

Advocate and Messenger

117th Year APRIL 1978 No. 4

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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"The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty . . ."

Numbers 14:18

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CHURCH DIRECTORY - FIRST SUNDAY

ALMA-Alma, Va., about 4 miles west of Stanley, Va., on Hwy. 340. 1st Sun. 11:00 a.m. and Sat. before at 7:30 p.m. Pastor, Elder Elmer Skeen, Rt. 2, Box 65, Palmyra, Va. 22963. Tel. (804) 589-8551. Clerk, John D. Wayland, P.O. Box 66, Stanley, Va. 22851. April '78

BENTONVILLE-Bentonville, Va., 1st Sun. 11:00 a.m., Sat. before at 2:00 p.m. Elder J. Tolliver Utz, Pastor, Box 8, Madison, Va. 22727. Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va. 22630. Tel. 635-3548. April '78

BETHEL-7 miles west of Falls Church, Va., Leesburg Hwy., Greyhound bus line. 1st Sun. 11:00 a.m., Sat. before at 7:30 p.m.; Elder C. W. Alderton, Pastor, Brightwood, Va. Tel. Whitehall 948-4744. Madison Co. Cletus H. Brumback, Clerk, 606 Hillcrest Dr., S.W., Vienna, Va. 22180. Tel. (703) 938-8169. Dec. '77

GREENWOOD-Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) State Route 643, follow that to (Minnieville Rd.) State Road 640 to Church. 1st Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, 102 Gleatons Trailer Park, 1-B, Woodbridge, Va. 22192. April '78

GOOSE CREEK - Near Markham, Va. on Hwy. 55; 1st Sun. 11:00 a.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. 20906. Clerk, W. C. Maddox, 615 Fauquier Rd., Warrenton, Va. 22186. Tel. (703) 347-4889. June '78

MARTINSBURG-Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 1st Sunday, 10:30 a.m. and 1:30 p.m. Pastor Elder Dwayne Fletcher, 10110 Campus Way South # 102, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Clerk, Olga Arnold, 236 Warm Springs Ave., Martinsburg, W. Va. 25401. Tel. 267-7356. Mar. '79

MT. PISGAH-Morrow Co. Ohio, 4 miles east of Marengo on State Rt. 229, then north (only black-topped road between Marengo and Rt. 314) 2 miles; then west one-half mile, then north 1 mile. Meets 1st and 3rd Sun. at 10:30 a.m. and Sat. before 3rd Sun. at 2:00 p.m. Pastor, Elder Daily Hite. Elder Clarence Davis holds service 1st Sun. a.m. Clerk, Mrs. Glenn Phillips, 45 Miami Ave., Rt. 4, Fredericktown, Ohio 43019. Tel. (614) 694-6488. Dec. '78

NEW LIBERTY CHURCH-Champaign, Ill., 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor, Richard Corn, Clerk. Tel. 352-2287 or 469-7634. Oct. '77

NEEDMORE-Needmore, Pa. The Primitive Baptist and their friends in this section meet each first Sunday at 11:00 a.m. for divine service. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. The meeting house is located on U.S. Rt. 522 in Needmore. July '78

WATERLICK-Waterlick, Va. 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va., Tel. 465-3118. Clerk, Sister Lena Johnson, P.O. Box 283, Strasburg, Va. 22657. Feb. '78

SECOND SUNDAY

NORTH FORK-Six miles south of Purcellville, Va., 2nd Sun. 11:00 a.m. Elder C. R. Frazier, Pastor, Warrenton, Va. Mrs. Elsie S. Payne, Clerk, Rt. 1, Box 2D, Purcellville, Va. 22132. May '78

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

OLD CARROLL, Md.-Take Rt. 27 out of Damascus, Md., by-passing Mt. Airy to Watersville Rd. Turn right about 1½ mile to church. Meets on each 2nd Sunday Morning. For information contact Sister Frances Ellicott, 8758 Cather Ave., Manassas, Va. 22110. Tel. (703) 368-2592. April '78

Advocate and Messenger

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REMEMBER THE AGED SERVANTS

Brethren, we need to be very careful that we not forsake our aged ministers and pastors and their companions who have served us so faithfully in the past and have made so many sacrifices in our behalf but who are now unable to go and do as before. Sometimes they are "turned out to pasture" so to speak and left to make a go of it however they may, being for the most part discarded and forgotten by the very ones to whom they devoted so much of their lives.

It is easy for God's people sometimes to take it for granted that such servants have their "retirement income" (which is many times not the case; at least in sufficient amount) and to assume that they are getting along well enough. But were this ever so true in a financial sense yet we cannot overestimate the killing and saddening effect it has upon such faithful old soldiers to feel the loneliness of being unwanted and unloved and to see the ingratitude of their flock toward them.

It is common in older people for them to become discouraged more easily than do the younger folks anyway. Therefore it is all the more important that they be reminded of their value to us; that they be made to know we still love them and care about them and their circumstances and needs. Not only is this true of the Elders but of all the other brethren and sisters as well, and especially the older ones among them.

But to turn our backs upon the dear old laborers in the gospel who are now too feeble to keep pace with us is very akin, if not accounted the *same* by the Lord, as "stoning them which are sent unto thee," for which Israel of old were "left desolate" until such time as they acknowledged, "Blessed is he that cometh in the name of the Lord." Brethren, let us seriously consider this matter and not be found guilty of this gross abuse of our precious old "disabled veterans."

THE EDITOR

I AM CONCERNED

Brethren: I am very concerned about the fact that there is a general lack of young interest in the dear Old Church of the Primitive Baptist, the doctrine of Jesus Christ our Lord. Some of our churches seem to have more of a lack than others.

I have always loved the Old Church from my youth. However, I did attend other faiths when very young to be with our neighbors. When they would begin their persuasion for me to join up with them I would immediately say, "I am a Primitive Baptist," and tell them why. In my younger days I do not remember the older ministers paying too much attention to the children. Of course there were some exceptions. Young folks will carry their impressions. I did mine. Elders should pay attention to the young and teach the truth that when the Lord opens their understanding they will remember as they grow older. Parents should do the same.

My desire is to pay some attention to the young as well as to not neglect the older ones. Let them express their selection of a hymn to sing. It will sometimes stir your heart to know that many will select songs which glorify God and comfort our hearts. We have had them to select hymns such as *Amazing grace, Cast down but not destroyed, Leaning on the everlasting arms, He loves me*, and many others. I would rather think this comes from the heart and encourage them and teach them about these songs and why they were written.

While we acknowledge the *young* let us not forget the *aged*; also to instruct the older to encourage and teach the younger. The older sisters can be a great benefit to the younger in instruction in righteousness. The ministers and deacons should be careful to recognize and to speak to the young and bid them welcome.

I acknowledge my faults and could have been more helpful as a pastor and a father. I speak the above with reservation, knowing that we cannot make children of God or force them to love the church.

