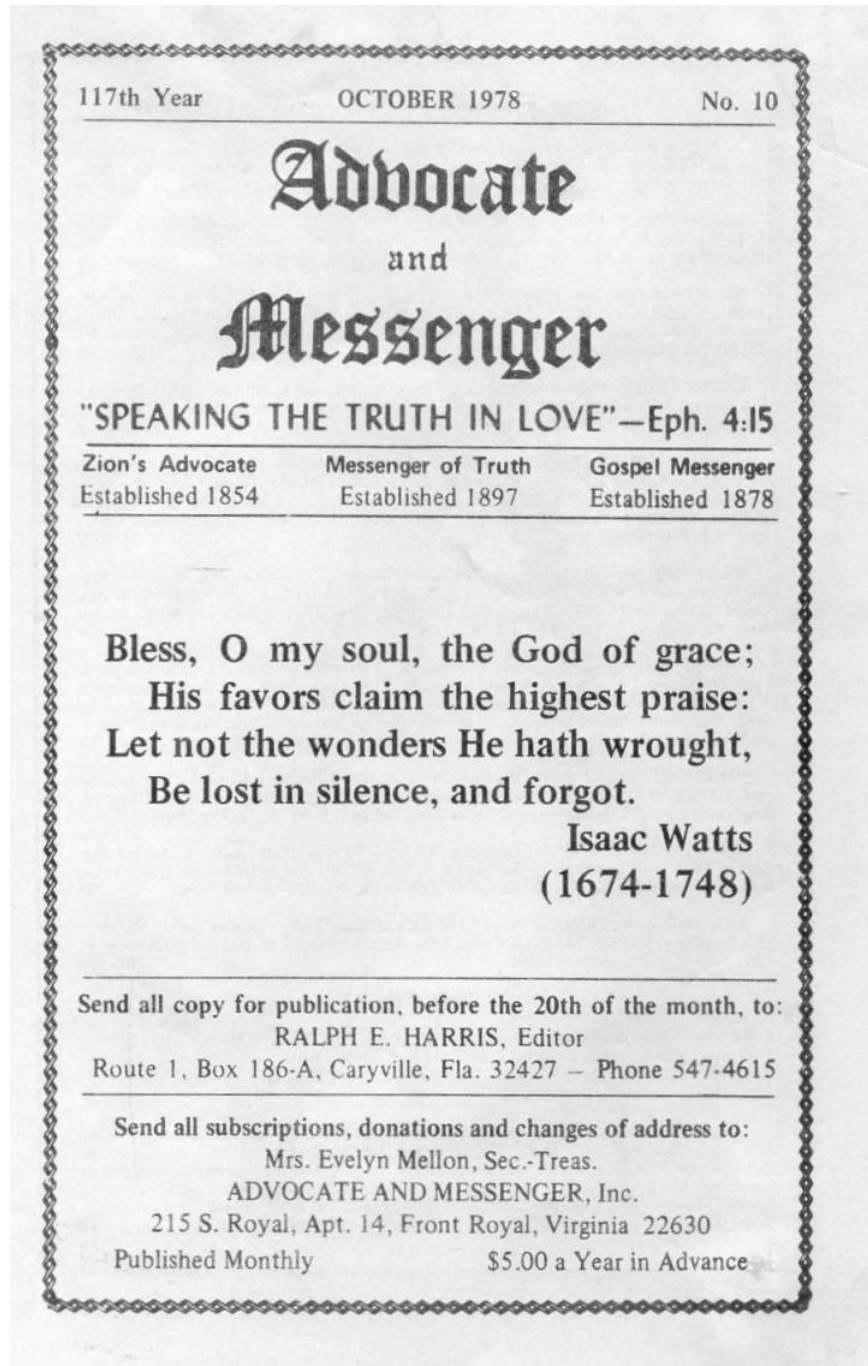


Advocate and Messenger



“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, 1-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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A QUESTION AND A REPLY

One of our readers has submitted a question and requested that we give our reply in the pages of the A & M. The question is as follows:

A minister of the gospel steps aside and commits adultery and fornication. His home church excludes him, whereupon he immediately makes acknowledgments and the church receives him back as a member. Should he be extended his

right as a gospel minister and be allowed to pastor churches as before?

Answer: Perhaps the position which the late Elder Walter Cash took on such matters is the safest and best so far as the maintenance of peace and fellowship between churches is concerned. He said, "On a matter on which the Primitive Baptists are not a unit in opinion, the act of each church must be respected." And on the subject of the above question our people are definitely *not* a unit. Some hold that once a person commits adultery or fornication, even if it was prior to regeneration, they are forever barred from membership in the church. It is obvious then what position they would take on the above question.

Others hold that a person such as the minister mentioned in the reader's question may be restored after he has shown sufficient repentance and lived himself back into the respect of the church. Some would be willing to restore a minister to the pulpit in such a case, while others would never agree to it.

All these things being considered then, it is our humble opinion that once a minister is guilty of adultery or fornication his influence is damaged and weakened to such an extent and he has so violated the requirements of a Bishop as recorded in I Tim. 3:2-7, that, were he restored to the work of the ministry, his efforts would be largely ineffectual and he would likely be a continual source of at least a measure of strife and ill-feeling between brethren with opposing views on his restoration.

EDITOR

A LETTER OF ENCOURAGEMENT

To Sister Abigail Harris, from an old traveler in the Kingdom of God here on earth: May the richest blessings of the Lord of Grace be yours to guide you and give you wisdom to travel through this uneven world, and not be confused nor

discouraged.

The Book of the Bible is full of mystery. We will not ever be able to understand all of them. I am now approaching the age of 86 years, and *it has always been so with me*. It seems to me, that the second Testament was necessary, because of the difficulty in understanding the first. But neither of the books are understandable with the natural mind of man. God must give us a mind that is not natural with man. We must accept the fact that God was in the beginning; and it was He that made man. And that he (man) was made with a natural understanding, or mind. It was not so with God, for God had to know the end in the beginning. He had to be all-wise. He could not wait for experience to teach *Him*.

He was in the beginning and everything He did was for a purpose. He, God, created the light by merely speaking the sun into existence; by saying, "Let there be light; and there was light." He also can create darkness by hiding the light with clouds. It is all within His power and according to His wisdom. We, His believing subjects, have only to trust His wisdom and power to care for us. How wonderful it is to know that we have a guide looking out for us Who has all wisdom and power to do His will in all things! He will care for you. This is from your unworthy Brother in Christ.

ELDER W. T. DAILY

PURE

Dearly beloved: May I come to you in writing a few thoughts about the term *pure*, although I have a deep sense of my many impurities, so I desire an interest in your charity. To be pure is to be clear, unmixed or not tainted, separate from all impurities, free from anything that would weaken or pollute, so that it is faultless. This is very true with pure religion.

