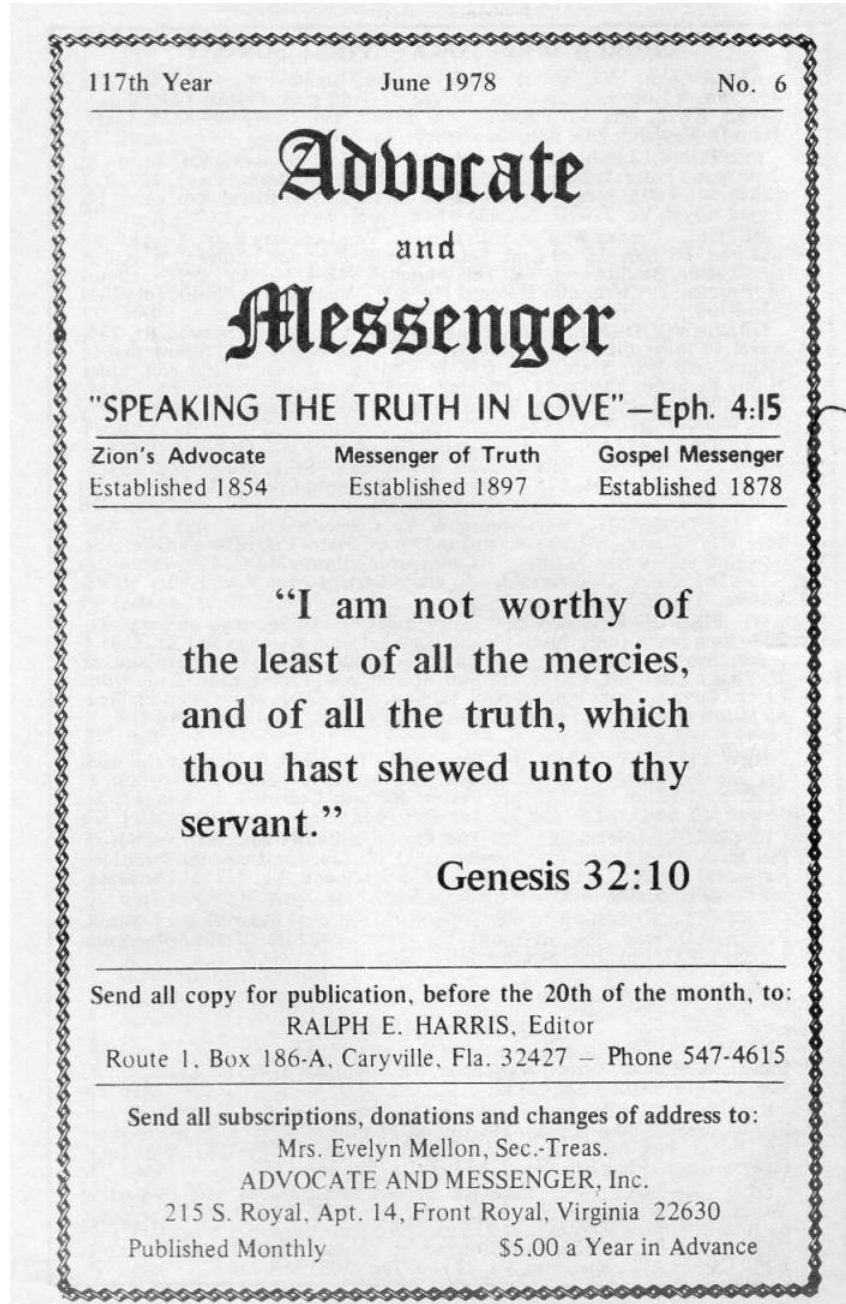


Advocate and Messenger



“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. 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 '77

GREENWOOD-Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 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 '78

MARTINSBURG-Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 1st Sunday, 10:30 a.m. and 1:30 p.m. Pastor Elder Dwayne Fletcher, 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 C. R. Frazier, Pastor, Warrenton, Va. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va. 22132. May '78

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

OLD CARROLL, Md.-Take Rt. 27 out of Damascus, Md. by-passing Mt. Airy to Watersville Rd. Turn right about 1/4 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

Advocate and Messenger

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

117th Year

June 1978

No. 6

Published monthly by Advocate and Messenger, Inc.
215 S. Royal, Apt. 14, Front Royal, Virginia 22630

\$5.00 a year in advance; 50 cents a copy.

Second Class postage paid at Front Royal, Va. and at additional
mailing offices.

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NOTES FROM THE EDITOR

Elder Charles Alderton Is Dead

These words hardly seem real to us as the heart-rending news of Elder Alderton's death reached our ears just a few minutes ago, (Sunday evening, May 21). We were informed via phone call from Brother Karl Bobzien that Brother Charles was killed last night in front of Brother Rex Burner's home - about three miles below Luray, Va., on Rt. 340.

This weekend was the Union Meeting of Hawksbill Church where Brother Charles was pastor. They had had a wonderful service Saturday morning and had just finished a service that evening in Brother Burner's home when Brother Charles decided he would go get his car gassed up so he would not have to bother with it the next morning. As he started to leave he obviously did not see an approaching truck and pulled into its path and was hit broad-side. He was rushed to the hospital but we understand he was either dead on arrival or died soon thereafter.

We know there is no way to measure the loss sustained by his companion and children, the churches he pastored, and the many friends and loved ones among the other churches in his locality as well as those scattered over several other States. We extend our deepest sympathies to Sister Sue and the rest of the family. May the Lord sustain them in this time of grief and sorrow. He alone is sufficient for such an hour.

Brother Charles was a close personal friend of the Editor and a faithful Associate Editor of A & M. We have had many to express to us how much they enjoyed and appreciated his writings. His contributions in this way, as well as in many others, will be greatly missed among those in whose midst he labored. But we would not ask him back for we know he is in the glorious presence of Jesus.

Plans were that his funeral would be held at Robinson River Meeting House at Brightwood, Virginia at 2:00 p.m., Tuesday, May 23rd, with burial to follow in the Church Cemetery. The Lord willing an obituary will follow.

Possible Loss of Mail

On Monday night, May 8, a National Airlines Jet went down in Pensacola Bay while attempting a landing in heavy fog. This plane carried some mail among its cargo and there is a possibility that if you mailed anything to me around the 5th, 6th, or 7th, it could have been lost in this crash. There is

not a *great* chance that such a loss did occur but it is a possibility. So if you sent anything around that time and later on you have reason to suspect that it did not reach me you might want to check with me about the matter. And if such *is* the case you might want to furnish me, if possible, with duplicates of whatever was lost.

Our Daughter Unites With The Church

My dear companion and I were made very happy on the fourth Sunday in April when our daughter, Abigail (ten years old), offered herself to our home church, "Pleasant Hill" in Graceville, Florida, and was received as a candidate for baptism. Our son Bridgman, who will soon be fourteen, united with this same church before his eighth birthday and has continued to manifest a love for the people of God to this good hour.