Today, more than ever before, the young people have a greater fight to live a respectable life. The crowds are pulling them on all sides. Some do wonderfully—but others fall to the evils of this old world. May we also remember that these evils can come regardless of how near we come to doing our

best for the children.

I often sit and wonder, and meditate on the future of our children and our grandchildren; not for their destiny or eternal happiness above, but for their sorrow in days of travel here in this time world of wickedness. May we all help to bear the burdens of each other with love in our hearts for great concern for each other. Hopefully,

ELDER CHARLES W. ALDERTON

RANSOM

Dearly beloved: As I again attempt to write a little I do so with the keenest sense of my imperfections; so much so that I ask, "Am I one of His or am I not?" I even hesitate to express a view in writing for fear it may not be what it ought to, so I beg an interest in your prayers and with charity in our labors toward one another. It seems to me, I come so short in many ways of fulfilling my labor as I should. Let us therefore fear.

To ransom is to redeem and deliver from captivity and slavery of sin; to release a person from the bondage of corruption by a full payment that satisfies completely the wrath and demands for the offense committed. Now all humanity have sinned and come short of the glory of God, so death is passed upon all men. Death even reigned from Adam to Moses over them that had not sinned after the similitude of Adam's transgressions. So to have a ransom in a full and complete way it must satisfy divine justice for the deeds of the sinner, that he becomes free in the reign of grace through righteousness unto eternal life by Jesus Christ our Lord.

In I Tim. 2:6, we read, "Who gave himself a ransom for all, to be testified in due time." Sinners are by nature children of wrath and are totally unable to ransom themselves from

the resulting consequence pronounced upon all humanity by the great, all-wise, eternal, heavenly Father. For in Adam all died. So what all humanity deserves is eternal death and banishment from God. But God hath provided a ransom, which is His only begotten Son, our Lord and Saviour Jesus Christ. "For there is one God, and one mediator between God and men, the man Christ Jesus." It is He, Jesus, that gave Himself a ransom for all, and this embraces the doctrine of election. Those who were chosen in Christ before the foundation of the world, elect according to the foreknowledge of God the Father are the ones He gave Himself a ransom for and no more. "All that the Father giveth me shall come to me;" so in Christ shall *all* be made alive. These are the *all* that He gave Himself a ransom for: "He shall save his people from their sins," and all the consequences thereof.

Man, being in a lost and deplorable condition, and subject to eternal death, needs a ransom. So the eternal God and Father of all mercies, through His divine love and tender mercies sent His Son into the world in a body like unto the seed of Abraham that he might bear our sins and condemnation in His own body. So the eternal Son of God took upon Himself our very nature in His own body, being moved by divine love and in keeping with the Father's will and covenant, He did restore or ransom fallen man to the divine favor of God and we have but one Mediator to ransom for us. Jesus endured the punishment due us, which was so great that His soul was exceeding sorrowful, His sweat as it were great drops of blood, and His cry, "My God, my God, why hast thou forsaken me?" We also hear Him say, "It is finished." The ransom price is paid. The precious life and blood of Jesus paid the full price of our redemption and as such we are the ransomed of the Lord.

The one Mediator, Jesus, gave Himself freely and completely; His body, His soul, and His very life, which is the union between soul and body, were made an offering for sin

and thus He gave Himself into the hands of men, justice, and death, to be a ransom for all. He ransomed His people from the slavery of sin, from the captivity of Satan, from the bondage of the law, from the grave, death, hell, ruin and destruction, and this ransom is for *all*. Not for *all mankind* for then all of every individual would be delivered, freed, and saved, and the atonement would be universal for all mankind. So this *all* must be for *all sorts* of sinners, out of every kindred, tongue and people; for men of every rank and quality, for both Jew and Gentile, for young and old alike. Jesus said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Indeed a full and complete ransom is Jesus our Saviour for *many*, or all, of His sheep.

David's Language has declared in regards to man's ability that, "None of them can by any means redeem his brother, nor give to God a ransom for him." Man may boast themselves of their knowledge, wealth, accomplishments and great rewards, but let it be known that no man can by any means whatsoever give a ransom to God for his brother. It just cannot be done. The redemption of their soul is precious and the ransomed of Israel shall not see corruption.

The prophet Jeremiah has said, "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." The Lord ransomed Israel from the captivity of Satan and all his power. "I will ransom them from the power of the grave, saith the Lord. I will redeem them from death." Can we realize in a small way at least that to have such a ransom is greater by far than all rubies or precious stones or the powers of this natural world. Forasmuch as you know that you were not redeemed by gold or silver from the vain tradition of your fathers, but by the precious blood of Christ, a Lamb without spot or blemish; in just such likeness will the ransomed be, without spot, or wrinkle, or any such thing. A glorious ransom indeed.

The ransomed of the Lord shall return and come to Zion. The ransomed are in the same state and condition as other men by nature, for we were by nature the children of wrath even as others. But by virtue of being ransomed by Christ they are by the grace of God turned from darkness to light and from the power of Satan unto God. They are turned from the paths in which they had been straying and returned unto the great Shepherd and Bishop of their souls. So they shall come to Zion with songs and everlasting joy upon their heads and they shall obtain joy and gladness, and sorrow and sighing shall flee away. Surely this is the ransomed of the Lord, the redeemed by His blood out of every tongue, tribe and people. For this ransomed redemption has a certain effect and Christ will never lose the power of His purchase blood to ransom all that He died for. It is the ground and foundation of the child of God's calling and final preservation through faith unto glory. Christ is stronger than the strong man armed for He is the Redeemer that is mighty, He has taken the prey out of Satan's hands, led captivity captive and we are more than conquerors through Him that loved us. What a ransom we have, through and by Christ Jesus our Saviour who does all things well. Yes the ransom is well done and complete for death is swallowed up in victory. Praise the Lord for a perfect ransom. In love and charity.

ELDER DAILY HITE

THE "AS MANY AS" QUESTION

Have you in due time and after much patient search received great comfort over an especially perplexing question? Though the answer was years in coming, you were sure that it was in God's word. The question of Acts 13:48 was like this to me.

We emphasize that the expression, "as many as," means that there *cannot* be *one less* than the number under consideration. How much emphasis do we place on texts like John 17:2? "As thou hast given him power over all flesh, that he should give eternal life to *as many as* thou hast given him." "As many as" indicates that there will not be one less that will receive eternal life than those who were given to Christ by the Father.

With this emphasis, it has been asked, "How do you Primitive Baptists interpret Acts 13:48" "as many as were ordained to eternal life believed." They will say to us, "As many as, and not one less than those which were ordained, *believed*."

However, Primitive Baptists contend that not everyone that is ordained to eternal life will hear and believe the gospel. They will then seek to apply pressure by saying that according to Romans 10:13-15 a man believes after hearing and he hears after preaching and he preaches after being sent. Putting these texts together, they will say, "I believe in the sovereignty of God more than you because I believe God has predestinated the means by which everyone of the elect will be regenerated and become true believers."