Moses went up into the mount and was there forty days

and nights and while there he received divine instructions as to the ark, the table, the candlestick; and a mercy seat was to be made of pure gold. This denotes that the dross was removed and taken away, so that the gold was pure and unmixed with any impurities whatever. So it is with the mercy seat of the Lord; it is pure to the extreme condition of being supreme and above all others and without blemish.

David has declared, "the commandment of the Lord is pure, enlightening the eyes." Surely all of the Lord's statutes and judgments and all His ways are pure for they cannot be improved upon. How it does enlighten our eyes to see the beauty of the pure Lord Himself far above all principality, power, dominion, and name.

The Saviour said in Matt. 5:8, "Blessed are the pure in heart: for they shall see God." A greater blessing man will never have than to see God and this will include Jesus blessed Jesus. This is for the pure in heart and our hearts are made pure by the pure blood of Christ that cleanses from all impurities of sin and iniquity. The Lord doesn't look on the outward appearance as man does but the Lord looketh on the heart. I am quite sure His vision is not blurred or blinded, but that He is able to see every heart that is pure. It is true that there is a very practical application to Jesus' true statement about the pure in heart, but I am sure the heart must be made pure first by the cleansing of the pure blood of Jesus.

I John 3:3 says, "And every man that hath this hope in him purifieth himself, even as he is pure." What a precious hope, read the preceding verse and you will see what a sweet and glorious hope this is that belongs to you even as He is pure. Every man does not have this hope, only he who is born again, even as He is pure. Now to purify himself: no man can cleanse himself from sin as to be spotless and pure and free from the bondage of sin and death, for this is only owing to the grace of God and by the blood of Christ; no man can be so pure and holy as Christ is, for He was free from all sin, both original and actual; so this must be understood of a man that

has faith and hope in Christ, of making Jesus his pattern and example, studying to walk as He walked, being a follower of Him in love, humility and patience and all acts of holiness since ye are a dear child of His, therefore ye ought to be followers of Him, for this is purifying ones self, even as He is pure.

The question was asked Job, "Shall mortal man be more just than God? shall a man be more pure than his maker?" Surely there is no mortal man that is more pure than his Maker, for, "The words of the Lord are pure words" even as silver is tried in a furnace and purified seven times. So the Lord has spoken, man is corrupt and cannot by any means redeem his brother nor himself, nor give to God a ransom for him; ye must be born again. Our Maker and Creator is pure but man of himself is not, so a mortal man cannot be more pure than his Maker, for his Maker is God, and God is pure in all His ways, extermely pure above all else.

Now the apostle Paul being near the close of his journey here on earth has declared that, "I am pure from the blood of all men." That is, he is free from doing them wrong; he had wronged no man, he had corrupted no man, he had defrauded no man, so as he was perfecting holiness in the fear of God, he was pure from the blood of all men. How many of us can claim such today? May the Lord give us a zeal to be pure in our service to the Lord. We are commanded to not be partaker of other men's sins and keep thyself pure. We cannot make ourselves pure in the sight of the Lord, but we can keep or maintain that purity in a very real way by practical godliness in our living.

Paul also declared that nothing was unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." but Paul says he served with a pure conscience. So, brethren, whatsoever things are pure, honest, true, just, lovely and of good report, think on these

things.

James speaks about a pure religion that is undefiled before God and the Father. I am quite sure that the true religion of our Lord Jesus is a pure religion, it is one that is not based upon the wisdom of this world nor the works of man, for if it was then it would be defiled. The Lord is of purer eyes than to behold evil, and canst not look on iniquity; so evil and iniquity must be atoned for to the fullest satisfaction in order for the religion of our Saviour to be undefiled and pure beyond all question. What a wonderful Saviour is our Jesus! Being so pure and undefiled enables Jesus to declare that He is going to present it unto Himself, a glorious church, not having any spot or wrinkle or any such thing. This will be indeed a pure state to sing His praise.

Now this being accomplished through the pure atoning blood of Jesus, we are to show forth this pure religion in a visible, manifest way by visiting the fatherless and widows in their afflictions, and to keep ourselves unspotted from the world. The very best the world has of its pureness will defile and spot the purity of Jesus' kingdom. So may we exercise this pure religion in such a way as to be to the honor and glory of the Lord in keeping ourselves unspotted from the world. You cannot join hand to hand with the world and worldly things and live as to show forth the pure religion. Ye cannot worship God and mammon; the Lord's kingdom will become spotted. There are many fatherless and widows to visit in humbleness of mind and heart and to point them to look up, for their redemption draweth nigh. Yes. Jesus is coming to gather you home, there is indeed a pure religion. There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign for ever and ever.

Surely it is like a vision that was shown to John; a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. Ye shall be called to the

marriage supper of the Lamb and shall be arrayed in fine linen, clean and white, pure, clear as crystal for this is the pure righteousness of the saints and ye shall see His face and His name shall be in their foreheads. A pure river waters the garden of God's love yet today. Sincerely in the pure gospel grace of Jesus.

ELDER DAILY HITE

OLD PAPERS WANTED

Do you have any copies of "Gospel Appeal" prior to 1971 that you would like to place in safe and appreciative hands? If so I will be glad to receive them and to pay the postage. —Editor.

WILL YOU REJOICE WITH ME?

As I sit here in the quiet of our little humble home on September 2, 1978, considering how good, gracious, loving and merciful my Dear God has been to me recently, I keep on saying to myself with the Psalmist, "*His mercy endureth forever.*" There had been a cataract on my left eye for many years and I was totally blind in that eye for many months, though God richly blessed me to fill appointments and to visit many churches in many states during all this time. And finally God was pleased to bring about that which I will not even try to tell here; what little I can behold of it all. But to make it short, I did enter the hospital August 21 for surgery on the 22nd to remove the cataract and at the same time to do what is called an *Intraocular Lens Implant*, that is, a lens was sewn in this eye. On Thursday the 24th the doctor removed the bandages and, behold, a world of light bursted out as if, so to speak, I was all but in another world.

I closed the eye at once and then now and then opened

it. The doctor reached for my old glasses and put them on my face and allowed me to go shave, etc., and on the next day to go home. He has seen me in his office once and is well pleased with the results and is to see me again soon. I do not have any idea how soon he will fit me with glasses but think it might be soon. Now this left eye is much better or stronger than my right eye and all throughout my life my right eye was my best one.

I realize that my sight is far from what you call a 20-20 vision, but to me I can sing and sing and sing with the Psalmist, "His mercy endureth forever." And now what I am asking you, dear reader, if you can have a mind to do so, is to join with me in trying to offer unto Him again and again prayers of "praise and thanksgiving" for what He has been pleased to do for me. Oh how I do wish I could see you; yes, so many of you who have shown such a manifestation of love and kindness to me in so many ways, and you and I could rejoice together, giving all praise, all honor, and all glory unto our God! I close I trust your little brother in Christ, filled with *joy* and *gladness*.

