda A. Thorpe, Ethel Rebecca Adams, all of Corde, Virginia. She has three deceased brothers; Scott Ashby, Linwood Ashby and Arthur (Bill) Ashby, and one deceased sister, Erva Hitt. She has numerous nieces and nephews.

"Blessed are the dead that die in the Lord."

Sister Lena M. Johnson

BROTHER TOMMY STEPHENSON

Brother Thomas Joshua Stephenson of Boston, Georgia, was called from the shores of time on July 16, 1978, at the age of eighty-six. Truly it can be said that another precious soul has gone to be with his Lord and Saviour. Brother Tommy was one of the most spiritual minded men this writer has had the privilege of knowing and his loss brings a great sense of heaviness and sadness to the hearts of those who knew him and had an appreciation for his gracious qualities.

He was a devoted member of **Harmony Primitive Baptist Church**, Barwick, Georgia, and looked forward with great anticipation to their meetings, which he was blessed to attend almost to the last, missing only a few Sundays due to the illness which seized him shortly before his death. It therefore seemed so fitting that he should die on a Lord's Day morning and enter into eternal rest at the time he would normally have been preparing to attend church services.

Brother Tommy's wife preceeded him in death by several years but he is survived by five daughters; Mrs. Agnes Miller, Thomasville, Georgia, Mrs. Jewell Gilmer, Barwick, Georgia, Mrs. Kathryn Smith, Brooks, Georgia, Mrs. Sara Hobbs, Pavo, Georgia, Mrs. Martha Howell, Boston, Georgia; twenty-four grandchildren and thirty-nine great grandchildren.

Brother Tommy's loving influence will be felt by Harmony Church for many years to come and his bodily absence will create a vacancy which will be felt even more. We pray God's sustaining grace upon his family and the church. An appropriate epitaph to Brother Tommy's life would be, "He had this testimony, that he pleased God" (Heb. 11:5).

A funeral service was conducted for him in the **Harmony** church building with burial in the church cemetery. His pastor, Elder Leon Wiggins, officiated, with Elder Ralph Harris assisting.

Elder Ralph E. Harris

DONATIONS TO THE ADVOCATE AND MESSENGER

Danny Duncan, Georgia, \$5.00; Mrs. Harvey Agnew, Virginia, \$5.00; I. E. Galyen, Virginia, \$1.00; Garland H. Lyon, Texas, \$5.00; Karl Bobzien, Virginia, \$5.00; Howard Smith, Ohio, \$2.00; Otis Edwards, Ohio, \$2.00; Mrs. H. H. Koontz, Maryland, \$5.00; Anderson Ashby, Florida, \$5.00; Mrs. Emily G. Long, New York, \$5.00; Gerald Fox, Ohio, \$2.00; Elder Lawrence Motsinger, Indiana, \$2.00; Janet Yates, Virginia, \$5.00; Mrs. Olive Mae Thompson, Virginia, \$3.00; Hassell Peck, Ohio, \$2.00; Mr. and Mrs. R. H. Helms, Virginia, \$5.00; Mrs. Kathleen Swing, Virginia, \$2.00; Harold Nines, Ohio, \$5.00; Mrs. Nannie Mae Hisle, Kentucky, \$5.00; Donald Beck, Missouri, \$5.00; Harvey Cornwell, Virginia, \$5.00; Mrs. Howard Cox, Virginia, \$1.00; Martha Reynolds, D.C., \$5.00; W. W. Woodward, Virginia, \$5.00; Mildred Stump, Virginia, \$3.00; Olga Arnold, West Virginia, \$5.00; Minnie Dupont, Virginia, \$5.00; Mrs. Marshall Payne, Virginia, \$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, 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 '79

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

OLD CARROLL, Md—Take Rt. 27 out of Damascus, Md by-passing Mt. Airy to Watersville Rd. Turn right about 1½ miles to church. Meets each 2nd Sunday 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

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, Tel. (703) 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va
Dec. '78

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. 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

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. Russell Sutphin, Clerk, Bloomy 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 Sun. at 10:30 a.m. with Elder Vernon Hopkins, Co-pastor; each 3rd Sun. at 10:30 a.m. with Elder Raymond Webb, Pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill, Tel. 725-1372
Mar. '79

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va Meets each 3rd Sun. 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 3rd Sun. 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 Sun. 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, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834
Dec. '78

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

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 Sun. 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, Va 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 Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. Elder Dwayne Fletcher, Pastor, 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, 3¼ miles north of Interstate 70. Services 2nd and 4th Sundays 10:30 a.m. and Sat. night before the 4th Sun. 7:30 p.m. Elder Eddie Fewel, Franklin, In (4th) Elder William Shockley, Kokomo, In (2nd). Clerk, Alma Rogers, 412 Ohio Ave., Troy, Ohio 45373; Tel. (513) 339-7715. 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 A. J. Hylton, Rt. 3, Box 207, Willis, Va 24380, Tel. (703) 789-7515. 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 Sun. at 10:30 a.m. and Sat. 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

UPPERVILLE, Va—4th Sun. 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

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. '80

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

OTHER SUNDAYS

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

WILMINGTON, Del—2911 Van Buren St., Wilmington, Del 19802. Every Sun. 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