If the preaching of the gospel is God's means whereby He quickens the elect then the Primitive Baptists are sure enough off base. If the assertion is that preaching is the predetermined or predestinated means of quickening the dead, then we are even farther off base. As a matter of fact the two positions taken on the utility of the gospel are so contrary that both cannot be the truth.

To refute the concept that Acts 13:48 teaches that the belief of the gospel is God's predestinated means of quickening the elect, let us consider the circumstances of Acts 2 in relation to Acts 10 and 13. In Acts 2 there are Jews at Jerusalem. In Acts 10 and Acts 13 there are Gentiles at the house of Cornelius and Gentiles at Antioch. There is a church at Jerusalem of *Jews* and there is one at Antioch of *Gentiles*

and Grecian Jews. At pentecost in Jerusalem Peter is the speaker. At Antioch in Acts 13, Paul (the Apostle to the *Gentiles*) is the speaker. We therefore can correctly conclude that on one occasion God sends the gospel to the *Jews* first and then to the *Gentiles*.

Let us consider the striking parallels between the Jews at Jerusalem and the Gentiles at Antioch: Both occasions were prophesied (Acts 2:16-21, 39; Isa. 42:1-7; Acts 13:47-48; Isa. 52:8; Rom. 10:15). Both received the gift of the Holy Ghost (Acts 2:4; Acts 2:17, 38; Acts 11:15-17). Both heard essentially the same sermon by Peter and then by Paul (Acts 2:22-36; Acts 13:17-41).

Now that we have some background I will give you my conclusion and then will seek to establish proof. On these two occasions *every* person that was under the sound of the gospel who *were* ordained to eternal life and *called* to spiritual life did believe the gospel and were obedient to it.

There is no reason for us to believe that Pentecost and Acts 13, ever happened before the time prophesied. Neither is there any reason for us to believe that those occasions will reoccur. Never forget that all scripture is *for* us but not all scripture is *to* us. All prophecy is for us but not all prophecy is *to* us.

In Acts 13:48 we have "as many as were ordained" and in Acts 2:39 we see "as many as the Lord our God shall call." The ordination and calling are to eternal life and are *without* exception the work of God in the case of *every* person who will live in eternal glory. Yet, on these two occasions every ordained and called child of God that was present was located and educated by the gospel. But this general gospel conversion, I repeat, *was unique to those occasions*.

Other circumstances yield much evidence that on those two occasions the children of grace react to the gospel with power unnoticed in other ages. For example on this occasion 3,000 were added to the church in one day. Moreover, the

Lord added daily to the church such as should be saved. Also, this occasion resulted in believers selling their possessions and having all things common.

Other interpretations seem to lend to Arminianism or fatalism. The Arminian doctrine includes the work or will of man in some way and unwittingly lean on the arm of the flesh. But in order to avoid this tendency some espouse the doctrine of rank absolute predestination or fatalism. They claim that the actions of preachers are so irresistably fixed that he must preach at a predetermined place at a predetermined time (in every case except maybe infants who die in infancy and the mentally incompetant).

We rejoice that salvation unto heaven in every dispensation and in every possible set of conditions has been and will be by the terms of the everlasting covenant without human assistance. We rejoice that God in His providence has so mightily revealed His power and *made known* the riches of His glory on the vessels of mercy which He had afore prepared unto glory. Though you and I are not living in Jerusalem at Pentecost, we are living in its powerful influence. Can we not see the Jerusalem which is above and the appearing of Christ in the gospel till we rejoice with joy unspeakable and full of glory?

We cannot say on each occasion when the gospel is preached today that "as many as were ordained to eternal life believed," but we can say with great joy that as many as in truth believe, were indeed ordained to eternal life.

ELDER LARRY WOLFE

(EDITOR'S NOTE: In my judgment this is a clear and correct exegesis of the subject Elder Wolfe has set forth. I have held this view for several years and have found satisfaction therein. I greatly appreciate Brother Larry sharing with us his thoughts on this grand topic).

If men are so wicked with religion, what would they be without it?
—Franklin

ASHAMED OF JESUS

We recall our agony of heart and great desire, when in our first love for Jesus and His church, we earnestly yearned to know what the Lord would have this poor worm of the dust to do. After some hesitation and much prayer which brought no comfort nor answer, it seemed the only way was to act by faith and trust in the Lord. The only other course was to harden my heart to those burning desires within and continue to withhold confession to my friends of the reason of my hope and the priceless mercies He had given to me, a poor hell-deserving sinner. This course would have left it to the stones to cry out to the praise and glory of God our Saviour, but grace turned our feet as well as our heart to Jerusalem (His Church) where a peace and rest was given that no tongue can describe. This witness of the Master's love and mercy was not the first given to unworthy me, nor has it been the last evidence of special favor, but it has been the king-pin of my hope for nearly seven decades and I have often wondered and sometimes felt it was a first-fruit of heaven's peace.

The Lord's people are made willing in the day of His power, not by the will of the flesh nor by the will of man but by the power of God through a heavenly calling. His particular acts of mercy to us become the reason not only of our hope but also of our acts of faith. David's faith and courage which prompted him to meet the giant of the Philistine army was expressed by his answer to king Saul—"The Lord that delivered me out of the paw of the lion and the paw of the bear, he will deliver me out of the hand of this Philistine." David's contest of the issue was not for his own honor but for the honor and glory of the living God. Perhaps the reason not many of our prayers are answered is because our requests are not made for the honor and glory of God and Jesus Christ, but for favors to consume upon ourselves.

We deny Jesus the service and praise we owe to Him when we disregard and disobey His commandments. We count

the blood of the covenant unholy, tread under foot the Son of God and do despite to the Spirit of grace unless we use the measure of grace given us in regeneration and keep our flesh in subjection according to the will of God. He is our supreme and final judge and it is a fearful thing to *fall* into His hands. We recall the words of the hymn:

Ashamed of Jesus, sooner far
 Let evening blush to own a star!
 He sheds the beams of light divine
 O'er this benighted heart of mine.

Ashamed of Jesus, that dear Friend
 On Whom my hopes of heaven depend!
 No, when I blush, be this my shame,
 That I no more revere His name.

Ashamed of Jesus! Yes I may,
 When I've no guilt to wash away;
 No tear to wipe, no good to crave,
 No fear to quell, no soul to save.

When temptations assail and trials appear Satan will try to turn our head and feet from Jesus and His cross. All that fear the Lord have a solemn duty to obey the Spirit's call, defend His cause, maintain the honor of His name and the glory of His cross. He sacrificed His life-blood for us. What are we sacrificing for Him?

In this age of amusement and the pleasures of sin, there seems to be so little time we spend to the honor and glory of God. The great temptation which is our love of money, for what it will buy, if unrestricted, will consume all our time and talents. How we shall spend our time is a daily, hourly decision for us to make. If someone should ask, "What harm is there in this or that?" let us reply, "What good is there in it? Will it give glory to God?" If the answer is not in the affirmative let us turn to something that, under God's favor, will render tribute to Him. May grace, mercy and peace abide with all.