ELDER DAVID P. BRIDGMAN

GO UP AND POSSESS IT

"Behold, the Lord thy God hath set the land before thee: go up and possess it, as the Lord God of thy fathers hath said unto thee; fear not, neither be discouraged" (Deut. 1:21).

Those called *Israel* in this chapter are the ones spoken to and told to go over and possess the land of Canaan. Notice that their going over would not make them Israelites for they were already a nation chosen of God. I have thought the land of Canaan was a type of the Church, the Church established here for God's people. The thing for them to do is go over and possess it by separating themselves from the world. The

Church belongs to them as a gift. They are prepared for it by the work of grace, and they should go over and possess it here in the world. It will not make them children of God, but they will have a church home here in time and be able to enjoy it by continuing in the service.

Canaan is not a type of heaven in this sense because there is something they can do to possess it. The children of Israel were told to leave the mount of Horeb, saying, "Ye have dwelt long enough in this mount." Too many of the Lord's people are failing to move in the direction of Canaan—the Church.

Jesus said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." These blessed of the Lord have the kingdom-church by gift and it is theirs when they possess it, but their possessing it in a practical sense to where they can enjoy the love and fellowship of the brethren in its fulness depends upon their separating themselves from the world and entering into His service. This comes to the children of God in our day as it did the children of Israel. They must obey in order to possess it, that is, dwell in it as did the children of Israel. Their going over and possessing the organized phase of the Church will have nothing to do with their being given eternal life, but will mean much to them here in time in faithful service unto God. Come, for all things are now ready.

ELDER A. D. WOOD

FRAMEWORK OF PRIMITIVE BAPTIST FAITH

Article Six

We Primitive Baptists confess ourselves to be wholly and completely indebted to God for all the many mercies and blessings that we enjoy, both temporal and eternal. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness,

neither shadow of turning" (James 1:17).

Natural man is a created being, formed by God from the dust of the earth. This beautiful earth upon which we dwell is God's creation, and He gave man dominion over it. God provided earth for man's sustenance and enjoyment; and He gave earth man to dress and keep it (Gen. Chap. 1). For God has regard for the work of his hands, (See Job 10:3, 14:15, Ps. 138:8). The bounties of nature, the seasons, the sunshine and the rain, night and day, are granted to the just and the unjust alike. Likewise the disasters, the hardships, and the cruelties of nature are visited upon the just and the unjust alike. Read the book of Job for the philosophy underlying the Christian faith. Here, in the great debate among Job, his three friends, Elihu, and the Lord God, it is discussed in detail. In Job also is a hint of the new dispensation which was to come.

Job pled with God, "Remember I beseech thee, that thou hast made me as the clay" (Job 10:9) and, "Neither is there any daysman betwixt us, that might lay his hand upon us both" (Job 9:33). Job felt his need, but at that point he did not think it was fair. Nevertheless he had an ingrained faith in the justice and the mercy of God. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

We believe that national Israel was a type of spiritual Israel. Just as national Israel was a nation favored of God, so spiritual Israel is a people favored of God. By the time of the patriarchs men were making burnt offerings unto God. When Abraham, being tempted of God, was preparing to offer Isaac as a burnt offering, and Isaac asked, "Where is the lamb?" Abraham was moved to reply, "My son, God will provide himself a lamb" (Gen. 22:8). This sentence may be read, or interpreted in two ways: God will provide *for* Himself a lamb, or, God will provide Himself *as* a lamb. Here we have both the type (the ram caught in the thicket, Gen. 22:13) and the thing typified (Christ, the second Person of the Trinity, Gen. 22:18). My mind was first directed to the second part of the above

interpretations by a sermon from Elder Clarence Davis. I had never heard this idea put forward before, but I believe it to be correct.

Down through the centuries the Bible records increasing signs and prophecies looking toward the coming of a Saviour and a release from the bondage of sin. Following the deliverance of Israel from Egypt, Moses, in the Mosaic law, defined sin, giving it a legal description, so to speak, and held it up to the people so that they could see just how sinful they were (and we are), and justifying the punishments inflicted by the law. Primitive Baptists believe that the law is a schoolmaster to bring us unto Christ. Read the prophecies in Isaiah looking forward to the coming of the Saviour.

BROTHER RALPH PORTER
Hebron, Ohio

WELLS OF SALVATION

“Therefore with joy shall ye draw water out of the wells of salvation” (Isaiah 12:3).

Beloved: First we must really believe that God is sovereign, having all power, both in Heaven and in earth and among the inhabitants of the earth. He is not a part-time God; if you will let Him or think you can assist in your eternal salvation.

Isaiah says, “Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation.”

“He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24).

I have no positive proof that I am a child of God; but I support the feeling of my need for my precious Saviour. The Lord has been so good to me all these many years; even before I felt a need of His saving grace. O, so many times have I drawn water (spiritual drink) out of the wells of God’s eternal Sal-

vation. And my cup surely has run over, and right at this time I am so full that I surely feel to be a child of the King. However, in a short time I may be in doubts and fear that I am not born again. And if the world would open up and swallow me to the depths of hell, God's righteous law would approve it well.

If I never see Heaven above, this has been Heaven on earth to be a part of God's rich grace and mingle with His saints in His Kingdom below; to be able by God's grace to deliver one word of comfort and strengthen one of His dear children is Heaven below; to hear them testify of the goodness and mercy of God as they come home to the Old Church and draw water from His well. The Lord has so much for us to rejoice in by walking in His obedience.

Just to try to cheer some old saint or visit one of His little ones, or listen to one tell how great the Lord is has given strength to me in my travels. It is sweet to ever be willing and ready to hear one ask a reason for your hope. Our hope is in Christ Jesus, our Redeemer Who has blessed us with all spiritual blessings and made us meet to be partakers of His divine love and mercies. All this is drawing water out of the wells of salvation. The Lord is our spiritual water just as much so as He has given us of His natural living water.

I pray that some dear reader can testify with me; even in doubts and fears that there is a precious consolation and sweet joy in drawing water out of so great a well of salvation.

ELDER CHARLES W. ALDERTON

(Editor's note:) This is the last article we received from Brother Charles before his death. We will miss him, and also his writings.

Does God desire to save all mankind? Let us hear the apostle Paul. "God hath chosen the foolish things of the world to confound the wise." (I Cor. 1:27). His purpose is to *confound* the worldly wise, not to save them.

FEAR

It seems that the subject of *fear* is almost an endless one, or to say the least it is a *big* subject and one that is of much importance for us to study. I desire to know much more about it myself and pray His guidance as I attempt to write a few lines with a deep sense of fear toward God at this moment that I may be able to write so as to please Him.