We feel to be blessed above measure to have both our children in the dear old Church; to see them take up their cross and to remember now their Creator in the days of their youth. Both of them have brought joy unspeakable into our home and we are so thankful for the principles which the Lord has instilled in their tender little hearts which has caused them to want to follow Him. They both evidenced a love for the brethren a good while before presenting themselves to the Church and have also been the *objects* of much love from the Old Baptists all their lives.

When Abigail first started talking to us about joining the Church some five years ago, we were quite amused by what she said one day as we were riding home from church services. With her elbows crossed and hung over the back of the front seat she said in all seriousness; "I want to join the church – but I want *Mama* to baptize me."

Of course she soon learned why her mother could not perform that work, and I was surprised that she waited as long as she did to unite with the Church. She was baptized

by the writer on the Second Sunday afternoon in May at the Enterprise Primitive Baptist Church, Enterprise, Alabama, who kindly allowed us to use their facilities.

We ask all of you to pray for us that the Lord would help us to set the proper example before these and all other of God's "little ones". If we know our hearts it is our sincere desire that they might always be profitable servants in the Lord's Kingdom in whatever ways He may be pleased to use them.

Elder Daily Gains Strength

We were glad to learn recently that Elder W. T. Daily was able to attend Mill Creek's Union Meeting second Sunday in May, *all day*. He had to remain in a chair and didn't go into the Pulpit but he did open service with prayer. We are pleased to learn of his progress and pray that he will continue to recover well from his recent illness.

THANK YOU

To all the dear ones who were so kind and thoughtful of us when Elder Daily was hospitalized and recovering from a serious illness. He is now home and gradually gaining in strength, and we thank you for your prayers and cheery messages. Also for the flowers, and those who were so helpful, night and day, ever ready to lend their cars and time when most needed.

We are most grateful, and as I have said many times before, the Primitive Baptists are the best people in the world.

Sincerely and in Christian Love,

Mrs. W. T. (Willa) Daily

APPOINTED UNTO AFFLICTIONS

“Many are the afflictions of the righteous: but the Lord delivereth him out of them all” (Psalm 34:19). “It is good for me that I have been afflicted; that I might learn thy statutes” (Psalm 119:71). “Before I was afflicted I went astray: but now have I kept thy word” (Psalm 119:67). “For my name’s sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off. Behold, I have refined thee, but not with silver I have chosen thee in the furnace of affliction” (Isa. 48:9, 10). “I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord” (Zeph. 3:12)

All these scriptures and many more describe the precious children of Israel who trust in the Lord and would live in His obedience and depend not on the puny arm of the flesh for salvation.

When we view our total depravity and feel our weakness and look soulfully to God’s rich mercy and grace, we are better fitted to learn of Him with our ears opened to His sweet gospel and strive to follow in His commandments. David realized his need for the Lord when he was made to hope on his mother’s breast. He became afflicted and poor; he was made to say that he was poor and needy; he was not even a man, but only a worm. O the sweet experience that he must have had in knowing the Lord! This was not a physical affliction or of natural poverty but a spiritual affliction and a spiritual poverty.

This experience made David whole in God’s mercy and to feel rich in His grace and love. The everlasting protecting Arm of God freed him from the onslaughts of the enemy which would have destroyed him. His trust in God made him rich to know that his God was able to save.

The book of Job is another beautiful account of God’s rich grace and mercy toward His anointed. In all of Job’s af-

flictions he never turned to charge God but to trust in Him. When all others failed to comfort him Job could say, "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me" (Job 19:25-27).

The great apostle Paul was made afflicted and poor; to cry out, "Lord who art thou? What wilt thou have me to do?" Being made blind to self and self-righteousness and then to see the beauties of God and His mercy. After he was made afflicted and poor he became whole and rich in God's grace and mercy. O this is all so beautiful to me! No wonder he could say he was the chief of sinners and felt to be little among the children of God!

God's refining power and purpose makes us fit for His service. When we think of His wonderful work in our hearts words fail us in expressing how marvelous He has been and how sweet His promises are and especially in obedience to Him! How can we say anything but, "SALVATION IS OF THE LORD?"

ELDER CHARLES W. ALDERTON

RECOMMENDATIONS APPROVED BY "FIRST LADIES"

Our "First Lady", Mrs. Rosalyn Carter, and two other "First Ladies", Mrs. Betty Ford and Mrs. "Ladybird" Johnson, all attended the International Women's Year Conference in Houston a few months ago and endorsed the recommendations voted on and passed at that conference. And what were those recommendations? They were, 1. To abort their children, 2. Approve homosexuality as a legitimate life style, and 3. To approve adultery and prostitution.

Does this not make it difficult for you to credit these women with being "ladies", much less "First Ladies"? If you are disillusioned it is certainly to be regretted, however the above facts are public knowledge and these women have made no effort that I know of to conceal them. If it seems a shame to you that such people are in positions of leadership in our nation, you are right. It is a mockery of that much acclaimed slogan stamped upon our currency, "In God We Trust". It is a shame indeed! It is also a sad commentary on the degree of deterioration in the state of politics and government in our society. Such is the awful extent of the erosion and decay of the moral fiber of this land and most of its leaders.

To what lengths the Lord will allow unprincipled men to go and to what extent He will suffer corruption and immorality to permeate and addict our society I know not, but this I do know, there is a boundary, and, there is a reckoning. There is *always* a reckoning. Evil is *always* met with just retribution. Wickedness is *always* met with divine retaliation in a just manner and at an appropriate time. The ungodliness which has swept our nation like wildfire in recent years and the widespread contempt, yes, downright *contempt* for God and His laws of truth and righteousness which is so evident today on every side and in every quarter, has destroyed many great civilizations and kingdoms in the past. There is no indication that it will be any different in our society.

The recommendations approved by our former "First Ladies" and Mrs. Carter are renounced in God's Word as *abominations* of the first order. One must wonder if these "Ladies" have any knowledge of God and the Bible, and if so, do they honestly think God has changed His mind about these abominations? or do they care?

Are these things to be accepted now as the order of the day? We know they are not and time and events will prove God to be true and "every man a liar".

EDITOR

STREAM

Dear Fellow pilgrims and citizens of the House of God: May I write a few thoughts about the stream of God's mercy to comfort your soul? It is sometimes hard to find words that express our feelings in the true sense of conveying what we are thinking about. Especially is this true when I try to describe the stream of God's love and mercy.

A stream is generally thought of as being a small course of water, but with the stream of God's love and mercy can we say it is small in any way we might compare it? No! A stream naturally can be a continued course or steady flow of water, air, gas, speed or force, a flow of light moving in a continuous succession of parts. There is also a stream of experience that we meet every day as we move forward in time; and then we come to the stream of death as we leave this pilgrimage here below to continue in the eternal stream of life beyond this veil.

Hear the word of the Lord, ye that tremble at His word; for the Lord hath said, "Behold, I will extend peace to her (Zion) like a river, and the glory of the Gentiles like a flowing stream." I am quite sure that no one has anything to glory of himself, for he that glorieth let him glory in the Lord. The glory of the contrite in spirit is and shall be as a flowing stream. Not one that is clear dried up, but a flowing stream. One that continues to flow in mercy and love, wherewith the lambs and sheep may drink and be refreshed in body and soul. Yes there is a flowing stream not only in love and mercy but also in chastisement for the name of the Lord cometh burning with anger and His tongue a devouring fire, with His breath, as an overflowing stream that will reach to the midst of the neck and sift the nations. The breath of the Lord is certainly as an overflowing stream, like a stream of fire and brimstone that can and does reach out to all people and nations and sift them, for our God is a consuming fire.