ELDER GALE F. HANOVER

JESUS AND THE APOSTLES

Article Five

In John 16 Jesus tells His apostles the purpose of the coming of the Holy Spirit, Holy Ghost or Comforter. "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." The word "reprove" in the above text is rendered "convince" in the center reference of the Bible. First, I believe it would be well to consider who it is that the Comforter is going to convince of the things referred to above. The text says it is the world. But what world is under consideration? There is the world that God created, that is, this terra firma on which we live; there is the world that God loved, spoken of in John 3:16; there is a world that Jesus refused to pray for, referred to in the Lord's prayer (John 17). Did God love a world that Jesus refused to pray for? Scripture tells us not to be conformed to this world. Did God love a world that scripture tells us not to be conformed to? A careful study of the various worlds spoken of in the Bible will soon show that there is of necessity a world of God's chosen people, and a world of those who are only natural, that is, not born of the Spirit of God.

Those not born of His Spirit are not going to be convinced that they are sinners, they are not interested in the righteousness of Christ nor worried about judgment. I suppose that the theologians of this day and age would say that this is the very class of people that the Holy Spirit is going to come to and reprove and convince. Not so! The scriptures were written to and for God's chosen people; the people that were chosen in Christ before the foundation of the world and given to Christ as His bride, and He charged with their eternal salvation. This is the world that the Holy Spirit or Comforter is going to come to, and convince. There were those who saw and heard

Christ while He was here on earth and yet did not believe in Him. Jesus told them that they did not believe because they were not of His sheep. They were not convinced nor convicted of anything. He said, my sheep hear my voice. The Holy Spirit is not going to come to this world of people who are not God's choice.

When this Comforter comes to God's people and takes up His abode in their hearts and begins to dwell there, the first thing that He does is to convince them that they are sinners in the sight of God. There may be a period of days, or months, or years of mourning, darkness, and a feeling of being alone and without God in the world. There are of course many sins that men commit. We need not elaborate on that. The sin especially spoken of by Jesus in this conversation with the apostles was the sin of not believing on Him. Convincing a person that he is a sinner is one thing; convincing him that Jesus is the remedy for sin is quite another. This is what the Comforter is able to do. He is able to convince the sinner that Jesus Christ is the righteousness of God. The Holy Spirit gives an ear to hear and a heart to understand. He is able to hear and understand what the preacher says because he has a hearing ear. "He that hath an ear to hear, let him hear what the Spirit sayeth to the churches." This admonition is repeated to each one of the seven churches in Rev. 2.

Jesus said the sinner would be convinced of the righteousness of Christ because of the very fact that He was going back to the Father. God demands nothing less than perfection. Certain it is that God would not have been satisfied with a work which was not finished nor complete. In the finished and complete work of redemption, our sins were laid on, and charged to Jesus, and His righteousness was imputed to us. The very fact that the Father received Him back to Himself is proof that the Father was satisfied with His work. The sinner now stands before God as righteous, because of the righteousness of Christ.

This Holy Spirit or Comforter is also going to convince God's people of judgment because the prince of this world is judged. Satan brought sin into the world, and death by sin was the result. When Jesus died on the cross judgment was then and there rendered in favor of God's chosen people. The judgment of God was that the sacrifice of His Son was sufficient to pay for their sins. The prince of this world was judged in that it was determined on the cross that the sin which he brought into the world was nullified, nailed to the cross, and removed as far as the east is from the west as far as God's people are concerned. The prince of this world, Satan, was cast out.

Surely it is a wonderful message, when we are convinced that we are sinners, to then be told that our sins have been laid upon Jesus; that He has rendered judgment on our behalf; that His righteousness has been placed upon us, and the proof of it all is the fact that He has gone back to the Father and is now sitting on the right hand of the Father making intercession for us.

Holy Spirit, faithful guide, ever near the christian's side,
Gently lead us by the hand, Pilgrims in a desert land.
Weary souls for e'er rejoice, while they hear that sweetest voice.
Whisper softly, wanderer come! Follow me, I'll guide you home.

Verse 1, No. 67 - Daily Hymn Book.

ELDER EVERETT BEAVERS

WE NEED TO GIVE THANKS Second and Concluding Article

There is a great lesson suggested to me by the latter portion of our text, (Eph. 5:20). In the giving of thanks we must never lose sight of the Unspeakable Gift of God's Son. In the example of Jesus Himself, with all the burdens laid upon Him, with all the animosity of the Jews, we still hear the Master bowing to give thanks often. Once He thanked the Father that

the precious things of the kingdom were hidden from the worldly wise and given to the children. This doctrine has confused every worldly missionary and church, but it has given joy and satisfaction to His little ones. Again, Jesus gave thanks at the breaking of bread with the disciples after His resurrection. I have thought that one of the most difficult times would surely have been when He took the cup, representing His shed blood, at the scene of the Lord's supper, gave thanks and gave it to the disciples. Give thanks for tears, pain and death? Yes! for there was a joy set before Him as there will one day be for all of His people because of Him.

The journey through this world does finally come to an end, for we are all under a sentence of death; but there is a crown of righteousness laid up for them that love God, which the Lord, the Righteous Judge, shall give, and then the saint will forget all his troubles. There are blessings gained through pain and tears which cannot be won in any other way.

In all of this, some may ask, is there to be no giving of thanks to friends and brethren? Our text does not forbid this. Someone once asked me if it was right or wrong to thank the preacher for his sermon. As some folks view it, the preacher is merely the instrument, passive and of little value. Would we thank a pen for being a good instrument? Well I can tell you that preaching is hard work, and more than one night I have rolled and tossed because of the nervous exhaustion that set in after a day of such work. I know that a preacher who is appreciated will work harder than one who isn't . . . perhaps I should say, a man who is appreciated will not feel the strain of the labor like one who is not.

Yes, by all means, show your pastor your appreciation, and do the same for your deacons, for the fathers and mothers in your church, for your friends who come (members or not), and for your little children too. The Bible likens the servants to oxen and other creatures. You all know that a good horse will work better if he is fed, watered, and given some shelter

and affection. Wives and husbands each need a lesson along this line too: each would be happier if the other remembers to say thank you for the little things along the way. When all the world may seem against you, if you have your precious companion who loves you and cares enough to be thoughtful, you have a very important reason for living and working and battling on. A word of thanks can change the daily path from one of drudgery to one where flowers bloom around our feet.

No, my friend, the text does not forbid us to give thanks to other folks. It says for us not to forget to give thanks to God, from whom all blessings originally flow. Let us render our thanks to all to whom we owe them. We spend so much time asking our Lord for things and so little time in giving Him our thanks for what we have received.