I want to mention one verse that teaches us to, "fear not," etc., and then another one that teaches us to fear. Let us try to consider them as best we can with God's help.

Isaiah 41:10; "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." God was teaching His chosen people here to serve Him in a very special way. This was Israel, but it equally applies to us today that we should not fear man, no, nor all his works.

Many, yea, even thousands and millions of God's children this day are serving their false gods. They are spending millions on a god they choose to serve, and often it brings great conflict with those of us who will not, yea, who dare not serve their gods, and sometimes our jobs are at stake. Yes, in some instances our friends become our enemies all because we cannot and dare not serve their gods. This holds true not only on Sundays when we are to attend our regular church service but all through the week and on every hand.

But none like God knows what our heart holds. No, not how we esteem our God; how we look unto Him; how we continually pray to Him for daily deliverance from so many, many snares, traps, and pitfalls all the pathway of life.

Our God tells you and me not to fear man, nor any of the gods that man may devise. It is so easy for us to consider our friendship, our popularity, our occupation or our social standing in the community, etc. It matters not, none of these things supplies our life. No, a thousand times no! None of

these things gives us any *joy within*. All our *spiritual joy*, peace and true contentment *must come from above*. So then it becomes our duty not to fear any regardless of our circumstances.

Let us think about Daniel of old; about the three Hebrew children, and about many other Bible lessons; and, no doubt, about many sweet and beautiful experiences that have been ours to share in our short travels here on the shores of time. And now let us briefly consider what God inspired David to write in Psalm 34, 9th verse: "O fear the Lord, ye his saints: for there is no want to them that fear him." My beloved in Christ, this is a great and wonderful promise we have of God.

What does the Psalmist mean here when he tells us to fear the Lord? We are here being told to fear God with a filial fear, as in the devotion of children to parents; a deep fear of *love* such as can only come from God—no other source; a reverence for Him and a deep down desire in our hearts to know His will with us continually, in our thoughts, in our words and in our actions; and not only to know what to say and do, but how that we might do it so that it would be most pleasing to Him.

Our constant fearing God in this manner is of course desiring to please Him. Now when we thus fear God we are assured in this lesson that we *shall not want*; not only here but there are many other such scriptures which teach us so; even words which fell from the very lips of our precious Saviour. See Matt. 10:28 and many others. We *will not want*. Want what, Brother David? It does not mean for one moment that we will not lust after things all along in our lives, but as I understand it we are told God will supply us with our needs that can only be supplied by Him. He is ever watching over us, delivering us from many a snare which Satan has placed in our path.

He directs us by His unerring Spirit that is within us and teaches us such as we stand in need to know. We will not go lacking or want for such knowledge as to how to serve Him,

how to do that which seems at times all but impossible. Yes, we will not want for such a *Great Shepherd* to protect us and feed us with spiritual meat and drink. He will walk with us and when we fear Him as I have tried to outline we can talk with Him traveling our little journey here below and can rejoice in so great a measure. O, the great need of fearing Him with a godly fear both night and day! Your little brother in Christ I truly Hope.

ELDER DAVID P. BRIDGMAN
3568 Pelzer Avenue
Montgomery, AL 36109

HOPE MOST PRECIOUS

Hope, most precious in the storms,
Of life's raging sea,
Is an anchor to my soul,
Speaking peace to me;
Speaking peace to me, Of my Lord and King;
Hope dispels my sorrow, Speaking peace to me.

Hope, though worthless to the blind,
Is a solid stay,
To the trembling child of grace,
Struggling on his way;
Struggling on his way, Toiling ev'ry day;
To the weary pilgrim, Struggling on his way.

Hope, when unbelief is strong,
And temptation sore,
Keeps us ever pressing on,
T'ward the blissful shore;
T'ward the blissful shore, Where we'll die no more;
Hope, our guide and compass, T'ward the blissful shore.

Hope of Heaven's sinless clime,
Is a prospect dear,
And can never be compared,
To our sorrows here;
To our sorrows here, Fleeting pain and care;
These cannot compare with, Endless glories there.

Words and music composed April 2, 1978
by Elder Ralph E. Harris

THE ROMAN EMPIRE REINCARNATED?

Sometime ago, I had occasion to read a book (of fiction) entitled "Great Lion of God", written by Taylor Caldwell, devoted to Saul of Tarsus, or the Apostle Paul. Accepting it as fiction, it represents years of study and research on the part of the author, and as stated by her, it is concerned with what he WAS, not primarily with what he DID and accomplished. A portion of the foreword to the book is particularly striking and reveals great depth of feeling as to the unchangeable nature of mankind and his continuing inability to "heal himself", and his complete reliance on the power of God to effect any change in his sinful nature. It is also brought out in a shockingly clear manner that the American Republic today is beset by the same evils and self-induced ills with which the Roman Empire, in the time of Paul, was afflicted so grievously and which eventually led to the downfall of that great empire.

The author of this book makes the point that "We never learn from the past", and proves it very conclusively. It surely behooves us to "*learn* to learn from the past", and with God's help to "mend our ways", or we are bound to share the fate of the Roman Empire and other great civilizations which have turned from the Lord. Following are some excerpts from the Foreword of the book, and we should all take heed most earnestly to the scriptures upon which they are based. We might be reminded of the old saying; "It is later than we think."

Excerpts from the Foreword - "GREAT LION OF GOD", a work of fiction by Taylor Cardwell:

"It may cheer many - and depress others - to realize that man never really changes, and the exact problems of Saul's world are the same as confront us today. Cheer, in that man has an indomitable way of surviving his governments and his tyrants and surmounting them, and depressing that he

never learns from his own experiences. As Aristotle said long before Christ, a people who do not learn from history are doomed to repeat it. It is obvious that we are repeating it today.

Solomon said, "There is nothing new under the sun". The Roman Empire was declining in the days of Saul of Tarsus, as the American Republic is declining today – and for the very same reasons: Permissiveness in society, immorality, the Welfare State, endless wars, confiscatory taxation, the brutal destruction of the middle class, cynical disregard of the established human virtues, principles and ethics, the pursuit of materialistic wealth, the abandonment of religion, venal politicians who cater to the masses for votes, inflation, deterioration of the monetary system, bribes, criminality, riots, incendiarisms, street demonstrations, the release of criminals on the public in order to create chaos and terror, leading to a dictatorship "in the name of emergency", the loss of masculine sturdiness and the feminization of government, the public contempt for good and honorable men, and above all, the philosophy that "God is dead", and that man is supreme.

There is also the depressing thought: WE NEVER LEARN FROM THE PAST. Judeo-Christianity is facing its greatest test of history in these days, for in a great and terrible measure it has become secular and preaches "the Social Gospel" rather than the Gospel of Christ. Christ was not concerned with this world, which so engrosses those who claim to be His followers, and He repeatedly said that He would "create a new world." He, you will notice, NOT WE. He was not preoccupied with "social problems" and injustices. He constantly preached that justice and mercy would flow from a changed heart, and love, not by man's laws and ordinances.