God is our refuge and strength, a very present help in trouble, therefore will not we fear for there is a river, the streams whereof shall make glad the city of God. In natural water courses the streams start at the head and gradually become larger as they feed into the river and make up the larger rivers; this is God's way and purpose in creation for all the rivers run into the sea, yet the sea is not full; unto the place from whence the rivers come, thither they return again. What a marvelous way the Lord has in all His ways in watering the earth and controlling all seasons.

How wonderful the Lord has so conducted the current and flowing of the streams that David describes for these streams do not flow to make up the river but are fed by and flow out from the river. This river is God's sovereign good will and pleasure and the head of all mercies through Christ Jesus as the channels through which it runs. It is like a river that runs or flows underground, for it flows secretly as it does in effectual calling and sanctification when it breaks up and runs and flows in streams to all His children. It is a river that is unfathomable and cannot be passed over for it has heights and depths, and lengths and breadths which cannot be fully comprehended. It is a pure river, clear as crystal and free of all motives and conditions in the creature. Its water is living water which quickens dead sinners, revives drooping saints and gives eternal life.

Now the streams whereof shall make glad the city of God; surely one of these streams is the Lord's electing grace, the covenant of grace with its blessings and promises of sufficient grace for the steps of the way. The streams of redemption, justification, calling, adoption, and preservation through grace to glory are all streams of mercy that flow from the river of divine love. They flow with such force according to the power of God's grace that it takes away every work of man and enables the sinner to be free in Jesus. So when we are enabled to feel free from sin and condemnation, when the appli-

cation of these streams flows in our souls, it makes glad the hearts of God's people. It gives us a desire to follow Jesus' teachings, to be where He dwells and where the saints are fellow citizens in a church capacity which makes glad the city of our God. Yes, streams of mercy, never ceasing call for songs of truest praise. "See the streams of living waters—springing from eternal love; Well supply thy sons and daughters, and all fear of want remove: Who can faint while such a river — ever flows their thirst t'assuage? Grace, which like the Lord, the giver, never fails from age to age." —Newton.

When Paul was at Philippi on the way to Macedonia, we read, "On the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." This river side or side of the river is like unto a stream and what a spot, for this is where prayer is wont to be made. A stream of communication and access by the spirit of prayer to commune with the river of God's love and mercy and ye shall find rest to your soul. A Certain woman who worshipped God and after the Lord opened her heart, she heard and attended unto the things that were spoken, so that she and her household were baptized in the stream or river just as Jesus was baptized by John in the river Jordan, for thus it fulfilleth all righteousness. So streams are used to perform the sacred ordinance that was sanctioned from heaven itself, "This is my beloved Son, in whom I am well pleased." May the streams continue to flow to the honor of the great Head of the river now and forever. Sometimes tears will stream down my cheeks, and this is submitted in streams of humility and love for Zion's sake. Unworthily.

ELDER DAILY HITE

Broadmindedness is the result of flattening highmindedness out.
George Saintsbury

NEGATIVE UTILITY OF THE GOSPEL

The purpose, design or utility of the gospel, never results in making a vessel of wrath or mercy (Rom. 9:18-23). The gospel shines to *shew witness* or *manifest* the condition (Eph. 5:13; Rom. 3:20-21; John 3:19-21). Above manifesting the righteous or unrighteous condition of the hearer, the gospel feeds, teaches, and further directs the affairs of the quickened soul as he submits to the maturing influence.

As a foundation for our thoughts on the negative utility of the gospel, we notice in Rom. 9:17, 22, 23; Heb. 6:17, certain important terms such as "willing", "shew" (show) and "make known". The fact that God *showed* His wrath on Pharaoh did not make him a fallen lump nor did God fit him to destruction. But of the fallen lump fitted to destruction, God raised up one of the rebellious, God-hating individuals in such a fashion as to *manifest* His wrath and power. On the other hand, we see God willing to shew the riches of His glory on the vessels of mercy. Here are some of the fallen lump which were afore prepared unto glory, having the matter *shewed* or *made known*.

The message is so clear and forcible in Heb. 6:17. "Wherein God *willing* more abundantly to *shew* unto the heirs of promise the immutability of His counsel, confirmed it by an oath." God manifests to the heirs of promise the "unchangeableness of His mind" and the "unbreakableness of His oath." No one was in eternity or on earth forcing God to *shew* His power in wrath or in mercy. Yet notice that both Romans and Hebrews say that God was *willing* (or took delight in) making some things *known*.

The two fundamental reasons for which God *makes known* His mercy to the heirs of promise are the same reasons for which He manifests His wrath. Again those reasons are that His name might be declared and glorified and that His saints should be instructed and comforted (Rom. 9:17; Heb.

6:17-20). Upon this foundation, we wish to consider the major question which will be intermingled throughout the remainder of this article. "What are the ways in which God utilizes gospel rejection to serve His purpose?"

God would be *just* to judge and destroy the disobedient without manifesting to His children any of the righteous motives behind the judgment. So many times God has enabled the obedient to view not only the judgment but the rejected light, hardness of heart and open rebellion against God. More times than not the righteous are made to wonder why God has so long delayed His righteous judgment.

God said to Abraham before destroying the exceedingly wicked cities of the plain, ". . . shall I hide from Abraham that thing which I do . . . for I know him, that he will command his children and his house after him and they shall keep the way of the Lord . . ." Gen. 18:17-21. It is not only manifested to Abraham and Lot but to us today that God was *just* in His fiery judgment upon the Sodomites. (It makes us wonder at the way in which Sodomy is being excused and encouraged by our generation.)

The world of Noah's day was greatly wicked and the imagination of the thoughts of their hearts was only evil continually. The Lord said, "My spirit shall not always strive with man" Gen. 6:3. In that generation there was one man that "walked with God". The Lord in grace established a covenant with Noah which embraced the safety of his wife, his three sons and their wives (Gen. 6:18). As a preacher of righteousness that condemned world of his day might have considered Noah as a complete failure since he converted none. But this is my point. God intended no conversions but rather a condemnation through this very faithful preacher, Noah. Read carefully Gen. 6:13; Heb. 11:7; and II Pet. 2:5. You can readily observe the negative utility of the "gospel" in the day of Noah for the purpose of condemning *manifestly* a condemned world.

Ezekiel was told of God when he gave him Israel's message that they were impudent, hard-hearted and rebellious (Ezk. 3:4-9). That sounds discouraging, but the next statement sounds unreasonable and useless. "The house of Israel will *not* harken unto thee." Unreasonable and useless it sounds unless we grasp the wisdom of God in such a negative use of His message. So Christ tells His twelve disciples in Matt. 10:18, "And ye shall be brought before governors and kings for My sake, for a *testimony* against them and the Gentiles." In both of these texts, God uses His ministry as a testimony of their condemnation rather than their comfort. This is a negative utility indeed.

