

Advocate and Messenger

127th Year NOVEMBER 1988 No. 11

Advocate
and
Messenger

"SPEAKING THE TRUTH IN LOVE" — Eph. 4:15

Zion's Advocate Established 1854	Messenger of Truth Established 1897	Gospel Messenger Established 1878
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O Lord, before Thy feet I fall,
In deep humility;
My sin I constantly recall,
Its stain is plain to see.

In this old flesh is nothing good;
This truth I sadly own:
And all my hope is in Thy blood
And righteousness alone.

R.E.H.

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CHURCH DIRECTORY – FIRST SUNDAY

ALMA – Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. Meets 1st Sunday 10:30 A.M., Sat. night before at 7:30 P.M. Elder Ernest M. Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851 (Tel.) 703-778-2763. Sister Debbie Snellings, Clerk, P. O. Box 426, Stanley, Va. 22851. April 1990

BENTONVILLE Bentonville, Va. 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630, Tel. (703) 635-3548. April '89

BETHEL – 7 miles west of Falls Church, Va. Leesburg Hwy. Greyhound Bus Line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va 22031, Tel. (703) 273-5983. Dec. '87

GOOSE CREEK –Near Markham, Va. 1st and 3rd Sundays at 11:00 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Linda McIntyre, Clerk, 414 E. 6th St., Front Royal, Va 22630, Tel. (703) 635-3412. June '89

GREENWOOD–Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) St. Rt. 643, follow that to (Minnieville Rd.) St. Rt. 640 to Church. 1st Sun 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleatons Trailer Park, I-B, Woodbridge, Va 22192. April '88

MT. PISGAH–Morrow Co., Ohio, take SR 61 to Fulton, turn east on County Rd. 25, 4 miles; then south on County Road 184, ½ mile to church. Meets 1st and 3rd Sun. at 10:30 a. m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Durward Edwards, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '88

MT. ZION–Waukegan, Ill. meets 1st Sunday in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder Thurmon Richie, Pastor. Leta Dunn, Clerk. For direction or information call (312) 244-0946 or (312) 623-6896. Feb. '89

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. Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634. Oct. '87

SALEM–Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown, In 47346, Tel (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '89

SHARON–Fenton, Mo (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk, 15 Claraned Hgts., Fenton, Mo 63026, Tel. (314) 343-7059. June '89

UNION–East side of Midland City, Ala. just off Old Montgomery Hwy. Meets 1st Sunday and Sat. before at 10:30 a.m. & 3rd Sunday at 5:30 p.m. –Elder Odell Deese, Pastor, Rt. 9, Box 224, Dothan, AL 36303, Tel. (205) 794-5096. Bro Eugene Conner, Clerk, Rt. 9, Box 225, Dothan, AL 36303, Tel. (205) 792-8433. April '89

WATERLICK–Waterlick, Va, 1st Sun. 11:00 a.m. Elder Phillip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Clerk, Sister Grace Hall, 164 Totten Road, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '89

SECOND SUNDAY

BATTLE RUN–Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '89

Advocate and Messenger

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

127th Year

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SISTER MELLON'S PILGRIMAGE FINISHED

We received a call from Elder Phillip Johnson on October 2, informing us of the passing of Sister Evelyn Mellon the day before. We had known for some time that her health was failing, but I am sure none of us were prepared for her sudden demise. For the last 12 years I have worked closely with her and I feel that I have lost a dear, personal friend and a loving sister in Christ. The A&M, and indeed, the Cause of Christ, has lost a devoted friend and supporter. She is one of those who has left a vacancy which can be felt, and felt very keenly.

As most of you know, we published a tribute to Sister Mellon in the September A&M. She called me just a couple of weeks before she died and told me how much she appreciated the things we said, though she felt so unworthy of them. We will always be thankful we had the opportunity of giving her a few more flowers while she was with us.

In compliance with her request, she was scheduled to relinquish her duties as Secretary and Treasurer effective October 1st. On that very day the Lord not only gave her an honorable discharge from *those* duties but from *all* her earthly labors, and called her home to eternal rest. It is easy for us to picture the Lord say unto her, "Well done, thou good and faithful servant...enter thou into the joy of thy Lord." We are glad on her behalf, but we feel a keen sense of loss. May the Lord help us to follow her example of faithfulness and emulate her life of devoted service.--*The Editor.*

THE BEST WAY TO BE RIGHT OR WRONG

Recently I saw a sign in front of a meeting house which read, "The best way to be right or wrong is *humbly*." This is a good saying, and to it I would add that an humble person will seldom be far wrong, and when he *is* wrong he is not apt to remain so for very long, for when he is corrected he will repent in godly sorrow, acknowledge his error, and turn from it. It is only a proud, pharisaical spirit which continues in a wrong even after it has been brought to light. How evil is that pride which will not permit us to surrender an error simply because it involves admitting that we were wrong! Many will not admit they are wrong because they think it will make them appear weak; but there is never a greater display of weakness than when one knowingly holds to error simply because he is too proud to relinquish it.

How wonderful it would be if when we were wrong we all would be *humbly* wrong! In fact, if we are truly humble we will acknowledge that in some things we are most likely wrong, though we do not presently know wherein we are mistaken; and we will pray that in those areas where our understanding is not as clear as it needs to be the Lord will give us light and will deliver us from the bondage of ignorance. None of us are infallible, and we are very

apt to be wrong sometimes; yea, as poor fallen creatures we are *prone* to be wrong. While in a state of unregeneracy we were wrong about *everything* that pertained to God and godliness; and when we were born of the Spirit we were infants in the knowledge of God, and we desired the sincere milk of the word, that we might *grow* thereby (I Peter 2:2). And even if we have graduated to "strong meat" (Heb. 5:14) and have reached a degree of maturity in spiritual understanding, we will still be far from having *perfect* knowledge, and there will still be room for growth in *grace* and in the knowledge of the truth. When the apostle speaks of those who are "of full age" he does not mean that they know all there is to know. In fact, one of the best indicators of one's spiritual maturity is his realization of how little he knows compared to the vast ocean of truth which lies unexplored before him.