The text tells us that all our blessings are bestowed upon us through God's mercies. And those mercies are bestowed upon us because of the Son of God, for God sees us through the sacrifice of our Master. Tell me, what would have happened to the universe and mankind had not Jesus been present and ready at Calvary to receive the uplifted blow from God? The sword would have fallen upon us all, with no ready sacrifice or excuse, and we would surely have perished. But now, the master has purchased your right to heaven itself. Surely we ought to thank God constantly for sending His Son and give thanks that our Master had such a cheerful and willing spirit to stand in our place. Words fail, and tongues cease, to give thanks properly. We can only pray that God will grant us better tongues and clearer minds to thank Him as we ought in that better world to come. This is our one remaining debt, the last sacrifice, that great service for which God created His people, and in the rendering of it we shall have blessings poured back upon our own heads in that we shall live in the sunlight of His smiles, so fulfilling our purpose.

That dark angel, Satan, was surely the most thankless of creatures, and his angels are like him. This world is never satis-

fied. Sometimes I look within and fancy that I see so much selfishness and dissatisfaction that perhaps I am more nearly like the dark angels than like the angels of God. Yet, those dark beings never once bow in thanksgiving, and I do often feel a swell of gratitude in my heart to God for His goodness to me and my family. Surely we do know we ought to render thanks to Him along with our asking, making mention of the days we have spent in His church, at His table, with His people, listening to His words, and anticipating the fulfillment of His promises. God has given us the spirit of worship, of prayer, of praise, and it is with this spirit that we are to give our thanks. How sad for those who think they have the promise of God's spirit only in prospect, if they be good enough! But God has given us heaven itself and reserved it for us, so that we may even give thanks in anticipation of it and exercise the spirit of charity toward sinners who may think little of us. Of all creatures, the saints of God have the greatest reasons for being charitable for they have received so much themselves. I do believe that if our Lord never gave me one other thing in this world I am already so deeply in debt that eternity will scarce suffice for the returning of the thanks we owe. Has not God been good to us?

ELDER RAYMOND WEBB

TOO STRAIGHT

“And the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too straight for us” (II Kings 6:1). Kind reader, have you ever felt that to do all required of you in serving God was too straight (too difficult) for you; that it was just not worth it all; that you might as well live a little like other folks; take it kind of easy and give some thought to pleasing your own selves and not all of it to pleasing your God; not all your love to devotion to Him?

Have you felt this true with you—that you could not see why you should turn all your life over to serving God; to considering His will, etc.? Well, it seems that is what they said in the long ago when they spoke to Elisha in the above text.

Let us notice again what our Lord has told us in Matt. 7:13 and Luke 13:24. Here we have on record where our Lord has told us to enter in at the *strait* gate. Not at all easy. It was never designed to be an easy life if we would truly enjoy the riches in store for us in this life, given us from above. Not from the pleasures of sin for a season here upon the shores of time. No! No! I fear too many today, including some of us ministers, feel that we should find it easier than it is good for us.

I feel we all need to again study the life of Paul who has been given us as a pattern and while we know that none will ever live anything to compare with the difficulties he underwent we can however know that he was given us as an example that we are to follow if we are to ever reap the great benefits of *sweet fellowship with God*; the sweetness of knowing that we have counted all but dung for Christ's sake.

Let us take a fresh look at chapters 11 and 12 of 2nd Cor. This has given me many hours of deep concern and meditations and has caused me to fully realize that I have lived on flowery beds of ease so to speak when I take into consideration how this dear man of God suffered and how he didn't utter one word of complaint. Complaining is an awful thing for any of us *any* time as for that. God has never been pleased when we complain about anything. We need to be thankful and certainly complaining is opposite of being thankful.

Let us first mention II Cor. 11:24. Paul tells us here of the many times he had been beaten; five times by the Jews; three times with rods. He had been stoned and three times he suffered shipwreck, spending a night and day in the deep. He tells us further of the many perils he had suffered, seemingly any one of which was enough to take his natural life, but

God was with him indeed as He has always been with you and me when we have undergone suffering for Christ's sake, and this certainly assures us that He will *ever* be with us when we undergo any suffering for His cause. This we should ever delight in—if indeed we love Him as *true soldiers of the cross of Christ*. We should never flinch when the going gets rough and I feel I know that it is going to get rough with each and every one that God has called to truly serve Him and who are *true profitable servants*.

Many times I have seen dear sisters undergo many trials for Christ's sake, and many brethren who were not ministers, but of course the minister of the glorious gospel of Christ is expected not to count his life dear unto him for Christ's sake. If he loves Christ as a *true disciple* I am thinking there is no limit to what he will gladly suffer for the cause of Christ. Christ has ever been with anyone whom He has chosen to be a soldier of the cross and who is willingly marching onward against all foes, against every obstacle, looking alone unto Christ and not counting his own life dear unto him.

Let us notice, Paul here in II Cor. 12, beginning with verse 7, at first desired that Christ might remove some of his infirmities, but after having begged God to do so and God's reply was that He would not do so but would supply Paul with grace sufficient to bear them, then Paul becomes reconciled to his lot as each one of us needs to be in whatever may be our lot here in this life that we too might have His power rest upon us; might count it a real privilege to suffer for the cause of Christ. Read on down through verse 10 and you will see that in all the infirmities which he names here, reproaches, necessities, persecutions, and distresses, as he here states, when he is weak, that is, in himself, in all that a man has of his own strength, he is then strong in faith, in riches which come from above and in the things he so much stands in need of in order to serve God.

Is not this so true with you and me when we are strong

in our own strength, in our own knowledge, in our own understanding, in our own riches and in our own abilities? Then we are weak in God, or the things of the Spirit. So let us strive more and more to know His will, to *do* His will and to forget our own will. This is not at all easy and I wonder how many will even appreciate me writing on these things. I hope at least some. Yours for a greater desire and effort to serve God.

ELDER DAVID P. BRIDGMAN

THE FRAMEWORK OF THE PRIMITIVE BAPTIST FAITH

"In the beginning God created the heaven and the earth" (Gen. 1:1); that is, in the beginning of time. Time began when the earth began. Before that was the Triune God, Who is eternal, without beginning and without end. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made" (John 1:1-3).

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually" (Heb. 7:3). "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 22:13). God always speaks of Himself in the present tense, because He always was, now is, and always will be.

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Ex. 3:14); also (Ex. 6:3). "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God" (Isa. 44:6). Hebrew scholars say that the Hebrew

word used for God in Gen. 1:1 is actually plural in form but is used with a verb in the singular. This may well be indicative of a triune God, three in one.

Language scholars also say that the greater part of the Old Testament was originally written as dramatic poetry. If so, the simple majesty and beauty of the words carries over into the King James translation. Read the opening verses of Genesis aloud with an ear attuned. They are music without notes.

BROTHER RALPH PORTER

CORRESPONDENCE AND NEWS NOTES

From Elder Otis Cowart, Vero Beach, Florida:

Dear Brother Ralph: It is such a comfort to find the Advocate and Messenger in the P.O. Box this A.M., it is such an outstanding issue (Feb.). As I sat down I thanked God for it and its Editor and all who support it. It so represents what I believe the Bible to teach . . . A brother in Hope.