Before Israel was scattered as a nation or their temple was destroyed in 70 A.D. God sends the gospel to them *first*. The judgment is coming. Now hear the words of Paul and Barnabas in Acts 13:46, "It was *necessary* that the word of God should *first* have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." A negative reaction to the gospel *manifests* God's righteous judgment.

Paul capsulizes this doctrine in II Cor. 2:14-17. Whether accepted or rejected in this world, "God always causeth *us* to triumph in Christ . . ." He is not suggesting that the gospel is always received positively, that the "*us*", the true ministry, always triumph . . . in every place." There are three classes of individuals in this context. One class is those who perish and are unto death. The second class is those who are saved, and are unto life. The third is the ministry. Only the ministry of verse 14 and 15 smell to God as a sweet fragrance.

In addition to this beautiful lesson, we see in verse 16 that the ministry or the gospel has a smell to the hearers. To those who are dead and perishing the ministry has a smell or savour of death. To those who are saved and in life, the gospel is to them a fragrance sweet as the rose of Sharon (Rom. 10:15). The gospel bread (the exalted Christ) is ours, not only

to smell, but to eat. How wonderful the God of providence and mercy and grace has been to set your lame feet under the King's table (II Sam. 9). Could we not go unto Him without the camp bearing His reproach in this sinful generation. Take courage trembling soldier, your captain is before you.

Paul not only taught of triumphing in Christ in the midst of rejection but he experienced it (Phil. 1:14-20). Writing from prison he tells of those who preach Christ of envy, strife, contention, pretention, and not sincerely. Then he said that he would rejoice therein that Christ is preached. Was Paul rejoicing over the ungodly manners or saying that one way is as good as any other as long as Christ is preached? The reason for a negative answer is found in the next verse, 19, in comparison to verse 16. The purpose of the false ministry with the false methods was to *add affliction* to Paul's bonds. Being in perils among false brethren, Paul looked for deliverance. "For I know that this (affliction) shall turn to *my* salvation through your prayer and the supply of the Spirit of Jesus Christ." His brethren were not being saved by a group of jealous pretenders but in this negative gospel situation Paul experiences salvation through their prayer and God's Spirit.

This further taught the Philippian Church by a living example of Paul's wisdom and God's power. Then in verses 28-30 he rewards the experience in doctrinal language as it pertains to *them*. "And in nothing terrified by your adversaries: which is to them an evident token (manifest witness) of perdition, but to you of salvation, and that of God." The obvious conclusion is that their faithfulness in the midst of adversaries was an evidence of salvation and for the adversaries of the saints the evident token (manifest witness) is of their perdition.

Through the life and death of the faithful, God has given testimony of His righteousness to His praise and to our understanding and comfort. As lights in the world, may we pray for each other for the supply of the Spirit. May we re-

joice in our Heavenly Father who knows our every need and causeth us to triumph and maketh manifest the savour of His knowledge by us. Only God is sufficient for these things. In Him we make our boast.

ELDER LARRY WOLFE

PAUL'S DEFENCE BEFORE KING AGRIPPA

“King Agrippa, believest thou the prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadedst me to be a Christian” (Acts 26:27, 28). On this instance when the apostle must set himself again for the defense of the gospel, he was a prisoner of the Romans for his own protection. The Jews had accused him of profaning the temple, of creating turmoil among them, and of trying to destroy their Mosiac system, and had set a murderous mob on him, which causes us to believe that the Jewish disposition had not improved any since the trial of Jesus.

Paul's conversion to Christianity was a terrible blow to the Jews. He had been one of their brightest prospects, a star of great magnitude, with fanatical zeal for the Phariseism then controlling the Hebrew people. Taught by one of the truly great rabbis, Saul was fluent in languages and literature, a master of Jewish traditional law, and had been entrusted with very great authority by the priests and rulers; from their view, Saul of Tarsus was destined for greatness. Then, a heavenly light shown upon him as he journeyed to Damascus, and suddenly for three years he disappeared from the Jewish scene. When he reappeared, his character and beliefs were changed, his very name was changed, and now he was an apostle of the hated Christian faith. Now he used his great knowledge to confound their wisest men, using their own writers, prophets, and history, to prove the authenticity of Jesus as the Messiah. When they had sought to stop him, Paul had traveled all across

southern Europe establishing churches, and with his preaching he had (to heathen ears) seemed to advertise the perfidy of the Jews in the matter of Jesus in such a manner that made the Jew appear an utterly despicable thing.

Even today, the Jews believe that their greatest error was in their failure to destroy Paul, for without him the matter of Jesus, they think, would have died at Jerusalem.

When the Roman soldiers rescued Paul from the mob, they themselves had no charges to level against him. Their investigations with the Jews brought only charges so patently false that the Romans never once required Paul to produce witnesses to prove his innocence. Yet, the Romans could not free Paul without offending the Jews, so they were caught in a position of holding an innocent man. Paul was an embarrassment to them.

About this time, there were changes in the Roman rulers. Felix departed, leaving Paul to Festus to worry about, and all the more because Paul, as a Roman citizen, had now appealed his case to be judged by Caesar. Festus knew no more than the former king what to do with Paul.

Then there came a pair of visitors to King Festus, one of whom was noted in his learning of Jewish customs, whose name was King Agrippa. It would seem reasonable that if anyone could understand the trouble, King Agrippa would, for he had evidently been well acquainted with both Jewish law and Jewish beliefs. King Agrippa consented to hear the case. He didn't know what he was letting himself in for. In all probabilities, he was already undergoing a struggle with his own conscience, torn between the heathenism of Rome who had put him into a place of honor and power, and the doctrines of the Jewish Jehovah which he had come to believe. Paul spoke with assurance about Agrippa's belief, but he does not tell us how he knew. So now this king was faced with an already-famous case, a case that would bring him for the very first time under the sound of gospel preaching. What a predic-

ament he was in! — Rome was obviously wrong, but he dared not admit it. The Jewish faith he could secretly accept, but their kind of life he hated. And now would come Paul, in bonds and under guard, hated by both Jew and Roman, but preaching a gospel that appealed in every way to his best self.

The purpose of the trial, as the Romans viewed it, was no doubt to find some kind of justification for either keeping Paul in prison or for sending him to Nero, which would certainly mean his death. Festus, Bernice and Agrippa were there to trap Paul; any remark he might make that would sound like rebellion or treason would be the end of him. Those men were looking for excuses.

Let us pause just a moment. The Apostle Paul knew the Roman character just as well as he did the Jew's. In his day, slaves rowed the Roman galleys, and sweated in the Roman mines; thousands of them stained with their blood the sands of the amphitheater at Ephesus, or in the Coliseum at Rome to entertain the populace, victims of Roman blood-lust. The only real law was the Roman sword; law was whatever Caesar decreed, and Nero was a madman. The most common forms of Roman worship, (to Eros, Bacchus, Mars, and other heathen gods) included religious prostitution, drunkenness, wild reveling, and fighting, all gloriously enhanced by the fabulous wealth of art and architecture, ruins of which can still be seen. Roman mercy did not exist, any more than Jewish mercy existed. Paul knew all of this. His days might well end shortly, with the beasts at Ephesus. Read his account, in the first three chapters of Romans, of the Roman character. Now, he was to stand before a Roman king, armed only with the gospel. His future did not look bright.