Yes, if we are wrong, and we all are from time to time, let us be *humbly* wrong. If a man is humbly wrong he will not be dogmatic or bullheaded in his error. He will be open to correction, and though it may be painful to have his errors pointed out to him, yet he will look upon his instructors with love and gratitude, and will say with Solomon, "Faithful are the wounds of a friend" (Prov. 27:6). He will thank those who lovingly correct him and will gladly lay his error down.

Also, the best way to be *right* is *humbly*. We should never be proud or boastful because we have understanding that others do not yet possess. It is possible to *do* that which is right in the wrong way, and it is likewise possible to *be* right in the wrong way. It is even possible to "hold the truth in unrighteousness" (Rom. 1:18).

Primitive Baptists should be the most humble people on earth, for they have been blessed to see and enjoy many glorious truths that most of God's people have never seen. They should never lose sight of the fact that it is *of the Lord's mercies* that they have received these blessings. They too were once in the darkness of ignorance, and it was not because of anything superior in themselves that they were blessed to see "the mysteries of the kingdom of heaven" (Matt. 13:11).

Having been reared among the Primitive Baptists I realize that I have not been as well qualified to empathize with those who are bound up in various forms of heresy as are those who have been delivered from these things. Consequently I have not always been

as considerate of the feelings of those who are in error as I ought to have been. By giving much prayerful attention to this failing I have been able to overcome it to a great extent; but it is not the sort of thing we can totally conquer and then pay it no more heed. Care will always need to be exercised where this matter is concerned. There is an offence connected with the gospel which we cannot remove (I Cor. 1:18, Gal. 5:11), but we need to exercise great care that we do not create a *needless* offence by presenting these truths in a callous and abrasive manner. If we approach the matter in a truly humble frame we will not be as likely to unnecessarily hurt the feelings of those whom the apostle Paul spoke of as "unlearned" (I Cor. 14:23-24) as we would otherwise be. A perceptive old Elder once said, "If we drive away *outsiders*, they are not likely to ever become *insiders*."

May the Lord help us to "seek meekness" (Zeph. 2:3) and to "be clothed with humility: for God resisteth the proud, and giveth grace to the humble." Let us humble ourselves therefore under the mighty hand of God, that He may exalt us in due time (I Peter 5:6).--*The Editor*.

HIDDEN THINGS

When the Lord created the world, He hid many kinds of treasure in it. Now and then men have made great "discoveries", but none that the Lord didn't already know all about. In my collection of books I have a biography of an Elder Branstetter; as a young man he traveled to California to look for gold, but on his way he was impressed with the work of preaching. He had sought for the cold, hard gold of earth, but God showed him the golden treasures of truth instead. There is no greater treasure in this world than the Lord's kingdom.

I suppose I could walk right over a diamond in the rough, or valuable mineral ore, and never recognize them. I have no experience with such things. So it is with the church in the world: the world can see it but is unable to recognize its value. Well, the world didn't know what Jesus was, or His prophets and apostles, or the Holy Scriptures. There is no light in natural man, no standard or spiritual experience by which they can estimate spiritual values.

Entertainment, or material gain, they prefer, for these things they know (I Cor. 2:7-14). Now what do we Old Baptists count as the greatest treasures of our lives? Whatever it is, whether material or spiritual, it will be the truest measure of our religion. Just as God knows where all the treasures of earth are, even so He knows all that is in the human heart. He is not deceived by appearances or professions.

Most folks hide things they value in a safe place so they won't be lost or stolen. I confess that I have often put things away so well I couldn't find them myself. I would say this was a sign of approaching old age, except that my wife does it too, and I am not about to accuse her of getting old. But some things I just don't hide away. We leave out in plain sight the things we use daily in our home, or the things which beautify the place, or which our family or friends might find appealing. I trust I don't hide my religion. Why any person would want to do that is beyond my understanding.

There is a secret treasury within the human heart where many things are stored away, both good and bad. One of the uses of adversity is that it takes us like vessels and shakes us, sometimes emptying out what is really inside. If there are things we have hidden deep in our hearts which are evil, and of which we should be ashamed, such as ill will or some secret wicked desires, that is what will come out when we are tried. You know, there are people who actually think it is a sign of strength to be able to harbor grudges and ill will for years, and these sometimes think others who do not join with them in it are weak in faith! Why would any person think it wrong to forgive, when God Himself has commanded us all to do it for Jesus' sake, and has said our prayers would not be answered unless we did so? And the alternative, which would be to go through life carrying heavy burdens within, (anger, jealousy, a vengeful spirit, or some other such thing), is much to heavy a burden. Why, it would be worse by far than for some man to go through life a hundred or so pounds overweight when a sensible diet could make him healthier! Who needs extra burdens in this life to make us miserable? Christians simply cannot afford it. The proper thing to do with evil thoughts is to take them to the Lord, confess them to Him, and ask how to find the secret place of forgetfulness where those could be hidden, and never speak or think of them again.

Speaking of this reminds me of two stories my father once told me. One old couple were at odds with certain other members of the church. They had nourished up their bitterness for a long time. In attempting to justify her feelings the old sister opened a drawer and took out some old clippings which she had kept so long the paper had turned brown, and showed them to my father to prove she was right and the other folks wrong. He said he believed she took them out occasionally just to keep the fires burning. Brethren, no one has the right to hide away things which can unjustly destroy the loving fellowship between God's people.

On the other occasion, another old couple had also grown unhappy with their church and had asked for and received church letters. These they stored away in an old trunk. They stayed away from meetings, and spoke somewhat contemptuously of the members, believing they were now beyond the church's power to deal with them. They were astonished when my father told them they were still members of the church, and still under the church's authority, and would continue so until those letters were placed in some orderly church. They had thought they were keeping their membership in a trunk! What a place to keep membership!

Whatever lies hidden in our hearts will find its way to the surface in time. Prayers are very revealing things; what do you pray for most? Our favorite subjects of conversation reveal much about us, as do our choice of companions, the way we spend our time and money, the kind of entertainment we seek, how we speak to others, all of these things reveal what we are within. And nothing brings it all out like adversity. I have often pondered the Bible description of our Lord's temptation; wasn't He full of good things in the evil times! Wouldn't it be wonderful if all of us could fill up our heart's treasury with the things of Christ, so only these would be revealed when our natural vessels are shaken?

