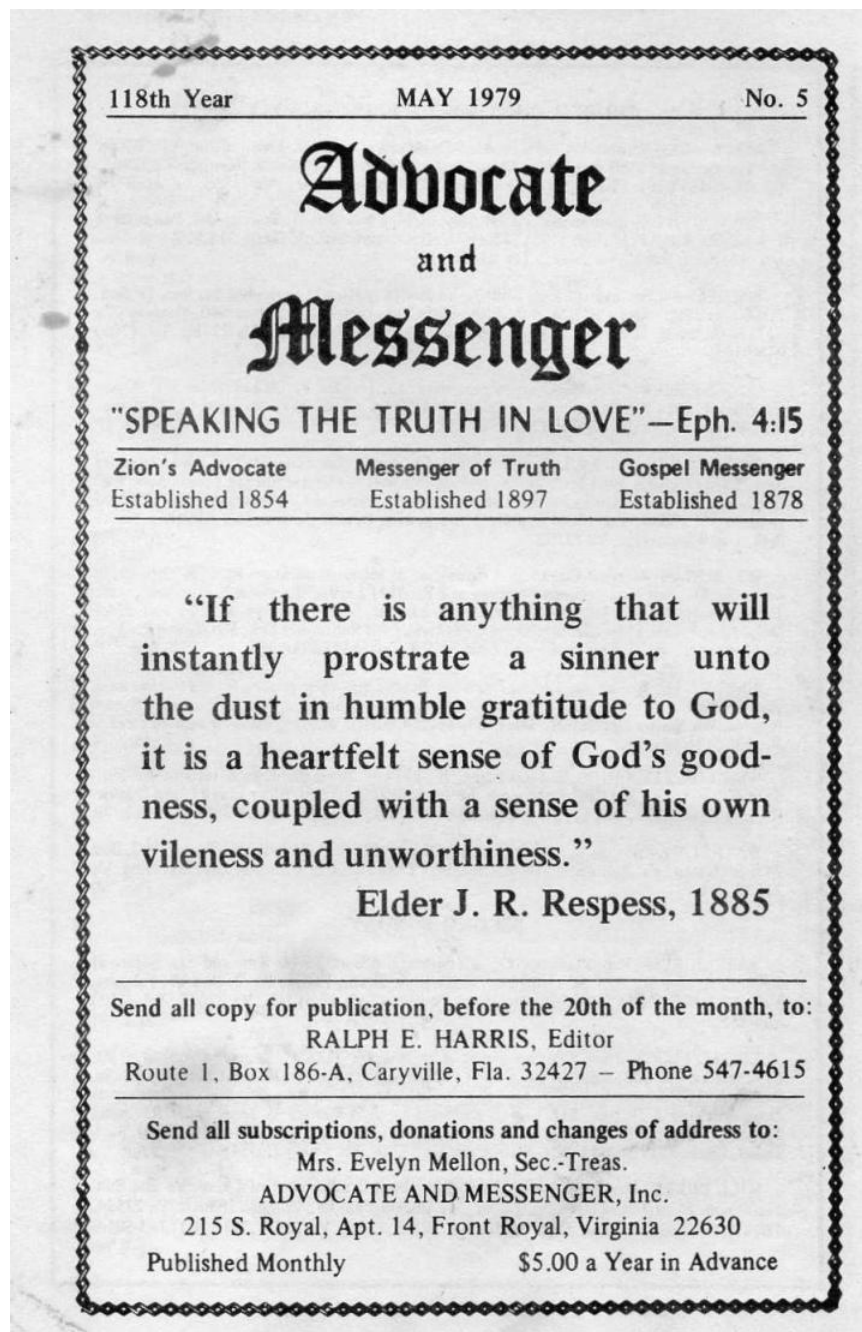


Advocate and Messenger



“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 sovrgrace.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., 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 '80

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 Gary Utz, Pastor, Rt. 5, Box 540, Madison, Va 22727. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va 22180, Tel. (703) 938-8169 Dec. '79

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

GREENWOOD—Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, I-B, Woodbridge, Va 22192 April '80

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. '79

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 Russell Sutphin, Pastor, Bloomery Route, Box 74, Winchester, Va 22601. Tel. (703) 662-1476. 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. '79

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. '80

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 Mar. '81

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 '79

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, Gary Bausserman, Rt. 3, Luray, Va 22835, Tel. (703) 743-5014. April '80

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PREREQUISITES TO A KNOWLEDGE OF THE TRUTH

Before anyone can or will fully submit to the truth of the Bible there are two facts which must become so deeply ingrained within their souls that it becomes a part of their very being, so much so that all their thoughts and actions are *affected* and to a certain extent *governed* thereby. These two truths are: (1) the natural depravity and corruption of man and (2) the absolute sovereignty of God. With regard to the first the Scriptures tell us that “. . . If we say that we have no sin, we deceive ourselves, and the truth is not in us” (1 John

1:8), and with regard to the latter, those who are ignorant of it are told by Christ, "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29).

Man will not submit to the complete sovereignty of God (in his mind) until he sees his own utter weakness and helplessness. Any time we hear a man using terms which detract from the power and all-sufficiency of God we may immediately conclude that he has not yet been reduced to such a sense of his own poverty and ruin that he can cry, "Lord save or I perish."

It is common among such men for them to speak of God *wanting* to do some particular things, or *trying* to do thus and so. But of course such terms imply *weakness* and *failure* on the part of God and *this is abhorrent to the ear which has been divinely trained to receive and use scriptural terminology* such as "... all the inhabitants of the earth *are* reputed as nothing: and he (God) doeth according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" (Dan. 4:35).

The 104th Psalm is one good example, among thousands, of a true, Spirit-taught concept of God. We will extract just a few samples here of the terminology of a true believer: "Bless the Lord, O my soul . . . thou art *very great*; thou art clothed with honour and majesty . . . stretchest out the heavens like a curtain . . . walketh upon the wings of the wind . . . laid the foundations of the earth . . . causeth the grass to grow . . . and herb for the service of man . . . makest darkness and it is night . . . O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches . . . etc; "Bless thou the Lord, O my soul. Praise ye the Lord."