Paul's defence is notable for the absence of two facts which a less wise man might have included. He did not accuse Rome; and he did not refer to the injustice of the Jews in their treatment of Jesus. He was not there to accuse, but was set only for the defense of the gospel. Well might preachers

today pattern after Paul: fighting other folks is not gospel preaching.

Paul begins his defense by pointing out the training of his youth, and where it led him. Being zealous in the Jewish faith had made a persecutor out of him. We might add, if any of our readers should be of that persuasion, that the Mosaic tradition always brings man to an embarrassing end, as we see by the fact that in following it, even the close family of Jesus were forbidden to take care of his dead body. Then Paul proceeded to tell his experience and call to the ministry. It was such an unreasonable idea that it caused Festus to shout out a warning to Paul . . . such is the typical human concept of it. But Paul knew that Agrippa believed the prophets.

You cannot read Isaiah, Jeremiah, Daniel, Moses, Amos, or the other Old Testament writers without coming to the certain conclusion that God did call them and send them to proclaim the truth. History had proven them correct every time. Paul claimed to speak by that same authority, and his experience was so unusual that there seemed to be no other explanation. What else could have worked such a radical change in him? Both the Jews and King Agrippa claimed to believe the prophets, and on this Paul laid his defence.

Next, Paul chose out the one central theme of the gospel, naming it as the cause of his arrest; but he insists that this is the theme of the prophets also. It was for the hope of the promise made by God to the prophets that he had preached as he did. What promise? The promise of the resurrection and judgment of all mankind. Job spoke of it; Enoch testified of it; Moses preached it; Isaiah and Jeremiah and Daniel all insisted on it; Malachi closed the Old Testament with it. When Paul had preached this to Felix, that king had trembled, for he believed it might be so. Did not the prophets even go so far as to name instances of the dead living? Enoch and Elijah being translated from earth to heaven, Elisha raising the dead son of a certain woman, the witch of Endor raising Samuel to

life, are some examples. How then, if Paul declares that even kings like Agrippa, as well as Jewish priests and rulers, shall some day stand as prisoners to be judged before the tribunal of heaven, could they refuse to believe it? So, Paul's question of Agrippa, "Believest thou the prophets?" is very urgent. If you believe the prophets, why should it be thought a thing incredible that God should raise the dead? And if God shall indeed judge men for their sins, what manner of judges ought men to be? It was the only weapon Paul needed to make his judge tremble.

The gospel is a two-edged sword. Its' truth cut to the very heart of Roman idolatry, as such a beastly heresy as to deserve no mention at all by decent people; King Agrippa did not believe that nonsense, and Paul knew it. Had he believed it, superstitiously, this thought would have made him pause and reflect. But Paul is not appealing to the superstitious nature of the man, but rather to the prophets in whom Agrippa believed. In all those writings, Rome is portrayed as a bloody monster, defiled with horrible acts, covered with the blood of saints. Agrippa is being sorely judged, by believing those prophets. Who would want to fill the place of a Roman judge, knowing that his own destiny is in the hands of an offended judge?

The other edge of the sword is revealed in Paul himself. Here he stands to represent the Christian way; a prisoner bound and under guard, hated by the Jews, and a nuisance to Rome. What could Agrippa say? Could he afford to offend Rome? No. Could he espouse the life of a Jew? No. Could he come down from the throne and join Paul as a Christian? No. Almost . . . but not quite . . . he was persuaded, against his human will, human ambition, human sense of honor and power. "Almost thou persuadest me to be a Christian." But Paul had once been there himself, at the scene of the martyrdom of Stephen, and he knew that nothing but the Spirit of God can change that "almost" to a certainty. To be a Christian requires the work of grace in the heart. The missionaries

of this world should study this lesson.

This lesson proves the truth of Jesus' promise, that when the apostles stood before kings, they would open their mouths and the spirit would fill them. Remembering the purposes of this trial, that the Romans were hoping to trap and destroy Paul, we see that they did not extort one unfair word from him; neither could they say a word against what he preached. Paul may be thought by some to have failed, because he did not deliver himself out of their hands. But by his own record, it was God who had already told him that he must testify even at Rome, and Paul did not expect deliverance. The Lord did not desert him during that trial, or in later trials, for out of these experiences have come some of the most powerful letters of the Bible. The Spirit of the Lord was not bound as Paul was; so the occasion of his trials only afforded the opportunity to test the gospel against the great and powerful of earth, and prove its strength. It shows that the "world by wisdom knows not God", and "the preaching of the cross is to them that perish foolishness". But to the believer, Paul was indeed set for the defense of the gospel, and the Lord never forsook him in it. God grant that his servants still may have that kind of grace.

ELDER RAYMOND WEBB

Carthage, Illinois 62321

TIMELY AND ETERNAL SECURITY IN THE BLOOD OF CHRIST

Some carry a gun in this world for protection. A rich man can afford one or more bodyguards for his security. But, we see this often fails and he is gunned down. In the middle ages wicked men and rulers killed so many unjustly that they often built great walls around the cities for protecting their families. Small villages got together and built walls around

themselves for their mutual protection. There were many enemies, and there still are in this day.

I recall the words of David in Psalm 127:1, "Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." I feel that he had in view by faith the Church that Christ built of which He said, "the gates of hell shall not prevail against it." I firmly believe it still remains and shall remain in this world until He comes again. Then at His coming all for whom His blood was shed will be carried to heaven. It will be a blood-washed throng that no man can number.

The account of the timely deliverance or salvation of God's people out of Egypt was highlighted by the taking of the blood of a lamb and striking it on the side posts and the upper door posts of the houses where they lived and ate the passover (Exodus 12:7). Verse 13 reads, "And the blood shall be to you for a token upon the houses where you are: and when I see the blood, I will pass over you." For the sake of the blood of the lamb death passed over them. The firstborn of those families were safe and secure from harm. No one perished in Goshen among the Hebrews. But among the Egyptians all the firstborn died. No matter how many soldiers or bodyguards or great walls Pharaoh had to protect his son it availed nothing. He died because there was no blood over those door posts for his protection and security. All the power that man had could not prevent the King's son from dying, only the blood of the lamb could save. One of the mightiest nations (at that time) in all the world could not save the Pharaoh's son from dying. But the blood of the lamb (figure of the blood of Christ) did prevent the death angel from touching everyone that had it displayed on his door posts among the Hebrews.

The blood of Christ that was shed on Calvary's hill purchased eternal redemption for God's elect, chosen people. No other substitute ever has done any good. You may recall the

Lord God commanded Moses to provide security and refuge for menslayers (sinners) who were in a position where they either accidentally or in striving with one another killed someone in Israel. Moses appointed six cities to which the one who broke the law of Moses in this sense might flee and be safe from his enemies. They took care to set up sign posts at every cross roads pointing to these cities. I believe these were a figure of the Church in this Gospel age of grace preaching. The blood of Christ is preached among us and in our Primitive Baptist Churches as our only security for sinners. I believe the scriptures to teach that the church provides a security that cannot be found elsewhere for the child of God.