ELDER RAYMOND WEBB

THE REPENTANCE OF GOD

When considering the sovereign and omniscient characteristics of the eternal God, the caption of this article may appear unfounded; nevertheless, we read in the Scriptures, in at least twelve

references, where they inform us that God repented (Gen. 6:6, Exo. 32:14, Jug. 2:18, I Sam. 15:11 & 35, II Sam. 24:16, I Chr. 21:15, Psa. 106:45, Jer. 26:19, Amos 7:3 & 6, and Jonah 3:10). It is also written in the Inspired Volume that "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken and shall he not make it good?" (Num. 23:19). Additionally, it is said, "And also the strength of Israel (*which is God, D.H.J.*) will not lie or repent; for he is not a man, that he should repent" (I Sam. 15:29). Are these scriptures contradictory? No! of course not. But at first glance they appear to be. However, by looking further we find again that the Scriptures are perfect in their teachings, including the subject of God's repentance.

Moses stated emphatically that God "should not (*or will not, D.H.J.*) lie or repent; for he is not a man, that he should repent." But we, as His creation, were "made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." This vanity was displayed in Adam very vividly. Now we being creatures of the Almighty, and the offspring of Adam, are vain mortals and find that we need to repent continually. Notwithstanding this fact, God as the Creator was not and is not subject to vanity. Therefore, He has no need to repent after the fashion of men; for men in general, by their inherited carnal nature, often find themselves involved in immoral circumstances, thus necessitating repentance from their immorality. But God's children have an additional responsibility to exercise a godly (spiritual or gospel) repentance; that is, they are not only admonished to maintain high moral standards but they are also to turn (repent) *from* idols and turn *to* God, and do work meet for repentance. Those that are instructed to turn to God and do works meet for repentance do not decide within themselves to assume the position of a repenting soul; rather, man in nature will not turn to godly repentance, (they may, however, repent morally) because godly repentance is demonstrated only as a derivative of goodness and grace. Paul taught the Roman brethren this fact when he asked them the question, "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4).

It is only when (or after) we, as God's people, have been born of His Spirit and taught by His grace, the total depravity of men, that we realize our constant need to turn (repent) from evil; this is a daily requirement. The Saviour taught that if any would come after Him, "Let him deny himself, and take up his cross *daily*, and follow me." In order to do this we must turn from our own carnal desires and seek those things which pertain to God and His kingdom. This is the repentance enjoined upon His people.

But God is not carnal, and needs not to repent in the same vein as mankind. Yet, we are told that He does repent. This prompts us to question His *manner* of repentance; for we are told in Deut. 32:4 that He is just and right. Then in Jer. 29:11 He tells us that His thoughts toward us are of peace and not evil. And the very fundamentals of grace, when applied to our hearts, teaches us of His love and mercy. So as we muse through our thoughts on this subject, one by one, we wonder why and how the God of perfection repents.

I. *Why God repents.* As we examine the reason for God's repentance may we focus our attention on some of the historical accounts recorded in the Holy Scriptures about how He dealt with Israel His chosen. This, I feel, will teach us that God uses the acts of His own repentance to discipline and train His family. He, through this same medium manifests His love, mercy and blessings. For example, when Moses, by the commandment of the Lord, sent the twelve heads of tribes from Israel to search the land of Canaan, ten brought back an evil report. The people accepted this evil report and provoked the Lord. Then He disciplined them for this error by repenting (withdrawing His leadership) from leading their generation into the promised land. Furthermore, He pronounced a judgment upon them that they would wander in the wilderness for forty years.

God employed this forty year period of wilderness travel to teach Israel of His goodness and severity. For subsequent to beginning their journey they learned many lessons in obedience and disobedience. Some, such as Moses and Aaron, learned through bitter experiences the severity of God's judgment for disobedience. For when He told them to speak to the rock and they smote it instead, He informed them that for this act they would "not bring this congregation into the land which I have given them" (Num. 20:12).

This act of disobedience precluded both Moses and Aaron from entering the promised land. Conversely, because of Joshua's and Caleb's obedience, truthful reporting, and faith in God who had delivered them from Egypt, they, by His providence, were permitted to enter Canaan; so they experienced receiving the goodness of God.

It was also during the period of their wilderness journey that the Lord specified in His laws to the Israelites the reward of obedience and the results of disobedience; thus, training them in the principles of godly living. Many of the applicable laws are given in the 28th chapter of Deuteronomy, which the reader is encouraged to peruse in its entirety.

God said through the prophet Jeremiah. "If that nation against whom I have pronounced, turn from their evil, *I will repent* of the evil that I thought to do unto them. And at what instant I will speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them" (Jer. 18:8-10). It is in these scriptures that we see the reason (why) for the latitude of God's repentance. When it is said of Him that He repented we need not be alarmed. For Paul reminded us that He (God) "worketh all things after the counsel of His own will." So when He does repent He is vindicating His own law. And this is why He does it; He does not leave His own law unfulfilled.

The late Elder John Leland made the following comment about God's repentance: "Many of the promises and threatenings of the Almighty have conditions expressed or understood in them; and when they are not fulfilled, it is said that God repents. But whenever He swears by His own eternal existence, no conditions change His course, the thing will certainly be accomplished."--*The writings of the late Elder John Leland*. page 597.

II. *How God repents*. Since He is perfect in all His attributes. He does not become disturbed by anxiety; neither does He become unsettled or restless; for nothing can create a disturbance to the eternal mind of God. But in reading Gen. 6:5-6 we find that it did repent Him that He had made man, and the reason for that repentance: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was

only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

A loving God made man, made him upright, and by providence was teaching him in the proper principles. Yet, the thoughts of man's heart was only evil continually. This provoked, repented, and grieved God at His heart. Nevertheless, He was not provoked to the point that He eradicated the total human race. "But Noah (*a preacher of righteousness*--I Pe. 2:5, D.H.J.) found grace in the eyes of the Lord" (Gen. 6:8). God was grieved at His heart and repented because in spite of His flawless creation and providential care mankind continued to do evil. So He withdrew (repented) His tender providence and substituted His severe judgment (the flood) upon the people of that era. Only Noah, his wife, their three sons and their wives, were saved in the ark from the great deluge. God repented by changing His providential dealings with the preponderance of the population in the old world. The wickedness of man warranted a different phase in His will to be exercised. According to Jeremiah, God wills to change (repent); that is, if the nation which He has pronounced evil turns from their evil way then He will repent of the evil He would have brought upon them. And by the same token, if they turn from doing good and do evil then He withdraws His providence (repents) and brings evil upon them. The Lord said, "I form the light, and create darkness: I make peace, and create evil" (Isa. 45:7). He does not create the evil of sin, but He does bring the evil of punishment upon His creation; therefore He said, "I create evil." Some of the commentators in years past have stated, and correctly so I feel, that "God wills a change but never changes His will." Dr. Gill put it quite simply when he wrote: "He wills a change, and makes one in His method of acting, but never changes His will."--*Gills Commentary*, Vol. 4, page 87).