In the face of such a large volume of inspired Scriptures depicting a God of this nature how is it, and why is it, that He is so commonly spoken of among professing Christians in such discrediting terms, as being on, or below, the level of poor, weak, finite and worthless men? It is because the Spirit

of this mighty God has not yet stripped them down and laid them low in the dust of self-abasement. He has not yet revealed to them, at least to any great degree, what they are by nature and has not caused them to smite upon their breast and cry as did the publican, "God be merciful to me a sinner" (Luke 18:13). They have not yet felt the exceeding sinfulness of sin and the depths of their own wickedness and filthiness by nature. They have not yet come to the place where they can wholeheartedly and experientially join with Paul and say, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:24). Neither can they truthfully witness with him in referring to himself as *the chief of sinners* (I Tim. 1:15), and "... less than the least of all saints" (Eph. 3:8). They do not yet know clearly of what he spoke when he said, "I know that in me (that is, in my flesh,) dwelleth no good thing . . ." (Rom. 7:18) They are comparative strangers to all this experimentally and therefore still cling at least in part to their own *filthy rags* of righteousness.

How different is the language of those who have been brought to see and feel their littleness, nothingness and unworthiness before the great and spotless Lamb of God! What high and exalted terms the apostles used when they spoke of Him! as . . . "Christ the power of God, and the wisdom of God" (I Cor. 1:24) . . . as being in the form of God and thinking it not robbery to be equal with God (Phil. 2:6) . . . of God speaking unto us by His Son, making the worlds by Him . . . of his being the brightness of His Father's glory, the express image of His person and upholding all things by the word of His power; by Himself purging our sins; being made so much better than the angels; having obtained a more excellent name than they; by all the angels being commanded to worship him, etc. (Heb. ch. 1); by His being called a chief corner stone, elect, precious and His being precious to those who believe (I Peter 2:6,7). On and on we might go, showing the unspeakably exalted view they had of our glorious Lord.

Thus, dear reader, we may mark it down as a reliable

rule that those who are accustomed to dwell upon what they fancy they have done *for* the Lord and what they boastfully suppose they have *let* Him do for them, are as yet not acquainted, at least to any appreciable degree, with the sad state of their innate corruption and inherent sinnership, weakness and blindness, nor with the incomprehensible greatness, wisdom and power of Almighty God.

But when the piercing rays of divine light are focused upon their hearts and they are made to feel the awful reality of that sad fact which is recorded in Jer. 17:9—that the heart of man is desperately wicked and deceitful above all things, no more will you hear them using terms which would strip God of His majesty and which would make Him subservient to man, but their language will take on a far more humble cast and their whole demeanor will be brought more in line with the way poor sinners ought to speak of and conduct themselves toward God.

This is a very large and comprehensive subject and one which we would like to bring other thoughts in connection with in future articles, the Lord willing. For now we submit the above for the consideration of our readers and trust it will be made of some profit to them through the influence of the beloved Spirit of our supreme and majestic Lord.

THE EDITOR

Ministers should be examples to the flock—the saints of God—in doctrine, in conversation and in conduct, and as they exert, and must always exert, a controlling influence among the churches, how important it is that they should hold fast the form of sound words, contend earnestly for the faith, and also move in the proper direction, for no matter whether they move in the right way or the wrong, *they never move alone*, but always carry some with them.

Elder John Clark, 1856

REVEREND

The term "*Reverend*," has, in modern times, taken the place of the New Testament term Elder. Primitive or Old School Baptists are about the only people who hold to the term Elder for distinguishing the Pastor. They do not want any high-sounding titles applied to them. To apply *reverend* to men appears to them bigotry, pride and a species of robbery.

This word is used *but one time* in the Bible (Psalm 111:9), and then in connection with *the Lord's name only*. And when inspiration says "Holy and reverend is his (God's) name;" to change it and say "Holy and Reverend" is the preacher, is robbing God of His name, to satisfy man's vanity.

As well say, "Holy Mr. Smith," as say "Reverend Mr. Smith." Protestants have borrowed this and many other unscriptural customs from the Catholics. May God enable us to reverence Him, and like Elihu (Job 32:21, 22), not give flattering titles to men.

ELDER R. H. PITTMAN, 1940

RIGHT AND WRONG WAYS OF MEETING TOGETHER

No man can pray unto God with the same meaning who is not in any kind of trouble as he can when he has trouble. I pity the minister who goes into the pulpit without fear and weakness in his heart. I pity the church members that sit in the pews without fear and weakness in their hearts. This is what Christ was teaching when He said, "Where two or three are gathered in my name I am in the midst of them." When God's people gather in the name of Christ they come into the house of the Lord praying. When the preacher cannot preach and the congregation cannot hear, it is very doubtful that anyone has gathered in His name.

ELDER GEORGE R. HUNT

From "Joy Through Tears" - Gospel Appeal, 1970

CONSIDER HER PALACES

The phrase "consider her palaces" is recorded in Psalms 48:13. This expression has reference to Zion, and is a symbol of the spiritual Zion, which according to Heb. 12:22 is the city of the living God. As we view this expression let us try to truly consider her palaces, the dwelling places for those that have been made Kings and Priests to God. When we look at the church we should not just take a casual glance but we should take an in-depth view if we want to behold its real beauty. Note it says *consider* her palaces and we cannot do that with a haphazard look.

Crudens Concordance lists at least five references which will give an adequate definition of the word "consider" Biblically. These references are: II Tim. 2:7, Lev. 13:13, Judges 18:14, Psalm 41:1 and I Sam. 12:24. In looking at the wonderful palaces let us be careful how we look. And, we can learn how to look by reading and studying God's word. Therefore, it will be advantageous to us, at this point, to notice the referenced scriptural texts in their respective order.

Paul's admonition to Timothy was, "Consider what I say: and the Lord give thee understanding in all things" (II Tim. 2:7). These instructions were not only for Timothy but are also beneficial for us today. Remember, we are considering the palaces of Zion, the Church, and we must use the correct measuring instrument if we want to see the perfection of beauty that shines forth. When we measure her palaces, not only according to Paul's writing but also the writings of other inspired men, we find her palaces measuring up to the written word in many ways. That is, her doctrine is patterned after the teachings of the apostles and prophets. The royal family that occupies her premises bears the image of their predecessors.