Man's nature cannot be changed in any particular – except by the power of God. All the "education" in secular institutions and all the secular exhortations will never succeed

in civilizing man. As Christ said; "Who, BY TAKING THOUGHT, can add one cubit to his stature?" No one, of course."

Selected by KARL F. BOBZIEN

THE MORE EARNEST HEED

After addressing his Hebrew brethren on the subject of the superiority of *Christ* to the *angels*, he says, "Therefore we ought to give the more earnest heed to the things which we have heard lest at any time we should let them slip" (Heb. 2: 1). There is much in these words and those that follow, but our present leaning is to try to express a few thoughts with regard to the words, "the more earnest heed."

Basically the thought before us is this: that since the word of God as conveyed and spoken by angels was steadfast, (unchanging, firm and fixed) and every disobedience to that word was met with a due recompense by the Lord, then *even more* should we be cautious and careful of the attention we give to that word which is spoken to *us* by the *Lord Himself* and by those who heard Him. For if we neglect (disregard, or fail properly to attend to) this word, obedience to which results in great salvation from the evils and terrors of the present world, then we cannot escape those evils but shall surely be visited with a rod.

There should be *no indifference* associated with the attention we give to this word. It is not a matter to be taken lightly; to be observed if it suits us, or disregarded if we please, but "the more *earnest* heed" is what is expected of us if we would escape the penalty of indifference and lethargy. This attention to Christ and His word is to be serious, diligent, assiduous, warm and zealous, with a sincere and ardent desire to lay hold upon His every utterance in such a manner as *not* to let them slip or be erased from our minds, so that we might

rightly observe and practice those things in which we are to be engaged.

Sincerity in the things of God is absolutely essential if our efforts are to have any real meaning or gain acceptance in God's sight. We may be certain that those religious performances which consist of mere "bodily exercise" are of little profit, (I Tim. 4:8). In the first place God does not stand in need of our worship. It is purely an act of grace and condescension on His part that anything we do is acceptable in His sight, and the only way this can be so is that those deeds which are well pleasing to Him arise from the influence of that principle of grace which He Himself has placed within our hearts.

The *desire* to serve God as well as the ability to do so are both from Him, "For it is God which worketh in you both to will and to do of *his* good pleasure" (Phil. 2:13). It is not *the* will and *the* do which He works in us, as this verse is sometimes misquoted, as though *God* did the *willing* and the *doing* for us, but He works in us both *to* will and *to* do. As a result of God's work in us a *new* nature is produced which is capable of *desiring* spiritual things and desirous of *doing* them. In our unregenerate state we have neither this desire nor this ability (I Cor. 2:14, Rom. 8:7).

God has not made robots of us, so that we do no more and no less than He has programed us to do, but rather He has worked within us a desire and an ability without which we could never have had a spiritual thought nor performed a spiritual act. We were without faith and in this state it was impossible for us to please God (Heb. 11:6). The reason it was impossible is because no act we performed and no thought we produced could emanate from a principle of godliness or be motivated by a spirit of holiness. We had neither godliness nor holiness in our nature, nor any ability or desire to produce it.

But now that a work of grace has been performed in our hearts in regeneration there is consequently a new nature within, referred to as "the inner man" (Eph. 3:16), as opposed

to the "old man" (Rom. 6:6), or old nature, with which we came into the world.

This new nature, or "new man" (Eph. 4:24, Col. 3:10) is "created in righteousness and true holiness" and is therefore capable of *putting off* concerning the former conversation *the old man*, which is corrupt according to the deceitful lusts (Eph. 4:22). It is capable of keeping under the body (the old man) and bringing it into subjection (I Cor. 9:27); of abstaining from fleshly lusts, which war against the soul (I Peter 2:11). Thus those who are "risen with Christ", are exhorted to "seek those things which are above" and to set their affection on things above, rather than the things of the world. They are to put off anger, wrath, malice, blasphemy and filthy communication. They are not to lie to one another, seeing they have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created them (Col. 3:1,2,8-10). And in the performance of all these duties is the necessity of giving "earnest heed" to the things which we have heard, and not letting them slip.

Such a sincerity concerning the things of God can only be maintained by keeping ourselves involved as much as time will allow in the things which pertain to the church, its welfare and promotion; by a frequent and prayerful study of God's word, which will refresh our minds with regard to the things we have heard and stir up our interest in having more of it opened to our understanding; and also we must maintain a meek and lowly attitude before the Lord, continually recognizing our nothingness in and of ourselves, and realizing that it is only by His grace that we can endure and overcome in the Christian warfare. We must, above all, keep near the throne of grace, for the greatest strength of the little prisoner of hope is a close communion with Christ.

The failure to give proper consideration to these things in all our efforts to follow the teachings of the Spirit causes us frequent frustration and discouragement. When we try to

perform the duties of religion and our obligations to God in the strength of the *flesh*, then, like Cain, our countenance falls when it becomes apparent that our sacrifice has been rejected. But we should not count it a strange thing if, when we deny our Lord by failing to rely upon Him, He should deny us by refusing to grant us the refreshing tokens of His approval.

Therefore, in the matter of giving "earnest" heed to the things we have heard, let us not think such duties may be performed in the strength of the flesh, for a proper attention to and observance of the things of the Spirit involves a strong, vehement desire to be obedient to His word in all circumstances, such a zeal and dedication as cannot be produced by mere physical exertion.

Let us view the subject from another angle for a moment. Have we not all experienced displays of affection toward us which we strongly suspected of being feigned or not really sincere? And what was our reaction in such a case? We did not find any real joy or satisfaction in that display did we? We were not affected with any special feelings of warmth and reciprocal love for the person whose show of affection we had reason to suspect was hypocritical were we?

Well, dear saints, if it is thus with us should we not expect a similar reaction on the part of God toward us if our displays of affection toward Him are not as warm as they should be; if they are mechanical and lifeless? If we go into His service half-heartedly, or without having given due regard to the sacredness and solemnity of that in which we are involved, or without a proper feeling of devotion to His glory and honor, can we really expect anything better than that we should go away empty? When we go through the mere formality of the worship service in a cold, dull, and feelingless frame should we be surprised if heaven is as brass and the Lord remains experimentally withdrawn from us? Certainly we should not?

Thankfully the Lord in His great mercy and because of

the depths of His compassion and the great love wherewith He loved us, sometimes blesses us even in spite of ourselves; in spite of our cold and mechanical approach to His service. But we cannot expect that it will always be so and that we can therefore take lightly that service and devotion which He expects of us.

There is more we had thought to say, but feel this is a little lengthy already, so we will leave it for the time. May the Lord add His blessings to these feeble scribblings, for though they be imperfect we trust they are sincerely addressed to you, the kind reader.