Certainly God does not repent because of wrongdoings as man does, for He does no wrong; but He does repent in the sense we have been discussing. And His repentance is in conformity with His own word (law) and methods of governing mankind during their earthly pilgrimage. This repentance is manifested to us when He wills a change, in His mighty power, toward us. His repentance always redounds to His own glory.

ELDER DENNIS H. JONES

BEHOLD WHAT MANNER OF LOVE

Sermon by Elder C. H. Waters, First Sunday in September, 1915.

(Continued from October)

"Behold, what manner of love." It is not only a *foreknowing* love, but it is a *producing* love. It is a love that finds a poor sinner and calls him into spiritual life, and whom He calls He also justifies. Then beyond all possibility of misunderstanding, God has justified us because of that love that He had for us, and justification is not at the expense of some effort that the preacher makes but is at the expense of the suffering, bleeding, dying Son of God, being freely justified by His blood from all things from which we could not be justified by the law of Moses, and that refers again to the *eternality* of that love.

He loved us before the world was. He looked down from Heaven and beheld that none of us were worthy. There is none to help and He laid help upon One that is mighty--Ps. 89:19--(that One is His Son who was with Him before the world began, His *beloved* Son), saying to Him, the second person in the godhead, "There is none in Adam's race, including those that I love, who can save themselves eternally; none of them are mighty, all of them being without strength." The Word of God teaches me that the child of Adam is without strength. When we were without strength God laid help upon one that was mighty and that was His Son. "Son, thou wilt go down into the world. My law stands and every jot and every tittle of it must be fulfilled. Not one jot or one tittle shall be unfulfilled. My law must be made honorable. Not one of those dear ones that I love can ever be saved at the expense of divine justice. My justice must be satisfied and the only way that it can be satisfied is that it shall be fulfilled, and there is not one of Adam's race, not one that I have loved with an everlasting love can keep that law (*so as to obtain life and salvation by it,--Ed.*). Son I am preparing a body for you--and Jesus came in a body of flesh, did not come as an angel, but came as a human being.--I will prepare a body for you."

The virgin conceived and brought forth a son, and they called His name *Jesus*. That *Jesus* is the Lord of Heaven. That *Jesus* is the second person in the godhead. That *Jesus* comes in that body of

flesh that is prepared for Him, He obeys His Father's law to the letter, and having obeyed that law, having no sin (*of His own*) to die for, He was taken to Calvary, and there He was executed; there He was crucified. There in that body of flesh He made a sacrifice that was acceptable to God the Father, and He cried out on the tree, "It is finished." Finished! "I have satisfied the law-penalty in my suffering and death, and so now righteousness and peace have met together; satisfaction is made to the law and redemption come to the poor sinner, not because of something he has done, but because of what the Lord Jesus Christ has done, and now the poor sinner can stand before God as pure and as good as though he never had sinned." That is the only gospel I know; that Jesus Christ bore all my sin in His own body on the tree; that He made perfect satisfaction in His sacrifice for me. Jesus Christ is the Captain of my salvation. He has died for all whom the Father loved. We are all unworthy of the great sacrifice He made for us.

Oh children, sometimes when I am preaching it and sometimes when I am thinking of it, I can't understand why men would want to mix up what they are doing with what Jesus has done. Why they would want to think of God as having a reason for having done this (*apart from His own purpose and grace*). But there is a reason, and that is the one of *love*.

It was a *justifying* love. But if I could impress you with the great mercy, the great sacrifice in that justification, of the blood of Jesus; that is what the gospel is, and thank God it has never been told without accomplishing something. "Whom He did predestinate, them He also called: and whom He called, them He also justified; and whom He justified, them He also glorified." It is a love that will accomplish all the purpose of God in the salvation of everyone who was given to the Son by the Father. "Thine they were and thou gavest them me."

Now that doesn't suit common religion. That doesn't suit human thought. That doesn't suit the man who wants the credit of being saved; but oh, let me tell you who it will suit. It will suit every helpless, poor and hungry child of Adam,--everyone.

"For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened;" and I want to impress upon you again, as I have so often impressed it, that it is not for the asking. They are not blessed for the asking but the as-

king is an evidence that they are blessed of God. They are not blessed for the seeking but the seeking is an evidence that they are blessed of God. So that, "Everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened," and salvation couldn't be any freer than that. Could you think of anything that could be freer? and that love of God, as I said before, is calling us, comprehending the salvation of the poor sinner in finding me, the poor sinner.

I just at this moment for the first time in my life see the connection there. John says a little further on in the last chapter, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." Now when some of you hear this, and perhaps sometime when you read it, you will say that that is not the original text. I will say in answer to that, that God's children have read it just that way ever since the translation that we call the King James translation. They have been comforted by that faith, and further than that I will say that this has been taught all through the Scriptures, and now when I think of God who loved us with an everlasting love, God who planned our salvation, God who sent His only Son into the world to suffer and die for us, that God is one with the Holy Spirit, what a blessing that salvation is to the heart of the poor sinner. God purposed, the Son came and removed the obstruction out of the way, and the Spirit applies that salvation to the heart of the sinner.

Found dead in sin, He sends His Holy Spirit into my heart, which causes me to call out for mercy, and everyone who has ever called out for mercy is a child of God. Everyone who has felt in his heart, "Be merciful to me a sinner," is a child of God. The mother cannot teach you that; the Sunday School teacher cannot teach you that; but the Holy Spirit can make you *feel* it. So His love comprehends finding me by the Holy Spirit. The Holy Spirit finds me and turns my eyes from darkness to light, for the power of Satan to God. That salvation applied by the Holy Spirit was ordered by the Word of God, and don't you know that the whole teaching of God's Word corroborates that? (*Concluded next month, D.V.*)

A drunkard is a man who commits suicide on the installment plan. -
-Selected.