The teachings within the palaces remain in harmony with the verse quoted, because we are still instructed to study the Bible and take it as our only rule of faith and practice. We are further taught that man, by nature, has not the ability to un-

derstand the spiritual things of God. So, by having these principles taught to us today we, as Primitive Baptists, still fit the mold set forth by Paul; we study and depend on the Lord for understanding. Furthermore, these truths are not taught in their fullest among the institutions of men but they are expounded and cherished within the palaces of Zion.

According to Lev. 13:13 the priest was to view, or observe, the lepers. The verse says, "Then the priest shall *consider*: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean *that hath* the plague: it is all turned white: he *is* clean." This verse should excite our hearts and cause us to want to search further as we compare the harmonious relationship between the message of this scriptural passage and the doctrine promulgated by the Church today. The message is . . . "*if* the leprosy have covered all his flesh," he shall be pronounced clean. This is such a vivid type of our spiritual experiences when we are brought to the realization that we are complete sinners and not just wounded by sin, superficially, as the self-righteous pharisees appraise themselves.

When we see ourselves completely covered with sin (as the leper was completely covered with leprosy) and no righteousness of our own, we have experienced a lesson taught by grace. For the natural man does not teach us of our total depravity. In facing this awful condition we realize we will never overcome it by ourselves. But, under these distressing circumstances, by and by we are blessed to feel, through the influence of the Spirit, that the still small voice of the Great High Priest (Christ) has pronounced us "clean". This causes the very fiber of our inner being to want to exclaim, "Eureka!" (Greek for, "I have found it." Editor).

Another meaning for the word consider is to determine: "Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to

do" (Judges 18:14). These were brethren of the tribe of Dan who employed much idolatry and were at this time scheming on how to obtain the images from the house of Micah. Nevertheless, the expression "*consider* what ye have to do" projects to us the idea that it is necessary for us to survey the situation and determine the course of action we are to pursue. As Luke so aptly describes, Ch. 14, Ver. 28, "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?"

The Lord's children should assess the obligations of their own expenses, necessary for them to maintain citizenship among the royal line that occupies the palaces. Also, they should remember the price paid for those palaces, which was the sufferings and blood of Christ. There is a great responsibility resting upon each of us to stand in the ways, and see, and ask for the old paths. And, the discharge of this responsibility requires some scrutinizing views, together with the appropriate determinations (not to be influenced by the craftiness of men) if we are to see the royal family and their palaces aright.

The Psalmist says, "Blessed *is* he that considereth the poor: the Lord will deliver him in time of trouble" (Ps. 41: 1). The individual with the disposition to *pity*, *comfort*, or *relieve* the poor and afflicted is certainly blessed of the Lord and He (the Lord) states that He will deliver him in time of trouble. For example, if we have been endowed with a sufficiency of the natural things of this world to provide assistance in the relief of the poor it is a blessing to do so. On the other hand, we may be poor in the things of this world yet rich spiritually. If this be the case it is even a greater blessing to share our knowledge and light with the Lord's humble poor. So, whether we be blessed with natural or spiritual things (or even both) we should distribute to the needy in either sphere.

But, what about the latter clause of the verse: "the Lord will deliver him in time of trouble." This expression teaches us that even those who have been blessed to the end that they

may share both their spiritual and natural riches with the poor will sometimes find themselves in need; that is, no matter what type or how great the riches there will be circumstances in the lives of individuals which they will not be prepared to face. Then the Lord, that giveth to all men liberally, and upbraideth not, gives grace sufficient no matter how great the calamity.

Another facet of meaning for the word *consider* is to remember. To verify this let's take a look at I Sam. 12:24; "Only fear the Lord, and serve him in truth with all your heart: for consider how great *things* he hath done for you." The meaning of this text is very clear because we are to *remember* the great things God hath done for us. And, these great things encompass, but are not limited to, God giving His only begotten Son for our redemption, the new birth which we experience here in life, the hearing ear and the seeing eye, without which we would not be able to view the palaces of the Great King.

In reiteration we find, at least a partial scriptural definition of the word *consider*: that is, to meditate upon; to view or observe; to determine; to pity, comfort or relieve; and to remember. If God's believing children would only apply these principles to the religious institutions of the present; certainly they could see that the people contending for the doctrine of salvation by grace are the ones who occupy the palaces of Zion.

Mr. John Gill of the late seventeenth and early eighteenth centuries, a Particular Baptist Minister, of Kettering, England, observes the following about the captioned text: "For Jehovah, Father, Son and Spirit, have their dwelling-places in Zion; and here, besides apostles, prophets, evangelists, and ordinary ministers of the word, who are rulers and officers set in the first place, every saint is a prince and a king; and has a place and a name here, better than that of the sons and daughters of the greatest potentate on earth: every dwelling-place in mount Zion is a palace."

The apostle John in Rev. 11:1 says, "And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein." As the reed was given to John we have a measuring rod, the inspired word of God, given to us for use today in measuring the altar and them that worship therein. We can use this reed to lay judgment to the line and righteousness to the plummet. Our judgment should be formulated by laying it parallel to and in accordance with the word of truth. Furthermore, we should use good discretion in directing our efforts in the proper channels, as the plummet forms the straight line, so we should in a similar manner follow the straight course (be honest with all men) and fasten our nails of righteousness in the proper places within the framework of the Lord's house (the palaces).

ELDER DENNIS H. JONES

RANSOM

Dear ransomed of the Lord: I want to come to you in true fellowship, as an effect of being one of the ransomed, with those of like precious faith. To be one of the ransomed has a far more secure meaning and effect to me than might appear at the first suggestion of man. It seems that *ransom* and *redeem* have about the same application, yet I feel there is a right use for both terms. To *ransom* is to deliver from some great bondage, and to be *redeemed* is used to mean the same, but to *redeem* is more suited to regaining or buying back or making amends for, and only those that are redeemed are *the ransomed of the Lord*, and only the ransomed are the ones redeemed.

There is certainly an active phase of this subject that we need to keep in mind; how we are to act toward penitent sinners and encourage them along the way, declaring unto them that salvation is of the Lord. Both temporal and spiritual,

timely and eternal, it is all of the Lord. We are to declare to sinners that there is a ransom for them and in a very active way, by faith, deliver them from going down to the pit. Such was that which was declared unto Job, and we can deliver from many of the snares and pitfalls of the world, admonishing sinners to abstain from fleshly walks and carnal ambitions, even the very appearance of evil, not in order to *become* an heir of God's kingdom but because there is a ransom and they are bought with a price.