I have known people who said they could get along just as good out of the church as they could in it. I do not believe such doctrine. God watches over His obedient people in a special way and provides for them as they obey His commandments. "The angel of the Lord encampeth around about them that fear him, and delivereth them" (Psalm 34:7). In this city of God, this city of refuge, is a safety in time. It was in Israel a hiding place and a refuge from the storms of life. Please remember the words of Moses, "The eternal God is thy refuge, and underneath is the everlasting arms" (Deut. 33:27). What a glorious security in Christ! What a wonderful statement of truth!

The child of God outside this city is in danger from his enemies in this world. Without are dogs and whoremongers and everyone that loveth and maketh a lie. He needs the security of God's promises; he needs to display or publicly manifest his faith in this protecting blood. The result is he has a security like one on the outside cannot claim. "There are three that bear witness in earth; the spirit, and the water and the blood: and these agree in one" (1 John 5:8). "Thou hast given them a banner that it might be displayed because of the truth" (Psalm 60:4). To raise that banner should be the aim of every obedient child of God, "for the blood of Jesus Christ cleans-

eth us from all sin" (1 John 1:7). God is honored, Jesus praised, the saved by grace child saved in a timely sense as it is raised. It tells the world that our eternal redemption is by the blood of the lamb, Christ, without the devices of men.

Some sing the song, "What can wash away my sin? Nothing but the blood of Jesus. What can make me whole again? Nothing but the blood of Jesus. Oh! precious is the flow that makes me white as snow, nothing but the blood of Jesus." These are wonderful words of truth, for without the shedding of blood there is no remission of sins (Heb. 9:22). Read Rev. 7:13, 14. These had washed their robes in the blood of the Lamb and made them white. I believe experimentally we have to often wash our robes (go to church and hear it proclaimed and confess our sins one to another and ask forgiveness), but Jesus washed us once and forever effectually never to need that washing anymore. Just our profession needs cleaning up (our robes). But as we display this banner (doctrine of the blood of Christ) we escape the terrible pitfalls of this world and are safe from many things that would otherwise overcome us. We avoid dying to the joys of our salvation while we live in this world. May God help us to set forth this deliverance in time which is the earnest of our inheritance (Eph. 1:14), an advance payment, on that which is in heaven. I hope God will bless our preachers to preach in such a way to open our eyes to this.

Little child of grace, follow the Lord in baptism and raise the blood stained banner of our King Emmanuel. God is well pleased by this as He spoke from heaven with an audible voice when Jesus was baptized and sent the snow white dove of His Spirit. Follow Him dear ones, for He is a rewarder of them that diligently seek Him and own Him personally here in the church. And regardless of what others may teach heaven is *not* a reward, it is a gift through the blood Christ. So there is a timely salvation or a deliverance for the one already saved by grace (Philippians 2:12). It glorifies and honors God. Help

us, Oh God! to walk in the Spirit and not to fulfill the lusts of the flesh.

Hell will never prevail against His Church, but Oh! the trouble they bring upon themselves in their neglect of this here in the world. The judgments of God are not to be lightly esteemed. This is a very serious matter. But thanks be unto God Who giveth us the victory through the blood of His Son. For the wages of sin is death, but the gift of God is eternal life through our Lord and Saviour Jesus Christ (Rom. 6:23).

ELDER OTIS M. COWART
VERA BEACH, FLA.

MAKING HIS PATHS STRAIGHT

“The beginning of the gospel of Jesus Christ, the Son of God: as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.” We know that Mark here has reference to John being sent before his Lord. He was a man sent from God to make ready a people prepared of the Lord. The Lord was to come *after* John, though He was preferred *before* John.

This was a special occasion, and John was sent to carry the message unto the Lord’s people. There is a sense in which we as God’s servants are to prepare His people; not in the sense of them becoming children of God or born again, but through the teaching of God’s word we can teach them the way of life; how to serve God in a scriptural way. We cannot improve upon the word of God or His ways, but we can “Make His paths straight” by preaching the truth and pointing out the scriptural way of service unto God.

“Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always.” To teach

something contrary to the word of God is not *making His paths straight*. We are not only to preach the word, but by example live within His commandments. Love not just in word but in deed and in truth. Prepare ye the way of the Lord by bringing the Lord's way before the people.

It seems that a great many of the Lord's people never become concerned as to the truth of this or that which is taught by many, but just take it for granted that what they hear is the truth. Some will say, "He read it out of the Bible." But men can read the Bible and then make the wrong application of the text. What is needful is for God's people to read and study the text or Bible for themselves and see if the right application is made of it.

Jesus taught that love was the basis of true service unto God, and He taught, "If ye love me, keep my commandments". Now to apply this to every person in the world is not "making His paths straight" because He pointed out for *those who love the Lord* to keep His commandments. In my judgment the way to make the Lord's paths straight is to follow His word on these matters; follow Him in all of His teachings, teaching His people to turn away from all false ways.

ELDER A. D. WOOD

A CHILD'S MELODY

Father we thank Thee for the night,	Help us to do the things we should,
And for the pleasant morning light;	To be to others kind and good
For rest and food and loving care,	In all we do and work or play,
And all that makes the world so fair.	Help us to do it every day.

"Anonymous"

Submitted by Sister Lena Johnson who taught it to many children.

REMORSE

So you really did deny Him—	Human born, He knew your weakness,
Him, for whom you'd give your life.	And dispelled your doubts and fears,
You even drew your sword to shield Him,	Being God, He still forgives us,
In the thickness of the strife.	When we repent, with bitter tears.
"Thrice," He said, "Before the cock crows."	Have I hurt one of His children?
Vile, and swift are Satan's ways.	Have I failed to keep His word?
Oh! the anguish, pain and sorrow,	Thrice, and more, dear brother Peter!
When you met the Master's gaze.	I, too, have denied my Lord.

Sister Violet M. Hiatt - June 1977

FRAMEWORK OF PRIMITIVE BAPTIST FAITH

Article Three

The roots of Primitive Baptist faith are found in Genesis. So the present letter, like the first two, will be based on Genesis. We have had a hard winter here, and problems of physical survival have intruded upon my spiritual life and thought. But the frogs are out now and the bright yellow Easter lilies are in bloom.

The phrase, "In the beginning", does not apply only to the first sentence, "In the beginning God created the heaven and the earth," but it carries through the book of Genesis. In the beginning, "God created man in his own image . . . male and female created he them" (Gen. 1:27). In the beginning God laid down a law for the conduct of man; "Of the tree of the knowledge of good and evil, thou shalt not eat of it" (Gen. 2:17). In the beginning Satan, the prince of evil, showed himself to be an enemy of our righteous God (Gen. 3:1-6). In the beginning our first parents broke the law that God had given them (Gen. 3:6-13). In the beginning man found himself being punished for his disobedience (Gen. 3:16-19). In the beginning man strove with his brother (Gen. 4:8-10). In the beginning God destroyed evil from off the face of the earth but preserved his own (Gen. 6 and 7). In the beginning God's chosen people, in the person of Abraham came forth out of the world, seeking a better homeland (Gen. 12:1-8) and many other wonders.