THE KNOWLEDGE OF GOD

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3).

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life." (I John 5:20).

It may be safely affirmed, we think, that in all the spurious and impure religions in the world, whether Pagan, Jewish, or under the Christian name, however much they may differ in form and in detail, there is with them, a oneness, a unity, upon the subject of the *Knowledge of God*. The advocates of the various false theories and systems in religion, whether old school or new, and the worshipers at the various altars, though they may contend, as they often do, the one against the other, are all manifested by their ignorance of God; and the declaration of the Messiah to the woman of Samaria, "ye worship ye know not what," is applicable alike to all of them.

The verses quoted above from the Gospel, and the Epistle of the beloved disciple, teach us this important truth, and show how inseparably connected is the knowledge of God with salvation -- that there is, indeed, no salvation, or eternal life, *experienced* without it; it is, in fact, *religion*, the pure and undefiled religion of the Bible. And they also show that we attain to this knowledge only by *revelation*. If the question should arise upon reading the first verse isolated, and which would be a natural consequence, How are we to possess that knowledge which is said to be eternal life? The answer is found in the context--in the preceding verse--and in the verses which follow from the epistle. In each place it is declared to be the *gift of Christ -- the Son of God*: "As thou hast given him power over all flesh, that he should GIVE ETERNAL LIFE to as many as thou hast given him." "And we know that the Son of God is come, and HATH GIVEN US AN UNDERSTANDING that WE MAY KNOW HIM THAT IS TRUE," etc. Also in Matthew 11:27, this revelation is ascribed to the Son of God: "All things are delivered to me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever THE SON WILL REVEAL HIM." Also, I Cor. 1:7; Gal. 1:12.

From these and collateral passages in the scriptures -- and there are many -- it is clearly established that we can only know the true God, as the God of salvation, and as FATHER, SON, and SPIRIT, by revelation. He can't be found out by *searching* (Job 11:7). The *world* by wisdom *never knew him* (1 Cor. 1:21). And its *wisdom* is foolishness with God, 19 v.

But this revelation is sometimes ascribed to the Father, as in Matthew 16:16,17. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but MY FATHER WHICH IS IN HEAVEN." Also 25 v. Again, it is sometimes ascribed to the Holy Ghost; see I Cor. 2:10, Eph. 3:5 & I Thess. 1:5.

This interchangeable testimony of the Holy Ghost upon this important article of our faith and common salvation, demonstrates conclusively that they are ONE in the revelation of FATHER, SON, and SPIRIT; that there is *unity, equality, and distinction*; which we are not required to fully *comprehend* or *explain*, but as *Christians* both in *doctrine* and in *experience*, to come "to the ACKNOWLEDGEMENT of the mystery of God, and of the Father, and of Christ" (Col. 2:2). An experimental understanding of this doctrine, and a will to *acknowledge* it as the doctrine of Christ, who is God our Saviour, is imparted by the Holy Ghost. "Wherefore," saith the apostle, "I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can call Jesus Christ Lord,"--or JEHOVAH--"but by the Holy Ghost" (I Cor. 12:3). Hence then the *knowledge*, or the *understanding* given, is not only to know that *the Son of God is come*, and that *we are in him that is true*, which is *experience*, but that He, THE SON OF GOD, IS THE TRUE GOD AND ETERNAL LIFE.

This was the stumbling-stone to the ancient Pharisees (Mark 12: 35-37, Luke 20:41-44). They could not understand how Christ, whom they saw as a man, could be Jehovah; how He could be David's Lord, and also his Son; and modern Pharisees, as *Socinians, Arians, and Unitarians*, have been as much puzzled at this as their predecessors or prototypes were. One denying any *distinction* between the Father, Son, and Spirit, which the apostle declares to be antichrist (I John 2:22)... "He is antichrist that denieth the Father and the Son;" and the other denying the *equality*

and *unity* of the Son and the Spirit with the Father, affirming that the Son was the *noblest of all the creatures that God made, a subordinate instrument by which He made the worlds*; illustrated by Solomon's making the temple by Hiram, as his instrument, or servant; and that He was *the first production of divine power, etc.*; and representing also the His flesh--His body--as a sacrifice was no better than the body of Mary, or of any animal--that *more* than humanity must have suffered and died, and that to trust in such an offering would subject us to the curse of God, pronounced in Jer. 17:5; see a literal refutation of this in the following passages of scripture, which need no argument to give them point and force: John 5:21-24 & 10:30, Phil. 2:6, Col. 1:15-17, Heb. 1:8-12, & John 6:53-56.

The conclusion, then, to which we are irresistibly conducted from these premises, is, that all such theorists, whether ancient or modern, belong to the antichristian kingdom, and that they *know not God, and obey not the gospel of our Lord Jesus Christ*. They have never felt His divine power and seen His glory--have never been made to understand, when they approach Christ, what is meant by the exclamation, "*My Lord and my God!*"--have never seen and felt what Nathaniel did, when Jesus said unto him, "Before that Philip called thee, when thou wast under the fig tree I saw thee," and therefore cannot say as he did, "Thou art the Son of God; thou art the King of Isreal" (John 1:48, 49). There was a revelation made to Nathaniel of the *divinity* of Christ; that he was in the presence of the omniscient Jehovah, manifested in the flesh--EMMANUEL--and hence he acknowledges His GODHEAD, and His HUMANITY, in the expressions, *Son of God*, and *King of Israel*. This *was* religion, and it *is* religion. The author and revealer of it is the Son of God, "which is and which was, and which is to come, the Almighty" (Rev. 1:8).

We will present a few reflections in the conclusion of this article, designed to show how this doctrine is exemplified in experience.

In the concerns of the kingdom of Christ, there is nothing known to purpose without *experience*. We have the assurance that a *knowledge of salvation* is to be given to Israel, *by the remission of their sins*. In the work of regeneration, which is a passing from death unto life, and a translation into the kingdom of Christ, the

sinner is brought to see his lost condition, and to feel his need of Christ--brought to *know* that no *arm of flesh*, no *created existence* can render him any aid. As a sinner condemned to death, exposed to the wrath of God, without any way of escape seen or within his reach, he sees how impotent are all the *creatures* in the universe to bring salvation to him in his great extremity, no matter whether they were created *first* or *last*, *before time* or *since*; for he dare not trust in, or rely upon any of them. Bring to such an one a Saviour, the *first*, or the *last production of divine power*, and he will say, "Miserable comforters are ye all; for unless *Jesus, my God*, by His omnipotent arm, shall *bring salvation*, I must sink to eternal ruin.