The Lord told Moses, "When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord . . ." The rich were not to give more and the poor were not to give less than half a shekel when they gave an offering unto the Lord, to make an atonement for their souls. This is surely a true offering unto the Lord for a great and true ransom that is God-honoring today. The rich and the poor alike are all commanded to serve the Lord with a true heart in spirit and in truth and live in the light by walking in His humble ways.

The Psalms of David has declared that, "They that trust in their wealth, and boast themselves in the multitude of their riches; none *of them* can by any means redeem his brother, nor give to God a ransom for him." Here the terms redeem and ransom are both used and no matter how much wealth or wisdom a man may have he absolutely cannot by *any* means redeem his brother nor give to God a ransom for him. A rich man may redeem his brother from debt or from prison by giving a ransom for him but he cannot secure him from dying, nor when dead, bring him back from the grave or deliver him from wrath to come. This only is done by God through Jesus Christ our Lord and Saviour. This is the ransom of the Lord from all satanic effects.

The mother of Zebedee's children desired of Jesus that he grant that her two sons might sit, one on the right hand and the other on the left when He came into His Kingdom, but Jesus said she knew not what she asked, for it was not

His to give, “. . . but it shall be given to them for whom it is prepared of my Father.” This opens up the great scope of ransom work of the Lord, “for the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.” How many? As many as it was prepared for. Surely no one can deny who His Father was and that He had the ability to prepare a place for all His Son had ransomed, no more and no less; a great number that no man can number. This is the same number as the *all* referred to by Paul to Timothy, “For *there is* one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.”

Man has violated God's law and the penalty is death and all (humanity) have sinned and come short of the glory of God with the very thoughts and imaginations of the heart being evil, not being able of themselves to appease the wrath of God; being by nature the children of wrath; without God and without hope in the world; standing before God justly condemned, lost, undone, wretched, unclean, and defiled beyond imagination; nothing to offer to be acceptable to God; fallen to the lowest state. This is the condition of all humanity. Some realize it and some do not. This is, in a few words, the actual condition man is in by nature and opens unto us the great need of a ransom from it all.

The ransom was and is testified in due time, for when it pleased the Lord, when the fulness of time was come, God sent forth His Son. Yes, the Father's very Son, moved by divine love and beholding the fallen state of man, has by His own love for those the Father gave Him, endured the punishment due their sins, which punishment was banishment from God forever. Yet in accord with the Father's will He was obedient unto the death of the cross and there remaineth no more sacrifice for sin. Jesus died that they would live with Him in Glory. What a wonderful ransom from death, the power of Satan and the grave! so that we are freely justified and able to appear with Him in *Glory as though we had never*

known sin. Sorrow and sighing shall flee away and everlasting joy shall be upon their heads. The rebuke of His people shall He take away, and He has declared, "I will ransom them from the power of the grave."

How precious! How sweet is this ransom! "O death, I will be thy plagues; O grave, I will be thy destruction." "The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." Wonderful ransom! This is the ransom of my soul. Those who are redeemed by the blood of Christ shall be called the ransomed of the Lord. Praise His name for such a ransom. In love.

ELDER DAILY HITE

GRACE IS Poured INTO THY LIPS

The dictionary defines grace as: unmerited divine assistance given man for his regeneration or sanctification; a virtue coming from God; mercy; pardon; a special favor; reprieve; approval. None of these definitions give us a complete or full meaning or understanding of the grace of God. Certain it is that the grace of God by which we are saved eternally is more than assistance. Grace did not *assist* man to obtain his eternal salvation. God, by His grace, did it alone. However I do feel that those in possession of this divine grace are assisted or helped by its very presence to show forth that grace to others.

John says that Jesus was full of grace and truth and of His fullness (of grace and truth) have we all received, and grace for grace (John 1:14-16). The more we exercise the grace that is within us the more we will receive.

We will now go into a little more detail on the scripture quoted above: "My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer. Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever" (Psalm 45:1-2). God is here talking through the psalmist of the things touching the King (Christ).

All things Jesus did here on earth were agreed upon between him and the Father before time began. They were prophesied by the prophets and performed by Christ. Jesus continually said that the things He did were not by Him but by the Father who was dwelling in Him. Paul says that, "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (II Cor. 5:19).

"Grace is poured into thy lips." Here we see the exceeding riches of God's grace. Many times after a hard rain we say, "It didn't just rain, it poured." The word *poured* here indicates *heaps* of grace, grace upon grace, *plenteous* grace, a never-ending supply of grace, etc.

Isaiah expresses the nature of grace beautifully in a number of places, two of which we will give as examples: "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (40:1-2). Our sins *put away* and we are *clothed* with the righteousness of Christ. That is double. That is grace. (Read also Isaiah 61:1-3).

As we think of the many times that Jesus not only spoke words of grace but also acted them as well, we can begin to understand that not only was grace *poured* into His lips but into His heart as well. After the sermon on the mount a leper approached Him and said, "Lord, if thou wilt, thou canst make me clean." Jesus touched him and said, "I will, be thou clean." A woman with an issue of blood touched the hem of His garment and was healed. He turned and said, "Daughter, be of good comfort, thy faith hath made thee whole." A woman taken in the act of adultery was brought to Him by the Pharisees who said, "This woman was taken in the very act of adultery. Now Moses said that such should be stoned. What do you say?" Jesus stooped down and wrote upon the ground and when He spoke He said, "Let Him that is without sin, first cast a stone at her." The accusers all left one by one.

He then said to the woman, "Where are thine accusers, doth no man accuse?" She said, "No man Lord." He said, "Neither do I condemn thee, go and sin no more." Words of grace from His precious lips.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. Read the first twelve verses of the fifth chapter of Matthew and see the blessed words of grace fall from His lips.

"Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within:

Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity."

"Jesus Lover of My Soul," 4th Verse.