THE EDITOR

FROM WHENCE MANY DIVISIONS ARISE

Most of the divisions so rife in the churches in the present day arise from those, who, if they possess any measure of grace, it is not sufficient to make and keep them truly low and mean in their own eyes and humble before God. Where there is little or no grace men in the visible church of God frequently want to introduce something short of experimental preaching, to engage and please those who hear the word and are strangers to the power of it.

Where men are not exercised, plagued, and tried with their own evil hearts, a body of death, and the temptations of Satan, and are not brought to feel what a mercy of mercies it will be if they reach eternal glory, these are often striving for power and office, and prove to be plagues instead of comforts to the church of God, and are the promoters of divisions, and the originators of a party spirit.

The tried and exercised people of God find enough from within and from without to keep them pretty well balanced without entering into the arena of strife and contention. It is to such persons as these we have always felt and still do feel union of spirit, with such companions as these we love to walk, and in union with them we hope to live and die.

We recognize no party from mere party-spirit, or associate ourselves with any persons who oppose others for the sake of opposition; for those who fall into this spirit and promote such practices are lovers of themselves more than lovers of God. To be a promoter of strife is mean, low, contemptible, dishonoring to God, destructive of the peace of those who fall a prey to it, and neither brings glory to God, good to others, nor profit to their own souls. May God give us grace to listen to and follow the exhortation of the apostle Paul, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16: 17, 18).

THE GOSPEL STANDARD, 1890

MEDITATIONS

Lord, when I think on Thy wondrous grace,
I wish to look upon Thy shining face,
Lord, give my poor soul sweet rest,
And let me lean upon Thy breast.

O Lord! give my weak heart relief,
And help my feeble unbelief;
Keep me on the straight and narrow way,
And give me strength just for today.

Help me to survive and live,
And of myself to freely give,
To my fellowmen that I may show,
I want to live justly here below.

Sister Lena M. Johnson

CHURCH DISCIPLINE

There is perhaps no greater evidence of declension in religion, and of the cold and lifeless state of the members of the churches, than the neglect of gospel discipline in the churches. Just in proportion as the members *live after the flesh*, so they die, and in that sleepy and dead state they are not zealous for

the glory of God in the order of His house, nor are they careful to investigate all cases of departure from the gospel rule that may arise in the body, and to deal promptly with offenders according to the laws of Christ.

Individual members backslide, and indulge freely in fleshly lusts, and when a case of gross departure from the faith or walk of a Christian occurs, there is scarcely life enough visible in the body to take it in hand; as the other members have something of a consciousness that they would in a good measure condemn themselves by passing sentence against the offender in question and the consequence is he is suffered to commit offences with impunity.

There is no lack of talk among the members about the offending brother, though but little or nothing is said to him about the impropriety of his course, and no move is made to bring him before the church of his membership to answer according to the laws of Christ for his transgressions; and in some instances, to rid themselves of trouble and difficulty, churches have granted letters to members under censure, and thus afforded them an opportunity to impose upon brethren and churches in other sections. *These things, brethren, ought not so to be.*

The discipline of the gospel embraces all that churches may do, and attend to as such, and also the dealings of members with each other in case of offences; and, as churches, the discipline must begin in *the reception of members*; to guard well the door on such occasions; and then within the temple, having given themselves to the Lord and to one another, they are mutually interested in all that pertains to the honor and glory of Christ, and are justly considered responsible for all the errors and departures from gospel order which they allow among themselves, either in faith or practice.

The church, which is the pillow and ground of the truth, has jurisdiction in all cases whether of faith or practice—of heresy or immorality—and is authorized and commanded to

try the spirits; to reject heretics; to receive not into their house those who bring not the doctrines of Christ, and also to put away from among them those who act wickedly (Titus 3:10; 2nd John 10; 1st Cor. 5:2-5, and 11-13).

The church also has the right, unquestionably, to require the punctual attendance of her members at the regular meetings for church business and worship, and of course to deal with them for non-attendance on such occasions, unless they can show a reasonable excuse for their conduct, as they must not forsake the assembling of themselves together; for as the members individually have acknowledged allegiance to Christ, and are amenable alike to the laws and regulations of His kingdom, none of them have any right to complain when they are dealt with according to these laws.

If ever there was a time when the following words of the apostle were applicable to the churches of the saints, it is now:—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God" (Eph. 5:14-21).

An Editorial by ELDER JOHN CLARK

Zion's Advocate, July 7, 1855

CORRESPONDENCE AND NEWS NOTES

From Sister Lora Hawkins, Terre Haute, Indiana:

Dear Brother Harris: I read the last A & M and your policy concerning writings by Sisters. I must have had this on

my mind. Sometime during the night, it must have been in my sleep, I wrote you. It came so easy just how and what I wanted to say, but now I don't know.

I am confident the P.B. have the true doctrine that Jesus Christ, the Son of God, was sent down from Heaven into the world to teach and preach God's doctrine to His people. All those who believed and loved Him followed Him. Some didn't, just as it is today.

I have suffered many afflictions, sorrows, disappointments and such in this life. But God, through His love and mercy, gave me such a very vivid experience. Have had this to go back to when it is so dark I cannot see my way through. My faith sometimes has been sorely tried and becomes very weak, but 73 years in the Church, except when illness prevented, I have enjoyed the spiritual blessings of the Church. My husband, J. H., is a member and firm believer of the P.B. doctrine. Don't feel to have many more deep waters to wade through. We are 91 and 87 years old. Now to my experience:

At the age of twelve I felt to unite with the Church was a very serious step, but was not till two years later that I became so much troubled. I awoke one morning and had been crying in my sleep. My pillow was wet. I arose, still weeping and sick at heart. I laid on the floor still shedding tears. Mother would say, "Honey, what is wrong? What hurts you?" My answer was always, "I don't know. I just feel so bad." At noon, when we were all gathered at the table I tried so hard not to wipe my eyes, though my heart was so full. I got up from the table after dinner, went out where I thought no one would see me and prayed so earnestly to my God and Saviour Jesus Christ for help. Then almost instantly a voice said so clearly, "Follow me, join the Church and be baptized." I was so anxious to fill this commandment that I could hardly wait. But during this time I thought about all my friends, will I have to give them up? Rather than disobey my Lord and Blessed Saviour, Jesus Christ, if I lose them I will just have to lose them.

My life's experience as well as Christian experience is a

precious memory. The sad and bitter things have been taken away and my hope is of a better home beyond the grave. God bless you Elder Harris. In Christian love. —P.S. I quote this, and enjoy the song:

God moves in a mysterious way,
His wonders to perform;
He plants His footsteps in the sea,
He rides upon the storm.

His purposes will ripen fast,
Unfolding every hour,
The bud may have a bitter taste,
But sweet will be the flower.