Following conviction for sin, or a convincing of sin, is felt an apparent *increase* of sin. So the apostle expresses it in his own experience, "When the commandment came, sin *revived*, and I died." And Zion's muse tunes her lyre, and with the spirit and with the understanding makes melody to the Lord upon that part of Christian experience in the following stanza:

"My guilt appeared but small before,
Till terribly I saw
How perfect, holy, just and pure,
Was Thine eternal law.

Then felt my soul the heavy load,
My sins revived again;
I had provoked a dreadful God,
And all my hopes were slain."

He has a fellow feeling also with the Son of Jesse, and knows what he means in the following words of his experience:--"The sorrows of death compassed me, and the pains of hell gat hold upon me: I found trouble and sorrow" (Psa. 116:3). Ah, they are, indeed, the *sorrows of death*, and the *pains of hell*. *He must die*. "Sin revived, *and I died*," said Paul, and so must all that come unto God know. A death must pass upon all legal hopes and expectations, upon all the former props and devices trusted in, or resorted to, for salvation; must become dead to the law, and dead to sin; and O, how glorious is that grace which reigns through righteousness unto eternal life, by JESUS CHRIST OUR LORD, as it is displayed in the *deliverance from guilt* and the *eternal salvation* of such a poor, helpless sinner. This he is brought to *feel* and *know* in happy ex-

perience; for in a way which he knew not, and at a time unexpected, the Lord Jesus appears in his behalf, opens up a door of hope in the valley of Achor, rolls from his heart the intolerable burden under which he has been bowed down for so many days, and with that small, still voice, yet which is omnipotent, and which is heard even in death, He says, "Son, thy sins are forgiven thee, arise, go in peace!"

He knows now what Peter meant when he said, "Thou art Christ, the Son of the living God"; and what Nathaniel felt when he said, "Thou art the Son of God, thou art the King of Israel."

The sinner, thus redeemed and called, from his experience, and from the necessity of his case, can never trust in any Saviour but one that is truly and properly GOD; no creature, however dignified and exalted he may be, can ever reach his case. Nor will he ever be found pleading for any system of salvation inharmonious with his own experience--with what God has taught him--for he has the witness of the Spirit in him, both as to the character of Christ and the work of His hand, and the *witness of God is greater* than all that men can say about *creatures* and *instruments*, in reference to the person and work of Christ. As God, he can lean upon His arm--trust in His power and faithfulness; and as man he can behold his elder brother, one that is touched with the feeling of his infirmities, and who is his unchanging friend and advocate with the Father. He can adopt the language of Newton, and say:

"Some take Him a creature to be,
A man, or an angel at most;
Sure these have not feelings like me,
Nor know themselves wretched and lost.

So guilty, so helpless and I,
I dare not confide in His blood,
Nor on His protection rely,
Unless I was sure He is God.

Thus, as we understand it, all that is revealed in the scriptures as *doctrine* is maintained in *experience*; and he that is born of God, having the witness in himself, will always bear a faithful testimony to the truth.

Christ came to bear witness to the truth, and His apostles were witnesses to the people of that truth, and if we hear not them we

are not of God, as it is written: "We are of God. He that knoweth God, heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error" (1 John 4:6).

May we all have our loins girded about with truth, and be enabled to speak it in love, and grow up into him in all things which is the head, Christ!

ELDER JOHN CLARK
Zion's Advocate--1854

PONDER

Let us ponder the great matter of our walk and the path the Lord has taught us to live in. We need to mediate and consider very seriously the way we should walk and the path we are to follow every day. To ponder is to study, to concentrate, to consider the truth of what we are doing. Are we living in harmony with the Lord's teaching, or are we just living according to the desires of the flesh? Each of us need to ponder the path of our feet, and let all our ways be established in the Lord's truth. We should not turn to the right hand nor to the left but remove our foot from evil (Prov. 4:26-27). That is, do not walk or live in an evil way, abstaining even from the appearance of evil. To him that knoweth to do good and doeth it not, to him it is sin.

We are to attend unto the wisdom that the Lord teaches, and bow our ear to His understanding; to drink waters out of our own cisterns, and running waters out of our own well, of the fountain the Lord has given, and not be entangled with strange doctrines. Who can see to understand his own ways except he be shown by the Lord? For "all the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Prov. 16:2). "For the ways of man are before the eyes of the Lord, and he pondereth all his goings" (Prov. 5:21). Surely the Lord knows all about us. We cannot hide anything from the Lord. His way is as high above our way as the heavens are above the earth.

Our Lord said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many

there be which go in thereat: because strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." The narrow way leads to a life of spiritual living here in the kingdom of Christ. The strait way is a close and restricted way that the Lord has commanded His children to live in. Such a life brings peace and comfort to our soul and sweet fellowship in Christian love, to the praise of Jesus' name. The ways of men has a wide gate and a broad way that leads to destruction, and this worldly way brings great distress and trouble. The prophet Ezekiel said, "The soul that sinneth, it shall die," Israel had said, "The way of the Lord is not equal." But the Lord said, "Hear now, O house of Israel; Is not my way equal? are not your ways unequal?" Surely the Lord's way is always right in value of justice, truth, degree, and in quality it is equal to His Father in all levels of judgment. Man's judgment cannot be equal with the Lord's; "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." This is very evidently calling us to repent so our iniquity will not be our ruin while we live here in the kingdom of God. We must ponder seriously the path we walk each day.