ELDER T. EVERETT BEAVERS

THE FEAR OF THE LORD

The fear of the Lord is that awe and reverence felt in one's heart of God's sovereign power and perfection in holiness when a creature realizes his soul is subject to eternal judgment. When eventually faith in Christ is revealed godly fear is increased by love, adoration and praise. It is "the beginning of wisdom . . . of knowledge," it is "to hate evil . . . a man's treasure," a fountain of life; by it "are riches" and "prolonging of days." It is God's sign and first-fruits of salvation bestowed by His love and mercy to a repenting sinner. In the Old Testament it is an oft-repeated mark of a godly life. It is recognized in this gospel day by Paul when he said of the ungodly, "There is no fear of God before their eyes" (Rom. 3:18).

Before Jesus was born, Christ was seen but dimly in types and shadows. Now, in this gospel age, we have the witness of Christ coming to earth in the body of Jesus and since the day of Pentecost His Spirit abides in His disciples enabling them to obey their heavenly King. Belief in Jesus Christ, manifested by works of faith, labors of love and patience in hope are the signs of true discipleship. These are the heirs of Heaven bound for eternal glory, but it is through much tribulation and many sorrows that the kingdom is entered.

The all-important question in every mind awakened by a life and death query in their heart most likely will be, "Am I one that has been taught by amazing grace? Something within tells me, Jesus came to earth, but did He come for me? 'T'was here He lived, but did He live for me? 'T'was here He died but did He die for me? I know He'll come to raise the dead when all the earth shall see the glory of His living head, but *will He come for me?*"

In a matter of such vital importance, let us ponder. Can the reader journey back memory's lane and view once again the way he has travelled in thought and feeling? Can you recall a soul-trouble when you first felt a fear of the Lord because of the consciousness of your sins? Perhaps they were not too great but you knew your parents would not approve and you did not feel good about the deed you could not undo. Perhaps at first you had a fear of Satan until you realized God holds the keys of eternity in His hands. Knowing that to God you must answer, you decided you would serve and obey Him, if not at once, you would before you died. It is apparent the Lord's schooling in grace often begins in the formative years of one's youth. In the case of the writer, if I am not mistaken in judging God's amazing mercies to this poor sinner, it was several years I was tutored only by the fear of the Lord. Jesus was a stranger, but I recognized God as Creator. I knew ungodliness was offensive to Him but I saw only outward sins. I tried to obey my parents and teachers but I still wonder why I was so moved.

I know now I was striving only to merit a good reputation but my heart still swells with profound gratitude that I was restrained from many outbroken sins while traveling the slippery paths of youth. At that time I was a stranger to grace and ignorant of God's mercy, for heart-sins, by which all mankind are judged, did not disturb me. We consider the "fear of the Lord" is a work of grace in God's providential care for His own, while His hand is unseen and His power unfelt. We do not see the Lord but He sees us in mercy and with pity. For scriptural illustration of this treatise see Galatians 4:1-9.

Faith and belief in Jesus Christ is a work wrought in a creature according to the will of God. Yet Jesus exhorted His disciples to believe in Him because they believed in God (John 14:1). Yet it takes the witness of the Holy Spirit to give understanding in light. When Christ is revealed we respond with a lively (living) hope, now (to us) anchored in Heaven by this amazing revelation. We see Jesus in His glory and know He is the Son of God now calling a poor sinner (as I know I still am in the flesh) to follow Him. This heavenly scene is usually of short duration as it was to Peter, James and John on the mountain with Jesus and Saul's meeting Jesus on his way to Damascus. There is no law of language available to mortal tongue by which it can be described. Only one's soul can comprehend the glory, power, beauty, rest and peace revealed to him in this momentary view of Heaven seen beyond the veil of our flesh.

This adoption into the kingdom of God is bestowed with the variations of the wind, but sufficient grace is given to convert a dead sinner from dead works to serve the living God if he will use that talent and not bury it. But, be not deceived, Satan will oppose with arguments, temptations, threats and doubts. The believer is ordained to the duty to now walk and live by faith in Jesus and trust not in man (self included) nor make flesh his armour. Let us praise the Lord for His unspeakable mercy to poor, hell-deserving sinners!

ELDER GALE F. HANOVER

GOD'S POWER

The wonderful power of God is made manifest every day in the heavens above the earth beneath. His power is infinite, and we cannot behold the full extent of its greatness. We read in the Holy Scriptures of how God has protected and guided His people throughout all kinds of troubles and tribulations by His mighty power.

Springtime is such a flourishing time of the year and we see evidences of God's handiwork in nature all around us. The fragrant blossoms and flowering shrubbery brings to our minds the power of our living God. The universality of this beauty is everywhere.

It takes the power of God for us to perform our daily tasks. Our prayer each day should be for God's will to be done, and we should trust to the power of God that this will be for our edification. May God grant us the wisdom to acknowledge this great and omnipotent power each day of our lives.

SISTER LENA M. JOHNSON

GLORYING IN THE LORD

"That, according as it is written, He that glorieth, let him glory in the Lord" (I Cor. 1:31).

When talking with the Lord, I sometimes ask, "Lord am I a glory seeker?" Then, to find the answer, I begin to search, examine myself, stand before a mirror and behold myself in the glass. I take spiritual x-rays of my heart to scan the deep crevices and secret places there. After careful search has only disclosed the ugly picture of myself as a corrupt, carnal, individual, (brought to light by the righteous wisdom of Christ) then I say with assurance and conviction, "Lord, I am sure I am not a glory seeker."

No sooner have I arrived at ease and peace over this matter than the shattering impact of a greater fear strikes me.

Even though I am not a glory seeker, Have I failed to acknowledge the Lord in all my ways, and appeared to be so in the eyes of His little children? The thought strikes terror through my heart, realizing God is a jealous God! Have I been so carried away by the joys of being in His service and the fellowship of His people that I have forgotten to praise Him as I should? Lord grant me the needed blessing to glorify Thy name before Thy congregation.

The servants of God we read about in the New Testament *gloried in the Lord*. Paul said, "I can do all things through Christ which strengtheneth me," and also, "By the grace of God I am what I am." He never forgot his former life and conversation and knew the mercy of Christ brought him to the Church. He declared this to many people both within and without the Church and ended his service by saying, "I have fought a good fight."