From Sister Fairydehl Holmes, Baileyton, Alabama:

Dear Elder Harris: I sure appreciate you sending me the Advocate and Messenger. I get so much comfort and enjoy it so much that I don't want to ever be without it . . . I sure hope you and your folks are well. My husband and I have had a real bad cold but we are better now . . . Remember us in your prayers. We are both old—my husband is 84 and I am 75.

From Sister C. D. Johnson, Rt. 1, Box 225, Mountville, S. C. 29370:

. . . Brother Harris, I wanted to ask you if you knew anything about the Primitive Baptist Church in Augusta, who their pastor is and what Sundays they have services. We are about 70 miles from Augusta, about 60 from Columbia and about 70 miles from the church at Travelers Rest. We have

been down to the Columbia Church a few times and to the one at Travelers Rest once. David has to work every other Sunday. While Grandmother was here we didn't get to go. We are suffering from spiritual malnutrition . . . I want to thank you again for sending the A & M. It has been a blessing since we have not been able to go to church . . . May the goodness and mercy of God rest upon you and yours. In bonds of hope. (Editor's note: If any of our readers will assist the Johnsons in locating churches within a reasonable distance of Mountville it will be much appreciated.)

From Brother Frank Coppedge and wife, Brightwood, Virginia:

Dear Elder Harris: Been meaning to write you for some time but as usual keep putting it off. Want to thank you for sending me, as well as my Mother and Aunt, the A & M when I had the accident. I really look forward to it each month. I read it from cover to cover. Hope you and family are well and pray God will continue to bless you in your good works that you are doing.

Am sending a check for the three A & M renewals, the balance is a small donation. Hope you will be able to be with us in the near future. Please remember us in your prayers. P.S. The Doctors' say I am doing as well as expected for what I have been through.

From Brother and Sister Raymond Lee, Falls Church, Virginia:

Dear Brother Harris: Wife and I think of you often and enjoy the wonderful teaching you send us in your writings in our Advocate and Messenger. It is the true doctrine we have heard all our lives from our gifted Elders and parents. When the new issue arrives, usually around noon, we lay aside everything and start reading. This goes on for several days; then we talk and talk, rejoice, pray and give thanks to our dear Lord and Saviour. May He in His goodness and mercy hear and guide us to always keep our A & M strictly a religious paper . . .

When the years bring us to our four score, we feel our strength going each day, and often find it a burden to arise and meet the duties of a new day . . . Our love and prayers to you and your loved ones. In hope of sweet heaven.

CROOKED CREEK TO CELEBRATE 150th ANNIVERSARY

On the fourth Sunday and Saturday before in April, 1978, Crooked Creek Primitive Baptist Church of Clay County, Illinois, will, the Lord willing, celebrate their 150th year since the church was organized. This church was organized on April 26, 1828 at the home of John Bishop and is presently located one mile South of Iola, Illinois on the Zenia black top.

The church was about to close, but due to the faithfulness of a few members who were dedicated to the church and the service of God they did not close the doors. They had dwindled to seven members 1976, but by the grace of God, five members were added to the church in July, 1976. Since then, Brother Paul Jones, one of the faithful seven, has gone on to God, leaving their membership at eleven.

They invite any who would be inspired to worship with them. The meetings will be at 2:00 and 7:30 P.M., on Saturday and 10:30 A.M. on Sunday, with a basket dinner at the church. Elder Oscar Smith of McLeansboro, Ill., is to be the visiting minister for this meeting, the Lord willing. We ask for your prayers to God that this very special meeting might be to the joy of God's people and to the glory of God.

Elder Ben A. Graves, Pastor and Moderator;
Sister Ellen Mitchell, Church Clerk.

AN EXPRESSION OF THANKS

Dulaney and I would like to try and express our deepest thanks and heartfelt appreciation for the many expressions of love and concern which we have received during his illness and confinement. The countless calls, cards and gifts, assistance in nursing care, and most of all the prayers of our Brethren and Sisters in Christ have made us realize more fully just how much the love of God's children one for another means to us in love for one another.

These expressions of love, which we know are of God have strengthened and inspired us, but at the same time humbled us. Dulaney continues to show gradual improvement, and we know that it is due to God's grace and the prayers of those who love him. We beg a continuation of your prayers, and may God's richest blessings abide with you all.

Brother Dulaney and Sister Helen Hall
423 North Fillmore Street
Arlington, Virginia 22201

ALL DAY MEETINGS

TIMBER RIDGE PRIMITIVE BAPTIST CHURCH. From Winchester, North on Rt. 522 about 15 miles. Then turn left on gravel road at Crosson's Store; about one mile to church. All day meeting 5th Sunday, April 30, 1978, Sunday only; this in addition to regular all day meeting on 5th Sunday, July 30, 1978. Elder Raymond Pressley, Moderator Pro-Tem for April meeting since Elder Redmon, Timber Ridge Pastor is committed for Richmond annual meeting on that date. Elder Redmon plans to be at Timber Ridge for July meeting as usual.

UNION MEETINGS

MILL CREEK PRIMITIVE BAPTIST CHURCH—Second Sunday, May 14, 1978, all day Sunday only. Elder Hollie Redmon, Pastor.

HAWKSBILL PRIMITIVE BAPTIST CHURCH—Third Sunday, May 21, 1978, and Saturday before, all day both days. Elder C. W. Alderton, Pastor.

THUMB RUN PRIMITIVE BAPTIST CHURCH—Third Sunday, May 21, 1978, and Saturday before, all day both days. Elder A. J. Hylton, Pastor.

SIDELING HILL PRIMITIVE BAPTIST CHURCH—All day meeting Third Sunday, May 21, 1978. Also meeting at Needmore Meeting House Saturday night before. Elder Raymond Pressley, Pastor.

HAPPY CREEK PRIMITIVE BAPTIST CHURCH—Fourth Sunday, May 28, 1978, and Saturday before, all day both days. Elder Dwayne Fletcher, Pastor.

ROBINSON RIVER PRIMITIVE BAPTIST CHURCH—Fourth Sunday, May 28, 1978, and Saturday before all day both days. Elder C. W. Alderton, Pastor.

TONOLOWAY PRIMITIVE BAPTIST CHURCH—All day meeting Fourth Sunday, May 28, 1978, Sunday only. Two miles north of Pittman's Market in Hancock, Maryland. Elder Douglas Heare, Pastor.

REPORT ON ELDERS HELMS AND POPLIN

On the 31st of January Elder Joe Helms of Peachland and Elder Homer Poplin of Albemarle, N. C., fell off a house onto a concrete paved patio and sustained multiple injuries. Elder Helms has a total of nine broken bones in an arm,

hip, and ankle. Elder Poplin has a broken shoulder and a compound fracture of the leg below the knee. Elder Helms was in the hospital 25 days and had to have a pin placed in his hip, and then later, before dismissal, one placed in his ankle also. We understand that Elder Poplin has had quite a lot of pain in his shoulder. Such injuries are extremely painful as well as slow to heal. However, we are very thankful that these dear servants have been spared to us for if they had fallen some other way or across a nearby fence they could easily have lost their lives.