Genesis is a book of figures and symbols. There is scarcely anything in Genesis that does not have a figurative as well as a literal meaning. This fact has resulted in much diverse preaching on the story of creation, some of it not adequately supported by the scriptures, as I understand them.

"God spoke the world into existence." This sentence is not in the Bible, at least I have not been able to find it. But it does express a belief commonly held by Primitive Baptists which is correct in one sense but wrong in another. In the sense that the earth was created out of nothing as we know it, the statement is correct, and is in harmony both with the Bible and science. "The earth was without form and void"

(Gen. 1:2). But in the sense that the earth was created instantaneously complete just as it now is, the statement is contrary to both the Bible *and* science. "And God saw everything that he had made, and, behold, it was very good, and the evening and the morning were the sixth day" (Gen. 1:31). "Thus the heavens and the earth were finished, and all the host of them" (Gen. 2:1). "These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens" (Gen. 2:4).

I am getting into this controversial aspect of Genesis for a reason which I believe is important to the welfare of the Primitive Baptist Church. I have heard it preached many times over the years that science and education are the enemies of religion. But I have not found it so. When I was a young man I spent three years of five months each in the agricultural college of one of our great land-grant universities in preparation for my life work. And my brief experience with science and education enhanced my appreciation of the majesty and the glory of God rather than diminishing it. And some of the kindest and sweetest people I have ever known I met during those three years and for some of them I had an instinctive feeling of spiritual kinship.

Personally, I believe not only in the harmony of the scriptures but also in the harmony of all truth. *True* religion does not conflict with *true* science. Yet some of our people preach such a conflict with such intensity and persistence that, to all practical intents and purposes, they make any questioning of their position a bar of fellowship. The effect is to keep our educated young people out of the church.

I am of an older generation and the reader may be surprised to find me taking this position. But I have lived long enough to see many young people grow up and mature. Belief, dear brethren, is not an act of the will, but a subconscious reaction to the evidence. And the evidence in favor of much that science offers is so overwhelming that people exposed to it are forced to believe. And what calamity is it if they do? Science and education are neither good or evil in themselves, but only in the way they are used.

BROTHER RALPH PORTER

CORRESPONDENCE AND NEWS NOTES

Another word from Elder T. L. Webb, Jr., Milan, Tennessee:

Last month we printed a letter from Elder Webb in which he told of Brother Edward Harris (no relation to the editor) uniting with **New Hope Church** in Milan. Since then we have received word that Brother Edward's ten year old son, John Harris, was baptized in April. Elder Webb writes: "They have made the church here have fresh courage as it seemed it had been so long since we had additions." We are very happy to hear this good news and pray that the Lord will continue to bless the brethren in that part of the country, as well as Zion in general. Also, I thank you Brother Webb for your kind words concerning the A and M.

From Elder Paul R. Mann, Yatesville, Georgia:

. . . Since our meeting at Ocala I have not been doing at all well. I have had some new complications which have left me in a very weakened condition. We had a wonderful meeting at Sandy Creek today but I could hardly wait to get home where I could lie down and rest. I am still trying to serve Sandy Creek on the first and third Sundays but feel that I am doing a very poor job. I often have to have someone to fill in for me.

. . . Since I lost my sight in my right eye, for all practical purposes, and have poor vision in the left one, I am unable to do much reading. I do a lot of listening to Brother Culpepper's cassette tapes.

The little visitation I had with you at Ocala was especially enjoyable to me. I have always held you in high esteem and count it a privilege to be in your presence. Should you ever have an impression to come this way I would be most happy to arrange some appointments for you in the churches of this area. We would be delighted to have you and your family in our home again. . . . In sweet hope.

From Sister Betty Hutton, Cayuga, Indiana:

In the April issue of the A & M I found much comfort from the good articles of our writers. The article "We Need to Give Thanks", also the one titled "Too Strait". I for one appreciate the articles and many others, and I am sure many do also.

I don't live near a church; the writings of the Brethren are all the communication I have with the Church, and I say with tears, Thank you Father for your unspeakable gifts to your servants, to come into the homes of your people by the way of their writings. A little Sister in hope.

From Sister Ann Taylor, Akron, Ohio:

We have received the Advocate and Messenger, May issue. I enjoyed the article you wrote to a dear Baptist friend; "A Word of Encouragement To A Friend". I trust many good Old Baptist people, also ministers, will be encouraged after reading it. To me it was a real Old Baptist sermon, also much to think about. It covered many good points: "A minister must not let such things interfere with friendship but must use them as the means of *strengthening* friendship if possible so that, hopefully, he may increase his influence for *good* . . . But rather I would prefer to weep with those who weep and admonish you as a brother". These statements impressed me so very much. Praise His Holy Name. Many blessings to you, and all the brethren be encouraged.

REQUEST FOR ORDAINED HELP

A call for ordained help is announced in order to form a Presbytery for the ordination of Brother Russell Sutphin to the full work of the ministry at Cedar Creek Church on Saturday afternoon, June 17, 1978. North Fork Church near Purcellville, Virginia, has called for his ordination in order that he may serve as their pastor. This is the time of the two day Union Meeting of Cedar Creek Church. During the years that Brother Russell has served as a licentiate he has fully and sweetly demonstrated his call to the ministry, and the prayers of all those that love him go with him that he may be blessed to continue to serve the Lord for many years to come.

CORRECTED INFORMATION ON THE SANDUSKY ASSOCIATION

The **Van Buren Primitive Baptist Church** will, the Lord willing, entertain the 146th session of the Sandusky Association June 23, 24, and 25, 1978, beginning 10:00 a.m. EDST. The meeting will be held 2 miles West of I-75 on Route 12 in the **Liberty-Benton School Building**. For information call: **Marvin Pitney**, Phone 419 - 293-1281.

Brother Pitney writes that he is praying that the Spirit will be in the meeting with love, joy, peace and rejoicing and a large crowd of the Lord's people in attendance. Rooms are being reserved in Motels in hopes that these, as well as all the homes, will be filled with visitors.

UNION MEETINGS

LITTLE CACAPON PRIMITIVE BAPTIST CHURCH near Levels, West Virginia. First Sunday, July 2, 1978, one day only. Welcome to all. Elder Douglas Heare, Pastor.

NORTH FORK PRIMITIVE BAPTIST CHURCH - Second Sunday, July 9, 1978, and Saturday before, all day both days.

WATERLICK PRIMITIVE BAPTIST CHURCH - First Sunday, July 2, 1978, and Saturday before, all day both days. Elder Phillip Johnson, Pastor.

WHITE OAK PRIMITIVE BAPTIST CHURCH - Fourth Sunday, July 23, 1978. Elder J. E. Alderton, Pastor.

TIMBER RIDGE PRIMITIVE BAPTIST CHURCH - Fifth Sunday, July 30, 1978. Elder Hollie Redmon, Pastor.

ORDINATION

In April Brother Darrel Risner was ordained to the full work of the gospel ministry. Brother Risner united with Louisville Primitive Baptist Church, Eastwood, Kentucky, when he was but 16 years old. We are told that he related a beautiful experience at that time. He is now 22 years of age and a second year dental student at the University of Louisville.