In the Old Testament we read also of men who gloried in the Lord. Some, like David, gave glory to the Lord for victory in battle, saying, "The right hand of the Lord doeth valiantly" (Psalm 118:15, 16). He said, "All nations compassed me about . . . like bees . . . but in the name of the Lord will I destroy them." He could glory in the Lord for His salvation, and *did* glory in Him saying, ". . . His mercy *endureth* for ever."

Jeremiah gloried in the Lord because of the Lord's hand upon him, saying, "I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand . . ." He gave the Lord credit for being alone and not being partaker of the wickedness.

It was from Jeremiah's writing that Paul derived the above text, "as it is written". "Thus saith the Lord, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these

things I delight, saith the Lord" (Jer. 9:23-24).

A dear brother recently said to me, "Why didn't Moses enter into the promised land?" I replied, "Because he smote the rock instead of speaking to it as the Lord commanded, and consequently failed to glorify the Lord in the eyes of the children of Israel." He said, "I know that's what the Bible says, but the mercy of the Lord Jesus Christ was not extended at that time, and without it he could not overcome this sin." Notwithstanding, the Lord raised up a great leader, Moses, who interceded for the sins of the people of Israel. In like manner, the Lord Jesus Christ, was a prophet mighty in word and deed, who loved His people enough to die to purchase their redemption from sin. And He is gone into Heaven to appear in the presence of God for us. As John writes, "Little children, I write unto you that you sin not, but if any man sin we have an advocate with the Father, Jesus Christ the righteous." All glory be to the Lamb who was slain, for He pleads peace for us through His blood to the Father.

Perhaps through the prayers of God's children, and the mercy of the Lord Jesus Christ, we may have privilege still to honor Him and glory in His salvation.

ELDER A. J. HYLTON
Willis, Virginia 24380

WHAT IS WRONG?

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11, 12).

This condition was foretold to come upon the Lord's people and in reading of the experiences of the Israelites we see where many times it came, and it left them in darkness, desiring the sincere milk of the word but not quite able to receive it. This makes us wonder. Is there not a cause? There is an answer I'm sure if we will search for it.

The Israelites in Malachi's time had lost the true devotion to the law-service in that they were offering polluted sacrifices; the lame and blind, instead of doing as they were commanded and offering their best. The Pharisees in our Lord's time had placed more emphasis on *tithing* than on *love, judgment* and *mercy*. They would bind grievous burdens on God's children and not help them bear them. These examples prove to me that they were seeking God's service, yet they were not receiving the joy and comfort they were desiring.

In the tenth chapter of Mark one came to our Lord asking Him what he should do to inherit eternal life? The Lord instructed him to keep the commandments and this one declared that he had observed these from his youth. Jesus then told him he yet lacked one thing; "Go thy way, sell whatsoever thou hast, and give to the poor . . . take up the cross and follow me." This one went away grieved because he had great possessions and didn't want to part with them. He was seeking some joy and consolation and was not willing to make the proper sacrifice in order to receive this joy.

The Lord instructed His followers to seek first the Kingdom of God and His righteousness and all these things would be added unto them. The things in this text I believe to mean the necessities of life. We may not have them in the abundance we desire but sufficiently for our well-being.

Now to bring this thought to our present day: we have no control over the past and the only way we can shape the future is by setting a good example for our children and grandchildren. This, in my judgment is very important. How can we expect our children to be faithful if we as parents are not?

It seems to me that our Lord has blessed America more than any nation in the world. I think this is because our forefathers were directed by the Holy Ghost to adopt a form of government that gives everybody the right to worship God according to the dictates of their own conscience. Here in

America the Church our Lord established has enjoyed more freedom than anywhere on earth. It seems that since World War Two there has been a gradual decline in morals and honesty here in America while at the same time there has been numerous crusades by men to re-establish the teachings of the Bible.

This leaves a question in our minds; what is wrong? The Church was established here as a sanctuary for a few of God's very elect to gather and separate themselves from the world and worship God in spirit and truth. Are we faithful in this? Do we let the world interfere with our service to God? Or really deep down are we consoled with free grace to the extent that it is not really necessary for us to assemble ourselves in worship to God? Or perhaps has the ministry failed to stand on the walls of Zion and warn God's people of approaching danger? If we have never considered these things we should. I have asked the congregations that I serve what would be their thoughts if a law was passed that we couldn't assemble ourselves openly to worship God?

Some of the Lord's people now seem to be content with one or two meetings a month. I wonder if we went more if it wouldn't mean more to us. The gospel of our Lord is likened to a table of good food. There we can set at the table and partake of the spiritual meat and drink and enjoy the blessings of our Heavenly Father.

In this day when it seems that the high cost of gasoline is going to stop many from attending special meetings it seems all the more important that we support our local meetings and encourage one another and be thankful that God has blessed us with seeing eyes and hearing ears to be able to receive the pure gospel and perhaps a few of us will be able to escape the famine of which Amos spoke. Written in love.

ELDER GLENN ROOKER
Tuttle, Oklahoma

SINS PURGED BY CHRIST

“Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high” (Heb. 1:3).

There is no question but that this had to do with the work of the Lord in behalf of His people. Notice that Christ *sat down* on the right hand of the Majesty on high, after He had, *by Himself*, purged our sins, denoting that there was something accomplished by the act of the Lord. Now if this means that He paid the sin-debt for the entire Adam family, then *all* the human race will live with God in Glory, because this was the thing that had them separated from God. (But we know that some of Adam’s race are lost).

If we claim that it was conditionally done, depending upon the act of the lost sinner, it would mean that He *did not purge us from our sins*, but made a way by which we *could* be saved if we took advantage of it. But whatever He did it was perfected *by Himself* and not another.

Notice that it embraces sins in the *plural*, none left out, but *all* atoned for by the Lord. The argument is sometimes made that Christ only purged sin up to a certain point in the lives of people, then they must work their way by means of being obedient unto the gospel. All acknowledge that there have been and still are many who have never heard the gospel. Did He purge their sins or did the purging depend on their hearing the gospel?

If God put it upon you to get the remedy before the lost that they might receive the gospel and be saved, and you failed to get the means to them, would God hold you chargeable for your neglect or failure to do your part and send you to hell, or would He save you and send the other to hell? These are questions that need to be answered if the works plan of salvation is true; that the lost sinner puts the finishing touch on the atonement. I believe Christ did what the text says He did; that He “purged our sins” *by Himself* and *sat down* on the right hand of the Majesty on high. He blotted

out the things that were contrary to us, nailing them to the cross.