Elder Helms was to go today (March 20) for therapy to try to get started walking with crutches. This will likely take several sessions. He has no idea at this time when he might be able to walk again without the crutches.

I talked with him by phone (March 19) and he seemed to be doing quite well under the circumstances. He has been able to attend church services in a wheelchair for the past three Sundays, for which we are very thankful. We know many prayers have been expressed for these precious Elders and that their brethren and sisters have stood by them wonderfully during this time of adversity. We sincerely hope the worst of this ordeal is past and that the Lord will bless them with a speedy recovery.

THE EDITOR

A STATEMENT TO THE READERS FROM ELDER HITE

In the 1977 edition of the **Primitive Baptist Directory** published by the Baptist Bible Hour of Cincinnati, Ohio there is a directory of ministers in the back with my name among them. I am sure this list contains many ministers that are all right, and, there are several listed who are not in order or good standing among our people. Therefore this list cannot be taken to be of true and honest use in all respects. I know the list is not complete as it does not contain all our ministers.

In the preface or foreword you find this statement: "The publishers decline all personal responsibility for endorsement of any listing." I feel this applies to the churches as well as the ministers listed. The use of my name was unknown to me and done without my consent. I do not write this in malice or contempt, nor do I set myself up above anyone in the least degree, but there are some listed that I cannot endorse or approve of under the present circumstances. We are commanded to withdraw from them that walk disorderly. In love and charity.

ELDER DAILY HITE

(EDITOR'S NOTE: We understand that in compiling such an extensive directory it would be practically impossible to determine which ministers in each of the various factions over the country should be omitted and which should be listed. Therefore it would be our suggestion that such a directory not be used exclusively as a guide by those who have perhaps moved to an unfamiliar area and are looking for a permanent place of worship but that they should also inquire of those they know to be sound both in doctrine and practice. I feel sure Elder Bradley would not recommend the sole use of the Directory under circumstances of this nature but only as an aid. It is by no means our desire to cast any reflection upon the labors of the Cincinnati brethren and I feel confident Elder Daily has no such intent in his statement.)

Obituary

MRS. FANNIE M. GRANGER

Mrs. Fannie Granger passed away February 14, 1978, age 84, at Richmond, Virginia. A service was held in Joseph W. Bleley Funeral Home, Richmond, on February 16. She was laid to rest in Forest Lawn Cemetery. She had been sick for a long time but now her soul has gone to that land where sickness is no more.

She was a long-time friend of the Church, even back when Elder Miller was pastor of Salem Primitive Baptist Church. She was also a long-time friend of the ADVOCATE AND MESSENGER; subscribed and gave donations to it. She will be greatly missed by her lovely family and friends.

Two weeks ago she called Brother Raymond Hubbard to her bedside and expressed a desire to be baptized when well enough to get out again, but she never became better.

She is survived by three sons; Conway of Alexandria, and Howard and Linwood, of Richmond; two daughters: Miss Laura Granger and Mrs. Francis G. Westbury, of Richmond; seven grandchildren. May God bless these children and may they be reconciled to her passing. God gives and God takes away. Blessed be the name of the Lord.

ELDER HOLLIE REDMON

BROTHER ALLEN PIERSON

After having attended worship services at Shiloh Primitive Baptist Church on Sunday morning, February 5, 1978, it pleased our Heavenly Father to call from our midst Brother Allen Pierson. He suffered a massive heart attack and answered the call of his precious Saviour that same evening. He was born on the 30th day of September, 1909. He leaves to mourn his passing his faithful wife, whom he took to be his bride on January 22, 1930. He also leaves two sisters; Alta King of Reading, Massachusetts, and Lavina Maltby of Dade City, Florida; numerous friends, relatives and Brethren.

Brother Allen received a sweet home in Jesus and asked for a home in the Shiloh Church on April 1, 1962. His qualifications and deep prayerful devotion to his Saviour, his church, and all who knew him, prompted the Church to call for his ordination as deacon. On September 17, 1966 he was duly ordained to that office which he faithfully filled until his passing. During his membership in the Shiloh Church his great interest was truly inspiring and he did much to get a comfortable meeting house, which is enjoyed by all and we feel a debt of thanksgiving to a merciful God who made it possible for those brethren to have a lovely Church home.

On September 21, 1974 he moved his letter to the Pilgrims Rest Church where his faithful companion, Sister Beatty (McGowen) had held membership for many years. Our churches have suffered a great loss but we thank God for giving to us such a great example.

His funeral was conducted at the Shiloh Church by this unworthy writer and Elder Elmer Leiter. His body was laid to rest in the Osceola Cemetery just

across the road from his home to await the coming of the Lord when the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air and so shall we ever be with the Lord.

Submitted in love, trusting God for grace to be found walking in His way.

Elder Elias Sarber
Nappanee, Indiana 46550

MEMORIAL

In memory of our dear departed deacon, Brother John Thomas Carpenter, faithful member of Robinson River Primitive Baptist Church in Brightwood, Virginia. Brother John passed away on Saturday, July 2, 1977 after a long period of illness from cancer. His funeral service was held at Robinson River on Tuesday, July 5, 1977 by Elder Charles W. Alderton and Raymond Pressley. Burial was in the church Cemetery.

We have lost a dear, faithful, kind and loving member, friend, neighbor and respected citizen. He was always faithful to fill his seat and to encourage the efforts put forth by ministers of the gospel of our Lord and Saviour. We could always rely on Brother John to be there on the conference Saturday.

We miss him and we respect his precious memory. He has left an aching void in our hearts and especially to his wife, children and all loved ones.

Peaceful be thy slumber;
Peaceful in the grave so low;
Thou no more to join our numbers;
No more our songs shalt know.

Yet again we hope to meet thee,
When the day of life is fled;
Then in Heaven with joy to greet thee,
Where there no farewell tear is shed.

Humbly submitted,
Elder Charles W. Alderton

DONATIONS TO THE ADVOCATE AND MESSENGER

Frank Coppedge, Virginia, \$5.00; Earl E. Durban, Ohio, \$5.00; Mrs. Ralph Landingham, Florida, \$5.00; J. W. Peacock, Georgia, \$5.00; Carroll Shuler, Virginia, \$5.00; Elder V. V. Willard, North Carolina, \$2.00; J. M. Hall, Virginia, \$3.00; Mrs. Opal Whitehead, Indiana, \$5.00; Margaret A. Kyhl, Virginia, \$5.00; William Jones, Iowa, \$15.00; Mrs. Edith Talley, Washington, \$5.00; Mrs. Margie Swinger, Michigan, \$30.00; A Friend, Florida, \$5.00; Elder Fred Griffin, Alabama, \$5.00; Elder Elias Sarber, Indiana, \$2.00; Mrs. W. E. Norsworthy, Alabama, \$5.00; Mary E. Rogers, Ohio, \$2.00; Mrs. Evvie L. Anderson, Virginia, \$1.00; Albert B. Peterson, Indiana, \$5.00; Mrs. Walter Smith, Ohio, \$5.00; Mrs. Floyd Reed, Indiana, \$5.00; Estel H. Ashby, Virginia, \$1.00.