I would have worked this in with my letter but couldn't figure just how to do it.

From Sister Mary G. Griffin, Reidsville, North Carolina:

Dear Brother Harris: I see it is time to renew my subscription to the A & M. I certainly have enjoyed it the past year and have been aiming to write you before now, to express my appreciation for the books and kind letter last year when I subscribed. But I am so weak in the flesh and neglect to do that which I ought to do. It causes me to go mourning so much of my time over my weakness and shortcomings and do and say so many things that I am made to say, I feel with Paul, "O wretched man (woman) that I am, who shall deliver me from the body of this death." The spirit is willing but the flesh is weak.

I enjoy all the articles in the A & M when blessed to understand and rejoice in them, and especially the editorials. May God continue His blessings upon you and give you physical strength to continue in this according to His will . . . In precious hope.

Sister Mary Cadwell, Warner Robbins, Georgia 31093:

Dear A & M: Just a few lines to let all the readers know that I am still thinking of them although not any of them have written me. I surely do enjoy reading the good information that the little booklet brings each month.

The church of Pleasant Hill is alright. I saw them last Sunday. I am enclosing a small donation, hope it helps a little. Remember me also in your prayers and I will remember you all. —Peachbelt Nursing Home.

(Editor's note: A note from some of our readers would mean a great deal to this dear Sister).

From Elder Gale F. Hanover, Ashville, Ohio:

Dear Brother Harris: Our Lord has taken the light of my life from my bosom companion while "I stay a little longer as one stays, to cover up the embers that still burn." Obituary later. Still in hope.

(Editor's note:) Elder Hanover's note came after I had mailed the manuscript for this issue to the printer. We mourn with him in this heavy stroke and ask that each of you remember him and his dear family in your prayers.

CIRCULAR LETTER - KETOCTON ASSOCIATION - 1978

To the churches composing the Kectocton Association of Primitive Baptists meeting with Martinsburg Church, August 18, 19 and 20, 1978.

DEARLY BELOVED IN THE LORD: By appointment, it has fallen on this poor unworthy one to write the Circular Letter for this session of the Kectocton Association. In trying to assemble together some thoughts, my mind keeps wandering to the question that was asked of me recently by, I feel, some of God's little children of another faith and order; "How can you know which is the true Gospel Church?" There was some confusion because of all the different doctrines and practices in the world today; all claiming to be the true Gospel Church of Jesus Christ. In some of my discussions with them, my thoughts seemed to dwell on some wonderful teachings in some writings I had read years ago by Elder Wiley Sammons.

I believe the true Gospel Church is here in the world today. It is referred to in the New Testament as the "Kingdom of God" or the "Kingdom of Heaven". It is composed of people who have been born of the Spirit of God, and have passed from death unto life. These people have been given a spiritual nature so they can discern spiritual things. They have also been given the ability and desire to seek the "Kingdom" by the Spirit of God that dwells in them.

When you find the true church, you will find people that love each other and manifest that love one to another in their church service and their daily activities of life. They will not give honor and glory to man, or men, but will give all honor, glory and praise to our Heavenly Father, through Jesus Christ our Saviour.

In the true Gospel Church, the service will be simple and humble. So simple

that a poor beggar can come in and sit down at the Master's table and feed on spiritual food. You will not find any auxiliary, worldly organizations or instrumental music. These things are of the world and are not commanded or recorded in the scripture to have any place in the worship service. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Romans 12:2).

In the true church you will find that baptism is by immersion in water. It is the only mode recognized by our Heavenly Father, because our Lord was baptized this way. Also, you will find the Lord's Supper being carried out as the Lord instituted it, as recorded in I Corinthians 11:23-29. In the true church, the gospel will be preached by men that are God-called and qualified. God has made them willing to preach the riches and mercies of His Grace and willing to preach without promise of salary. The church is commanded to care for its ministers, but God commands that they go in faith, preaching the Kingdom of God, and the temporal things shall be added.

I pray that our Heavenly Father will add His blessings to these few remarks and that *none* of His little children have been misled by anything that I may have said or written.

Submitted in Love,
Brother L. E. Farley

Approved:

Elder W. G. Fletcher
Elder J. E. Alderton

PATSALIGA ASSOCIATION

The Patsaliga Association of the Primitive Baptist faith and order will convene, the Lord willing, with Hopewell Church, Opp, Alabama, on the third Sunday in October, 1978, Friday and Saturday before. The church building is located on Maude Avenue, south of Highway 84.

A REMINDER CONCERNING SALEM CHURCH IN RICHMOND

Due to the fact that good brethren are visiting Richmond, Va., for the purpose of attending worship services and some are ending up where they did not intend to go, Elder Hollie Redmon has requested that we republish a statement which Elder W. T. Daily printed in the June 1971 A & M. It is as follows:

"It is against the principles of this publication to publish anything regarding church troubles, but to set the record straight: there is but one recognized, orderly Primitive Baptist Church in Richmond, Virginia: *the Salem Primitive Baptist Church as advertised in our directory*, among those meeting on the 4th Sunday."

OCKLOCKNEE ASSOCIATION

The Ocklocknee Primitive Baptist Association will, the Lord willing, convene on Friday morning, October 20th and continue through Sunday, October 22nd; this session to be held with Bethel church. Location: seven miles east of

Pavo, Georgia on State Route 122, turn at sign. Go one mile to Church. If traveling on I-75 North or South, exit at Hahira, Georgia on State Route 122 and go west about 15 miles and turn at sign. For further information call Elder Leon Wiggins; Ph. 912-735-3935.

UNION MEETING

ENON PRIMITIVE BAPTIST CHURCH - Largent, West Virginia, Fifth Sunday, October 29, 1978, all day Sunday and Saturday night before, beginning at 7 p.m. Elder Toliver Utz, Pastor.

Obituary

BROTHER D. L. PIPKIN

Deacon Brother Daniel Lee Pipkin, 75, of Route 1, Bonifay, Florida, died July 28 in Wagner Nursing Home, Panama City, where he had been in poor health for quite some time. He was a native of Washington County, where he resided from the time of his birth October 30, 1902, and where he retired several years ago as a farmer and carpenter.

Brother Pipkin united with Bethel Primitive Baptist Church April 23, 1927 and was elected by the church as its Clerk two months later on June 25th. He served in that capacity until 1961 when he was elected Assistant Clerk, and served in that place until May 4, 1974 when failing health forced him from active service. He was ordained to the office of deacon on September 7, 1947 and was a faithful and devoted servant of the Church, filling his place with much sincerity and dedication. He was held in high esteem by the churches of his acquaintance and was greatly loved and respected by those who had opportunity to be closely associated with him. When this writer would visit him the chief topic of his conversation was the Church and the things of God. We have spent many hours discussing these things. Needless to say, he is greatly missed.