ELDER A. D. WOOD
Glen Rose, Texas

THE WEAKNESS OF THE FLESH

There is no enemy that so oft misleads our feet and betrays us into sin as the carnal nature in our own flesh, which is ever at variance and rebellious and at war against the Spirit, and for this reason it is necessary that the pure mind should often be stirred up by way of remembrance concerning the weakness of the human mind or body, and that we are commanded or admonished to mortify its deeds, and to live after the Spirit. It is useless for us to say we would not do as some other erring brother has done or is doing, for we know not what we would do if the same temptation should overtake us. And for this reason Christ lovingly admonished His disciples, just before His death, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

ORIE ADAMS - Oglethorpe, Ga.
Zion's Advocate, 1915

A.D. 831. The false doctrine of transsubstantiation, that the bread and wine in the Lord's Supper are by the prayers of the priest, changed into the real body and blood of Christ, invented by Paschasius Radbert, of France.

S. Hassell, in *Gospel Messenger*.

MY CHURCH

I have learned a blessed lesson;
 May I pass it on to you?
 There's no place to be on Sunday
 Quite so sweet as in a pew.

Oh! to sing the songs of Glory
 And to clasp the member's hand
 Is such treasure to each pilgrim
 As we walk upon this land.

I have lived away on Sundays
 And the clock would tell the time;
 I would know that they were meeting,
 Knowing blessings so sublime.

I could almost hear them singing
 With a smile upon their face,
 Capt'ring every fleeting moment
 As they worshiped in this place.

Truly, God has richly blessed me;
 I can worship there some more.
 All my thanks are to my Saviour,
 And the goodness that's in store.

Sister Sarah Hobbs
 Pavo, Georgia

WALKING AND TALKING WITH JESUS

1. Walking and talking with Jesus
 Hunting His steps in the sand;
 Often my sins hide His footprints,
 Then I must reach for His hand.

2. Walking and talking with Jesus,
 Sinning and feeling the rod;
 Listening too late to His precept,
 "Be still, and know I am God."

3. Walking and talking with Jesus,
 Hoping to look on His face;
 Trusting alone in His merits,
 How can I fall from His grace.

CHORUS:
 Walking and talking with Jesus,
 Hoping and looking above;
 Saved by His GRACE and His MERCY;
 Lost in His wonderful love.

Sister Violet M. Hiatt
 Awakened singing this September 20, 1958

CORRESPONDENCE AND NEWS NOTES

ANNUAL OR UNION MEETINGS OF PRIMITIVE BAPTIST
 CHURCHES IN VIRGINIA AND WEST VIRGINIA

MILL CREEK CHURCH - Second Sunday, May 13, 1979. All day Sunday only.
 Will be held in Alma Church Meeting House. Elder Hollie Redmon, Pastor.

GOOSE CREEK CHURCH - First Sunday, June 3, 1979, and Saturday before. All day both days. Elder J. E. Alderton, Pastor.

ALMA CHURCH - First Sunday, June 3, 1979, and Saturday before. All day both days. Elder E. S. Skeen, Pastor.

MARTINSBURG CHURCH - Second Sunday, June 10, 1979. All day Sunday; and Saturday before 2:30 p.m., supper, Saturday night. Elder W. Dwayne Fletcher, Pastor.

UNION (SUMMERDUCK) CHURCH - Second Sunday, June 10, 1979. All day Sunday and Saturday before. All day both days. Elder J. E. Alderton, Pastor.

CEDAR CREEK CHURCH - Third Sunday, June 17, 1979, and Saturday before. All day both days. Elder W. G. Fletcher, Pastor.

MT. CARMEL CHURCH - Fourth Sunday, June 24, 1979, and Saturday before. All day both days. Elder A. J. Hylton, Pastor.

BARROWS RUN CHURCH - Fourth Sunday, June 24, 1979. All day Sunday only. Elder Raymond Pressley, Pastor.

CHURCH CONSTITUTION SCHEDULED

The Oakdale Church of Akron, Ohio, has extended an arm to a group of believers in Western Pennsylvania for the purpose of constituting a church in that part of the country. They meet on **First Sundays** at the home of Paula Winkle in Adamsville, Pa., Phone 412 - 932-5409, and on **Third Sundays** at the Helen Black Miller Chapel in Mercer, Pa., across from the court house. For more information write or call the above or Wallis and Fran McCurdy, 80 N. Mercer St., Greenville, Pa., 16125, Phone 412 - 588-8778. All peace-loving Baptists are invited to come and worship with us. We would like all who can, and especially the ordained, to come be with us the 5th Sunday, September 30, 1979 for the purpose of forming a Presbytery to constitute a church in the vicinity of Mercer. —Elder Clarence O. Davis, 686 Mt. Pleasant Road, Clinton, Ohio 44216.

THREE SCHEDULED FOR BAPTISM NEAR HAMILTON

North Fork Primitive Baptist Church, located about 6 miles south of Purcellville, Virginia, has scheduled a baptismal service for Second Sunday, May 13, 1979. Those to be baptized on that occasion, the Lord willing, are; two young sons of Brother and Sister William Payne; and Sister Polen. Following regular morning service, lunch will be served at church; baptismal service at 3:00 p.m. in swimming pool at residence near Hamilton, Virginia. Proceeding west on Rt. No. 7 direct to pool, turn left on Rt. No. 710, St. Paul Street, in Hamilton, go

about ½ mile to pool. Coming East on Rt. No. 7, turn right on Rt. 710 to pool. Or go to residence of Brother Edwin and Sister Elsie Payne in Purcellville, and be led to pool. —Elder W. Russell Sutphin, Pastor.

**ELDER AND SISTER H. E. HARRIS TO CELEBRATE
FIFTIETH WEDDING ANNIVERSARY**

On June 13, 1979 Elder Horace Edward Harris and Sister Lela Wells Harris (Parents of the editor) will have been united in the sacred bonds of matrimony for fifty years. The celebration of this event will take place Sunday, June 24, 1979 between the hours of two and five p.m. at the Bethel Primitive Baptist Church building, which is located about 7 miles S. W. of Bonifay, Florida on Highway 173 South. All brethren, sisters, and friends are cordially invited to attend this celebration. Those wishing to write or call may use the following address or number: Rt. 1, Box 187, Caryville, Florida 32427, phone 904 - 547-3336.