The Lord pondereth the hearts of men, even when every way of a man is right in his own eyes. The Lord knows all about our walk and what we stand in need of. He gives us a heart to ponder, and meditate upon, His mercy and His promises. At the birth of Jesus the angels visited the shepherds that were keeping watch over their flock by night. The glory of the Lord shone round about them and they were afraid; but the angel told them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." Why? "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." The shepherds were told just where they would find him, and there was with the angels a multitude of the heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men." Surely, surely this is worthy of pondering in our heart. The shepherds made haste and found just as the angels said, so as they returned they made known all that happened concerning the Christ child, for a Saviour was born. And all they that heard, wondered at those things. "But Mary kept all these things, and pondered them in her

heart." Mary had every reason to deeply and seriously ponder and keep in her heart the blessed promise of God that she would bring forth a son, and that His name would be called *Jesus*, for He would save His people from their sins. She pondered in her heart the greeting of Elizabeth to her, and she kept what the angel had told her, what Joseph told her, and now, what the shepherds related, who were able to see the fulfillment of God's promise in the birth of a Saviour.

Mary must not have said anything to others about this, but kept it to herself and pondered these sayings and events very seriously as her spirit rejoiced in God her Saviour, for He had regarded the low estate of His handmaid. May we seriously ponder our path.

ELDER DAILY HITE

STILL A LOT OF CONFUSION

The religious world tells us that we must *accept* Christ in order to *have* eternal life, and that we must *serve* Him in order to keep it; yet at the same time they want to claim that they do not believe in salvation by works. But according to the apostle Paul they cannot have it both ways; it is either by grace or else by works (Rom. 11:6).

Of course Paul left no doubt as to his own position in the matter. He steadfastly maintained that eternal salvation was by grace, from start to finish (Rom. 3:24--4:4,5,16--5:15-21--9:10-16--Eph. 1:5-12--2:8--II Tim. 1:9--Titus 3:7).

If salvation were a proposition, based upon our acceptance and service, it would necessarily be hinged upon works. A possession which we must *accept* in order to *get*, and *work* in order to *keep* cannot be by grace. The very meaning of the word "grace" precludes works. It is a free and unmerited favor bestowed upon an undeserving character. So, if we had to *accept* it in order to *get* it, and *serve* in order to *keep* it, it could not be reckoned of grace, but would have to be counted as payment of a debt (Rom. 4:4) for when we had met the conditions God would then be obligated to pay off as He had promised.

There are many blessings which God's people enjoy as a result of their obedience to His laws and instructions, but this is a sphere

of activity in which one engages only after he has been brought from death to life by the almighty and all-powerful operation of the Holy Spirit. No one works in order to get life. This principle is clearly understood in nature, but when considered in a religious context many people are still very confused.—*Editor*.

PARENTAL PUNISHMENT

"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26-27).

The sacrifice of Christ is the only atonement for sins, so there remains no more. God's regenerated children are under His parental government. It is for their good that He punishes them when they wilfully disobey Him by neglecting what He has commanded or by doing what He has forbidden. This punishment is parental, and is not designed to atone for their sin. The blood of Christ alone has done that already, and there remains no more sacrifice that will do it.

On the part of the disobedient children of God, however, there is a certain fearful looking for of judgment and fiery indignation, which shall devour, not those children, for He loves them with an everlasting love, but the adversaries. The evil in their nature will be consumed as dross, but the genuine gold of their character will be refined. "He is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver" (Mal. 3:2-3).

Paul advised the Corinthians to deliver a certain one unto Satan "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5). This was an extreme case, and yet there was final salvation. The judgment and fiery indignation that come upon such are fearful, but being administered by a Father's hand they are for the good of the punished and for the glory of His name. Though they fall, they shall not be utterly cast down, for the Lord upholds them with His hand (Psalm 37:25).

ELDER JOHN R. DAILY

Zion's Advocate -- 1906

A NOTE FROM ELDER BEAVERS

Dear Elder Harris: We have been on a merry-go-round since August 15. Wife was admitted to the hospital on that date and had major surgery on the 18th. Was home in two weeks and doing well except her speech is somewhat garbled, but improving slowly.

I am going to the hospital tomorrow (Oct. 10) for some surgery also, (kidney and bladder). Doctor says I will be there two or 3 days, but I am expecting it to be nearer a week.

We are so thankful for the Lord's blessings and care. Our 64th wedding anniversary was a few days ago (Oct. 5).

May the Lord's richest blessings rest upon you and yours.--
Elder Everett Beavers.

CORRECTIONS

On page 227 of the October A&M there was a bad misprint in Elder Hylton's article. In the second paragraph, 2nd line, "All power is given unto *men*," should have read, "All power is given unto *me*." This entirely changed the meaning of the quote from Matt. 28:18-20, and we deeply regret this error.--*Editor.*

Obituary

SISTER EVELYN R. MELLON

Sister Evelyn Rudacille Mellon (79) died Saturday, Oct. 1, 1988 at 4:15 P.M. in Warren Memorial Hospital in Front Royal, Va. She was born Oct. 31, 1908, the daughter of Clarence Broaddus and Mettie Jane Hockman Rudacille. She was the wife of the late Edward Joseph Mellon.

Survivors include two brothers, Waldo Rudacille and Lewis Rudacille; one step-daughter; two step-grandchildren; one niece and four nephews.

Sister Mellon graduated from Warren Co. High School in 1927, went to Perry Business School in Front Royal, then to Business College in Danville. She taught business school in Liberty, N.Y. After serving as Post Mistress of Limeton P.O. for eight years until 1942, in

Sept. of 1942 she went to work for the U.S. Treasury in D.C. and retired in April 1964 after thirty years with the government.

Sister Mellon united with *Bentonville* Primitive Baptist Church Aug. 5, 1956 and was a faithful member. She was the Church Clerk at the time of her death. She will be greatly missed by her church, her family, and a host of friends.

She served as the Secretary and Treasurer of the *Advocate and Messenger* for 23 years. She performed these duties very faithfully and efficiently and made many friends across the country.

Funeral Services were conducted Oct. 4 at the Maddox Funeral Home in Front Royal by Elders Phillip Johnson, Hollie Redmon, and her pastor Toliver Utz, with burial in the Prospect Hill Cemetery.

"Precious in the sight of the Lord is the death of his saints" (Psalm 116:15).--Information for this obituary submitted by, *Elder Toliver Utz*.