Brother D. L. was married to Miss Ruby Lee January 20, 1923. Sister Ruby has also been a member of Bethel Church for many years. To Brother and Sister Pipkin was born a son and two daughters all of whom survive. The son, John, resides in Graceville, Florida; the eldest daughter, Mrs. Mary Whitfield, in Bonifay, Florida; and the youngest daughter, Miss Pauline Pipkin, in Panama City, Florida. Also surviving are three grandchildren; also three brothers; Elbert, Homer and Charlie Pipkin, all of Bonifay; four sisters, Sister Serilda Hartzog and Mrs. Lois Garrett, of Bonifay; Sister Alina Harcus, of Caryville, and Mrs. Beulah Earnest of Avon Park, Florida.

Brother Pipkin was preceded in death by 12 brothers and sisters; David, Claudie, John Rowe, Thomas, Troy, Pearl, Latrisha, Emmitt, Sadie, Carrie, Charity and Benjamin. Brother Emmitt was an Elder and Brother Ben was a deacon in the Old Baptist Church. One brother, Robert, has passed away since Brother D. L.

A funeral service was held for Brother Pipkin July 30, 1978 at Bethel Primitive Baptist Church with his pastor, Elder C. W. Todd, and the Rev. Bill George officiating. Burial was in the church cemetery with Sims Funeral Home directing. A huge congregation was in attendance.

May the Lord comfort, encourage and sustain those who mourn his passing. We have every assurance that he stood in covenant relation to God and that he is now at rest.

Elder Ralph E. Harris

BROTHER TOMMY STEPHENSON

(Editor's note: We wrote a short obituary for Brother Tommy for the last issue but it was somewhat incomplete. One of his daughters, Sister Jewel Gilmer, has supplied some additional information and comments which are given below.)

Brother Tommy was born January 30, 1892. He was married to Ruby Strickland, July 26, 1914 and to this union was born five daughters (names given in Sept. issue). He united with Harmony Church in January 1918 and humbly and faithfully walked with this Church all the remainder of his days. He did not pursue the riches of this world but his aim was to walk with his brethren in fellowship and meekness of spirit. He was strong in faith and set a pattern that was plain to see. His love for God and the Church was an inspiration to us who loved him.

May we follow on in duties pathway and be able to say as he was, "I have fought a good fight" and wait as he did to fall asleep in the arms of his blessed Lord.

SISTER CLARA ASHBY

On April 10, 1978 Sister Clara Hall Ashby, of Port Malabar, Florida, passed away. She was formerly of the Hyattsville, College Park, Silver Spring area of Maryland. She was 87 years of age, and was the widow of Harry C. Ashby.

Sister Clara was the mother of Mrs. Louise E. Andrews, Mrs. Emily Leister, Mrs. Kathleen Coltrane, Mrs. Edna Hobbs, and Mrs. Mary Ann Anastasi, all of whom survive their mother. She is also survived by two sisters, Mrs. Lizzie Lowe, and Mrs. Ernie Trussel; two brothers, Garland Hall and Charlie Hall, together with fourteen grandchildren, twenty-seven great-grandchildren and two great-great-grandchildren.

Sister Ashby was a member of a family with a large number of cousins, of whom many also survive her. She was a person possessed of a very sweet and lovable personality and will be missed by her many friends and loved ones.

She was reared in the area of Northern Virginia in the vicinity of Markham and Upperville. She raised her family in Maryland, where she lived until after her husband, Brother Cliff Ashby, passed away. She had been living in Florida in the home of her daughter, Mrs. Andrews, for several years previous to her passing.

She was a member of Upperville Primitive Baptist Church, having been bap-

tized in 1925. She was faithful to her church as long as she was able to do so. A funeral service was held for her in Chambers Funeral Home in Riverdale, Md. on April 13 by Elder W. G. Fletcher, after which she was laid to rest in the Cedar Hill Cemetery, Washington, D.C.

May the God whom Sister Clara loved and served sustain each of her loved ones in mercy and love and may He comfort their hearts with His sweet presence is my prayer in their behalf in Christ's name. Submitted in love.

Elder W. G. Fletcher

BROTHER WILLIAM CRAYDON COX

Son of the late William G. and Frances McDonald Cox, died Wednesday, July 26, 1978, at University of Virginia Hospital, Charlottesville, Virginia, of a massive heart attack after several years of declining health. He was 78. He is survived by his wife, Anna Rabold Cox, Lignum; four daughters, Mrs. Mary C. Dunaway, Manassas; Mrs. Betty C. Koeber, Washington, D.C.; Mrs. Martha C. McLivee, Fredericksburg; and Mrs. Janice C. Duvall, Mine Run, Virginia; four sons, William G. Cox, Jr., Fairfax; Wade H. Cox, Sterling; Edward F. Cox, Manassas; and Charles R. Cox, Lignum; one brother, James S. Cox, Warrenton; one sister, Mrs. Grace Brown, Front Royal, Virginia; seventeen grandchildren and six great-grandchildren.

He was a native of Front Royal, where he joined Happy Creek Church. He later moved to Northern Virginia, attending various churches there and enjoying the company of the Baptists in his home. Upon retirement about fourteen years ago, he moved to Lignum. He then began attending Union Church, and was faithful as long as he was able. Often he would come with "Cox's Army" as he so lovingly spoke of his grandchildren.

Brother Cox was a good husband and father, a good neighbor, and kind friend, always willing to lend a helping hand. He was a master carpenter. Funeral services were conducted by our pastor, Elder J. Emory Alderton, at the Clore Funeral Home Chapel, Culpepper, with burial in Laurel Hill Memorial Park, near Fredericksburg, Va.

Written by one who knew and loved him for the truth's sake. Read and approved on Saturday, September 9, 1978 in conference at Union Church.

Sister Rosalie Woodward, Assistant Clerk

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Olive J. Detamore, Indiana, \$3.00; Nancy E. Davis, Virginia, \$5.00; Glen Reeves, Texas, \$1.00; Miss Lottie Suthard, Virginia, \$4.00; Warren Wilson, Virginia, \$5.00; Kenneth Lindenmayer, Indiana, \$2.00; Mrs. Leroy Donaldson, Maryland, \$15.00; Julian Bly, Virginia, \$5.00; Thelma Stowers, Virginia, \$5.00; Mrs. C. L. Bender, West Virginia, \$2.00; Mrs. Lucy M. Goodnough, Virginia, \$5.00; Mr. and Mrs. Harry Booth, Michigan, \$5.00; Mrs. Leonard Gray, Virginia, \$1.00, Mrs. Mae D. Wynes, Maryland, \$2.00.

MILL CREEK—Hamburg, Va on Hwy. 211 about 2 miles west of Luray, Va 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 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, Bloomery 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, 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 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 '79

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 Parlowe, 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 '79

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