147TH SESSION OF SANDUSKY ASSOCIATION

The Lord willing this session will be held with the Thompson and Oakdale churches in the school building at Vaughnsville, Ohio beginning on Friday and continuing through the Fourth Sunday in June, 22nd, 23rd and 24th. Located on State Rts. 115 and 12, approximately five miles North of U. S. Rt. 30. Come worship with us. For further information contact: Elder Nolan Pitney, 1134 Columbus Street, Box 34, Holland, Ohio 43528, or, John M. Hite, 688 Morral-Kirkpatrick Road, W., Marion. Ohio 43302

Obituary

BROTHER WILLIAM BAXTER

Brother William Hampton Baxter was born in Cucumber, West Virginia, April 19, 1918 and died at the Methodist Hospital, Indianapolis, Indiana December 25, 1978. His parents were Charles Edward Baxter and Doshia Mae (Lyons) Baxter. He married Allie Puckett, December 28, 1937. Sister Allie, one son, three daughters and two brothers survive him.

He moved to Indiana where he attended Coatsville Primitive Baptist Church and was baptized July, 1964. He was ordained a deacon February 19, 1977 and served as Clerk of Whiteriver Association for the past two sessions, faithful in attendance and service everywhere. The spirit returned to God who gave it and memorial service was held December 27, 1978 at Whitacker Funeral Home, Cloverdale, Indiana, by Elders Charles Linton and Levi Williams. Burial was in Cloverdale Cemetery. He is sadly missed by his companion, family, and all who knew him. In humble submission to God's will and way; unworthily, his pastor.

Elder Levi Williams

SISTER THELMA STOWERS

Sister Thelma Hall Stowers was born August 30, 1906, to the late Carey and Rosetta Shipe Hall. She passed away October 28, 1978, of pneumonia at her home in Arcola, Virginia. Sister Thelma was a faithful attendant at Upperville Primitive Baptist Church, the church home of her parents. She had been in very poor health for several years. She had asked for a home in the church and was accepted for baptism, though this never took place due to her condition. We feel that she was as much of a Sister as if she had been baptized.

She is survived by two daughters; Barbara June Cooper of Arcola, Virginia, and Lois Hall Crouch of Sterling, Virginia; a sister, Annabel Hall Titus of Lucketts, Virginia, and a brother, Carey Dulaney Hall of Arlington, Virginia, and seven grandchildren. Services for Sister Thelma were conducted in Hall's Funeral Home, Purcellville, Virginia on November 1, 1978, by Elders J. E. Alderton and E. S. Skeen, with interment in Ebenezer Cemetery, Bloomfield, Virginia. May God's richest blessings be with the family. In Christian love.

Elder J. E. Alderton

MRS. ELIZA MODESETT

Mrs. Eliza Elizabeth Modesett was born August 20, 1898 and lived 80 years, 7 months and 16 days. She was the daughter of Abraham and Mary Alshire Shirley. She married Augustus Modesett October 31, 1917. Two brothers are deceased. One daughter, Elizabeth Senseney of Charlestown, West Virginia; one son, Shirley Modesett of Richmond, Virginia; one foster daughter, Dorothy Lowe Campbell of Luray, Virginia; seven grandchildren and four great-grandchildren survive.

She had attended Mill Creek Church since a young girl. A funeral service was held for her April 7, 1979 at the Bradley Funeral Home in Luray, Elder Hollie Redmon officiating. Burial was in Evergreen Cemetery, Luray, Virginia. She will be greatly missed by her devoted husband and many friends at Mill Creek Church.

Elder Hollie Redmon

DONATIONS TO THE ADVOCATE AND MESSENGER

Mrs. Patricia Marson, Pennsylvania, \$10.00; Elder Ralph Harris, Florida, \$2.00; Mrs. Lois Ingram, Illinois, \$6.00; Elder Levi Williams, Indiana, \$5.00; Elder Dennis Jones, Georgia, \$10.00; J. M. Hall, Virginia, \$5.00; Ralph W. Cusac, Ohio, \$5.00; Mrs. Marguerite Kyhl, Virginia, \$5.00; Carroll Shuler, Virginia, \$5.00; E. M. Oliver, Alabama, \$10.00; Mrs. Edith V. Carter, Indiana, \$5.00; Mrs. Lura Carper, Maryland, \$5.00; Elder E. S. Skeen, Virginia, \$5.00; John J. Woodward, Illinois, \$1.00; Mrs. Virginia P. Kane, Virginia, \$3.00; I. Randolph Dovel, Virginia, \$15.00; Mrs. Alma Solomon, Maryland, \$5.00; Raymond Lee, Virginia, \$5.00; Mrs. Hertis Davis, Florida, \$5.00.

MARTINSBURG—Martinsburg, W. Va Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. and 1:30 p.m. Elder Dwayne Fletcher, Pastor, 21 - 2 Florence Tollgate, Florence, N.J. 08518, Tel. (609) 499-2491. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W.Va 25401, Tel. 267-7356. Mar. '80

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

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 Walter Lewis, Pastor, Rt. 1, Box 25, Keeling, Va 24566. Aubrey E. Utz, Clerk, Madison, Va Dec. '79

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

UNION—Summerduck, Va Take 651 from Remington to Summerduck (about 10 miles) meets each 2nd Sunday at 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md 20906. Tel. (301) 946-9526. Mrs. Pauline Steadman, Clerk, Rt. 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '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. Mrs. Kathleen Swing, Clerk, Rt. 4, Box 450, 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 July '80

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 Ernest Long, Pastor, Rt. 2, Box 119, Stanley, Va 22851, Tel. (703) 778-2763. 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. '79

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

SIDELING HILL—Fulton Co. Pa 6½ miles north of Needmore, Pa Turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715 July '79

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

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va 22740, Tel. 987-8220
Jan. '80

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. '79

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 Gary Utz, Pastor, Rt. 5, Box 540, Madison Va 22727. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va 22630, Tel. (703) 635-3434
June '79

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ 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 '80

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. '80

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. '79

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. '79

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