IN MEMORY OF OUR MOTHER, JULIA V. MADDOX

Julia V. Maddox, of 615 Fauquier Rd., Warrenton, Virginia, passed away April 28, 1988, joining our father Willard C. Maddox, Sr., who died April 3, 1983. Our beloved mother was born in 1904 in Page County, the daughter of Elder James A. and Mary Sowers Frazier and married our beloved father Aug. 19, 1924. They made their home in Washington, D.C., and later in Warrenton. Like our father, our mother was baptized by her father on July 26, 1936, and spent the rest of her life with her membership at *Goose Creek* Primitive Baptist Church at Markham, Va., which was pastored by her father for many years. Elder Bill Z. Dillon now pastors the church.

Both our mother and father were very devoted to their faith and to the church, rarely missing a meeting. They saw to it that their children went to church and learned about our Lord Jesus Christ. We have many wonderful memories to draw upon as a result of their life in the church, including meeting many Christian brethren from all over the country who visited our home.

Our parents loved to sing praises to our Lord in church and in our home. One of the last things our mother did for us was to make a tape of her singing some of her favorite hymns.

We praise God for both our mother and father, and for the church, and we look forward to the day we can join them in song at the right hand of God.--*W.C. Maddox, Jr.--B.W. Maddox--Gladys R. Maddox Frazier (Sissy)--Joyce G. Maddox Lynch*.

Submitted by: *Gladys Frazier--Rt. 2, Box 503--Warrenton, Va. 22186*.

DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Mary G. Griffin, N.C., \$5.00; Viola T. Easter, N.C., \$5.00; Bessie E. McCann, Ohio, \$2.00; George E. Blair, Ala., \$10.00; Grant and Della Mae Key, Oregon, \$15.00; Sister Thelma Estes, Ga., \$15.00; Crilly M. Lunsford, Va., \$100.00; Geraldine S. Brafford, Va., \$5.00; Atha B. Ford, N.J., \$5.00; Janet Ford, Va., \$5.00; Mary Chastain, IN, \$5.00; Helen B. Search, Ohio, \$5.00; Orien J. Huffman, Ms., \$10.00; Delores George, IN, \$5.00; Elder Garry A. Hall, Ga., \$5.00; Virginia T. Knighting, Va., \$5.00; Col. Harvey E. Sheppard, Fla., \$5.00; Ray Roundtree, Ga., \$5.00; M. J. and Evelyn Perkins, Ga., \$5.00; Nannie Mae Hisle, Ky, \$15.00; Barbara K. Eichhorn, Ill, \$10.00; Mary T. Tyner, Ga., \$5.00; Elder William R. Metzinger, Co., \$10.00; Ruth Utz, Va., \$5.00; Elder Walker W. Pendleton, WV, \$5.00; Mrs. H. E. Wilson, Va., \$5.00; Elder Ralph K. Culy, IN, \$5.00; R. H. Helms, Va., \$10.00; Mrs. Allen Pierson, IN, \$5.00; Nicholas Mikita, Pa., \$5.00; Angelo Sora (In Memory of Louise Payne Sora), Va., \$25.00; Elder Durwood Edwards, Ohio, \$5.00.

LITTLE FLOCK 9 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. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715. Tel. (703) 948-4337. Sister Sarar Coy, Clerk, 4761 Stornoway Dr., Richmond, Va 23234. Tel. (804) 275-6084. July '90

MARTINSBURG Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002. Tel. (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, Md 21795. Tel. (301) 223-6195. Mar. '90

MILL CREEK Hamburg, Va about 2 miles west of Luray, Va off Hwy. 211 at Rt. 766. 2nd Sun. 10:30 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 '88

NORTH FORK Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 11:00 a.m. Elder Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va 22734. Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va 22068. Tel. (703) 338-5531. May '89

ROBINSON RIVER Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727. Tel. (703) 948-4803. Aubrey E. Utz, Clerk, Madison, Va 22727. Tel. (703) 948-4360. Dec. '89

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. '87

UNION Sumerduck, Va. Take Route 651 from Remington to Sumerduck (about 10 miles) meets every 2nd Sunday at 10:30 a.m. Elder Ernest Long, Pastor, Route 2, Box 236, Stanley, Va 22851. Tel. (703) 778-2763. Sister Pauline Steadman, Clerk, Route 1, Warrenton, Va 22186. Tel. (703) 347-3469. Dec. '88

THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Par, Ill., 255 S. Marion Street, Oak Park, Ill. 60302. Services each 3rd Sunday 10:30 A. M., Elder Dale Lester, Pastor. Visitors may contact Marsha Malloy, 2030 South West Lane, New Berlin, WI 53151, Tel. (414) 785-5570. July '89

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727. Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784. Tel. (301) 577-5567. Aug. '88

HAWKSBILL—Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m.: Elder Ernest Long, Pastor, Rt. 2, Box 236 Stanley, Va. 22851. Tel. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625 April 1992

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. '88

MT. BETHEL—Three Churches, W.Va. Services 1st and 3rd Sundays at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-1, Romney W.Va. 26757. Tel. (304) 822-3228. Clerk, Wilson Saville, Paw Paw, W.Va. 25434. Tel. (301) 395-5253. Aug. '89

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 '88

THORNTON GAP PRIMITIVE BAPTIST CHURCH Near Sperryville, Va Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Aaron M. Moyer, Clerk, Rt. 1, Box 36, Ruckersville, Va 22968, Tel. (804) 985-7409 Jan. '89

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. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '90

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. '89

CEDAR CREEK -Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2 Box 236, Stanley, Va. 22851. Tel (703) 778-2763. Sister Ruth S. Ambrose, clerk. Bloomery Rt. Box 74, Winchester, Va. 22601. (703) 662-1476. May '89

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. and 1st and 3rd Sunday at 7:30 p.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, (703) 635-4764. June '89

MIAMI -West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy Oh 45373, Tel. (513) 335-6774. May '90

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. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 117, Luray, Va 22835, Tel. (703) 743-6385. Dec. '88

SALEM -Richmond, Va Meets at South Richmond Post No. 137 located off Old Midlothian Pike. Turn South on Covington, one block, turn left continue to end of Old Midlothian Pike. The Post is opposite the Belt Boulevard Overpass and across Midlothian Pike from Ramada Inn. Each 4th Sun. at 10:30 a.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. '88

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. '88

WASHINGTON, D.C. -Washington Church 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E. Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '91

WHITE OAK -On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 10:30 a.m. and 2nd Sun. 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va. 22401 or call Mrs. Martha Galyn, (703) 373-7061. March '89