Elder John Robbins served as moderator of the presbytery and Elder Paul Troutner as Clerk. Elder Glenn Wright prayed the opening prayer and Elder Milton Lillard questioned the church. Elder Rice Bolender questioned the candidate and Elder Orvel Pennington prayed the ordination prayer. Elder John Robbins delivered the charge and Elder Phillip Hoskins prayed the benediction. The **Louisville Church**, of which Elder Risner is a member, has called him to serve on the first and third Sundays of each month. He also is serving the **Testament Primitive Baptist Church** in Lafayette, Tennessee on fourth Sundays.

We are sorry we did not have space for the Minutes of the ordination and hope the above will suffice.

Obituary

BROTHER YANCEY CLORE

Brother Yancey B. Clore, 70, of Brightwood, Virginia died Monday, April 17, 1978 in a Charlottesville hospital after a long illness. He was a retired farmer and employee of the Potomac Edison Company. He was the son of the late Yancey and Dolly Clore of Madison County and a member of the Robinson River Primitive Baptist Church.

Funeral services were held at 2 p.m. Wednesday at the Robinson River Church with Elder Charles Alderton officiating. Burial was in the church cemetery.

Brother Clore is survived by his wife, Mrs. Edna Weaver Clore of Brightwood; a son, J. Shirley Clore of Culpeper; a daughter, Miss Tonya Ann Clore of Brightwood; four sisters, Mrs. Lottie Utz, Mrs. Lohr Dixon, Mrs. Archie Coppage, Mrs. Jessie Blankenbaker, all of Brightwood, and two grandchildren.

Pallbearers were Osby Utz, J. R. Blankenbaker, Clifton Weaver, Joe Ford, Reggie Aylor, Cecil Coppage, Claude Lillard, Jr., John D. Hawkins, Sr., and Bobby Burke. Clore Funeral Home of Culpeper was in charge of arrangements.

BROTHER WILLIAM FRAZIER

Brother William James Frazier of Marshall, Virginia died March 20, 1978. He was 78 years of age. His funeral services were conducted on March 23, at the Moser Funeral Home in Warrenton, Virginia, at 1:00 p.m. by Elders C. W. Alderton and Elmer Skeen. The interment was at the Orlean Cemetery near Orlean, Virginia.

Brother Frazier was a faithful member and deacon of Barrows Run Primitive Baptist Church. He is survived by his wife Sister Lessie M. Frazier; two daughters, Mrs. Dorothy V. Payne and Mrs. Jane Gregg, both of Marshall, Virginia; three sons, Edward L., Jack F., and James N., of Warrenton, Virginia. There are seventeen grandchildren and fifteen great-grandchildren, also six brothers. Brother Frazier was a hard working, kind and loving husband, father, and a well-loved member of the Church. He shall be missed by all who knew him. May the Lord richly bless his dear wife and family in their loss. "Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).

Submitted by request of the family,
ELDER CHARLES W. ALDERTON

BROTHER WILLIAM McCRAW

Brother William F. McCraw of Hopewell, Virginia, died April 11, 1978 in John Randolph Hospital, Hopewell, Virginia, age 83 years. Brother McCraw was a loyal and devoted member of Hopewell Primitive Baptist Church. We of the membership will surely miss him, but we are thankful for the memory of him filling his place in the Church while he lived, and the close fellowship we had together. I don't remember him ever missing service on his meeting day until he was taken ill. He also attended Richmond and Little Flock regular meetings and will be

missed by them also.

Surviving are his sister, Alma McCraw, at home; two sons, W. F. McCraw, Jr., of Mississippi and Morte R. McCraw of North Carolina; two daughters, Mrs. Doris Cobb of Texas, and Mrs. Francis Jones of Hopewell; one brother, Robert H. McCraw; and nine grandchildren.

Funeral services for Brother McCraw were conducted in Gould Funeral Chapel in Hopewell by Elder Hollie Redmon and Rev. Donald Martin, with burial in Southlawn Memorial Park. "Blessed are the dead that die in the Lord from henceforth; yea saith the Spirit: that they may rest from their labors, and their works do follow them." May the Lord reconcile and comfort the family. Written by his Pastor.

ELDER HOLLIE REDMON

RESOLUTION OF RESPECT

Whereas it has pleased our Heavenly Father to call from our midst a dearly beloved Sister, and faithful member of our church, to rest from her labors, and await the second coming of our Lord and Saviour, Jesus Christ, therefore—

Be it resolved that we bow in humble submission to the will of our Lord, record the passing of this Sister, and extend our deepest sympathy to her family and friends, and pray that God's reconciling grace will comfort each one.

Sister Lillie Irene Gregory was baptized by Elder Thomas W. Alderton, in September 1942, and remained a faithful member of the Primitive Baptist Church until her death, March 15, 1978. Her husband, Brother William C. Gregory, preceded her in death, May 11, 1973. Although in her 96th year she was alert and cheerful, and an inspiration to all who knew her. How we will miss her!

Therefore, be it further resolved that a copy of this resolution be sent to the "Advocate and Messenger" and "Gospel Appeal" for publication; to her son, William J. Gregory; her daughter, Sister Margaret V. Yost, and to her sister, Mrs. John (Sallie) LeMaster, and a copy be placed upon our church records.

Done by order of the Martinsburg Primitive Baptist Church, in conference, April 2, 1978, Elder Dwayne Fletcher, Moderator.

Written by one who loved her.

Violet M. Hiett

DONATIONS TO THE ADVOCATE AND MESSENGER

Albert B. Peterman, Indiana, \$5.00; Raymond Lee, Virginia, \$5.00; Julian and Bea Cunningham, Florida, \$5.00; Elder Ralph Harris, Florida, \$5.00; Mrs. George Barnitz, Missouri, \$5.00; Elder Raymond Presley, Virginia, \$1.00; Mrs. Evelyn F. Butcher, Maryland, \$5.00; Mrs. Evvie Anderson, Virginia, \$1.00; John W. Woodward, Illinois, \$5.00; Elmer Gibson, Florida, \$3.00; Marvin Pitney, Ohio, \$7.00; A Friend, Virginia, \$20.00; D. B. Long, Virginia, \$2.00; Lois Yates, Virginia, \$5.00; Mrs. Virginia Farmer, Virginia, \$5.00; David Howell, Georgia, \$5.00; Gladys L. Lomano, Florida, \$5.00; Mrs. Hertis Davis, Florida, \$5.00; Ann Taylor, Ohio, \$4.00; Battle Run Primitive Baptist Church, Virginia, \$67.00; Elder Everett Beavers, Indiana, \$5.00; Mrs. Bertha Maloyed, Indiana, \$3.00; Mrs. O. F. Carpenter, Virginia, \$15.00; Marvin Galyen, Virginia, \$5.00; Karl Bobzien, Virginia, \$5.00; Crilly Lunsford, 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

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 '78

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. '78

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

HAPPY CREEK—Front Royal, Va., corner Stonewall Dr. and Church St. Meets every 4th Sunday at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. Morning at 10:30 a.m. Elder Dwayne Fletcher, 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 7:30 p.m., Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va. 23225. Tel. (804) 233-4895. Dec. '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, Fredericksburg, Va., or call Mrs. Charles Sullivan, 373-7587. March '78

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