MILL CREEK—Hamburg, Va., on Hwy. 211 about 2 miles west of Luray, Va. 2nd Sun. 11:00 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Clerk, Mrs. David Shirley, Rt. 3, Luray, Va. 22835. Tel. (703) 743-6516. April '78

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sunday at 10:30 a.m. and 1:30 p.m. prevailing time. Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042. Jan. '78

ROBINSON RIVER—Brightwood, Va. on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. Elder Chas. W. Alderton, Pastor, Brightwood, Va. Ph. (703) 948-4744, Madison County. Aubrey E. Utz, Clerk, Madison, Va. Dec. '78

LITTLE FLOCK—Nine miles southeast of Amelia, Va. Take Rt.38 out of Amelia to Rt.614; left on Rt.608; right on Rt.677 at church sign; church on left. 1st Sunday 10:30 a.m.; 2nd Sunday 10:30 a.m. and 1:30 p.m. Saturday before. Annual meeting 5th Sunday in October or November and 1:30 p.m. Saturday before. Communion second Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. Tel. 703-948-4337. Sister Ruth Dallas, Clerk, 3237 Snead Court, Richmond, Va. 23224. Tel. 804-231-5480. July '78

THIRD SUNDAY

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 3rd Sun. a.m. and Sat. before at 2:30 p.m. Elder W.G. Fletcher, Pastor; Russel Sutphin, Clerk, Bloomery Route, Box 74, Winchester, Va. 22601. May '78

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Park YMCA, 255 S. Marion St., Oak Park, Ill., 60302. Services each 1st Sunday morning at 10:30 with Elder Vernon Hopkins, co-pastor; each 3rd Sunday morning 10:30 with Elder Raymond Webb, pastor. Visitors may contact Mrs. Estelle Kendrigan, Clerk, 4127 N. Tripp Ave., Chicago, Ill. Tel. 725-1372 Mar. '78

GRACE—Pershing Dr. and Fillmore St., N. Arlington, Va. Meets each 3rd Sunday 10:30 a.m. Elder James Emory Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. 20906. Tel. (301) 946-9526. Clerk Mrs. Helen H. Hall, 423 N. Fillmore St., Arlington, Va. 22201. Tel. (703) 524-2590. April '78

HAWKSBILL—Near Stanley, Va. third Sunday 11:00 a.m. and Sat. night before 7:30 p.m.; also 1st Sun. 7:30 p.m. Elder Charles W. Alderton, Pastor, Brightwood, Va. 22715; Tel. (703) 948-4744. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '80

HOPEWELL—Hopewell, Va. Hopewell Primitive Baptist Church meets each 3rd Sunday at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Sister Lynda Garner, 110 Boykins Ave., Colonial Heights, Va. 23834, Clerk. Dec. '78

SIDELING HILL—Fulton Co., Pa., 6½ miles north of Needmore, Pa., turn west off of 522 at Needmore cross roads. Follow County Route 29015 black top road, bearing right all the way to church. Sign on right. Meeting days 3rd Sun. 10:30 a.m. Annual Meeting 3rd Sun. and Sat. in May. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715. July '78

SOUTH RIVER—Browntown, Va. 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610. Tel. (703) 635-4718 June '78

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va. Sat. before 3rd Sun. 2:00 p.m. Sun. 10:30 a.m., Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va. 22963; Tel. (804) 589-8551. Janet Yates, Clerk, Sperryville, Va. 22740; Tel. 987-8220. Jan '79

THUMB RUN—Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church. Coming off Rt. 211 on 688 (Orlean Road) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 3, Box 207, Willis, Va. 24380. Tel. (703) 789-7515. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va. 22171 April '80

FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va. on U. S. Route 29 and 15. Meeting 4th Sunday at 11:00 a.m. Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715. Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '78

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

HAPPY CREEK—Front Royal, Va., corner Stonewall Dr. and Church St. Meets every 4th Sunday at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. Morning at 10:30 a.m. Elder Dwayne Fletcher, 10110 Campus Way South #102, Upper Marlboro, Md. 20870. Tel. (301) 336-6182. Emory Clifton, Clerk, 672 Stonewall Dr., Front Royal, Va. 22630; Tel. (703) 635-3434. June '78

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before the 4th Sun. 7:30 p.m. Elder Eddie Fewell, Franklin, Ind. (4th) Elder Harvey Greene, Aurora, Ind. (2nd) Clerk, Mary Ann Cusac, 563 N. Market St., Troy, Ohio 45373; Tel. (513) 335-6774. May '78

MT. CARMEL—South Broad St., Luray, Va. 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m.; 5th Sun. 11:00 a.m. Elder W. T. Daily, Pastor, Rt. 2, Box 48, Luray, Va.; Tel. 743-5894. Clarence Moyer, Clerk, Rt. 2, Box 215, Luray, Va. 22835; Tel. (703) 743-6385. Dec. '78

SALEM—Richmond, Va. 36th and Maury Sts., Turn west off I-95 at Exit 9. Meets each 4th Sunday at 10:30 a.m. and Saturday before at 7:30 p.m., Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va. 23834. Tel. (804) 526-3532. Raymond Hubbard, Treas. 4315 Reedy Ave., Richmond, Va. 23225. Tel. (804) 233-4895. Dec. '78

WASHINGTON, D.C.—Washington Church, 6804 Braddock Rd. at Dodson Dr., Annandale, Va. 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va. 22657. Tel. 703-465-3118. Karl F. Bobzien, Clerk, 5911 Camberly Ave., Springfield, Va. 22150. Tel. 703-451-6874. Dec. '78

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 11:00 a.m. and 2nd Sun. 2:30 p.m. Elder J. E. Alderton, Pastor, 3824 Wendy Lane, Silver Spring, Md. Mrs. Minnette P. Butler, Clerk, Fredericksburg, Va., or call Mrs. Charles Sullivan, 373-7587. March '78

UPPERVILLE, Va.—4th Sundays, 11:00 a.m. Elder A.F. Sudduth, Pastor. Rt. 4, Luray, Va. Mary E. Lowe, Clerk, Box 157, Purcellville, Va. Tel. (703) 338-7529. Dec. '78

OTHER SUNDAYS

WILMINGTON, Del.—2911 Van Buren St., Wilmington, Del. 19802. Every Sunday, 10:45 a.m. Elder William E. Blair, Pastor, Rt. 1, Box 202A, Woodstown, N. J. 08098. Tel. (1-609) 769-1167. Mrs. Leon (Elnora) Stein, Church Clerk, 509 W. 35th St., Wilmington, Del. 19802. Tel. (1-302) 764-4896. Dec. '78

BEL AIR—Bel Air Primitive Baptist Church, Bel Air, Md. Services each Sunday at 11:00 a.m. Elder F. E. Thompson, Pastor, 1208 N. Fountain Green Rd., Bel Air, Md. 21014. Jan. '79